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BPIRITUAL PHENOMENA AT CARPEN-TER, PA.

To the Editor of the Banner of Light:

Mrs. E. J. Markee, the celebrated materializing medium of Havana, N. Y., recently spent a couple of weeks in this place, during which time she held five scances at my house. To give a full description of even one, would take more space than you could afford me, so I will only give you an account of some of the more remarkable of the phenomena occurring at these wonderful séances.

They were held in my parlor, a small bed-room adjoining being used as a cabinet; a cord was stretched across the doorway of the cabinet, about eighteen inches from the top, over which a shawl was hung. The audience were placed in a semicircle extending from one wall of the room to the other, facing the cabinet door. If many were present a second circle was formed back of the first. Mrs. Markee sat at a stand inside the circle and near the cabinet door. Previous to forming the circle everything was removed from the cabinet, and the window was secured. Mrs. Markee was searched by a committee of ladies, and all white clothing taken from her. The circle being formed, all were required to join hands; and were strictly enjoined not to break the circle during the manifestations. Mrs. Markee placed her hands on the stand, and loud raps were heard sometimes on the stand and sometimes on the chair upon which she sat. The light was put out, and she described spirits that she saw near their friends. Her descriptions were so correct that nearly all were recognized.

At the risk of being tedious I will give you one test given in this way. Mr. James Fox, an old gentleman of Canton, Pa., lost his wife about two years since. On her death-bed she told him to visit a medium, and she would try to communicate with him. Accordingly he came to one of these scances, though he had, as he averred, no faith in these things. The medium described a lady standing by him; on being asked if it was, Mrs. Fox, the raps answered in the affirmative. Mr. Fox said the description was partially correct, but that she did not have, as described, wavy hair: he also demurred to some other parts of the description, but the raps affirmed that it was correct. On being told that the spirit would rap at the right letters for her initials, he called the alphabet, and got "A. H. F." as the result, which he said was wrong. The raps affirmed that the letters given were correct. The medium described several other spirits, and then said, "The lady still stands by the old gentleman;" an attempt was again made to get the initials, with the same result. The Spiritualists present were perplexed, and the skeptics jubilant, as the name of the late Mrs. Fox was known to have been Elizabeth. It then occurred to your correspondent to ask if it was the last Mrs. Fox. The answer was No! The_old gentleman ejaculated "Oh!" He seemed for the first time to remember that he had lost two wives. He then called several female names, and the spirit rapped to the name of Annie. He called several other names, and the name of Hinton was rapped to. The old gentleman then said that the name of his first wife was Annie Hinton Fox, and that the description, "wavy hair" and all, exactly suited

At the close of the dark scance the light is reproduced, the cabinet is again carefully searched. and the medium takes her seat inside; flour is put in her hands, and the shawl is drawn across the doorway. Mr. Markee takes a position back of the circle with the light, which he regulates during the seance as directed by a voice issuing from the cabinet; a familiar hymn is sung, and after an interval of a few minutes, hands are shown above the shawl. (At every seance after the first, six hands were repeatedly shown at the same time.) The light is then turned down quite low, and a form emerges from the cabinet. It is that of a slender young girl, * arrayed in shining white robes, with a long gauze vall over her face. Returning once or twice to the cabinet, as if to gain strength, she passes round the circle, caressing each person by patting their cheeks, smoothing their hair, &o.; occasionally she will sit down in some gentleman's lap. On two occasions she sat down on my lap; her hair hung in ringlets

over her white shoulders, her arm and hand were fair and plump. She wore a low-necked dress, with short sleeves-very elaborately embroidered around the neck and sleeves and over that wore a gauze overdress, with wide, flowing sleeves, richly trimmed. The white color compares with nothing on earth, being of a dazzling lustre, and the whitest cloth we could get (which had been hung on the wall by the door for contrast) looked dim indeed by comparison. On one occasion, as she was sitting on the lap of a well-known physician, from Canton, Pa., she sat so that her form came between his knees. He took up his foot, and carefully placed it around the form, drawing the foot through under her to ascertain whether she was not standing on the floor, and only partially sitting on his lap. To his intense surprise he could find nothing of her feet, she having drawn them up, if she had any—and yet she scarcely made any impression on his lap, feeling, as he expressed it, like a sack of feathers!

After this form retired to the cabinet others came out, who announced themselves relatives of those present, and gave many wonderful proofs of their identity.

At the first scance a spirit came out and said she was Mrs. Washburn (a person who died in this vicinity about two years ago). She called remembered a song they used to sing together?

On one occasion a man came from the cabinet carrying an infant; he approached a man in the people of our nation. circle, called him by name, and said, "I have brought you little Mary." The man, who had lost an infant by that name, addressed it, and it was distinctly seen to throw up its little arms; when the spirit returned with it into the cabinet it set up a loud cry. On another occasion a lady came out of the cabinet carrying an infant; and leading a child by the hand. She advanced about

At the last scance a spirit came out claiming to be the sister of a man who was present for the first time. He called her by a false name, when she went back into the cabinet and came out with a small black object in one hand. She took hold of it with both hands and pulled it out, and in sight of the whole circle she materialized a black shawl, with a heavy fringe, perhaps four feet square, which she threw over her shoulders, and again approached her brother, who instantly recognized her. He said he had "seen that

An Indian calling himself Seneca, frequently appeared; at the last scance he came out, and was apparently over six feet in height. He had a red blanket over his shoulders and two feathers on his head; he went all around the circle, placing his hand on the head of each one, and put a big. brawny, red foot into the lap of several, saying, "See big foot." He allowed the man sitting next the wall to handle his blanket. The man said it felt like a heavy woolen blanket. The Indian remained out at least fifteen minutes, and when he went back appeared to be a foot shorter than at first. He came out a second time with a white blanket on, and gave what he called the peace-whoop; he also gave the war-whoop with startling effect.

On one occasion a child came out alone, and, stand ng close to the cabinet door, talked some minutes with its parents.

At one of the scances, my wife gave Seneca a large red ribbon, and told him to put it where we could not find it at the close of the sitting; and afterward the most thorough search was made, but the ribbon could not be found. 'At the next séance Seneca said that he had taken it to the medium's home in Havana, and put it in a certain box there. After Mr. Markee went home I received a letter from him, saying that the ribbon was found where Seneca had said he put it, and enclosed was a piece of it for identification. | the combatants.

Usually seven or eight spirits came out at a scance, presenting great-variations in height, form and general appearance.

The close of a séance is announced by a loud rap. As soon as possible the cabinet is entered The medium is found, to all appearance, cold and dead; a deathly, clammy feeling pervades her body; arms, face and body are perfectly cold; the heart and pulse are still, and all breath suspended; her muscles are rigid and hard; her jaws are set so firmly that they cannot be opened. The physician before mentioned made a critical examination of her, at the close of a scance, and said she was, to all appearance, dead. Soon her husband appears, and by mesmeric passes tries to bring her to. Gradually a warmth appears, a faint, fluttering pulse is felt; the lungs commence action, the muscles relax, the hands areopened and the flour is found intact. Slowly she comes out of her fearful trance, and in an hour appears to realize things; but often she does not fully recover for a day or two.

I have given but a small part of the phenomena that occurred at these scances; a full account of all would more than fill the Banner. I make no comments, and would only add that these occurrences were witnessed by a large number of the best citizens of this place and vicinity, and that imposture, deception or collusion were entirely out of the question.

Yours fraternally, Carpenter, Pa., Jan. 15th, 1876.

Free Thought.

CLERICAL POLITICS.

To the Editor of the Banner of Light;

It is evident from the President's message and the hostile attitudes of the two great Christian formations among us, that a new departure must shortly be taken by the government of the nation, and the governments of the States, which will eventuate either in the entire establishment or the practical abrogation of that clause in the Constitution which forbids Congress, and inferentially the separate States, from passing any law "respecting the establishment of religion, or forbidding the free exercise thereof."

Had this wise constitutional provision not been infringed by the appointment of chaplains by Congress, in all probability the squandering of the public money on sectarian institutions, and the exemption of churches, and church properties from taxation would not have been instituted, both of which evils and injustices are also commented on and condemned in the message above referred to.

By the letter of the law it will readily be perceived our fathers decreed entire "liberty of conher husband and two sons by name; she also science," but in practice they themselves ignored called six other persons in the circle by their that right by the appointment of chaplains for Christian names; they were all persons with Congress, the army and navy, &c. To the perwhom she had been acquainted in life. On nicious example then set by them may be largely another occasion her husband asked her if she attributed the open infractions of the right of "soul freedom" by States. Even petty magis-She answered that she did, and then repeated trates have not hesitated to reject testimony and four lines of it. She went to her husband, sat inflict a religious test upon the public in our on his lap, kissed him, and talked familiarly with | courts of laws, notwithstanding the fact that to the entire matter of oath taking we are mainly indebted for the melancholy profanity of the

Notwithstanding that all sects have thriven and multiplied under the large amount of spiritual liberty they at present possess, which has called forth the praises of the Pope himself, it is evident that neither our Catholic nor Protestant fellow-citizens are satisfied with their present condition. The aim of the former has long been and now is to overthrow our public school systhree feet from the cabinet door, but did not tem, which is the base of the intelligence of our community; and many" of the latter, untaught by the horrors of the past, are endeavoring to set p here a national spiritual despotism, by inserting their God, and such form of faith as they may be able to agree upon, in the Constitution.

It might reasonably have been expected that under the freedom they now enjoy, our credal brethren would have remained satisfied, and would have been unwilling to parade their antipathies before the nation. But it is otherwise. As bodies, all credal religionists love power, if they cannot, believing them to be in error, more than pity their neighbor. Each of the separate | aged to throw into her words and face here besects, although it number only an infinitesimal fraction of the world's population, is usually so certain that its form of faith is the only correct one, that in the mass they not only disagree with unbelievers, but also with one another; and this rivalry—as between the State Church and the Old Believers in Russia, between the Sun nite and Shi-ite Mohammedans in Turkey and Persia, and between the Protestants and Catholics in Europe and the United States-generally exhibits itself most malignantly in proportion to the propinguity of the faiths of the contestants. It is a melancholy fact that those who profess to worship the same Deities are often unwilling to endure the presence of one another, and generally extend less sympathy to those of their own faith than they do to barbarians and infidels.

"It is to this "odium theologicum," which is ever found in all credal religionists, not unfrequently dividing churches and stimulating religious dissensions, that we owe the present sectarian strife that is now dividing our people and threatening the peace of our Republic. Spiritualists and Freethinkers are certainly not answerable for the "sacred war," by no means the first in history, that is now looming over us. It is a mean battle for power between two bands of Christians, which ought to teach our people to abide closely by their Constitutional liberty, and her mind a bit." by no means to trust it in the hands of either of

All right-thinking Americans, reared under a flag which bears high aloft "Liberty of Conscience" in letters of living light, will do well to would wonder, and think a miracle had come recognize in this controversy a certain foretaste | back." of what our nation may expect, and that interminably, should either Protestants or Catholics ever obtain, as such, any special political favor among us. . But it is not believed that they will ever succeed in so doing. The motto of the Spiritualist is progress, and the success of either party would put back the clock of the world more than a century. We all have a right to cherish the above-mentioned hope, inasmuch as it is well known that the faith of many (if not of most) of the male members of the fashionable churches is very shaky, and, thanks to our public schools, the masses of our people are too enlightened to be gonded into crime by the intolerance and ambition of priesthoods. Let us there fore trust that all these bickerings will be settled strictly in accordance with the Constitutional provision, and that all future strife will be avert d by the carrying the same into effect by instiuiting a total divorce between State and Church. The present coquettings between the same are only sources of strife continually agitating our several communities, and National or State favors shown to all churches are, if not more odious, certainly more ridiculous than National and State favors would be exhibited to one only. All such simply degrade and dishonor the sublime right to "liberty of conscience" purchased for us by the blood of our fathers in the war of the Revolution, and consequently ought to be abol-

A-Splendid New Serial.

DAISY DOANE:

AFTER DARKNESS. SUNSHINE

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

Author of "Dorn Moore;" "Country Neighbors; or, The Two Orphnus;" "Rocky Nook: A Tale for the Times;" "Berthi Lee;" "My Rusband's Secret;" "Jessie Gray;" "Pictures of Real Life in New York;" "The Two Cousins; or, Sunshine and Tempest;" "The Lights and Shadows of One Woman's Life." etc., etc., etc.

God is the master of the scenes; we must not choose which part we shall act; it concerns us only to becareful that we do it well, always saying, "If this please God, let it be as it is."—JUMEMY TAYLOR.

CHAPTER VI.

Bullding the Ship. How it came to pass that Daisy was found every day for an hour or two by Miss Joan's

bedside no one could explain or understand, but such was the fact. From the day of Aunt Margie's death this had happened. On that day Nurse Coffin's services were required out of the invalid's room, and Daisy was sent to take her place. She proved herself such a useful little body, and was so bright and chatty, that Joan's heart thawed a little under her influence. Almost all visitors were refused admittance to her; the dear, pleasant old ladies, Patsy-and-Sybil, who would willingly have come often to see her, were denied entrance when Joan was stricken down with the disease which had made her helpless. It seemed as if she could not bear the sight of those active, happy old ladies, who could move about with as much ease as girls in their teens, and who bore the loss of all their family and their forthing with a sweet resignation to the will of him whom they believed does all things well. Miss Joan had been a haughty, reserved woman, and had won little love from others. She did not need it. Strong, vigorous in her constitution, masculine in her nature, she had been sufficient unto herself, and she determined to bear her misfortune with stolcism, which she believed preferable to resignation, or, as she once said, "We bear the inevitable ills of life because there is no escape from them; that is all the submission I know about." Saint Paul's exaltation of spirit when he said, "I glory in tribulation!" was a mystery and a myth to her. Nurse Coffin was not endowed with much native cheerfulness, and added to this was a firm belief that she should never reach heaven unless she trod a very rough path here-that the more gloom she manlow, the brighter would be her crown hereafter. Whether the constant repetition of her name by Miss Joan had increased this morbid tendency, and proved, like the skeleton at Egyptian feasts, a constant reminder of her last, narrow home, or that the invalid's morose manner had brought to the surface her native acerbity of temper, I know not; probably the combined effect of the three causes had their influence. Certain it is, that Peter, who was a shrewd observer of all the members of the household, said, "I never goes into the room but I stop a little outside and smooth out my face with both hands, and put on my solemnest look, and I keep saying to myself, 'Hark from the tombs! hark from the tombs! and that keeps me in a state suitable to the room."

"Be off with you, Pete Doane," Betty would reply. "As if anybody ever cared how you look! One would think you was some great cracter that God made jes for folks to look at, like Judge Parsons in his wig, or our minister in his black

"There's some in the house aint of your mind, Betty. Miss Dalsy said the other day, ! Peter, you are like a bit of sunshine round the house (. I like to hear you sing."

"If the dear child only knew what a flery trial I have to keep you in your place, she might alter

"If you could hear the blessed child herself chatting to Miss Joan, and see how still the sick woman lies, and put her left hand out toward her as if she wanted to touch her curls, you

"It is just like Saul and David in the Bible," said Betty; "but I don't suppose you know any thing about it, for I don't see you reading your book as any respectable person should." "Then you don't use your eyes. I will buy

you some spekatles, Betty.' "Go along with you," said Betty, raising her

rolling pin, "do n't talk to me about spekatles you impertence! You will have no turnover this baking, Pete Doane."

It is singular that though Betty was the daugh ter of a slave, and Peter one degree further removed, being only a grandson of one, yet Betty always added Doane to Peter's name, as if to impress him with the idea that he belonged to the family. Their ancestors were brought from Barbadoes when slavery existed in Massachusetts, but the constitution of 1780, which has been referred to previously, freed the few slaves who had not already been released by their owners.

Some six weeks had passed since Daisy's first visit to the ship-yard, when she came into Miss Joan's room, and told her that she had been down to see the ship with Uncle Joe, and could tell her about the frame.

"Oh! Miss Joan, it is to be one of the best ships that has ever been made here; it is thirtysix feet broad, and will hold twelve hundred tons.

The floor timbers are in, let in to the keel, you know, ma'am, and they cross the keet excepting near the bow and stern. I counted the great pieces that make the frame and there were fifteen of them. They were shaped just like a letter U, only some of those near the bow and stern were more like a V. It was hard work for the men to get these timbers in place. I think at first they were like half U's, and they joined them. There were great holes bored in these timbers, and long iron bolts driven through them.

"The mon were driving these bolts in, pounding away with their sledge hammers, one man standing ready to strike as soon as the other had finished his blow. They were so regular in their blows, and seemed so happy at their work, that I liked to be there. This frame was on a great platform even with the keel, and when they finish the frame they are going to draw it right on to the keel with a capstar and pulleys. Uncle Joe explained to me how it is done, and I think I understand about the pulleys and ropes. The next time I go, the foreman told me that I could see the shape of the ship, and might go up the steps that lead to her, and see how nicely all them parts are fitted in. While I was standing watching the men at work I heard Uncle Joe ask how much salt would be needed. I thought it must be they were going to carry sait to Calcutta, and so, sure enough they are, but not for freight. They; wanted a hundred hogsheads of it to fill into cracks left by the workmen on purpose for it. Is n't it very funny? I have heard of saltinghams and pork, and giving salt to sheep and cows, but I did n't know that they salted ships that were going to live in salt water. The salt keeps the wood from decay. Then the men told me that they would cover the bottom of the ship with copper, for there are worms in the sea that eat the wood, and would soon destrey the ship were it not for the copper. – They will also pound oakum into the cracks and holes, and cover this with hot pitch. This is called calking. I think ship building is very curious and wonderful; every-time I go 'I see more and more to aimise and interest me. Then they have such droll names for the different pieces of timber-knees, aprons, forefoot, shoe, transoms, skin, monkey. rail, pin-rail, taffrail, scuppers, bulwarks and gunwale. I am going to learn about all the parts before it is ready to be launched.

"I thought that the ship would be all ready for ea w' en it is launched, and I said to Jim Wood, We will ask Uncle Joe to give us a sail round to Boston, for I know she is to go there to take in her cargo,' and Jim laughed, as he always does when I make a blunder, and said. That is just as much as wgirl knows! Why, the ship is rigged after it is launched, and it is almost as much work to rig er as to build her hull. The masts, and yards, and bowsprif, and booms are not put in till after. she is launched. Then a full rigged ship has ver so many sails-you can never learn them, Datsy, girls can't, and you need n't try.' Mary said that she would n't try, it was of no use, and that it was harder than grammar, or her dictionary lesson. You know we learn two columns in Walker's dictionary every day; but all these words are in 'the dictionary, so I do n't see Why I cannot learn them. Uncle Joe is very patient and kind, and has promised to help me draw i ship, a-real full-rigged ship."

Miss Joan lay very still and slient while the child chatted, but her eyes were fixed upon the talker and expressed a desiré for her to go on. How often she longed to speak and explain the terms which Dalsy found so difficult to understand, but which were more familiar to Joan than the kitchen utensils to most women, but the palsied tongue refused to do its office.

Before the ship was commenced Joan sent for her brother Sam. By a few words and some signs and gestures she intimated to him her disapprobation of the ship-building. She, who had always enjoyed the pleasure of thinking that her father had more ships affoat than any other man in town, now was angry that her brothers should build this fine vessel for the same trade which had hitherto been so profitable to them. It will be remembered that she was a woman of imperious will, and would brook no opposition. She had early taken her place as mistress of the household and governed with sternness, checked only by the stronger will of her father. But Sam was the managing partner of the business, and it was to be supposed that he understood affairs more clearly than the poor stricken woman, who grew more obstinate the more he tried to reason with her. At last, growing impatient, and forgetting for the moment perhaps that quiet decision and firmness were better than wordy resistance, he said:

"Joan, I shall manage my business without

asking advice from you. A woman, especially an invalid woman, who never leaves her chamber, is not the person to dictate to me; henceforth we will speak no more upon the subject."

It was observed on that very day that when little Richard was brought into the room Miss Joan took no notice of him, made no motion as usual for him to be placed beside her, and turned away from the clubby face that looked out aponthe world with such bright, loving eyes. Little did he care for this "indeed he did not take kindly to Miss Joan, or Nurse Coffin, and much prethe kitchen, there was an earthly paradise. With Betty's rolling, and pennding, and beating of eggs, and spice, and sugar, and the boiling and steaming, there was enough to keep his curiosity excited as long as be could be permitted to stay. It was equal to Daisy's wonder book to her, and if perchance. Peter sung some of his own favorite, nations see our big war ships they will be afraid tunes, the joy was complete. It was far more to fight us." be desired than the gloomy grandeur of Miss Joan's room, from which in time he came to be completely banished. Daisy, on the other hand, was more and more required there, and as the chilly days of 'autumn came on, and she was, out of doors less, she came daily to occupy her corner by the bedside. Princess Charlotte was allowed a permanent resting-place there, under a canopy you may be sure of it. Where should we have of crimson, silk, made of some pleces of the damask curtains of the drawing room which had lain. George? and don't you know how Holland in one of Joan's trunks for many years, at

Slowly, day by day, the ship grew, its timbers rounding into graceful curves, rising up from the solid green keel like the petals of some mammoth. flower that flourished in pre-historic times. The ship yard resounded with the heavy regular thid, thud, of the ponderous hammers, and the cheery voices of workmen who wrought in love for their work. Chaldren were allowed to come for the chips -every sunny day barefooted little girls and boys were there with their baskets gathering may do good." for their humble tiresides. There was a pleasant sodor of freshly hewn timber there, and now and then music of some workmen who might be hewing at some distance from the imitators of the great pounder, Thors:

One clear, bright November day, when the air was keen and the frost had touched the gardens and strewn the leaves of the trees upon the sidewalks, Alice went to make a call at the ship-yard. She was delighted to find the vessel almost deck, where the men were calking every exposed seam, others finishing the deck houses. From there she went down the hatchway to the main deck, and looked down into the great hold, where the ballast and perhaps cargo was to be stored. Overhead, as she stood on the lower deck, she could see the great beams which bound the two sides of the ship together, and supported the upper deck. They were secure lat each end by a piece of timber called a knee. It is a solid piece of timber hewn into that shape, one end of the knee fastened-to-the beam, the other to the side of the ship. Beside these were strong stanchions, whichrested on other strong stanchions which were supported by the keel. Men were polishing the beams and ceiling above. Everything was done in the best manner, and Daisy said it would look nicer within than a frandsome house. From here Dalsy went down into the yard again, and looked under the ship, counted the blocks on which she rested, thirty in all, and then went to the water's edge and looked at the "ways" on which the them. ship would slide into the water. I should have said thirty fiers of blocks, for each tier consisted of three or more blocks. As Daisy stood there, wondering how the vessel would walk into the water, as she had been told it would do, Jim-Wood came to her.

"Well, Daisy," he said, "three weeks more and the launch will come off. I wonder whatthey will call her!"

O' Uncle Joe says that if my father is willing I may give her a name," said Daisy.

"You mean Mr. Sam Doane?"

"Yes, Jim; he married my mother, you know, and I call him father, and love him dearly; but then I was given to Uncle Joe, or rather, I gave herself. "If she had," said Pete, "it would myself to him years ago, before my mother married the second time, and I am his child now. I wish we could name the ship for him."

"We always call a ship 'she'-feminine gen cle Joe' would be a pretty name for a ship. I me a chance." 🤏

"What would it be, Jim?" asked Dalsy. "Wait awhile till I see what Uncle Joe says.

Now, Daisy, can you tell how this ship is going to get into the water"" "That is just what I am trying to find out,

"I can tell you. You see those timbers running the whole length of the keel on each side of at first," she said to her mother, " for it, was n't the ship, and sloping down to the water. These, pleasant to look at her, and she didn't love me timbers are held together by cross timbers; look under there, and you will find them; this frame ed to, and Nurse Coffin never likes to read loud. is loaded with stone to keep it down, and is called But now I like it, mamma, for her great, sharp the ship's cradle."

"There is a big baby in it, Jim."

Jim."

be greased with melted tallow, and afterwards with soft soap and oil." F

"But, Jim, I should think the cradle would go

into the water with the ship."

"Those timbers will, of course, and so they fasten ropes to them, and pass these ropes over the bow of the ship, to hold them when they float the battles." away with the ship.'

"The ship is a good ways from the water, Jim." "It will not be," he said, "when it is high tide. We always launch in high tide. The water will come up to meet the ship, and when these blocks and, having learned the language young, and are knocked away she will go out with the tide, as we say."

"Oh, Jim, we are going to have a holiday then. All our family are coming; little Dickie with us. I tell him about it every day, and he laughs and crows as if he understood it all. Of course, papa and Uncle Joe and mamma and Petertalk about it as if it were to be a second Thanksgiving. Day. Peter is fatting a turkey for the occasion. Mamma says that Peter has no idea of pleasure that is not connected with something good to eat. Betty says she will see the launch, if she has to sit up all night to cook. All the family are coming but Miss Joan and Mrs. Coffin, Mrs. Coffin says that she never sees a ship launched but she thinks of shipwreck, or ships on fire, and men' drowning."

"And never, I suppose," said Jim, "of the thousands that come safe back again, bringing the tea and the coffee and the fruits and silks, and half the things that make life pleasant. If women had their way, there never would be a ship built. I wonder what God made the ocean for, if men were not to sail on it."

9 "Oh, Jim, I don't believe there ought to be no ships. It is a beautiful sight to see one upon th

ship than a house."

I guess it does, Dalsy! Any fool can build a had-neither spars nor sails. He is my favorite of all the old Bible fellows, but I guess he would men-of-war. I went over one at the Charlestown Navy Yard the other day. It takes an acre of them fire one broadside "

"No, no, Jim, I do not like such ships. I never want to hear about war."

"We must be ready for it, Daisy. My copy

"I think if you were king of another nation, you would try to make bigger ones, and like a fight to show that you could beat, Jim."

"I guess you are right," said the boy, laughing. "But if it were not for battles, I would n't eare to read history; I think men must fight against tyrants-there is no other, way, Daisy, been if our grandfathers had n't fought King gained her liberty?"

"No; I haven't read history like you, Jim; but I think if we were like Jesus Christ, there would be no war.'

"Well, Daisy, if kings like Philip of Spain, and George of England, will not be like Jesus, word to do better."

voice near them. "You would do evil that others."

"Uncle Joe I am glad you have come," said Daisy. "We want you to tell us when the ship

will be launched." "In three weeks at furthest, Daisy. You must have your name ready."

Uncle Joe's chaise was waiting at the head of the ship yard. The day was so fine for the sea son that they drove into the country some miles. The leaves of the maples were gold and red, the ready to be launched. She climbed to the upperso muts were falling from the trees, farmers were gathering their fruit and digging their last load of potatoes. One old man stopped, and leaning over the fences talked awhile with Mr. Doane.

> "I think, sir," he said, "we will have a severe winter, and I am getting ready for it; the squirrels have stored great quantities of nuts, and the ese are going southward already."

"I am willing," said Mr. Doane, "if we can have a long, pleasant fall. I want to get my ship

The old man shook his head, "Then you must hurry, sir. I smell a storm in the air now."

The old farmer was right. That beautiful day was the precursor of a severe storm-a storm that swept the whole New England coast, and proved the beginning of winter. The cold set in early and continued long. Great quantities of snow fell, so that all the men in the ship-yard quit work. It proved one of the hardest winters that had been known for years? It was like the old winter of 1780, of which Aunt Margie had told

The brothers were disappointed in their launching. Uncle Joe was more patient than Mr. Sam. The latter hoped that it might still be done, and believed that there would be warmer weather after the cold. But no warm weather came, and the ship lay on the stocks till spring.

When Joan learned from Daisy that the ship was near completion, and that her brothers were much troubled at the delay, she smiled grimly (her smiles were always a little grim) and said, The beginning!" They did not know what she was only spite against the ship, because she country have ever read a paper or heard r could n't go down and manage the building of it have been done and launched sooner than any man in town could do it." However that might be, she never said "ship" during the winter. Instead of talking about that, Daisy read history der, you know-and besides, I don't think 'Un- to her. Of this she was very fond, and, as Daisy was a good reader (Uncle Joe had taken this part know what I would name it if they would give of her education in hand), Joan had much enjoyment in it. She read Bonaparte's life-this was Miss Joan's favorite hero-and Life of Frederic the Great, and of Charles 12th of Sweden. It was rather heavy reading for a little girl, but when Dáisy saw how much it pleased Miss Joan she went bravely through her task. The heart of this child was filled with a great-pity for this poor, lonely woman. "I thought it was a trial at all, only let me stay because nobody else wanteyes look softer and more kindly upon me, and when I go into the room they turn toward me al-"The timbers are the bilgeways, and they will most as eagerly as little Dick's to you. It seems as if she needed me."

"She does, my little girl, and I am grateful to you for your kindness to her."

"You grateful to me, mamma? That seems funny! Then I will be more happy, and will try not to gape when I read the long stories about

It was a happy winter for Daisy. Instead of going to school she had a teacher at home in music, while Miss Sybil Sage taught her French. Miss Sybil had resided in France for some years, speaking it fluently, was fitted to teach it well, the more so because of her friendship with Doctor Nacet, a French gentleman who came to thiscountry after finishing his medical studies in Paris, to practice his profession here. He was led to do this from the letters of an uncle who had lived in Oldbury many years, and described it to his nephew as a charming old town, with much that reminded him of European towns. 'The people," he said, "were cultivated and refined, courteous to strangers, without the impertinent curiosity said to be characteristic of Yankees." Dr. Nacet and Miss Sybil read and talked in French awhile daily, and thus Daisy

was fortunate in her teacher. Every day, at two o'clock in the afternoon, Daisy found Miss Sybil seated in one of the curious old-fashioned chairs in the parlor, her-lace turban giving height and dignity to her trim, compact figure, always with the same black dress, and white ruffles round the wrist. The turban and ruffles were of spotless whiteness, the tiny hands looked smaller still for the ruffles and the one ring, a diamond, which she wore. Very erect sat little Miss Sybil, for she scorned a rockingchair, and Daisy thought her wise as the dark

water: I think it requires more skill to build a eyes looked at her through gold spectacles. She was an old-fashioned teacher, who required hard study and perfect lessons, but gentle withal, and house, but it takes a wise man to build a ship! Daisy loved her, but stood a little bit in awe of that will weather the storms and calms of a two her. Uncle Joe, who was a good French scholar years' voyago. Old Noah was the first ship build himself, helped Daisy with her exercises and r, you know, but his big hulk only floated. He would repeat the verbs with her, for he knew Miss Sybil was Ignorant of the more superficial teaching of modern days, and might exact from open his eyes wide if he could see one of our her pupil a harder task than she could perform well. Miss Patsy never failed to have some picture, amusing book, a little choice fruit or ferred Betty and Peter. If only he could get into timber to build it. The sides are full of port-nice conserve for the child when the lesson was holes for the cannon. Wouldn't I like to see over. Sometimes Daisy staid to tea, and was permitted to go into the large, old-fashioned kitchen, where everything was kept in as good order as in the parlor. Here Miss Patsy presided, and made such delicious cream biscuits, says, 'In peace prepare for war.' When other and all sorts of queer little French cakes, and sweetmeats, such as were beyond Betty's skill. The tea in winter days was brought into the parlor, where the trio sat at a round table before the open wood fire, from which a quaint old satin screen protected Daisy's face from the blaze. "Be careful of your complexion," Aunt Patsy would say as she placed the screen; "and I must not forget to save you some of my rosewater, it is so good when you have been exposed to the salt'water." The tea-set was many years older than the old ladies, and was a curiosity for the delicately tinted flowers upon it, and the family name and crest on every piece. The teapot was oval in shape, and engraved with the same device as the rest of the service. Miss Sybil was always bright and chatty, and full of stories from books and from her travels in younger, years. Her sister Patsy poured the tea, and at-Christ, we will force them by gunpowder and tended to the physical wants of her guests, while she entertained them with her fund of anecdote, "A new argument for war," said a pleasant and her music. Now and then Dr. Nacet came in." He was an elderly white-haired man now, but retained the vivacity of his youth and the politeness of his nation. It was interesting to see the mutual courtesy of these people to one another-how galfantly the doctor would lead Miss Sybil to her seat, and stand till the ladies were seated, and how thoughtful of all the details which make social life agreeable.

The doctor and Miss Sybil never spoke in French without an apology to the other two, and then interpreted to them. After awhile he came to ask Daisy some simple question in that language, and her pleasure was great when she found herself able to reply in that tongue. Thus the winter passed rapidly to the child, and she forgot her great disappointment in the ship. Not so with Mr. Sam. He was restless and troubled went often to Boston, from whence he returned to hold long conferences with his brother Joe, who was calm and patient as usual.

[Continued.] .

An Appeal to all Spiritualists.

I have several times expressed through the columns of the Banner the conviction that the condition of the country requires a more thor ough, a more systematized and a more general plan of operation on the part of Spiritualists beore any considerable portion of the people can be made acquainted with the principles and grand truths of Modern Spiritualism. Nothing can be accomplished effectually toward enlightening the public mind on any great question without some kind of concert of action on the part of its friends and active pioneers, and a personal or recognitive parts of the principles of the principles. pecuniary sacrifice by those who estimate the cause as possessing an liliportance far transcending their own private gains or personal emolu-ments. Thus far (embracing a period of nearly twenty seven years,) our movements have been characterized for the most part by chaos, confusion, and often disorder. We have been sailing on the broad ocean of truth and humanity without rudder or compass—no captain, no pilot, no steersman. Nearly every man and woman in the spiritual ranks seems to be a separate institu-tion, each one apparently sanguine of accomplishing in a month what it will require thou-sands of earnest laborers many years to achieve. We console ourselves with the belief that milmeant by this, but no good surely. Peter said it lions have embraced our beautiful faith, and yet not one in a thousand of the people of our own towns and villages where no ray of spiritual light has ever yet entered. The spiritual cases are few and far apart. "How long shall this state of things continue?" is a query I wish to drive home o the innermost conscience of every true-hearted Spiritualist. How long shall we turn a deaf ear to the thousands of imploring voices daily reaching us from all parts of the country, crying, "Come and bein us." Since the publication of my last artist on this subject I have received several private desponses. One good brother offers to contribute ten dollars toward starting a fond of the country that the country of the fund for the employment of itinerant lecturers. as suggested in my recent article in the Banner. And I will add five dollars from my small means

. PLAN OF OPERATION.

I propose that each person who is willing to contribute to this fund send his or her name to the Banner of Light or the Religio-Philosophical Journal, with the amount specified, and state in what State or Territory he wishes it expended. Let it be understood that this fund is to be ex pended in defraying the traveling expenses of speakers, and in the purchase of books, tracts and newspapers to be circulated by the million, and that this contribution shall be made semi annually or oftener. And I propose that speak ers who are willing, embark in this enterprise, and devote one, two, or three months in the year to itinerant labor for a compensation sufficient to pay traveling expenses and such funds as can be pay traveling expenses and such runus as can be collected in their travels from friends who may appreciate the cause sufficiently to aid it by free contribution. It will be expected, and is desirable, that a series of grove meetings shall be arranged during the summer season in each State, which will require two or more speakers, as such meetings will occupy a half day, and in some cases a whole day. Speakers will not only be expected to distribute newspapers and tracts, but to use their utmost efforts on all occasions to obtain subscribers for the Banner, and Journal, and other spiritual papers, and to organize business s, or appoint business committees, or at least local agents, whenever convenient or expe-dient. It shall be optional with speakers to choose their own territory to operate in, unless too many offers are made for the same field of labor. In this case the matter can be amicably arranged by the speakers themselves. The funds contributed shall be held and disbursed by the editors of the papers above named, who shall pay out to each speaker an equal sum, after having furnished them money sufficient to reach their field of labor.

And now, brethren and sisters of the spiritual faith, you who look upon Spiritualism as the hope of the world, and esteem it as "the pearl of great price," you who accept it as the messenger of glad-tidings to the world, proclaiming the grandest truths that ever greeted the listening ears of mortals, and who welcome it as the omnipotent agent in the cause of reform which is to banish those myriad scenes of sorrow and suffering now everywhere visible in society, and which is to arrest and eventually dry up that flood-tide of crime and iniquity now coursing through all Christian countries, what say you? How many of you will respond? Shall this appeal be made in vain? I hope there will be a general response, and that we shall do something this year worthy the high vocation whereunto we are called.'

Richmond, Ind. KERSEY GRAVES.
Will the Religio Philosophical Journal and other Spiritualist papers please publish?

Banner Correspondence.

From the West.

A word from me occasionally may perhaps be of humble use by way of encouragement. Everywhere I go I hear respectful and cheering testimony about the "good substantial Banner of Light." Why is it said with a purposed empha-sis? Because its tone is candid, defensive of mediums and speakers, ever encouraging the workers without distinction. This policy, or bet ter, honesty, does not of course produce so much of a sensation, but in the long run it wins a good support with high appreciation with the public.

Am doing some lecturing this winter in Wis consin. Spiritualism, you know, is like a planet
—never turns back. Though the "times" are hard and most financially depressing, the good work goes on in more humble channels. Public prejudice gives way to inquiry of the oracle casionally I am welcomed into an Orthodox church where that class of mind is glad to assem ble and listen to the truth spoken with the spirit of charity. This was the case recently in New London, Wis. I was cordially admitted into the Congregationalist church there.

Our friends in Menasha and Appleton have Spiritual Halls under their control, and if they cannot afford a speaker from abroad, they do not cease acting, but assemble each Sunday to develop their own talent of mediumship and speaking. This is most praiseworthy. Lectured in both those cities, also in Shiocton and Stephens ville, Ontagawa Co. The latter place contains a arge percentage of free thought of the spiritual tendency. It shows in this case as elsewhere the potency of faithful work through medium-ship and the diffusion of our literature. Here live Brother and Sister Tarbell, who have tolled assiduously in the cause they love. The angels are found always in their homes, and their lives are luminous with spiritual intelligence. It is something so endearing to know that the seed we sow and water with our tears springs up in due time and blossoms as the kingdom of heaven on earth. Fraternally, J. O. BARRETT on earth. Fraternally,

Rhode Island.

WOONSOCKET,-Seth II. Vose writes January 27th: Allow me space for a few words in regard to the meetings which we have had recently in this place. George A. Kuller, of Sherborn, Mass., has spoken for us the past two Sundays, January 16th and 23d; and Dr. J. S. Bean, of Natick, Mass., sang selections from the "Spirit-ual Harp." January 16th, Mr. Fuller delivered under spirit influence two able discourses, which were listened to with marked attention, and created a considerable interest. The subject of the evening lecture was "The Great-Law of Growth." Taking the geological history of the world's progress as a starting point, he elab-orated the theory of development, producing the facts of nature as proof thereof. He also spoke of the gradual unfoldment of religious ideas, and especially of Spiritualism as the pleroma of all. Mrs. West, of Providence, was present, and at the close gave a gentlemen present a very char acteri tie and truthful communication from his wife. Mrs. West is a fine test medium, and clair-voyant and magnetic physician. Her address is 102 Dean street, Providence, R. I. The selections sung by Dr. J. S. Bean added greatly to the interest of the occasion. During the week which intervened between Sunday, January 16th and 23d, we had a general outpouring of the "good spirit." Various manifestations, such as the raps, in perfect showers, drumming in imitation of a tenor and bass drum, trance speaking, tests, communications, and diagnoses of disease—thus bringing into play the clairvoyant faculties-created not a little excitement. Mrs. West, of Providence, added to the interest of the circles held during the week, by the many tests and communications given through her. Mrs. Williams also helped on the good work by the descriptions of the visions which she beheld.

January 23d, Messrs. Fuller and Bean held two meetings in Temperance Hall, attended by good audiences, the evening meeting being the largest which they have had in this place. Dr. Bean which they have had in this place. Dr. Bean rendered many beautiful selections of spiritual songs, which evidently were listened to by the audience with much interest. Mr. Fuller delivered two addresses under spirit influence, both of which were well received. The great question "Why should man be ashamed of Spiritualism?" was well headled by the invisibles and so were was well handled by the invisibles, and so was the theme of the evening's discourse, "The Life of Religion." Dr. Bean has great magnetic powers, and the medicines he left behind hin in this place, prepared by spirit direction, I trust

will do a great deal of good We would recommend Brothers Fuller and Bean to all those who are trying to create an inferest in Spiritualism, and needing the services of those who are willing and ready to work for the truth. The interest which has been created here will not soon pass away. We are in hopes to secure their services at no distant day for a longer period

This revival which we have had, which has not yet abated, and which I trust and hope never will die, originated in the angel-world. And the work planned has been well done, and has added not a little glory to the cause of true Spiritualism.

New York.

MEXICO.-Wm. F. Everts writes as follows: I have noticed of late several articles in the Banner concerning Mrs. C. M. Morrison, the blind healing medium, of Boston, late of Oswego, N. Y. Being personally acquainted with Mrs. Morrison, having known her for the last four years of her residence in Oswego, and having attended several of her scances for spirit materialization and other manifestations, also having had considerable dealings with her in furnishing her a large amount of medicine, I am perfectly familiar with the various phases of her mediumship and with the manner of her dealings, with her patrons. I can positively assure the public that Mrs. Morrison does not wish or intend to defraud any persons of their money, and would not retain money sent her without fulfilling the terms of her advertisements, and that who has and does intend to vertisements, and that she has and does intend to deal honestly and promptly with all her patrons, though circumstances may occasionally cause ar unavoldable delay in her answering some of the many, many letters: sent to ber address. Those persons who are intimately acquainted with Mrs. Morrison consider her to be a first-class medical medium, possessing clairvoyant powers of a high order; also that she is worthy of the confidence and patronage of all persons who desire her clair-voyant medical service. She is a perfectly developed medium, controlled by a scientific and medical band of spirits, and they, through her instrumentality, have relieved and healed hundreds of persons of various diseases that they were afflicted with, to which many an individual can testify. From personal knowledge I can conscientiously recommend Mrs. Morrison's clair. vovant medical 'practice to those who are suffer ing from the various diseases that afflict the hu-

We print the above statement in answer to the solicitations of many friends of Mrs. Morrison, even though we have given several in her favor of late. This endorsement is certainly sufficient as a closing one.—Ed. B. of L.

Ohio.

SEVILLE.-Mrs. E. A. Young writes: Allow me to add my testimony to the efficacy of Dr. J. R. Newton's healing power, imparted through a magnetized letter. Four years ago, when in Cleveland, I called to see Dr. Newton, and he told me to be very careful or I would have an attack of paralysis. When I returned home I told my family physician what he had said, and he sneered at it; but some time afterward, when the attack came he said it was an affection of the attack came, he said it was an affection of the spine brought on by overwork. I told him that spine prought on by overwork. I told him that could not be, for I was paralyzed in my right arm and all down my right side. I dismissed him, and communicated with Dr. J. R. Newton, who immediately sent me a magnetized letter, and I

was cured in a very short time. This was six months ago, and I am still well, and have the free use of my limbs. Cannot other sufferers be helped likewise?

Illinois.

WATSEKA .- A. B. Roff writes, Jan. 26th: Mrs. Morse, of Joliet, Ill., one of the best lecturers on the rostrum, delivered nine discourses in this place this month, commencing Jan. 2d; and ending the 9th. She had the largest audiences ever convened here by any lecturer, notwith-standing the Orthodox were holding revival meetings, three churches combined, and were in full operation when she came, a stranger, and commenced her lectures. She has awakened an interest here that will produce good results. She is calculated to do good wherever she goes; she is not only a fine lecturer but a perfect lady in every respect.

The Quarterly Meeting of Spiritual. ists of Western New York

Convence in Good Templar's Hall, in the city of Lockport, Jan. 8th, 1876, continuing two days.

The morning session was an informal one, G. W. Taylor opening the meeting. The midday train brought large accessions to our numbers, and before the c'ee the Convention was largely attended, ten countles being represented, and several from other States.

The opening of each session was occupied for an hour in conference, after which an address from one or more of the gifted speakers in attendance. Among these were J. W. Seaver; Lyman C. Howe; Geo. W. Taylor; John Greenhow, of Hornellsville; Mrs. Millington, of Rochester; Joseph Walker, of Byron, and many others, who gave much interest to the meeting by their words of counsel, of wisdom and inspiration. Music and sweet songs were inter-spersed during the meeting by Thomas Anderson, producing harmony and quiet.

Saturday afternoon session, on opening, was occupied by the officers of the State Association, transacting such business as came before it; after which the Quarterly Meeting resumed its sessions in form of conference.

Saturday evening was opened by the usual form of con-ference, succeeded by an address by Lyman C. Howe, who spoke for over an hour with great eloquence; the subject, given him by a person present, was, "The Infinite," He said the fulte-can never fathom or measure the Infinite; an impassable gulf lies between, which can never be overcome; but the finite is ever reaching up toward the Infinite throughout the cycles of eternity. Intelligence is manifest in Nature. All things point to mind as the source of order, plan and fulfillment. Consciousness is complete with individuality. Nature is organized, and constantly developing individuality. Whence this tend-ney, this irresistible energy, forcing matter into intelligent expression, order and conscious life? Can form and feeling flow from a fountedn that has no form or feeling? As our feelings approach the Divine, we sense the Pres-

ence that forever hovers over and pervades us. God is omnipresent. He is equally present and manifest in all things. The highest good reveals most of God. The purest love shows more of the Divino than adulterated love and narrow, morbid life. . We are present as individuals, through all our body in the sphere of society, yet we live most in the vital centres. Amputate a finger, and you still live as a man; amputate the head, and the body dies. In our weakness we turn with fillal trust to the Imperishable Source of all good. We need to rest in the love of God, to urcless love.

Sunday morning session opened with a song, "Shall we meet beyond the river?" and was wholly occupied in conference, allowing time for the expression of a great variety of thought and sentiment by many who had not had opportunity before-mainly on the great need of more mediefforts be made, in the different localities, to answer the demand of the public generally, who are solicitous of ob-taining knowledge of this beautiful religion; assisting the spirit-world to commune with their mortal friends on earth, to give the grand realities of a continued life of active labor, for the uplifting of all humanity to higher motives and nobler resolves.

An address was given by Mrs. Millington "How to abolish Intemperance, "taking broad ground why intemper-ance had grown to such proportions in our land, until it had become a national evil: that it was ofttimes perpetuated by hereditary descent from sire to son to the third and fourth generations.

Mr. Greenhow then followed in a very instructive historical quotation from mythological records, showing that many of the (so-called) fundamental tenets of the Christian

The following resolutions by J. W. Seaver were read and

1. Resolved, That we are in earnest sympathy with the 1. Resolved. That we are in earnest sympathy with the movement now being agitated to non-secutarianize our common schools by officially excluding therefrom all religious exercises, or reading the libble as part of such sectarian exercises; and further, that we protest against the appropriation of any portion of our public funds to the support of secturian schools.

2. Resolved. That we deem it but an act of justice to a whole people that all the property of the State should be equally taxed to defray its legitimate expenses; therefore we in the interests of justice demand of our legislators the passage of such laws as shall secure those results.

the passage of such laws as shall secure those results, by taxing church property equally with that of the property of private persons.

The evening session was wholly occupied by Lyman C. evening's lecture, resulting as follows: "Charity, or the Downcast of Society and their Reclamation; "What the Soul of Man is;" "Can Error in this Life be Utilized in the Next?" "What did Christ Mean when he sald, The Harlot shall enter the Kingdom before you?" What Relation does the Materiality of this Life Sustain

Mr. Howe, being inspirationally influenced, touched ipon all of the above subjects in a grand poem, after which he took up each subject, answering them all in a clear and convincing manner, to the satisfaction of all present. Lockport for their kind hospitality in entertaining friends

Adjourned to meet in Gasport, Niagara County, in April SARAH A. BURTIS, Secretary.

Allan Kardec's Books.

BY WILLIAM FOSTER, JR.

The Book on Mediums and the Spirits' Book, the recently translated works of Allan Kardec, are real gems. They deserve a wide circulation, and should be familiar to all Spiritualists who desire to understand the nature of spirit, the philosophy of spirit intercourse, and the relations of the two worlds. They are a clear unfolding of many recondite points about which many Spiritualists are thoughtless, seeming to care but little for the rationale of the matter. Many are satisfied with a bare attendance on a circle, drinking in with avidity what may be disclosed as though that was the ultimatum. The real essence of Spiritualism, its philosophy, they ignore, never study principles, nor how to attain the best results in their communings with the invisibles.

I would not discourage circles, but I would have an analytical examination of their functions, and a better understanding of the bearings of mediumship. These, and many other important points, are lucidly discussed in these two books. They cover a wide field, and open a way to a knowledge which in our hands may become more than the lever of Archimedes. A thorough knowledge of Spiritualism will give us a power in this life to mold ourselves and fellows, ensure progress for individuals and communities, and prepare us for that other life which opens to us when we pass the portals of so-called death. Let me counsel our friends to procure these two books, and faithfully study them. Either is worth a ton of musty creeds. They supplement our literature, which is a record of the phenomenal, show the significancy of the vast amount that has been garnered, making a coherent system of philosophy, fortifying it at all points, and impregnably founding it in the nature of things.

Providence, R. I.

The prisoners in the city jail at Augusta, Ga., says the Chronicle and Sentinel, are bothered, as a supernatural appearance, a fleshiess spirit, perambulates the corridor of the prison, and ever and anon, amid the stillness of the night, rattles the doors of the cells, making the bolts and bars shake and quiver. The said apparition says nothing to anybody, but keeps its incessant vigil, watching sverything closely, paying the frightened prisoners hourly visits, and effectually driving away from their downy couches the welcome god of sleep.—Ex.

Written for the Banner of Light. GOD'S LOVE CAN CONQUER SIN AND

BY WILLIAM BRUNTON.

There, foolish priests, do n't be slarined and turn too soon, Ourscheme may rise, and then may fall, just like the moon: But still we love to talk and think there is a way By which the lost may find again the golden day. We hope and trust that God, not you, shall rule the race, And God, not you, will lengthen out his means of grace. You may repeat the words you parrot-like will prate, But they are only like the writing on a slate; They are but sounds, denied by all we think and see, And hell, God's hell, can surely never be. And so we dare to hope against your words and deeds, That God will not forsake and leave the child that bleeds. If 't were a good on earth for Christ to seek and save, A greater good it were beyond the darksome grave. We feel our need so small while dwelling here below. But all our need were felt in such a realm of woo. And when we cried to him, could be refuse to hear, When we as brother men were here so near and dear When we refused a smile, he still loved on the same, And if he did not hear, he 'd lose the Saviour's name And thus a cry from hell would flash through all the sky, And bring the Saviour near, because it were a cry; And they to goodness taught, who bask about the throne, Yould quickly hie to heal and soothe the sinner's grean, And if a throb were sent through all that blessed place, Would there not be in heaven for hell sufficient grace? And could they not by love, by kindness, truth and trust, Lead them from horrid hell, from darkness, death and

Oh, this I will believe, though thousand Bibles spake, That hell is not all hell, and all for Jesus' sake. He taught the Father's love as saving love indeed love denied by hell enclosed within our creed; or God were not our God if he refused his love Or dwell we far beneath, or reign with him above, And time nor place divide from his eternal care, And we in his good love through endless ages share. or he is there as here, unchanged in perfect state, And there with patience pure for prodigals will wait: And when we see our sin, as in the end we must, He takes us home, all free from travall, stain and dust; And though the brother childe, and say it is not meet. The Father's love perceives the blessing pure and sweet, And says, my son was dead, and is alive once more, My son is here, and I my love on him must pour.
And in that light of God all sin will conquered be, And hell and sin before the Father's face shall flee, And he shall reign eterne, a sun that conquered night, And all the worlds be blest with his effulgent light !

The Rostrum.

THE RELATION OF MODERN SCIENCE TO SPIRITUALISM.

A Lecture Delivered by Mrs. Corn L. V. Tappan, under the influence of her Guides, at the Mercantile Library Hall, San Franelsco, Sunday, Jan. 9th, 1876.

Reported expressly for the Banher of Light.

Infinite Father, thou Divine and Perfect Source of all life and light, thou whom men call God, Jehovah, Lord, and whom in many temples and be-fore myriad shrines they worship, calling upon thy name, thou who art still unfathomable, beyond human knowledge and above all human aim, still we praise thee; by whatsoever name thou art known to the souls of men released from time and sense; by whatever name the angels in heaven know thee, who do thy word and work in deeds of loving kindness; by whatever name the great heart of Nature calls thee when leaf and shrub and tree respond to thy breath; giving forth their myriad forms of beauty and light; by atever name the voiceless spaces know thee that respond to thy heart heats even as to the pulsations of light from which worlds and sysems are born, all obedient to the mandate of thy vine laws; by whatever name the soul of man, attuned to earthly sympathy and song, and allve to every other soul, knows thee, when in silent prayer and praise the spirit holds converse with the Infinite and strives to fathom thee—by this name we would worship thee and praise and adore thee, even as Nature praises thee, giving to life every power and attribute of being, perfeeting forms of beauty everywhere, praising thee in the sweet lips of flow rs, of perfume, praising thee in the song of birds, and in all the voices of Nature. We would praise thee even as the universe freighted with its mighty myste-ries and prophecies and glories of things that are and are to be, and the wonders of their kingdom; we would praise thee even as angels do that sing not only songs of praise and anthems of rejoicing, but forevermore, in deeds of mercy and of holiness, praise thee with soft voices and tender, pitying thoughts. Oh, thou Soul of Goodness, be thou as near to us as the pulsations of thought within our minds; be thou as near to thought within our minds; be thou as near to every heart as its own joys and sorrows; be thou as near as death, who is the potent messenger of life, the divine benefactor, the uplifter from all that is low and vulgar; and be thou the voice that shall awaken truth and prophecy, Kindling inspiration, illuminating our minds with knowledge, until we praise thee in all the thoughts and utterances of our lives, in every deed and word, and the universe itself becomes thy temple, and humanity thy priest and shrine forevermore.

THE LECTURE:

The subject of this afternoon's address, as already announced, is the Relation of Modern Science to Spiritualism. Mr. Tyndall has said that there are times when the hunan mind must sus-pend judgment, and that it is the boast of science that her votaries are able to so suspend their de-cision as to receive all the evidence in the matter before pronouncing that decision. If this were true, it would be a most important fact; it is the boast of science that it is true, and yet scientific minds individually have not made the axiom a as yet. It is undoubtedly the basis of all scientific investigation to have no finalities: that everything in the province of human intellect must be subject to changes of additional testimony of fact, and that the theory of yesterday, however fixed, must give way to the theory of to-morrow, predicated upon new bases.

But the reason why this statement of Mr. Tyndall can never be literally true in science, is because along days and the reason why the statement of the content o

cause science does not depend exclusively upon facts; if she did, the opinion of the world would never be formed upon any subject that had not actually transpired; there could be no prophecies in science; there could never have been a Kepler, a Newton, a Herschel, a Franklin; Galileo would never have been led before the Inquisition to appear a something that he could quisition, to announce something that he could not prove, and Socrates would never have been put to death. The reason that science could not adhere to this statement of Mr. Tyndall is because all that is greatest and best in science is known before it can be proven. There are prophets in the world of science, and these dream ets in the world of science, and these dream their dreams upon heights which the ordinary scientific mind cannot reach, and to whom they can offer no proof until they have grown up to them. You cannot tell a child a problem in Euclid until he understands the multiplicationtable and ordinary arithmetic. The human mind must grow to a truth before it can be prepared to understand it, be the truth never so plainly written upon the clear sky and the green earth. Poets are the best philosophers, for they do not dictate terms to Nature; they leave her as they find her, and interpret her meaning to the understanding of omen. Prophets have existed in all times, who have been perhaps the best philosophers because they have read the inner voice and meaning of Nature, and have not attempted to dictate in what manner Nature shall have ex-pressed herself. It is only the man of science, prejudiced by his own theories, that becomes hardened and bigoted-by matter, incarcerated in external walls of his own creation, who imagines that Nature must express herself through his language or not at all. The science of steam was not discovered with the first investigation of man, the truths have not been born with man's first perception of them, and the stars moved in their places long before the world ever knew of the Copernican system. That which man first understands he thinks is first created to his ununderstands he thinks is first created to his understanding, while all the ancient elements of stopped in the mysterious region of "odyllic

earth and sky have existed and moved in their er before he was born or had con-if this truth were borne in mind, sciousness. If this truth were borne in mind, facts, as they are called, would not occupy so important a place in the world of scientific investigation, for the simple reason that the facts which come within the investigation of the human mind, compared to the great theories and philos-ophies that are in existence, must be ever incomparably small. Man can only know certain num-bers of things by the evidences of his senses. If he takes nothing upon theory and mothing upon philosophy, then he is always a poor groping worm; he does not see beyond the range of his vision, he does not feel beyond the acuteness of his nervous touch, he is not aware beyond the avenues of his physical sensibility; but if he, on the other hand, shall become aware of knowledge through those great avenues of the mind, reason. intelligence, intgition, then he shall know not only all that it is possible to demonstrate to the senses, but all that it is possible to have any existence anywhere in the broad realm of thought, of inhagination, of poesy, of prophecy, of religion of the boundless elements of earth and air.

Until within the last few years, the actual bodies of scientific investigation in the world have not considered that the subject of man's spiritual nature came within the province of hu-man investigation. It is true that individual minds in science have investigated mental philosophy, and it is true that systems of philosophy have sprung up in certain schools of thought, in connection, however, more with metaphysical speculation than with actual science. But within the last five or ten years, the Scientific Associations of Europe, including the British Association of Science, including the Royal Academy of St. Petersburg and the Galileo Academy at Naples, have for once considered that there were facts in the world that warranted the investigation of man's spiritual nature. At the present have sprung up in certain schools of thought, in tion of man's spiritual nature. At the present time there is a Psychological Society in the City of London, of which Messrs. Crookes, Varley and Huxley and various prominent thinkers

There is now at the Royal Academy at St. Petersburg a committee, of whom Prof. Wagner is one of the most eminent members, engaged upon the investigation of occult and spiritual science. There is in the Royal Galileo Academy a sufficient number of professors and correspondents who contribute continually papers upon the spiritual nature of man, and the philosophy of the connection of that spiritual nature with mat-ter. There is in the Academy at Paris, though now entirely sub rosa, and subject of course to the inquisition which prevails there, an investigation concerning the spiritual manifestations of the present day. Brought before a court of so-called justice, it assumes the phase of an inquisition; but in science there can be no such this as an out in science there can be no such thing as an inquisition. To day in America there is no con-siderable body of scientific men that devote them ves to the pursuit of the investigation of Spiritualism, and we believe there is no scientific body that will receive papers upon the subject of man' spiritual nature in connection with the manifesthe aspect of scientific thought has been growing in the direction of a super-science, until one of the members of the French Academy was constrained to move the acceptance of a new term for the new sense which he thought must have been discovered in humanity, namely, that of intuition, since only by adding another to the five senses could be possibly account for all the manifestations in connection with man's spiritual na-ture. In so far as the British Association of Science is concerned, that branch of it which is of the psychological committee or department considered it their duty to investigate upon a purely scientific basis; but with the propositions of Mr. Wallace and Mr. Crookes before the world, and such minds as that of Varley, it is not difficult to see that the tenor-of thought must gradually drift into the acceptance of Modern Spiritualism as one of the phases of legitimate scientific investigation. How far this will benefit Spiritualism, remains to be seen. It depends far more upon the temper of the man who shall investigate it than upon the subject itself. How far it will benefit humanity, will depend upon the manner in which humanity shall receive it. All scientific truth, as expressed in phenomena of nature, becomes valuable only when applied to just means of human expression, and steam ungoverned or electricity without proper direction were as useless as in their native condition of wildness. Spiritual science, if it exists at all, must exist without barriers, must exist without any limitation placed upon it by those who investigate it, must exist with reference to itself and the study of its own laws, not the creation of laws by any men or class of men. If any one wishes to study astronomy he does not dictate the motion of the stars, nor their position one from the other, but when he endeavors to investigate these he places himself in the relative position by the use of optical instruments.

The great prophecy of Herschel that beyond the outermost limits of the solar system lay another, central sun around which systems of planets revolved, was revealed to his mental understanding long before the telescope was made that revealed it to the external vision. Kepler also was a prophet in the same great school of science, and forestalled the comprehension of men and the facts as revealed by external signs, by the won-derful prophetic vision of his mind. That which enlarges the human understanding is something which must be revealed by the process of eternal law of nature and not of man. Whatever that eternal law of nature may mean, it is the prov-ince of mankind to place himself in harmony with it, and the power becomes the truth to his understanding just in proportion as he makes no barrier nor line, no limitations to this advance-ment. If science shall investigate Spiritualism with a view to understanding the truths of it, then we may predict in the world of science such revelations as has never taken place since the advent of scientific investigation; for as I have already told you, certain propositions and axioms of science, uniformly and universally accepted as truisms, and laid down in the basis of scientific investigation, must of necessity be over thrown. Science has declared that physical substances, without adequate force or mechanical appliance cannot rise from the surface of the earth. The best known phases of Spiritualism, earth. The best known phases of Spiritualism, attested to by thousands, and witnessed by many hundreds of scientific minds who are now living upon the earth, prove that bodies do rise from surface of the earth, having an actual weight and density, without any visible mechanical appliance or force, and without any cause known to existing scientific investigation. It is another axiom of science that without intelligence objects cannot manifest intelligence. Tables, chairs, various objects, not known to have any organic structure or brain, not known to have any nerve, fibre, tissue, ganglea or protoplasm, have mani-fested as great intelligence as professors and doc tors of divinity. It is an axiom in science that solid substances of organic structure cannot pass through other solid substances. It is attested by hundreds of living witnesses that substances like tables and chairs can pass through solid doors that coats, and drapery, and garments, are seen to pass from one room to another without any opening of doors, and that flowers, and fruits, and other vegetable productions of the earth, and solid substances, like iron rings, and even jewels, have been brought into a thoroughly closed and fastened room. These things are attested, and those who witnessed them offer no explanation. Science must change her tactics, or the facts will be far in advance of the theories of the scientific mind of to day. There is no denying these facts. When some one said to Sir Isaac Newton that his theory of gravitation was in danger of being overthrown by certain indications and discoveries, he manifested no perturbation whatever, but simply said that facts are the most important arguments in the world, and if the theory is false of course the sooner it falls to the ground the better. The difficulty of science is that she does make limitations; that she has her own creeds and her own pet hobbies, and that frequently upon the creed and theory hinges that which fac has long since overthrown. In the investigation of occult sciences Mr. Faraday, who has added so much to the enlightenment of the world, never-

force" in the investigation of spiritual manifest ations. Such men as Professor Hare, Professor to be a legitimate subject of human investigation, and Judge Edmonds, did not stop short of what they believed to be the limit of solution; but to-day Sergeant Cox, in England, contemporation of Spiritualism. Mr. Cox went as their own minds. But for the investigation of Spiritualism. Mr. Cox went as far as "psychic force;" he stopped there, and far as "psychic force;" he stopped there, and that the subject of human investigation, all are at liberty to-pursue either intelligently or at random, according to the a legitimate subject of human investigation, and that, being a subject of human investigation, all are at liberty to-pursue either intelligently or at random, according to the beat of human investigation, all are at liberty to-pursue either intelligently or at random, according to the beat of human investigation, all are at liberty to-pursue either intelligently or at random, according to the beat of human investigation, all are at liberty to-pursue either intelligently or at random, according to the beat of human investigation, all are at liberty to-pursue either intelligently or at random, according to the beat of human investigation, and that, being a subject of human inves tunately for him, the manifestations still occur, and the convenient term is left far behind.

The theories of all great thinkers must inevitably bar the progress of their own minds, if not of the world. Undoubtedly Mr. Darwin's theory of evolution has very much, if not one-half, of the truth of the universe, but he is perhaps more in-tent upon seeing to it that that theory is proven than upon discovering the other half of the argu ments which tend to disprove it, and while he is so occupied, the rest of the world has the advan-tage of him, for they can see outside of his theo-ry, and he cannot. All scientific minds who have thus announced a theory to the world should be careful that their theory is a prophecy instead of a finality, that it is only a stepping-stone inof a finality, that it is only a steeping-stone in-stead of an ultimate, because by so making it an ultimate they destroy whatever other advance-ment they might make in the meanwhile. There is no safe basis for scientific minds to affirm except that everything is possible. Whenever this shall be made the basis of science, there will be perfect safety between men and the Infinite. That everything is possible, since in the universe of cause and effect there is no effect which can be imagined or conceived for which nature has not directly or indirectly through the infinite mind provided a cause, and since wherever an effect transpires, if it be in contradiction to laws prey known, it must be certainly understood that there are laws which allow of that contradic-tion, otherwise there can be no deviation from the supposed law of gravitation; otherwise there ould be no deviation from the supposed laws of chemical attraction which are continually chang-ing even before your very eyes, and you see them not; otherwise there could be no deviation from other laws, which nevertheless are constantly deviated from, and yet nature is never upset by them. Spiritualism must either be an accepted all the hundreds of thousands of minds that are in the universe. That which pertains to man's spiritual nature may be understood, or it may not; if it may not be understood, then all the millions of worshipers in the world, and all the millions who have with the aid of prophecy and enius discovered the fervor and fire of spiritual existence are mistaken, and the balance is on the side of the mistake in the universe. We have never known nature to do such a thing in any other direction. There is no law wherein the exception is greater than the rule. There is no system of human philosophy where the negative overcomes the positive. There is nothing in the miverse which presents a parallel to the fact of the majority of human beings investigating a subject which is not a possible subject of investigation, and believing anything which is not, be lievable; and therefore, according to logic, announcement of certain scientific minds that the subject is not one of human investigation and is not believable must of necessity fall to the ground by the abundance of proof upon the other side. If a legitimate subject of investigation, and if a believable subject, then of course eyery avenue is a legitimate avenue which affords an light upon the subject; and whatsoever comes within the sphere of human thought or investi-gation becomes legitimate if applied to this subfect, one of the means of ascertaining. If there are facts occurring in the world, those facts form the bases of scientific investigation. Thus far Spiritualism is a science. Wherever an occurrence takes place it is legitimately the subject of human scrutiny; it becomes amenable to the laws of hu-man testiniony; it is witnessed by the senses that are the acknowledged avenues of observation, and it has height and form, and occurs in time and space, and such other conditions as render it a legitimate subject for scientific investi-

The facts of Spiritualism are in the world. It is the misfortune of those who have not seen them, it may not be their fault; nevertheless it others have not. If you have been unfortunate enough not to have seen the stars through a telescope, that is because it may not have been posscope, that is because it may not have been pos-sible for you to do so, or you have not placed yourself in a position to do so; nevertheless, it is not the fault of Kepler or Herschel, or the telescope itself. Or if mistaking your instrument, you have, tried to discover the stars through a microscope, that is not the fault of the instru-ment, which is intended for infinitesimal objects, but it is your fault or the fault of your ignorance. orehensive a subject through a small microscope f his own individual observation, may not find the instrument adequate to the purpose. It is not the fault of the subject, if you cannot underdand it, but the fault of your understanding. There are two conditions necessary for luman investigation: one is, that something shall exist. the other is, that you shall-have the power to comprehend it. You teach children by the alphabet at first. You do not jump into rhetoric, or arithmetic, or the higher branches. So the human mind must be taught all subjects by gradation. There are some that are born with great aptitude for learning, there are others that must come by slow stages if you would wish them to understand. If you cannot understand Spiritualism, there is no reason why you should not try, and if your mind is incapable after trying of understanding it, it is no proof that it is not understandable to some minds. You must not measure the universe by yourself, and you must not consider that all that is knowable is capable of being known by else, everybody were prophets, poets, seers philosophers. There would be no geniuses and philosophers. There would be no geniuses in the world, if all were gauged by one small compass, for in your mind there are subjects upon which perhaps you can never be enlighten-ed; allow others the privilege of becoming so. There are themes which possibly you may never take an interest in ; are they not therefore a subect of interest to some minds? If you are fond of horse-racing and dog-shows, must every one dapt themselves to those amusements and come within the scale of your understanding? If you are a poet and a musician, and another man has no ear for music and no love of poetry, must you abandon your pursuits because he does not like them? The range of human thought is from the owest to the highest, and the great overture of creation is sounded upon all the keys of all the nstruments which God has made, and he adapts to every understanding something that is needful for it, and the pursuit of whatever subject comes within the range of each intelligence. Spiritualism presents facts. These facts are or are not the legitimate subject of scientific investigation. The man of science must determine this for himself; but if he chooses to devote his time to it, and if he announces that they are sub-jects worthy of consideration, then it is the business of the scientific world to listen to him upon that subject as they would to a treatise upon the stars, or an analysis of atomic structures. If he devote hours and months and years to the investigation of spiritual facts, piling them up consec-utively as witnessed by himself, for the benefit of mankind and for the benefit of his own mind, then it is the business of the world—which did not decide beforehand that geology should be ac-cepted, nor chemistry, nor astronomy, but which took them after they were discovered, and accepts their oracles now from the great observato ries of Science and from the studios of philosopher. —to receive him in this direction—So he who in vestigates spiritual science and does it in a legiti mate scientific manner, must be received with his mate scientific manner, must be received with his testimony precisely the same as if he gave you his recent explorations in the realm of any other scientific truth, and this is the basis which before all the academies of Europe Spiritualism has taken to-day. This is the basis which such men as Professor Crookes, Professor Wallace, Mr. Varsage Professor Wagner and a sorre of others bear ley, Professor Wagner and a score of others have compelled the scientific bodies of Europe to award to the science of Spiritualism to day.

what they believed to be the limit of solution; gation, all are at liberty to pursue either intended but to-day Sergeant Cox, in England, contemporaneous with Professor Crookes, commenced his gently or at random, according to the bent of their own minds. But for the investigation of investigation of Spiritualism. Mr. Cox went as a "psychic force;" he stopped there, and he hinges all the manifestations around this as. A clemist in his laboratory, an astronomer in his observatory can tell to his brethren of the ages to come "psychic force" will be the only escientific fraternity by precisely what means he arrives at certain results. In spiritual science, the army fortunately this laboratory with several infortunately this laboratory was them discovered. in his observatory can ten to insorter a consistentific fraternity by precisely what means he arrives at certain results. In spiritual science, unfortunately, this has not yet been discovered, and Mr. Crookes does not know any more by he did before the results were attained. He only knows that the manifestations took place. The der the same circumstances producing the same results; but he is dealing with an intelligence, and that intelligence employs force. Now this renders the science still more subtle, still more intricate, and far more interesting. Here is not electricity nor "psychic force" nor "odyllic your instrument in the proper order and allowing this force to express itself, regulated by your intelligence; but here is an intelligence which no," according to its own inclinations, and will not manifest at all unless it desires. Here is an intelligence like human beings, speaking with occult force but manifesting the same caprice, the same perturbations, the same variations from fixed laws that human beings do. If you were going into the street, and were appointed to judge of humanity, and you would meet one person and ask him a question, he would answer you after his own manner of thought. You go to another, and you ask him the same question, and he answers you after his manner of thought—it may be concerning the weather or the city in which he lives, or some other commonplace subject; and after you get three or four such opinions, you make up your evidence, and you are expected—nay, you are not expected, but it would be similar to the expectation of some of the scientific world and the masses of mankind concerning spiritual science, if you were to judge of all human beings and of humanity everywhere, and in every place by the evidence of these three or, four witnesses. The treth is you cannot know humanity until you have seen every phase of human life, and the subtle philosophy of analysis which allows a spiritual being to control occult substances with manifestations of intelligence, renders a duplex science quite necessary and makes it, for the time being, an absolutely incumbent duty upon scientific bodies to enlarge the sphere of their observation. The scientific materialist complains that there is too little basis in the past for just ideas and for philosophies connected with man's spiritual nature. Here they have that answer, for one physical fact, one festimony that applies to the senses, one deduction predicated upon the evidence of those senses, forms just as much basis as there is for any science in the world.

We complain that the materialist leaves

through the avenue of the senses. What, then, are you to do with that vast realm, that which lies beyond the senses, and those facts that exist independently of them? All that the world

knows that is great has not come to man through the senses; everything has been predicted, aspired to and prophesical ages, beforehand; what-ever belongs to Spiritualism is not in the facts of it but in that underlying theory which is behind the fact, of which the fact is merely the yestibule, the outermost doorstep, the very paving stone upon the street to the Celestial Kingdom. It is not so important to prove the fact of Spiritual-ism as to prove what lies beyond it. If you shut all the doors of your house except the kitchen door, your friends will come in by that way if they can get in no other way; so humanity has shut all the avenues to spiritual knowledge except the avenues of the senses, and the spirits will come that way if no other. They do not choose it; they would prefer the open doorway of inspiration. They would rather have you all seers and prophets, and endowed with the gitt of tongues, but you have studiously—or materialism has done it for you—barred all the front doors; even the dome is sealed over by the chains (cobwebs) of materialistic power and of modern webs) of materialistic power and of modern thought, and you have no other avenue whereby the spirit-world can reach you except firough the outermost doorway of the senses. This is an effectual answer to those who ask, "Why do spirits need to come tipping tables and chairs about? Why not come with lofty inspirations, with eloquence, with power?" And who would there be to receive them? [Applause.] There would love the reach the content of the first and more discussions. would have to be a race of angels born upon the earth, instead of the men and women in society. There would require to be a new order of beings to understand the eloquence, the inspirations, the power and the spiritual gifts that sometimes come to gifted human souls. There may be a few to whom the spirits do come after a manner, who see and dream dreams and have visions and fall down before the light in the presence of angels, but these are not those who cry out for proofs of the senses, and ask for something tan-gible upon which to base the existence of man's spiritual nature. You shall have what you ask for at the shrine of nature; you can receive from whateger door you knock at, and whosoever has the mysterious key that opens the Holy of Holies, he shall enter there, but whoever is satisfied with the curb-stone and the gutters, he shall reexternal and spiritual. The philosophy to which spiritual manifestation leads is not a philosophy the senses any more than the grand system of e universe is. Plato, with his divine Cosmos, the universe is. did not need the familiar instrument carled the gyroscope to prove the existence of this motion in the heavenly kingdom. Socrates, with his splendid system of mental and spiritual knowle spieddd system of mental and spir dai showd edge, did not require that the dull senses should test every step which he might take in the inves-tigation of thought. The bards and poets upon Pendes or Parnassus do not need that everything should be interpreted literally to the eye and to the sense of man. That only is real which you the sense of man. That only is teal which your see with your mind and interpret with your understanding. All else is a fiction, and nothing is more delusive than the very senses of which you boast so much. The eye itself is subject to such variations from the absolute line of sight that the science of optics is continually taxed to adjust the lenses for human beings to wear; and it is very much the same of your spiritual lens—it is very much the same of your spiritual lens—It is all awry, or one eye is more accurate than another, or something is imperfect in the manner in which you view the universe; and do you think because you think it is so that the universe itself is imperfect? By no means. The vision through which you see, the optics of spirits, has become perverted, and the great eye of the soul is waiting to break asunder the dull orbs that will only see objects to pervert them to the unwill only see objects to pervert them to the understanding.

We have given you a glimpse of the external: there is a point beyond which science does not go—beyond which she does not dare to go, beyond which she does not claim to go. She claims to be the exponent of actual facts and while supplies regarded to the company of incompany of the company of philosophies revealed to the senses of man. There is a super-science, admitted by all nations of the world, which must be added to our structure. Temporal science may belong to the earthly porthe earth, and even the walls and pillars, but you must go to the spirit before you will have a dome to your temple—just as you must go to the stars outside of the earth before you have a universe. You must go to the spirit, wherein He not only the mysteries of all that seems to be hidden, but the mysteries of all that seems to be madel, but the solution of those mysteries; and this is the science which is more important than all the facts, phenomena or evidences of external life. Spiritual manifestations are valuable, but if they were nothing but manifestations you would say the philosoph they are useless. Gold and silver, cities and railways, are only valuable for what they do to and for man, as the vehicle for human thought. Of ist, Jan. 7th.

Thus much has been gained, that it is admitted | what use were the electric telegraph if it were not to convey intelligence from one mind to another? The operator might sit in his room all another? The operator might sit in his room all day and listen to the click, click, but if it brought no intelligence he would weary of it. Manifestations become firesome, but the thought that lies beyond them is what man is in pursuit of. Let there be known to be a thought, and he would plow the seas, encounter all kinds of eyel and Gorgon-headed terrors, for the sake of knowing what that thought is. Franklin among the polar regions, and Livingstone in Africa, did not go to see what the world-was like there simply; but the thought behind it was to unveil as much what means he has arrived at certain results than has possible of humanity, of truth, that the mean-he did before the results were attained. He only ing of Providence might be known therein; knows that the manifestations took place. The and if man will sail seas and encounter wilreason of this is that he is not dealing with a blind force, as in natural science or physics, but with an intelligence; and here comes in a more subtle system of philosophy, because if he were dealing with a force he could regulate himself to its condition. It will uniformly repeat itself, under the same circumstances producing the same results. Let \(\frac{1}{2} \) the and not tearing death, is willing to explore that region that lies beyond. Not that he should go voluntarily, but when the time comes, as it must come, if he has known beforehand what is the voyage thither, and if by palpable phases and observing testimony he has isolved the secret meaning of that mysterious world, he is no long-er terrified, but is fitted to become one of the voyagers of eternity. It is this which lies be-youd death, this inevitable life which overhangs you. This is the great dome of existence in which you are thrown; Spiritualism is one of the doorways, one of the avenues merely; it is the he-glinning of that great science which shall unrayel gradually all those mysteries. It is a small be-ginning—it is but one of the most obscure of beginnings, yet as it enters in the right direction so it leads by mysterious avenues, and at last by open doorways and archways innumerable to the long line of spiritual truth, to that mysterious archway in the centre of the universe for which sages have longed, and poets, philosophers and dreamers would have lain down their lives to at-tain—that divine certainty that in all the universe there is no void nor chasm, no death, only the splendid superstructure rising grandly and clearly, over-arched by the domes of immortal existence, of which every human soul is a stone, and the keystone inself is the Divine Mind. And this is somewhat of the relation of Science and Spiritualism. [Prolonged applause.]

Abdel Korrassan, the worker of spells, Dwelt abone in this my sheat cave Of laby (this gloomy, and dark lonely cells, Around which washed oblivion's wave,

And he knew every power, and each potent charm Of sorceter, magt of old, And he knew souther potsons to work human harm, And he knew how to make the choice gold.

For out of the alchemy of his doenlife.

He had strong all Lie thoughts into genry,
He had solved very problem of did, boman strife,
He had solved very problem of did, boman strife,
He had solved where the dawn's fixelens
Like phinons infulled over the bright Existen sky,
Yet Abdel Kortassan know he must die.

One power of Allah he sought long in valu, One spell he searched for, and lo ! It came not through Stupy, nor to ture, nor pain, Nor all of his spells here below.

And Abdel Korrassan in kindling the fire Within his bright emether there, Knew when the last fleker of right must expire His soul will be void, empty air.

And he stept, and his white hair hung low on his breast, And his torebead was traced with the lines of his thought, And he seemed there in sil new to lest, While out of his dreaming was wrought the smight and the stars; he gropes in the blind-ness of matter; he says everything must come through the avenue of the senses. What, then,

Fantasies; all the dear friends of his youth Came back in their bloom and their pride; His lones were restored, and the faith, and the truth, And the being he loyed as his bude;

And the being he loyed as his bride;

And his house was e'erarched with the filr blooming reso,
And the vine blossemed still in sweet light.

And he knew that the tragtance and seng were the same
As it hard him in life's young delight.

And he dreamed that his form was no larger so old,
Not his hair snows white as before.

But all of his youth and his raptime untold

Came to him as in days long of yore.

Fluin he saw to his dream—strangest wonder of alf-The old Aided bying low at his feet, All shronded and draped with the white snowy pall, While his own thoughts in swift conflict meet,

For a greater than he had wought this rich spelf. Through neath Abdel-Korrassan itved ever as well. This to sorecter, magh, and all were made known, That tife, won through death, is the truth of God's throno. (Applause.)

*A similar poem was once given by Mrs. Tappan's guides in England, but the chythm and versification are different, and both are original.

The Necessity for Mesmeric Experiments in Spiritualism.

Of all the future work to be undertaken in connection with Spiritualism; none presses with so much urgency, under present conditions, as the smartney or acting time, that, to the easilitions erver, they are supposed to be in their normal state. For instance, sensitives, while under the influence of the mesmerist, will often go about a room doing everything which he wills they shall lo; if the mesmerist were invisible to the to; it the mesherist were mystole to the specta-tors, his Subjects would be supposed to be re-sponsible for their acts, whereas all the time they-are helplessly under the control of another will than their own. Their eyes are open at the time, and they appear to be in full possession of all their faculties. If mediums when fully under the power are in this state, and are not respon-sible for what they do, the truth ought to be recognized because they should not be blamed. recognized, because they should not be blamed without cause; if, on the other hand, they are responsible, the fact ought to be established. The best method of throwing light upon these questions, seems to us to be the familiarizing of Spiritualists everywhere with the phenomena of mesmerism. Mesmeric lectures bught to be encouraged from one end of the country to the other; indeed, if more of these were given, the experimental illustrations they would furnish would be of more permanent value than many of the public discourses delivered at the present time from our platforms, consisting chiefly of personal opinions. The way in which spirits control me-diums is not known at present, although it is supposed to be done by mesmeric influence; nothing could be more instructive than to mesmerize a sensitive, and then to fry to make a speech through his lips by will power; the extent to which the organism of the sensitive would change the ideas and words of the operator would be seen, and a step would be taken in the direction of ascertaining the difficulty which spirits have in communicating, and the extent to which their in communicating, and the extent to which their utterances are modified by the medium. At the winter meetings of the National Association of Spiritualists, it is intended to give attention to this subject, and it might be well if it were brought on before anything else. Those who have powerful physical mediums in their families would be much interested in maintain weart. lies would be much interested in gaining practical knowledge of the extent to which a sensitive may be influenced by a mesmerist, and, after observing a course of such experiments, they would be in a better 'position to state' their experiences at home, and to give more trustworthy informa-tion as to, the extent to which mediums are 'responsible for their acts. Those who have closely studied strong physical mediums, think that they are very much less responsible than casual observers suppose, and that they are under the onservers suppose, and that they are under the control of an outside power to a much greater extent than is generally helieved. We have often known a medium to suddenly begin to speak in a foreign language while in the middle of ordinary conversation; we also know of a case where a lady entertained guests for two or three hours. tion, may lay the foundation, the corper stone in and served out tea to them, yet all the time was under spirit control, and knew nothing-about it afterwards; further, we know of a medium who acted like any ordinary person for two days, yet those two days were perfect blanks in her existence; she afterwards knew nothing about them, because she had been under spirit control all the time; yet in all these cases both Spiritualists and skeptics were talking to them as if they were ordinary mortals, responsible for everything they did. Little headway can be made in unraveling the philosophy of the benefits and dangers of me-diumship, until some of these points have been settled by experiment.-The London Spiritual-

To Book-Buyers.

At our new location, No. 9 Montgomery Place, sorner 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 Miscellangous Works, to which we invite your attention?

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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 5, 1876.

PUBLICATION OFFICE AND BOOKSTORE, Montgomery Place, corner, of Province street (Lower Floor).

SORNER FOR THE BANNER OF NEW YORK THE AMERICAN NEWS COMPANY, ID NASSAU ST.

COLRY & RICH,

.... BUSINASS MANAGER.

ers and communications appertaining to the Department of Chropaper should be addressed to county, and as Thesisess Letters to Isaac RANISKR OF LIGHT PUBLISHING HOUSE, HOS-

The State Insanc.

The twelfth Annual Report of the Massachutheir care, supplying many facts and suggestions, ment. which can be put to profitable use at this time. Mental culture and scientific speculation have The number of the in-same in Massachusetts at their place in the work of advancing a knowlpresent is estimated to be more than four thou, edge of the truths of the Spiritual Philosophy; State. They are pretty equally distributed be-speculation or study did not evolve the primal tween hospitals, on the one hand, and alms- phenomena by which Modern Spiritualism was houses and private families on the other. The introduced to this age; spirits made the first total cost of their care to the State, to cities and step, and demanded recognition, and Spiritualtowns is not far from \$400,000, and at least \$350,-, ists are, as a class of believers, just as far from who are not yet become a public care. So that ladder of spirit-communion, wherein they have the entire cost of the in-sane annually to the peo-, arisen, and depend on mental philosophy for the ple of Massachusetts is not far from three-quar-, advancement of their cause, as they were in the ters of a million dollars.

Worcester, Taunton, and Northampton, costing | spirit return through our Message Department, each an average of \$400,000, and each accommo-, and hope our readers who may perceive anydating ay average of four hundred patients. A 1 thing of note therein will at once make it-known large a dition has recently been made to the to us, as has the writer of the subjoined letter-Taunton Hospital, and two new Hospitals are in a lady, who though a stranger to us in the morprocess-operation at Worcester and Danvers, tal, gives evidence of a determination to bear wit-These two latter will probably cost \$2,500,000; ness fearlessly to what she believes to be a verity and considering that each will accommodate five | To the Editor of the Banner of Light: hundred patients, the expense of providing for every patient will be seen to be \$2500. Reckoning in the interest on this sum with the cost of board, and every inmate will cost the State one dollar per day while within its care. The Board of Charities recommend in urgent terms that smaller hospitals be built, to accommodate fewer lineates, with larger grounds and accessories, I would say God bless the lady-through whose and increased opportunities for diversified occupation, for recreation and for exercise.

The Report enters upon a long discussion of the ordinary causes of insanity and of the most rational and effective methods of their removal. Lit urges, first of all, greater personal freedom; An'asylum ought rather to be regarded as a home than a prison. The experience in Scotland and England, as well as in Belgium, in the management of this unfortunate class on the basis of ents in regard to the position of Prof. Crookes, the motto, "the more you trust, the more you of, England, regarding Spiritualism. It is espemay," is cited as going far to prove the falsity of cially gratifying to know that this gentleman is the prevalent method of treatment, and the pra- still firmly grounded in the faith, notwithstanddence, as well as the necessity, of changing it al- | ing. the current reports to the contrary which together. The effects of the foreign improved have of late appeared in the secular press: method; are described in this Report to begreater contentment and general happiness dation, and greater vigilance and care on the

part of the attendants.

The Report quotes from the last Scotch Report that "there has not been the same progress in the medical profession, nor the same advancement of knowledge among the people, in reference to insanity, as there has been in regard to me liberty to quote, he says, alluding to some other diseases." Generally, the question is communications I had made to him, relative to raised in medical practice, how to prevent disease | certain Spiritualistic experiences of my own as well as how to cure it; and many diseases are | "I read them with great interest; but I am now now prevented by reason of the great progress, obliged to look on such subjects as an outsider. I in knowledge of hygiene and sanitary laws. It have such great demands on my time that I have is admitted that fully one third of the prevalent | been forced to give up the inquiry into Spiritualdiseases and premature deaths can just as well ism which has occupied me for some years past. be prevented. This spirit of investigation is to I do not regret the time I have devoted to it, for be turned to insanity, and the control of its it has taught me much truth which could not causes will be found to be very largely in human | have been otherwise obtained; but many circumhands.

Spirit-Photography-Again.*

We have seen specimens of alleged spirit-photograph, recently executed in this city by an artist by the name of Brown. If they are proved to be bona fide spirit likenesses, we shall be delighted to place the additional evidence on record in these columns. But we enjoin upon the friends who are investigating this important specialty, the strictest scrutiny before endorsing them.

The subject of spirit photography is a very delicate one to handle, when we are so fully aware how easily experts can manufacture counterfeits. We have been somewhat in doubt of late upon this subject, not knowing to which horn of the dilemma to cling, so contradictory has been the evidence presented from various quarters. While we know that real spirit pictures have been photographed-if the most reliable human evidence is of the slightest consequence—we are also perfectly aware that many counterfeit imitations have been imposed upon the public.

Last year we published a glowing account, from the pen of one of our New York correspondents, to the effect that spirit pictures had been made in that city, specimens of which were forwarded to us for inspection. We requested our correspondent to test the alleged spirit-artist, to make sure that the pictures were not bogus. The same artist

subsequently made bogus pictures in this city. And now we have another candidate in the field seeking Spiritualistic fame in print, who halls from the bleak territory of Maine. A correspondent, who dates his letter at Skowhegan, (Jan. 28th,) says: "Our unusually quiet town has been stirred of late by a young photographer producing spirit pictures." Now we advise the Spiritualists of Maine, and others, to test this new "spirit-artist" (ere they part with their greenbacks) in such a manner that not a particle of doubt shall rest on their minds as to the genuineness of the photographs. We repeat, this should be done in every case, everywhere; and we do hope our friends will not encourage and endorse (as many have, we are sorry to say,) brazen impostors, who are multiplying everywhere, in the church, in Spiritualism, in politics -to the injury of decent people, whether true media, church-goers, Spiritualists, or politicians.

Spirit Communion-Verification of a Spirit Message.

Since the Special Department on the 6th page of the Banner of Light has again been opened to those dwellers in the unseen who desire to communicate with friends left in mortal life, we carnestly request that those of our readers who may recognize any of the printed messages as correct will do us, and the medium, Mrs. Danskin, a simple act of justice by acknowledging

During the ministrations of Mrs., J. H. Conant we were assured-by-lecturers find others, that hundreds of the communications given through her organism were recognized in private all over the country, though we were not informed of the same by the parties most interested, they fearing publicity. Under the circumstances, this withholding of testimony was far from right, in view | For your courtesy in offering me this evidence of the amount of skepticism that an unbelieving , of your friendly regard and esteem I am most holding of testimony was far from right, in view setts Board of State Charities, just made to the world expressed on all occasions which offered Legislature, treats at length of the insane and concerning the reliability of our Message Departs

sand. It is the largest class of defectives in the but they are not the paramount means. Human 000 more is estimated to be expended on those, the point where they can afford to kick away the earliest days of the movement. Recognizing this The State has hitherto had three Hospitals-at fact, we shall continue to furnish evidence of

Yours for truth, Mils. Martha A. Wright. Bultimore, Md., Jan. 24th, 1876.

Professor Crookes still Faithful to his Convictions.

We lay before our readers the following communication from one of our valuable correspond-To the Editor of the Banner of Light:

Having heard certain rumors to the effect that conduct in every one of them, the preservation | Spiritualism and given expression to opinions whom many of the remarkable phenomena to which he had publicly testified had been obtained, I wrote requesting him to empower me to conto show that insanity is; to some extent, like tradict these reports, if unfounded, as I felt asother diseases, a preventable malady; that if sured, from late private letters received from him, proper means were used for its prevention, they that they were. In his reply, he says: "I beg would prove successful; and that it is in this way to assure you that such reports are absolutely alone that the extent or amount of Insanity can false." . . . "I have no desire to go back on what be materially diminished. It is freely admitted I have stated in print on the subject, and I hope you will be good enough to contradict such re-

ports' whenever you hear them." In a former letter, from which heskindly gives stances make it necessary that I should devote as much as possible of my spare time to the investigation of the new actions of light which you have heard about." . . "Thope that you will not entirely cease to keep me au courant with what comes under your personal observation, although I fear I shall not be able to send you much of interest in return." These quotations suffice to show that, however urgent may be other claims upon his attention, and whatever his reasons for vithdrawing, for the time being, from his investigations into the nature and origin of those natural phenomena which are peculiar to Spiritualism, Mr. Crookes has not lost his interest in the subject, and feels no desire to retract any of those statements which it required no little moral courage in a scientific man of his standing to make; particularly in England, where conservative prejudices are so strong and so unpleasantly manifested. He testified to unpopular facts, well knowing at what cost he was faithful to his convictions, and the statements made by him would never have been uttered, or printed, without due deliberation and an assurance of their truth , too well founded to be lightly shaken.

LOUISA ANDREWS.

Wicked Winslow's Wayward Wander ings," heads an article in last Tuesday's Globe. We have just learned that this plous forger was a strong advocate of the God in-the-Constitution

Paine Hall Lecture Course-A Pleasant Episode.

On the eighth page, present issue, will be found an abstract of the two lectures on Occultism and Spiritualism, delivered at Paine Hall, Boston, Sunday afternoon and evening, Jan. 30th. Dr. H. B. Storer, of Boston, will speak in this course, on Sunday, Feb. 6th, at 2:45 and 7:45

At the conclusion of the second lecture by Col. Dr. Storer, which explains itself:

DR. H. F. GARDNER: Dear Sir-It has been ascertained that the anniversary of your birth-

whereas, for more than twenty years in Boston you have been identified with the cause of Mod-ern Spiritualism as one of its earliest advocates

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

They request that you give up to them the con-trol of Paine Memorial Hall on Sunday evening, Feb. 13th, that they may give fitting expression to their sentiments by reviving old memories and cementing anew old friendships.
ISAAC B. RICH,

LUTHER COLBY, ALLEN PUTNAM. WM. D. CROCKETT, E. N. MOORE, DR. H. B. STORER, A. H. RICHARDSON, and others. Boston, Jan. 26th, 1876.

To Isaac B. Rich, Luther Colby, Allen Putnam and others; Gentlemen—Your kind letter, with its proposi-tion to celebrate my birthday on the 13th of Feb-

tuary by a social gathering at Paine Memorial Hall, is duly received.

sincerely-grateful, and I accept with pleasure your cordial offer. None of us, I trust, are so old or wise as to be

nsensible to attention and remembrance, and while I would disclaim praise for any services of my own in the cause we all revere and cherish, I should be greatly pleased "to revive old memories and coment anew old friendships" with ries and coment anew old friendships" with those who have been so long co laborers with me in the same great field of action. I shall be most happy to meet my friends at the place and time designated in your letter, and

will place the Hall at your disposal on that occa-Yours with sincere regard, H. F. GARDNER,

Boston, Jan. 29th, 1876.

Recognized Molds. .

Dr. T. B. Taylor, writing from Baltimore, Md., under a recent date, speaks highly of the molding scances held in that city by Mrs. Mary M. Hardy, and says concerning the various paraffine gloves" obtained, that one has been recognized as the mold of the left hand of Jacob Weaver (well known in Baltimore,) while another he considers to be that of the hand of his (the Doctor's) spirit wife.

Mrs. Hardy's séances in Washington, D. C., were crowned with complete success, and the papers of that city gave extended and favorable notices of them. At one circle held at the residence of Dr. Wright, the medium was securely encased in a bag of netting, but the phenomena continued uninterruptedly. Just previous to the departure of Mr. and Mrs. Hardy from Boston a mold was obtained during a scance held at their residence, which was declared by the invisibles to be that of the hand of the late Henry Wilson. Mr. Hardy obtained a east therefrom, which he took to Washington, and while there Judge Case brought a gentleman who had taken a cast of the Vice-President's face just after his decease to look at the various specimens, when the artist at once selected the hand in question from the mass, as being an exact fac simile of that of Mr. Wilson.

The Paine Celebration.

The one hundred and thirty-ninth anniversary of the birthday of Thomas Paine was duly honored at the Paine Memorial Building, Appleton street, Bostop, by a series of services which began on Friday, Jan. 28th, and continued through Saturday and Sunday, the latter portion partaking of the nature of a Liberal Convention. Speeches among the patients, less excitement and better Mr. William Crookes, of London, had repudlated by Horace Seaver, Esq., editor, and J. P. Mendum, proprietor of the Boston Investigator, B. F. of the individuality of every patient, less degra- derogatory to the honesty of mediums through Underwood, W. S. Bell, and others, singing, a ball and a supper, comprised the exercises for Friday evening. During the Convention which followed on the 29th and 30th, the report of the Building Committee of the Paine Memorial Hall was submitted by Mr. Mendum, by which it was shown that the cost of the land was \$25,000; of the building and furnishing, \$74,334.16, making a total cost of \$99,334.16, -Of this amount \$62,000 remains on mortgage. The report was accepted, and Messrs. Abbott, Bradford and Wood were appointed an auditing committee to examine the accounts of the Treasurer and state their opinion of the same to the donors and to the Liberal public. The Investigator says of this convocation of the friends of free inquiry :

The Convention was well attended by Liberals and Spiritualists, and the entire proceedings were remarkably harmonious and successful proving conclusively that though these friends may differ on certain speculative points, there is a common practical basis on which they can unite and work together in behalf of a common

On File for Publication:

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

A Review of K. Graves's work entitled "The World's Sixteen Crucified Saviors," by A. E. Giles, Esq.; ...

A scientific article-" The Lesson of the Little' by George Wentz, Esq.;

An Interesting Review of our Foreign Spiritualistic Exchanges, by G. L. Ditson, M. D.; Anarticle from the pen of J. M. Roberts, Esq.

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

Mrs. Maud E. Lord.

A correspondent in Chicago informs us that this celebrated test medium has returned to that city, and taken up her residence there.

Two other correspondents from the same city speak in highly commendatory terms of the developing circles held at the rooms of Drs. Lord and Lee, 420 West Madison street.

of." We are simply astonished that the editors sustained for the last five years, and all indicaof that paper should print such stuff. 9.

An Impostor Exposed.

It seems that the Catholics and Protestants are annoyed occasionally by unscrupulous persons, as well as the Spiritualists. Here is the manner in which the Boston Pilot (Catholic) disposes of one of these fellows, which is exceedingly well done:

Intelligent Catholics were sorry to read in

the daily papers last week that an auti-Catholic 'hecturer' had been mobbed in Dover, N. H. The person attacked was a man named Arthur P. Olcott the following correspondence was read by Devlin, who traveled some years ago on the same errand under the name of the 'Baron de Camin. He is an Irishman by birth, and by no means of favorable specimen in appearance. He called on the Pilot recently, and asked to be allowed to look over our files, as he wished to take an action for libel against us. We gave him the files, and promised him all the assistance in our power to bring the matter to court. We were so civil that he thought it best to say no more about the law. He then explained that he 'took up' popular subjects, such as 'Spiritualism' and 'Romanism,' in order to make a living. He said he thought he 'ought to be let alone,' and many other things that we forget. He is an ignorant and vulgar follow, and we were rather annused to draw him. fellow, and we were rather amused to draw him out. We should no more think of getting augry at his attack than at the ouslaught of Justin D. Fulton, of the same stamp. Those who nobbed him ought to be ashamed of themselves. His trade is gone if he is not mobbed. When such 'lecturers' are in town, let the Catholics stand aside and laugh, instead of getting angry and throwing stones." throwing stones.'

Boffin's Bower.

The recent Fair held in Boston in aid of this charitable institution, proved to be eminently successful, the total receipts netting between eight and nine hundred dollars.

A social party was given at the Bower on funds of the institution, but proved to be one of the most enjoyable parties of the season.

At the last business meeting of the committee it was voted that Miss Collins keep a daily record of the number of free dinners provided, that the public may know the amount of relief bestowed upon the unemployed working girls of this city through this channel. It was also voted that the thanks of the committee be given to each and all of the contributors, and to the press of this city for their generous support of the Bower.

Toward the close of the meeting, Miss Collins in a few feeling remarks expressed her heartfelt thanks to the ladies of the committee for their individual and collective assistance in aid of the Fair, and especially to Hon. F. W. Bird, the President, and Mr. George A. Bacon, the Treasurer, both of whom have been earnest and indefatigable in their efforts for the success of the Bower.

The Relation of Modern Science to

It gives us great pleasure to lay before our readers to-day one of the finest lectures, with the organism of Mrs. Tappan, which was delivered in San Francisco, Jan. 9th. We quote a brief paragraph: "With the propositions of Mr. Wallace and Mr. Crookes before the world, and such minds as that of Varley," said the speaker, "it is not difficult to see that the tenor of thought must gradually drift into the acceptance of Modern Spiritualism as one of the phases of legitimate scientific investigation."

The Leymarie Pardon Petition.

We trust our readers will use all due despatch in signing and forwarding to this office the copies of this petition which we have printed in the columns of the Banner, and also have sent out in separate slips to the representative officers of every Spiritualist Society in the United States. We have received quite a number of signatures already, and desire to speedily receive more. That M. Leymarie deserves every effort which American Spiritualists can put forth to obtain his pardon at the hands of President MacMahon is a self-evident proposition.

Soul and Body.

The Religio-Philosophical Journal thus refers to the appearance of the above named book: "Messrs, Colby & Rich have just published a little work by W. F. Evans, author of Mental Cure' and 'Mental Medicine;' the title of this last book is 'Soul and Body; or the Spiritual Science of Health and Disease;' 12mo., cloth, 147 pp.; price \$1, postage 12 cents. We shall notice it more fully hereafter.'

One Step Forward.

Rhode Island, by her House of Representa tives, leads the van of progress toward equal and exact justice, by passing, on Tuesday last, a bill providing that land occupied or owned by church es, schools, colleges, and charitable institutions shall no longer be exempt from taxation. "Buildings actually used for religious, educational or charitable purposes are still exempt. .

A correspondent writing from Philadelphia, Pa., Jan. 26th, says Mrs. Jennie Holmes and her husband are now at 614 South Washington square, that city, where they have held five séances with good results. Katie King is report ed to be present every evening, either at the aperture talking with the audience or showing herself in full figure at the open door. "The scances," so says our informant, "are held in a large room, capable of seating fifty persons. The cabinet occupies one of the front corners of the room; within the large cabinet is another smaller one, in which Mr. (or Mrs.) Holmes is seated, remaining under lock and key during the entire sitting, thus all the phenomena that occur in the cabinet during the light scance are produced under absolute test conditions, giving the fullest satisfaction to all who have thus far attended the

The Professor of Zoölogy in Cornell University proposes to conduct a summer school of zoölogy under the auspices of the University and with the aid of the following naturalists; Prof. W. S. Barnard - Protozoa, Worms, Radiates, Mollusks-and Molluscoids; Mr. J. H. Comstock -Insects and Crustacea; Dr. Elliott Coues-Birds; Prof. B. G. Wilder-Vertebrates, excluding birds. Each instructor will have a competent assistant in the laboratory.

A lady correspondent of the Banner, writing from Purissima, Cal., Jan. 20th, says: "I am in reception of your excellent paper, and congratulate you on the renewal of your Message Department, without which the dear old Banner would hardly be itself."

A correspondent writing from West Gro-A writer in the Congregationalist of last ton, Mass., says that the interest in Spiritualism week undertakes to tell " what dreams are made among the people of that place has been well tions give good promise for the future.

No National Gag-Law.

In the United States House of Representatives last week Mr. Cameron, of Illinois, from the Committee on Post-offices, reported amendments to a bill providing penalties for the sending of certain offensive or obscene matter through the mails, which unexpectedly developed quite a lively though brief debate, resulting in the bill being recommitted. Notably among those who participated on the side of the people, and against any seeming, attempt to muzzle the press or restrict free thought, were Messrs. Geo. F. Hoar, of Massachusetts, Conger, of Michigan, Chittenden, of New York, Bland, of Missouri, and Gen. Garfield, of Ohio, each of, whom made telling points agreeably with the plainest dictates of

sound sense, mental liberty and common justice.

Now, as heretofore and ever, the palladium of our liberty is a free press—an unsbackled man-hood. Of all things we want no national gaghood. Of all things we want no national gag-law; no irresponsible censorship over the press or mails; no opportunity to strike liberty down; no despotic power placed in the hands of any who may prove to be a usurper of individual rights; no chance, in short, for any political or religious Jesuit to vent in the sacred name of law his fanatical spicen upon another. Why should any narrow-minded or false-hearted moralist, any any narrow-minded or faise hearted moralist, any religious bigot or monomaniae, be permitted not only to say but empowered to enforce his own limited notions and restricted views as to what is true or untrue, moral or immoral, proper or improper? And why should such be privileged to exercise the authority and to enjoy the special protection of the United States, even when he desire, as her been the case to present those desires, as has been the case, to persecute those who, being more intelligent; differ from him?

Under sanction of the existing law on this subject, the grossest abuses have been committed, not only in this city but elsewhere.

The Word truly says the fanatical spirit which A social party was given at the Bower on animates Mr. Authony Comstock appears in the Thursday evening, Feb. 3d, by the ladies of the following extract from his letter to Hon. C. L. Fair, which not only materially added to the funds of the institution but proved to be one of last March: to-day three of these are in their graves, and it is charged by their friends that I worried them to death. Bo that as it may, I am sure that the world is better off without them."

If such a man may obstruct the freedom of the United States mails, open private correspondence, and interfere with the business of the community under cover of the law, what may he not do in the way of serious mischief should he take it into his head to net unlawfully? Ever is eternal yigilance the price of liberty! G. A. B. Boston, Jan. 31, 1876.

The Annual Meeting

Of the Sexual Science Association was held in Rochester Hall, Boston, on Sunday and Monday, Jan. 30th and 31st. During its sessions, Moses and Daniel W. Hull, Mattle Sawyer, Anthony Higgins, jr., J. H. W. Toohey and others gave expression of their views as to the best method of alleviating the inequalities now existing in the social state.

A correspondent, residing in Ohio, writes: "The Banner seems to grow better and better every issue. Its white pages are ever full of above title, ever given to the world through the | thoughts stimulating the mind to rise to the pure fields of spirituality. I say not this in flattery, but as a reader and correspondent of many years' standing." Thanks, Bro. Strong, for your unsolicited compliment. We hope to continue to deserve the good opinion of the Western people, who we feel to say fully understand the responsible and onerous position we occupy, and are therefore ever willing to lend us a helping hand.

Mr. Robert Dale Owen writes to the Secretary of the British National Association of Spiritualists that his late illness was due to overwork, and adds: "For two years and a half previous to my illness in May last I had been a sufferer from dyspepsia, causing weakness and depression. These, by rest, water-cure and milk diet, have been entirely removed, and I am now in excellent health, better than I have been for five years past."

A new Association, so says the Crucible, has been formed in Boston called The Free Thought Exchange Club. This Club meets every Friday night at the residence of some of its memalf-paşt seven until eight is spent in social conversation, then a short cssay is read, after which a half-hour is spent in brief speeches. At the end of this time the meeting resumes its order of social conversation until time to adjourn.

If recent accounts are true, but little confidence should be placed in William Eddy's mediumship, notwithstanding so much has been said in his favor by Col. Olcott and others. We therefore advise all investigators of the spiritual phenomena to put him under strict test conditions whenever they visit his scances in the future, no matter where they may be held. "Prove all things, and hold fast to that which is good."

In another column will be found the announcement of Doubleday's "Spiritual Revelator." Read it.

Read the card of Miss Addie De Mont, in this issue.

Movements of Lecturers and Mediums. Wm. Brunton will speak in Lowell, Mass., Sundays

Feb. 6th and 13th. Mary L. French is arranging for a lecturing tour through New England. She may be addressed at Townsend Harbor, Mass.

J. William Fletcher addressed two fine audiences in Putnam, Conn., Jan. 30th. He will lecture in Chelsen, Mass., Feb. 6th, in Conway, Mass., the 13th and 20th, in South Deerfield, Feb. 15th, and in Putnam, Conn., Feb. 27th. Address 9 Montgomery Place, Boston.

J. H. Randall will lecture the second and third Sundays of February in Seymour, Ind., and R. M. Sherman will hold scances during the week. Address until Feb. 18th 38

above; after that, Indianapolis, Ind. Dr. Mary L. Jewett, of Rutland, Vt., will take the lecture field after Feb. 21st, and will receive calls to speak on the line of the Vermont Central and Grand Trunk Railroad to Detroit, Mich.; thence by Michigan Central and Northern Illinois Railroad to Rockford, Ill. Subject, "Maternity; or, the Physiological Laws Governing the Life of Woman,"

Susle Willis Fletcher, of Boston, will lecture in Putnam, Conn., Sundays 6th, 13th and 20th of February.

A Pithy Question.

I listened yesterday with some degree of edifi-cation to Col. Olcott's lecture on "Elementary Spirits," at the Paine Hall in this city. The Colonel holds that spiritual communications are not altogether reliable, for the reason that "ele-mentary spirits!"—that is, intelligences having never been born in earthly shape—so frequently personate our real departed friends. To the Editor of the Banner of Light:

ersonate our real departed friends. Now I would like the Colonel to answer this question through the medium of the Banner: If elementary spirits" are not and have never been human spirits in the form, from whom or what have they derived their mental and moral characteristics?

characteristics?

This theory seems fallacious on the very face of it, for the word "elementary" precludes organization of any kind, upon which intelligent communication alone can be based, or even concluded. But problems the Colonian any significant control and ceived. But perhaps the Colonel can explain

what he means.

Boston, Jan. 31, 1876.

See the Banner of July 10th, 1875, fourth page, fifth col-

BRIEF PARAGRAPHS.

SHORT SERMON.-If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others.

Mr. Proctor brings us the sad news that the moon is dead, This will undoubtedly cast a gloom over the community She had her fraittles, and her influence was not alway good, perhaps, but it would be harsh and unfeeling to dwell upon them now. Let us remember her good qualities, and say nothing but kind words for her.

The women of California are again before the legislature demanding equal suffragé.

T. B. Peterson & Brothers, Philadelphia, have in press and will soon issue a new work by Mrs. Catharine A. War-field, author of "The Household of Bouverie," catified "Monfort Hall," which will be followed by another by the same author entitled "Mirjam's Memories." They will he issued in uniform style with "The Household of Ronpublished by the same firm, and will no doubt prove to be lamensely popular.

The time for a man to stand firmly by Job's example is when he washes his tace with home-nucle scap and water, and legius to paweround over the chairs with his eyes that inquiring for a towel quick, and is told that the towels are in the drawer but the keys are lost, -Glasgow (Ky.) Times.

A memorial church was dedicated last month in Cawn There Gen. Wheeler and his soldiers kept the army of Nana Bahib at bay, and where so many English men, women and children were murdered.

WEDDING ANNIVERSARIES. - For the benefit of our readers we publish the correct list of wedding anniversa-ries, as follows: Firstanniversary—Iron; fifth anniversary -Wooden; tenth anniversary,-Tin; fifteenth anniversary -Crystal; twentieth anniversary-China; twenty-fifth anpiversary-Silver; thirtieth anniversary-Cotton; thirtyforty-fifth anniversary -Silk: fiftieth anniversary-Golden: seventy-fifth anniversary-Diamond.

We call attention to the Prospectus of the Banner of Light in this paper. The Prospectus represents briefly the paper, which is any conducted in all its departments, iwhoever desires to become acquainted with the Spiritual Philosophy of the Mineteenth Century, and to keep time with the Spiritual interature and intelligence of the day, should subscribe for the Banner of Light.—The Kenosha (Wis.) Telegraph.

Somebody, without as much soul as a dog, dropped potsoned meat in the streets at Pittsfield, recently, and ten dogs died from eating it.

The St. Louis Republican says that not less than seven teen hundred men and women in the United States at the present time professionally practice what are termed the arts of astrology as a means of livelihood.

The production of pig iron in the United States in 1875 was 2, 100,000 tons—a falling off of 600,000 tons from 1874.

Prague is called a dissolute city. I asked the guide if it was as bad as Vienna. "Much worse," ho said. "Why?" "What can you expect where there are so many priests and weldlers?" - Prague Letter from Charles Dudley

The vote in the U.S. House of Representatives Jan. 31st. on the proposed investigation of Mormonism, showed that no interference will be attempted with the Mormons by the present Congress. At the same time the limited support given to Mr. Page's resolution was mainly the result of the awkward wording of the resolution.

The war in Spain is rapidly drawing to a close, if the telegraphic reports are to be credited. It is high time Christians stopped butchering each other.

Equity Maxims. — Equality is not equity. Where equity is equal, the law must prevail. A verdict at law is a bar to equity.

The capture of Stevens, a noted burglar, suspected of being concerned in the recent rifling of the bank at Northampton, leads to the hope that the real facts relative to that affair will soon be known, and that some of the plunder will be recovered.

If you 've any task to do,
Let me whisper, friend, to you,
Do it.
If you 've anything to say,
True and needed, yea or may,
Say it.
If you 've anything to love,
As a blessing from above,
Love it.
If you 've anything to give,
That another's joy may live,
Give it.
If some hollow creed you doubt,
Though the whole world host and shout,
If you know what torch to light,
Guiding others through the night,
Light it.

A worthy lady in the suburbs remarks that "notwithstanding Mr. Winslow has turned out to be such a dreadful bad man, his Soothing Syrup is just as good as it used

"What a queer city Brooklyn has got to be," said a three-year old to its parent, yesterday. "Why, sonny?" asked the mother. "Cause father is all the time telling about the green pastures there this winter." child, he means the 'Primitive ' pasters."

The Word of God, by which the heavens were of old and by which they are n w kept in store, cannot be made a present of to anybody in morace binding; nor sown on any wayside by help either of steam plow or steam press; but is nevertheless being offered to us daily, and by us with contamely refused; and sown in us daily, and by us, as instantly as may be, choked.—John Ruskin.

A design for a Three-Cent Stamped Envelope, to be used during the Centennial Exhibition, has finally been selected by the Post Office Department. It will be represented by a shield, having at the top and bottom the dates 1776 and 1876, respectively. Within a scroll beneath the upper figures will appear the words "U. S. Postage," and at the lower portion of the shield, also within a scroll, the words " Three "Upon the face of the shield and beneath the upper scroll work is a representation of a post boy at full speed, upon a groundwork of telegraph poles and wires, and on the lower portion of the shield appears an engine

A Western correspondent of the Boston Investigator promises the editor of that paper that if he will come to Illinois he will convince him of the existence of such things as spirits or forfeit from one hundred to five hundred dollars. Mr. Scaver, who has a pecuniary interest in the Investigator and in Paine Hall, naturally enough declines to Gamil be convinced of a fact which, when thoroughly.cs: tablished, must cause a terrible shrinkage of value in those two pieces of property. The veteran materialist does not, it is true, base his refusal upon this ground, but speciously argues that Illinois spirits are no better than the Boston article, which has not yet sufficiently materialized to overcome his skepticism.—Boston Sunday Herald.

Go to the Howard, if you want to laugh heartily. It will take all the cross out of you.

Another Clerical Wrangle. - The reports of the Baptist meeting in New York, the 31st, show another wrangle, and the Sun and Herald say that Rev. Mr. Fulton called Rev. Dr. Thomas a liar. After several interruptions by Mr. Fulton, the address which the conference had invited him to deliver was read by Dr. Juffrey.

COMFORT IN THE NIGHT.

COMFORT IN THE NIGHT.

She thought by Heaven's high wail that she did stray Till she beheld the overlasting gate;
And she climbed up to it, to long and wait,
Feel with her bands, (for it was night) and lay Her lips to it with kloses; thus te pray
That it might open to her desolate.
And to I it tembled—lot her passionate
Grying prevailed. A little, little way.
It opened; there fell but a thread of light,
And she saw winged wonders move within;
Also she heard sweet talking as they meant
To comforther. They said, "Who comes to-night Shall one day certainly an entrance win li's
Then the gate closed, and she woke content.

—Jean Ingelow.

An enterprising merchant on Washington street, this city, has placed a builetin in front of his shop, and has on it the remarkable announcement: "Landing of Winslow the forger, at Rotterdam. His reception by the burgomaster. Winslow tries to talk Dutch. 'Fellow citizens, I am a missionary, and have come here to get your goods.' '

A GHOULISH UNDER.—The Cologue, Gazette's Madrid correspondent writes that by order of the Spanish bishops the bodies of all persons dead prior to the 9th of February, 1875, who were only civilly mairled, be exhumed and removed from consecrated ground. One decision of the Spir-itual Court, relating to a case of this kind, has already been approved by the Minister of Public Worship. No won der such a bigoted people are cursed with civil war.

Speaking of Jonathan Edwards, Mr. Whipple tells us in the January Harper that "his hell obtained for him more popular recognition than his heaven."

MAXIMS IN LAW. -A contract founded in evil or against norality is void.

noranty is void. Deceit is not purged by circuity. In cases of extreme necessity everything is in common.

February is coming in beautifully. No one could object

to twenty-nine days in the month, if they are all as pleas-ant as Tuesday last.

Over 10,000 marriages in Massachusotts last year, and only 300 divorces granted. But who shall say that there was not as much real happiness to be found among the 200 as the 10,000 r-Boston Globs.

MRS, THAYER'S FLOWER SEANCES.

BY WILLIAM DENTON.

To the Editor of the Banner of Light: I have attended two scances of Mrs. Thayer, the so-called flower medium. At the first there were twenty-five persons present, and the table in a short time was overspread with a great profusion of plants and flowers, among which were an English ivy with roots attached, a large plant in blossom, with roots and soil, several rose buds, part of an orange branch, with orange attached and two pigeons. All this, however, was done in absolute darkness. There was no holding of the medium's hands, no searching of her person before the scance commenced, and, except an examination of the room, no opportunity offered for the prevention of fraud, which under the circumstances might have been very easily practiced. Altogether there was nothing to convince me that spirits had anything to do with the intro-duction of the plants into the apartment; and in announcing Mrs. Thayer's next scance, which I did at Paine Hall, I said that there were no tests applied to show the phenomena to be what was

claimed for them. Subsequently Mrs. Thayer offered to give me a sitting *alone*, when she agreed to be tied up in a bag, and I could have an opportunity, as it might seem, to know absolutely that no fraud was prac-The room in which we met was carefully examined by me, and every place of entrance se and after she had stepped into it I secured it around her neck with a string, and sewed the knot of the string, so that it could not be unfustened. The light was extinguished, and in a few minutes, when a candle was lit, I found upon the table, on the opposite sides of which we sat, two roses, two pinks, a calla lily and leaf of the same, a violet, a fern leaf, and an orange twig, same, a violet, a tern leat, and an orange twig, with a few leaves upon it. Here then it might be supposed that I had demonstrative evidence that some wonder-working power did introduce the plants into the room. I found, however, by experiment that night after returning home, that when Mrs. Denton was placed in a bag similar to that of Mrs. Thayer, though not quite as wide. and fastened somewhat tighter than I fastened that, she could, by a no very difficult process of manipulation, pass through between her neck and the neck of the bag, flowers and plants quite large as those I had seen at the test scance, and there was no difficulty in dropping them on the table wherever desired, as there could be none in concealing them about the person before they were pushed out of the bag and dropped, So that the test was, after all, no test at all. In the very nature of the case, unless Mrs. Thayer is completely disrobed and her clothing carefully examined before she is put into the bag and that sealed, there is no test in the case, and I consider anything short of that fails to estabher manifestations. A test which would dispense with all this, would be the introduction of flowers into a perfect glass globe, or into a basket covered with gauze and perfectly secured. To spirits who are supposed to convey flowers and plants through brick walls, there could be no difficulty in passing them through gauze, and a single rose bud under such circumstances would have more significance than a whole conservatory of plants under such conditions as obtain at Mrs. l'hayer's séances. Before Spiritualists endorse the manifestations

that occur at Mrs. Thayer's scances as spiritual, there ought to be such evidence of their spiritual

character as to render this absolutely certain. Had Mrs. T. remained in Boston, I should have asked permission to try some conclusive experiments. I can now only recommend this to the friends at Philadelphia, to which city she has

New Publications.

THE ATLANTIC MONTHLY for February-II. O. Houghton & Co., publishers. Boston - presents a fine array of matter, prose and poetic, lively in tone of deep in re search, and calculated to please the most fastidious mental search, and calculated to please the most fastidious mental appetite. Among its attractions may be cited the following: "Boston," a stirring Centeninial poem, by Ratph Waldo Emerson; "The Unseen World," a powerful, essay, by John Fisker; "Phidias to Perfeles," by W. W. Story; "A Literary, Michaeles," by M. W. Story; 'A Literary Nightmare, 2 by Mark Twain; "The Currency Conflict." In advocacy of hard money and specie payments, by James A. Garfield; "Under Moon and Stars," by J. T. Trowbridge; "Private Theatricals," by W. D. Howells; "Jacques Jasmin's Franconette," by Harriet W. Preston; "The Ralirond Death-Rate," by Charles Francis Adams, jr.; ''Old Woman's Gossip,'' by Mrr. Frances Anne Kemble; ''Manmat'ha,'' by Charles A. De Kny, and ''Confession of St. Augusthe,'' by Elizabeth Stuart Phelps. The Departments of Recent Litera-ture, Art, Music, and Education are full of valuable editerial articles and reviews.

THE GALAXY for February-Sheldon & Co., 677 Broadway, New York City, publishers-gives another installment of William Black's current hovel; "Home Rulers in the English Parliament," by Justin McCarthy; "Suicide," by Albert Rhodes (which article is crammed with statisties and interesting facts); "Social and Domestic Vife under the Ancient Regime," from the forthcoming volume of Henri Taine; '' Barberry, '' a story full of touching pathos, by Jane G. Austin; and other notable articles, poems, etc. "Anna Seward and Major André," purporting to be an obscure leaf of history, contains the account of a most remarkable vision seen by a gentleman (then a stranger to the Major, but afterward introduced to him), wherein the tragic fate of that officer was most minutely foreshadowed. THE HERALD OF HEALTH for February-Wood & Holbrook, publishers, 13 and 15 Laight street, New York City
-contains No. Two of Dr. Richardson's "Hygoiat"
some "Observations in Yankee Land," by Dr. T. A. Bland; an article on What Woman can do," in art-work, etc., and other interesting essays.

WIDE AWARE-D. Lothrop & Co., 38 and 40 Cornhill, Boston, publishers-is received for February. A neatly engraved frontispiece is followed up by "The Captain's Powder." "Among the l'arsces," and other finely illustrated sketches, and the smallest patrons even are not forgotten in the make up of the number. The magazine is a treat for the young readers for whom it is so tastily prepared, and deserves an extended circulation.

THE PHRENOLOGICAL JOURNAL for February comes to us from its publishers—S. R. Wells & Co., 737 Broadway, New York City, with a smiling countenance, and the through which much valuable information finds utterant The article on Winemah (Tobey Riddle), the heroine of the Modoc war, (illustrated with her portrait and that of Cot. Meacham) is one of the finest of the issue.

RECEIVED: D. M. FERRY & CO'S SEED ANNUAL for 1876. D. M. Ferry & Co., Detroit, Mich. 8vo, paper, 252 pp. Printed on tinted paper and highly illustrated.

We have received from Messrs, T. B. Peterson & Brothers, No. 306 Chestnut street, Philadelphia, Pa., the following numbers in the popular series of fiction now issuing from their press:
GEORGE; or, The Planter of the Isle of France;

FELINA DE CHAMBURE; or, The Female Fiend; THE TWIN LIEUTENANTS; or, The Soldier's Bride; all by Alexander Dumas, author of "The Count of Monte-Cristo," "The Memoirs of a Physician," "The Queen's Necklace. " "Louise Valliere." THE MONK, by Matthew G. Lewis, M. P., ("Monk

COUSIN CAROLINE'S WEDDING, and MY HUSBAND'S FIRST LOVE, by Mrs. Henry Wood, author of "East Lynne, " etc.

Spiritualist Meetings in Boston. PAINE MEMORIAL HALL People's Course.—Dr. H. B. Storer will speak in this Hall, Appleton street, Sunday, Fob. 6th, at 2:45 and 7:45 o'clock. Dr. H. F. Gardner,

ROCHESTER HALL. - Children's Progressive Luceum ROCHESTER HALL.—Children's Propressive Lyceum No. 1 holds its sessions every Sunday morning at Rochester Hall, 730 Washington street, commencing at 10% o'clock. The public are cordially layted. J. B. Hatch, Conductor; Julia M. Carpenter, Cor. Sec'y.

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

LURLINE HALL.—Free Public Circles are held at this Hall, No. 3 Winter street, every Sunday at 10½ A. M. and 2½ P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to attend.

Rochester Hall .- This place of meeting was filled to its utmost capacity on Sunday morning, Jan. 30th, by a quiet and attentive audience assembled to witness the exercises of the Children's Progressive Lycoum. / The names of those who participated in the readings and declamations were Mr. George, Florence Hull, Ella Carr, Jenny Miller, Jenny Ellis, Mabel Edson, Mamie Potter, Ernestine El-Saunders sisters favored the audience with singing. Mr.

Taylor, on being called, rendered one of his charming har-

monica solos, at the conclusion of which Mr. Hatch, the montes, the sift of a gentleman (name not given) who had been pleased with Mr. Taylor's music.

A portion of the time each Sunday is occupied by teacher and pupils in conversing on the general principles of Spir Itualism, in the groups, and it is hoped that the children are receiving some valuable instruction in that direction, It is conceded by a large number of people that there is no pleasanter place in the city where one may spend as hour or two on Sunday morning, than at the Children's Progressive Lycoum,
Julia M. Carpenter, Cor. Secy.

Lyceum Entertainment, - Tuesday evening, Feb. 1st. was celebrated to the annals of this Lyceum by a very successful entertginment, arranged by J. B. Hatch and N. Frank White, for the pecuniary benefit of the school, their efforts being promptly seconded by the members, and re-ceiving ultimately the endorsement of the public in a full half. The programme comprised a plane solo, by Miss Chara Curtis; declamation, by L. E. Buttock; a drawn, "My Brother's Keeper," in which the parts were well sustained by Mesers, B. P. Weaver, F. L. Unton, Ed. M. Buxton, E. D. Stickney, H. B. Drisko, and Miss Martha Croks, Miss Lizzle Thompson, Miss Belle Perkins: recitations, humorous and pathetic, by N. Frank White, which were fluch delivered and met the frequently expressed sat-Isfaction of his hearers; a recitation, by Miss Affarctia Hull; a duet by the Saunders sisters (plano accompaniment by Miss Herrick); a touching rendition of Poe's "Hells" by Miss Lizzie Thompson, who gives good premise for suc-ress in the field of clocution to which she has devoted herself; and a harmonica solo, by Mr. Taylor- the exercises closing by a recitation and tableau, N. Frank White and Mabel Edson participating, entitled "The Power of Prayer, or the First Steamer on the Alabama River."

Ladies' Aid Society .- The members of this organization tender their thanks to the generous friend who kindly sent them a trunk full of clothing for the poor.—It proved a most timely gift, and many of the garments have already gone forth to the needy. Donations from other friends are earn-MRS. JOHN WOODS, Pres. estly solicited. MISS M. L. BARRETT, Sec.

Birthday Party. - A number of the older members of Infidien's Progressive Lyceum No. 1, together with several of the leaders, and a goodly number of friends gener-Lexington street, Charlestown District, on the evening of Wednesday, Jan. 20th, to celebrate the 25th birthday of his son, J. B. Hatch, jr. The occasion proved to be highly

CHELSEA, ... Grantle Hall, ... A correspondent writes; Sasie Wills Fletcher, of Boston, opened the course of "State With Fletcher, of Hoston, opened the course of Spiritual Lectures at this hall, Sanday, Jain, 30th. The subject for the afternoon discourse was, 'What do Spirit-nalists Need?' which was filled with ideas and thoughts relative to the present condition of Spiritualism, and going to prove that the cause rested with the spirits in the body rather than those outside. A higher faith, a firmer hope, and withal a nobler determination, was counseled, that we might fight the common enemy, Ignorance, wherever it was to be found. In the evening the subject chosen was, *What Have Spiritualists Gained?* which-fecture was replete with illustrations of the progress of Spiritualism. and the still greater harvest to be gathered when we shall all work in harmony and peace together. No sketch of these lectures can do them justice; but suffice it to say both discourses were listened to with profound attention, and received many marks of approval.

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treet, New York. On and after Dec. 20th, Dr. FRED. L. H. WILLIS may be addressed care of Banner of Light, Boston, Mass. He will be at the Sherman House, in Court Square, every Wednesday and Thursday, from 10 Å. M. till 3 P. M., commencing Wednesday, Dec. 29th.

J.1.

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BUSINESS CARDS.

WHAT a sad fact it is that hundreds of clever men can not call into play the acme of their high gifts until well under the influence of alcohol. The statesmen, the ortors, the cantatrice, the soldler—how many of such believe that their highest flights, their most heavenly cong, their most daring deeds, will be when the wine-god has got hold upon them. Yet what a fearful mistake. and strengthen the body instead of exciting and stimuand strengthen the body instead of exerting and stimulating it, should be their aim. And what can do that better than Campbell's Quintine Wine, that great onle, which, by strengthening the bodily frame, gives power, force, vigor and boundless energy to the otherwise faltering intellect? For sale by druggists. Wholesale dépôt, l'lattsburgh, N. Y.

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28teow—Nov. 27.

MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full aupply of the Spiritual and Reform Works published by Colby & Rich.

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My grandson and his wife have bad Catarth, and they

t with. My grandson and his wife have bad Catarrh, and they My grandson and his wife have had Catarth, and they are trying it and fliding homediate relief.

Thave had pains in the small of my back and weakness with the kidneys for piany years, and though I work hard dutty, shoveling this season of the year, my kidneys have found great relief, and the pains have great y diministed.

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MESSAGES FROM THE SPIRIT-WORLD .-THROUGH THE MEDICMSHIP OF

MRN. NARAH A. DANSKIN,

Wife of Colored Washington A. Danskin, of Battimore,) During the last twenty years bundleds of Spirits have conversed with their friends onearth through the medianeship of Mrs. Darskin, while she was in the entranced con-dition - totally inconscious.

These Messages indicate that spirits carry with them the

characteristics of their earth-life to that beyond, whether for good or exil consequently those who have from the earth sphere in an undeveloped state, eventually progress

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

Introductory. (Part Eight.)

BY WASH, A. DANSKIN.

Following the case mentioned in the preceding portion of my "Introductory," came that of Francis Il/Smith, of Baltimore—a name that will be remembered by many readers of the Banner. He was a man of culture and great mental activity, and being admitted to our private circle he became an earnest and enthusiastic Spiritualist. His sight was Suddenly affected, and after several weeks' treatment by two eminent physicians, they pronounced his case paralyus of the optic nerre, and hopelessly incurable, and the best skill of the medical faculty acknowledged itself incompetent to restore vitality to the paralyzed nerve. There were those, however, in the spiritworld who were unwilling that this active worker in the great cause of human enlightenment should be held in physical darkness. Being led Into our circle room one evening, (the usual man-Ifestations were suspended for a time,) his eyes were manipulated-certain freatment was direct; ed-and in a short period he was not only restored to sight as before, but was so strengthened in his visual organs that he could read and write without the use of glasses, which he had worn for some fifteen years. He traveled frequently, and in correspondence with myself would almost. always add, in the margin of his letters, "Written without glasses-thank Mrs. Danskin and

These cases are given to show the wonderful power manifested by "spirits" through one who was but a pupil in this new school of human development.

William Meriton Eastleik, of Rochester, Minn.

Are these shadows that I follow, or does substance He behind them? Are they worth the exercise of thought, or is time wasted if Aspeak? Minn. I now come in contact, with my enemies. I am the pale face, and they are the savages. Is It desirable that I should recognize them, or otherwise? [It is well that you be kind in manner and feeling toward them, for it will undoubtedly be beneficial to both parties 1 Ah, yes; that advice may be easily given by yourself, but hatred and vengeance lie deeply rooted within my heart and the brain has not power to overfule it. My mother and younger brother, six years old, were killed by the savages. I fortunately escaped, carrying, sometimes on my back and sometimes in my arms, my little baby brother, only twelve months old. Thus I, a boy, with the little one to encumber me, made my way across sixty miles of prairie, eating raw corn, subsisting on anything I could gather, with the famished face and fading eye of the infant ever before me. And yet-you ask me to forgive and forget! My heart rises with indignation, and I answer you, Never!

Here they come flocking around me, asking forgiveness. With softened glances they look ed and driven by the pale faces, and we knew no other mode of retallation. In our darkness and ignorance we did that which now we would not do." I feel as if there was a spark of spirituality gliding very softly and quietly within my composition, but my mind will not let me yield, and I say unto them, "Get behind me! ye are my enemies!" [Here it was said to him that he must cast out all desire for revenge if he would advance in spirit-life.] Place yourself where I was-alone, without food, without shelter, at every step expecting to have the savages bear me down, with the helpless one clinging to me! Memory becomes too vivid to let my spiritual nature overrule it suddenly. Here I am thrown into this land with only my enemies to welcome me. Is it not strange? [Where is your mother? Have you not seen her?] I cannot find her. Is the separation to be eternal? When the grimmonster, Death, called me, the thought that filled my brain was, "Shall I meet and know my mother?" But instead of meeting my mother, from whom I was so cruelly driven, I meet only-my enemies-the savages who were her murderers. I cannot comprehend this; yet I will pray for assistance from the Divine Source.

Oh, Infinite Creator! thou who hast made us thy creatures! why dost thou not infuse into my intellect and into my heart the elements of forgiveness? why didst thou let me die with hatred and vengeance deeply seated within the soulthat part of me which bath life everlasting? I ask thee, oh, Infinite One, if thou hast a small, still voice, let it come unto me this night. Didst thou not fashion me in thine own image, and make me a part of thyself? Then give me light Instead of darkness, peace instead of misery!

_ J. H. Frink, of New London, Conn.

I scarce know whether I am capable of the task which lies before me in its completeness of manifestation. I am weak and feeble, and the strong light breaks the magnetic chords by which I control the medium. [The light was lessened.] Frink is my name, J. H. Frink, of New London, Conn. Sixty-five years of lage. Was very suddenly taken from the earth-life. At the hour of eleven I was stricken, at the hour of one the gates of heaven were opened to me, and as I passed in I met my loved ones who had gone before. I was feeble in constitution, and ofttimes the thought was evolved in my brain, and sometimes I spoke it : May not a lingering illness be mine I and I feel assured now that the angels heard me, and oh how beautifully have they answered me!

Why came I here in the midst of strangers? No one knows me, nor do I know any one present. I came with the hope that she, Emma Hinchman, a friend of mine who knew my worth, who knew my characteristics as a man, who knew my scholarly attainments, and above and

beyond all who knew my spiritual aspirations-Message Tepartment, it is in the hope that the may sean these few lines. If so, she will feel fully assured that I appreciate the worth which she attaches to my memory.

To thee, Angel of Light and Wisdom, I give the gratitude of my heart for the boundless pleasure which thou hast east around me; and to Thee, overruling Soul of the Universe, unto Thee thy servant consigns his spiritual identity now and for eternity.

I am not a novice concerning the divine philosophy of Spiritualism. It and I walked hand in hand together, and when my form was consigned to its mother-earth I had already the beautiful realization of being resurrected into life.

J. C. Oliver.

J. C. Oliver was my name. I lost my life at the burning of Washington Hall. I was a gallant, fearless man in feeling ; and it was in endeavoring to do unto others as I would have had them do unto me, that death came to me. Due respect was paid to my remains. J. C. Rawlings was commissioned by the Masonic Order to take care of my body and accompany it to its place of destination. It was taken to Philadelphia, starting from the Cleveland and Pittsburg dépôt.

There seems to be a fascination about this mode of speaking; it familiarizes one with himself. likewise with his kindred; showing us that we are all of one brotherhood, the only distinction being culture. I sought not the lowly lived, nor shunned the poor man. I sought that which I thought would elevate me in the earth-life and give me a higher standing in the spirit-world, and I was not mistaken. I find in the universe where now I am, that it is better for a man to acquaint himself with the laws of God and live in obedience to them.

Profound regret was expressed over the accident which came to me. Accident in the sight of man, it was a blessing as I view it now.

I was an apt scholar in any branch of science to which I gave attention, and I feel equal to any emergency in this life.

Now, my friends and kindred, you who deem me dead, if your eyes should see what I have here given, you will find that the accident which you thought killed me, has only quickened allthe attributes of my nature.

Eliza Young, Fremont Street, Baltimore.

I will advance, though I may blunder. The feeble voice of myself will be of very little consequence, except in this wise-adding one more testlmony to the many. Eliza Young was my name. I died in December last. I was the daughter-of John and Caroline Young. How beautiful to die with the grand assurance of a renewal of life beyond the grave, in perfectness of beauty, I was in the massacre of 1862. William Meriton in growth of the spirit, with the assurance of Eastleik. I died a few weeks ago in Rochester, meeting and knowing the loved ones that have passed on before, with the delight of being welcomed to that city not made with hands, by those whose affections were entwined around you when on earth. Weep not, non-mourn, you whom I have left behind. Rather clap your hands in rejoicing, oh friends of earth, for through physical death I have found spiritual life.

A resident of Baltimore, living on Fremont street. [Do your friends take the Banner?] Oh, yes; they will understand full well that it is one of the household that speaks.

Stephen Rice.

Is it my name that I'm to be after giving you? Rice, Stephen Rice, was my name, and I died in December last. I was sixty two years old. It was in the parish of Corkett, County O'Meath, Ireland. [Not getting the place distinctly, I asked him to repeat.] It's myself that was always opposed to repeating. And is the value of what you're writing to be to myself? A question comes up before me that I wish you to answer, and it's this: Why is it that when a man's just upon me and say, "It was our nature; we were beginning to live that he has to die? I had to the wild men of the prairies, and had been hunt- struggle hard in my younger days, but as years the grim monster Death came and claimed me, and I had to be off. I was not willing to go, nor am I satisfied now, for the matter of it, d've see, is this: I find, in this country, that I have left undone much that must be done by me before I can gain a place of safety. This, I am told, is to be written down, and will be read by those I have left behind. They will see by my name and by my speech that I have powers of which I knew not when I was on earth.

Miss Super.

Are these like fairy stories to be written by men and read by men, or are they positive evidence of immortality? My name was Super. I resided for many years in Baltimore. After a time, finding that all things did not go very pleasantly with me, I drifted out West, and there I died a very natural and easy death; passed through what is called the "valley and shadow of death" into what religionists call" life and heaven." I had a brother named Daniel and ope named James. I forgot to say I was a maiden lady. In the earth form I helped support the family, and by this I mean I found bread and butter for them, sometimes paid the house rent, and things of that sort. It made me angular in disposition, for ofttimes there was difficulty in finding the necessary means; but, since I have gone over, I have prayed for a clean heart and a clear mind, and I think I have found

them.

Thank you, sir chairman, for penning these few lines, for more than likely the benefit will rest with me in time to come.

Norris. My name was Norris. I was agent for a North-ern Windmill Company, but, you see, I was ad-dicted to intemperance. In the boarding house I stopped, in Claiborne, Miss., I made disturbance, and the landlord and landlady put me out of doors. The consequence was that I laid down on the ground near the house, and in he morning I was dead. I was angered when they spoke of regrets for the manner they had treated me, and I said to myself, If there is vengeance or curses to be given these people, I will make them feel my power! I wanted revenge; but this lady [a spirit present] tells me I must give a blessing instead of a curse, and I, as a drunken man, will be benefited in the world of spirits; but I don't believen word of it. However, I think I'll try it, and see which is the biggest power-God or the Devil. You see, Mr. Chairman, they say the Devil goes about like a rearing lion seeking whom he may devour. If that's true we had better all look out. You see, I was a right clever fellow, only I would get drunk; and that was an inheritance of degradation, for my father got drunk before me. This fair lady father got drunk before me. This fair lady [spirit] in bright and beautiful raiment tells me can lay aside these uncouth garments and get lothed like some of those I see in the distance If this aint true, I am never going to place confi dence again in angels or men. I'm no angel, but the one who has been talking to me is an

(From the New York Evening Post.) CHRISTMAS IN 1875.

PROM THE SPANISH.

No trumpet blast profamed
The day on which the Prince of Poace was born;
No bloody stream lets stained
Earth's silver rivers on that sacred morn;
But o'er the peaceful plain
The war-horse drew the peasant's loaded wain.

The soldler had laid by
His word, and stripped the cordet from his breast,
And hung his term on high.
The sparrows' winter home and summer nest;
And with the same strong hand
That flung the barred's pear, he tilled the land.

Oh time for which we yearn!
Oh Sabbath of the nations, long foretold! 7
Season of peace, return!
Like a late summer when the year grows old;
When its weet sumy day's
Steep mead and mountain side in golden haze.

For now two rival kings
Fiaunt 6 for our bleading land their hostile flags,
And every menting british
The hovering voiture, from the mountain crags
To where the buttle plain
Is strewn with dead, the youth and flower of Spain.

Christ is not come while yet
O'er half the earth the threat of battle lowers.
And our own fields are wel.
Beneath the battle cloud with crimson showers—
The life-blood of the slain.
Poured out where thousands die that one may reign.

Oh when the day shall break
O'er realms unlearned in warfare's cruel arts,
And aid their millions wake
To tacks of peacetri hands and loving hearts,
On such a bless'd mon
Well may the nations say that Christ is born.
WILLIAM CULLEN BRYANT.

Spirit-Photography.

On Monday evening, December 13th, at one of the ordinary fortnightly meetings of the members of the National Association of Spiritualists, Mr. Desmond Fitz Gerald, member of the Society

of Telegraphic Engineers, presided.

The chairman remarked that he once thought that spirits materialized themselves sufficiently lect the altra-violet rays of the spectrum by which means they were able to impress their images upon the sensitive plate of the photographer, although they were not visible to the eye, but the information given at the last meeting as to the possibility of such photographs being taken in the dark, and without a lens, seemed to show that in reality the nictures were chiefly re-

show that in reality the pictures were chiefly produced by the will of the spirit

Mr. Thomas Stater, the well-known optician, then read a paper on spirit photography, setting forth how, in the year 1856 or 1857; the spirits told him that at a future time he would be able to absorbe them. a statement which he was to photograph them, a statement which he re-ceived with incredulity. Years afterwards, however, he obtained a likeness of a friend, also of a well-known nobleman, through his own mediumship, with nobody in the room but Miss Dickson. A portrait of his departed aunt, taken by Buguet, had been_recognized by his sisters and brother as a very good one; if it were a sham picture, he did not know how it had been done. In his experiments in spirit-photography he had sometimes used an indigo-colored glass in his lens; spirits had been taken when this lens was used, and they were always more over-exposed than the sitters. The indigo glass in the lens had a good influence in taking foliage, especially ivy, as it did away with the glare. A likeness of his aunt, taken in the presence of himself and Mr. Hudson, had also been recognized.

Mr. J. Traill Taylor, editor British Journal of Photography, could not see the use of an indigo lens after Mr. Parkes had at the last meeting assured them that any lens at all was unnecessary Mr. Slater said that many of the public thought

that it was impossible to photograph a spirit at all, because a spirit could not be seen; he there-fore made the indigo colored lens to show them that a mortal could be photographed, although his image could scarcely be seen upon the ground glass of the camera.

Mr. Taylor added that the late Mr. Claudet had

Mr. Taylor added that the late Mr. Claudet had two negatives, the one glazed with pale yellow, and the other with violet. The latter produced photographs rapidly, while the one with the pale transparent yellow glass would scarcely print at all. The glare produced when photographing foliage was due to the polarization of the light by the leaves, and might be done away with by interposing a prism of legland say.

interposing a prism of Iceland spar.

Mr. Parkes said that if the friends present would try to get spirit-photographs at home, many of them would be successful. Mr. Taylor remarked that on one of the nega-

tives exhibited by Mr. Slater, the spirits appeared as positives, showing the reversed action of light apparently. He had spent a submer with the late Mr. Guppy, trying to obtain spirit photo-graphs, but without satisfactory results.

Mr. Slater remarked that one of the pictures he exhibited was a sham; his spirits not only told him that he was being imposed upon, but put the thing with which the sham picture had been made into his hands; he was thankful to

Mr. George King said that spirit-photographs were apparently of two kinds, one in which a materialized spirit was photographed in the ordinary way, as by Mr. Crookes, and the other in which the lens and the light seemed to have little or nothing to do with the results. The idea that spirits reflected the ultra-violet rays seemed also o be quite swept away by the evidence. thought that experiments should be tried whether the clairvoyant sensitive could see more of the solar spectrum than other people. A friend had asked him to try to ascertain whether information as to how spirit photographs were produced

could not be obtained from the spirits. "Mr. Harrison expressed the opinion that spirits were not photographed in consequence of the reflection of ultra violet rays from their bodies, otherwise every photographer in the kingdom would be getting spirits upon their plates; neither did they seem so to materialize themselves as to reflect these rays in abundance, because in the majority of cases they did not appear at the backs of the sitters, but almost always in front. If they were photographed in the way suggested, it would be immaterial to them whether they stood before or behind the sitter.

Mr. Slater quite agreed with what Mr. Harrison had said. Mr. Parkes said that many of the spirit-photo-

graphs had a startlingly suspicious appearance, but he never obtained one that appeared to represent a mask. The appearances were so suspicious that had it not been for the influence of spirits he should have left off bringing the picture. tures under the notice of the public.

Mr. Tapp thought that to unscientific people

the best evidence of the genuineness of spirit photographs was that the pictures should be clearly defined, and that responsible people should then recognize them beyond mistake as those of de-parted relatives of whom the mediums had no previous knowledge. He had heard that Mrs. Tiz-Gerald, sen., had obtained one such through

Mr. Hudson's mediumship.
The chairman remarked that such had actually been the case, and that the picture had absolutely proved to him the truth of spirit photography All the persons concerned were trustworthy and of good character. The spirit of the father of a cousin of his had proved his identity to that cousin at a scance, and asked her to go to Hudson's on a particular day, and to decide in what guise she would like him to appear upon the photographic plate. When the coisin was returning to town in order to sit for the photograph her daughter was with her, and the latter suggested it would be a better test if she would inform her beforehand in what way she wished the spirit to appear. She accordingly told her daughter that she wished her father to appear in his black skull cap, with his hands stretched out toward her. They went straight to Hudson's studio, and obtained a clear likeness of her father in the black skull cap, so clear that everybody who knew him

could recognize him beyond all doubt.

Mr. Tapp remarked that it was a most incon-

Dr. Hallock said that no better evidence could Mr. Wedgwood said that he had taken his own marked plates to Hudson's, and had watched the process all the way through, and obtained what

he knew to be genuine spirit-photographs.

Mr. Harrison remarked that Mr. Fitz-Gerald had given clear evidence of the taking of a genu-ine spirit-photograph, and Mr. Slater had given

clear evidence of the taking of a spurious one by the same photographer. He (Mr. Harrison) had spent weeks in inquiring into the authenticity of photographs alleged to represent recognized spirits. In half the pictures he found the features to be so indistinct that enthusiastic people could exercise their imagination over them to any could exercise their imagination over them to any extent, and that was the case with half the photographs about which strong reports were current amongst Spiritualists. Of the remaining half many sitters denied that they had ever recognized them as alleged; so after much trouble he could only grt good evidence in the case of one, and in that case the person who gave the chief testimony had afterwards proved to be untrust worthy. trustworthy. He was a person who once resided at Kingston-on-Thames. Many weeks after he had made these inquiries, the Spiritual Magazine published a list of recognized spirit-photographs, in which were many of the cases which he had previously investigated, and at the expense of much time and head work, discovered them to he much time and hard work discovered them to be untrustworthy: For instance, in that list the public were informed that Mrs. Cooper and Mr. Shearwood had rec gnized departed friends in their pictures, but on inquiring of these two witnesses he (Mr. Harrison) ascertained that they had never recognized them at all. His argument from all this was that both verbal and printed testimony about recognized spirit-photographs should be received with caution

Mr. Wedgwood asked Mr. Harrison whether the face recognized by the Comte de Bullet to be that of his sister was not a clear one.

Mr. Harrison replied that it was, but that the

French police had produced a wooden dimmy from which they asserted in open court that the spirit face had been photographed. Comte de spirit face had been photographed. Comte de Bullet denied their assertion. Spiritualists ought to make every inquiry into these particular cases. He thought that the Comte de Bullet's testimony was by far the strongest, since the persons who made the counter-assertions were so ignorant and prejudiced.

Mr. Parkes thought that when the members of theirs as a sitter, they

immediately began to guess who the spirit near him might be, and might by accident have some points of resemblance to the particular departed person. He had printed many pictures, masking out the sitters so that the bust of the spirit was alone to be seen. The features were then more likely to be recognized in a trustworthy manner

Mr. Harrison wished that, out of the great number he had obtained, Mr. Parkes would send one photograph with clearly defined features to the National Association, accompanied by documentary evidence on the part of trustworthy people that the features were beyond doubt those of a departed relative. The Association would be glad of such evidence to frame and hang up

for permanent reference.

Mr. Wedgwood said that the photograph of
Mabel Warren, obtained in America, answered
these requirements, and should be retained and permanently exhibited.
Miss Kislingbury remarked that Mr. Affred

Russell Wallace had recognized the features of his mother in one of these spirit-photographs. Mr. Harrison thought that Mr. Wallace should be asked to write a certificate to that effect, and that it should be hung up in the National Asso-ciation Rooms in company with the photograph. Mr. Calder said that Mr. S. C. Hall had obtained

a good likeness of his father, with a pigtail as worn by his parent in life.

Mr. Harrison said that he had heard rumors to that effect. He wondered why, when those who obtained such pictures through Buguet's mediumship made affidavits to be read before the French law courts, in order to help the innocent Leymarie, Mr. S. C. Hall was about the only one who did not make an affidavit for the purpose.

The chairman announced that the meetings would be resumed late in January, and that friends who had had experience in physical mediumship, and in mesmerism, were requested to send in papers to the committee upon those sub-

The proceedings closed with the usual votes of thanks.—The Spiritualist, London, Dec. 24th.

Paul Caster, the Healer.

Among the signs of spiritual progress in Iowa is the wonderful work of this remarkable man in Otumwa. A few years ago he was an invalid. poor in person and pocket, in debt, out of health, and without education, and with an impediment in his speech, which still remains, and renders it difficult for him to talk so as to be understood. He evidently inherited some magnetic healing power, and was somewhat of a medium from his birth, as the many incidents published of his life go to show, but he did not use this power, nor turn his gift, as he called it, to any practical use till the spirits restored his health and necessity drove him into it to support his family. Now he has two assistants, and they issue a monthly journal. "He has built a large four-story brick house with ninety-eight rooms in it to accommodate pa tients, and yet is often obliged to send some to other places to board. He has a wagon load of crutches, canes, and various kinds of metallic skeletons from which he has rescued his patients and sent them home without them. He has this house all furnished and paid for, and owns a large amount of real estate beside. His business during 1875, as footed up and published, was as follows: Receipts for treatment, \$16,262,70; for board, \$16,554,19; \$32,806,89, and this is the eighth year of his practice. For several years his advertising was nearly all done by his patients, and by words only, but now his Health Journal and circulars are added, and he has added baths and the movement cure to his establishment, but still the cures are nearly all from spirit aid and by magnetic treatment through his hands, in which he has a helper in a Dr. Fry. There has just been one of those cunning little fricksters by the name of Cook here exposing Spiritualism, to the edification and delight of the clergy, but he did not heal one sick person, although the opponents say he did all the Spiritualists do, nor did he show one sign of the intelligence on which we rely for a spiritual origin of our phenomena, but the cry of humbug alone is sufficient to delight the clergy, and this shows the slender thread on which they now hang their hopes. They have no faith in Caster unless they are sick, and then even the devil may care them so they can preach again. One visit to Caster's rooms, and an hour spent in conversation with him, will give more proof of spirit-life and influence than all the clergy in the city can furnish in a year, and more than all the sleight-of-hand or tricks of charlatans can furnish when backed by the whole force of the WARREN CHASE. Otumwa, Iowa, January, 1876.

Notice. The subscribers to ART-MAGIC, MUNDANE, SUBMUN-DANE AND SUPERMUNDANE SPIRITISM, are respectfully informed that the work has just been sent to press, and will be ready for delivery in three or four weeks from this date. As many of the applications for copies have been sent without a sufficient address, some few even with the name omitted, and many of the Secretary's answers has been returned from the Dead Letter Office marked " Not found," "Not claimed," &c., all who have changed their addresses since they first applied, or who have received no answer to their applications, are hereby advised, if they wish to secure their copies, to send full and proper ad dresses without delay.

All the subscribers who can be reached will shortly re ceive letters of notification from the Secretary pro tem. EMMA HARDINGE BRITTEN.

206 West 38th street, New York, Jan. 29th, 1876.

President Lincoln was one of the eminently good men who "deal justly, love merry, and walk humbly with their God"; but we don't believe he ever expressed or felt much interested in anybody's theology. The world would be much better and wiser it all the ardent devotees of the theologies should become more like him.—Worcester Spy.

Spirit-Pictures-A Correction. Since the publication of my notice in the Ban-

ner, of spirit pictures by the Anderson Family, I have been informed that Mr. Anderson and wife are the spirit mediums, combined also with the mediumship of J. Winchester. It appears that Mr. Winchester is himself a medium for the display of this department of the fine arts, and is in urgent need of aid. It is a matter of but little importance, however, in the present crisis, who the mediums are. It is evident there is want, and that want must be partly supplied by the sale of the pictures. I am much gratified on being able to say several persons have kindly responded to my proposition, and the pictures have been mailed to their address. But I have yet a few more left I should like to dispose of in the same way. Also some five or six of the same pictures, of smaller size, which I will dispose of at twenty five cents each, the money in all cases to be forwarded to Joseph Winchester, Columbia,
California. The small pictures were bestowed
as a present, but I prehe to dispose of them for
the benefit of the original owners.

Richmond Ind.

KERSEY GRAYES

KERSEY GRAVES. Richmond, Ind.

To the Liberal-Minded.

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

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

eternal progression."

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In these days, when the Lundy, a presbyter of the church, can spend thirty years in the investigation of "Monamental Christianity," and trace Christianity of germs found in the religions of India, Chaldea, Persia, Egypt, Greece, Rome and Mexico, we can see the tendency to free thought, which is a characteristic of our age; and the conclusions arrived at are received with a very different sprift from what would have been evinced by a majerity of Christians fifty years ago. Mr. Graves, the author of the book named above, writes from an entirely different standpoint from Dr. Lundy, yet no doubt they will agrae in many things about old time religions, if they do not in relation to all the acatogies given in chanter thirty two as to the three hundred and forty-six striking ones between Christiand Chrishna, the latter of whom is said to nave been crucified in India twelve hundred years before the birth of the former. Mr. Graves 1 of a class of Spirit mists who devote themselves to showing that many of the doctrines and miraculous events which have been a signed a divine emanation by the disciples of the Christian faith, are by scientific and historical disclosure explainable upon matural grounds; some being solvable by recently developed spiritual laws, while others are alleged to be proven to be wholly founded in error. Those having a taste for this style of investigation will find in the less than four hundred pages of Mr. Graves's book, the comprehensive title of which is given abo

Passed to Spirit-Life:

From Sacramento, Cal., January 19th, Mrs. Elizabeth B. Dally, aged fifty-tw + years.

B. Dally, aged fifty-twe years.

Sister Dally became an earnest advocate and worker in behalf of Spiritualism in lit searly days, developing lute a personating incellum, to which were in after years added several other phases. In Cincinnatianal St. Louis, in both of which places she was a resident, her works are yet remembered. Coming here about ten years ago, her name was synonymous with Spiritualism in this city for several years. It was through her mediumship that Senator Crano received four years ago that marked munifestation regarding the removal of the county saat of Almedacounty, which was published in the Pacific coast papers, and in the Baner, under the head of the "Spirituaniong the Senators," Though her name has not been heralided to the world, her work hears testimony of her worth. She was an affectionate wife, a tender mother, a true woman, and an earnest Spiritualist, and she requires no forther enlogy.

(Oblivary Notices not exceedingtioenty lines published

(Obituary Notices not exceeding floonty lines published gratuitously. When they exceed this number, toenty, cents for such additional line is required. A line of agale type averages ten words.)

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ANGELS' MESSAGES

Through Mrs. Ellen E. Ward as Medium.

Through Mrs. Edicil E. Waru as Mcullull.

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Banner of Light.

BOSTON, SATURDAY, PEBRUARY 5, 1876.

Mrs. Conant's Reception in Spirit-Life.

Agreeably to announcement in these columns, made at the request of our translated sister, Mrs. J. H. Conant, we present the following report (prefaced by an invocation) of her reception in spirit life, given through the fips of Neffie L. Palmer, while entranced, at the Banner of Light Circle Room; on Thursday afternoon, Jan. 27, 1876. We have no doubt it will be received by our numerous readers with the same satisfaction It was listened to by the large audience in attendance when it was given:

Invocation.

Thou Father of Mercy, thou Mother of Tenderness, we have not to invoke thy presence, for thou art ever near us, walking beside us, lending of thine own spirit unto our lives, until we catch glimpses of the higher abodes in thy kingdom. Thou Spirit of Love, help us when weak, make burdens, that the fruits that shall arise from our earthly labors may be glorious in the life to come. Thou hast surrounded mortality with the sunshine of thy love; may it warm into life those; more that is real in the spiritual life. May we from our souls; that our lives create for us kingdems of peace in the future; that our daily acts, dost lighten, thou dost glorify usa

mercy, of love and of tenderness; we ask for and so learn the divinest of all thy lessons-the lesson of charity unto all men.

Address.

My friends, there are many things that I may say to you, this afternoon, that may not conform your conscious reason; but as truth is the motto which is engraven on my soul, and earnestness to make the truth plain is the guiding starthat leads me on and has brought me back to you, I shall give to you, according to the best of my ability, a history of how I was received, and how I have been compensated for my life-work. In the spirit-life. As some few of my friends are aware, for several days before the white-robed angel came to bid me leave my earthly home, I was in that spirit life of which I had caught bright glimpses, and from which I had learned lessons in faith and in knowledge. The kind angels came to relieve me of the burden of pain, to prepare me for that better life into which I was being ushered, so that when the transition' came I was scarcely conscious that the silver cord was broken.

I was first met by the dear Indian children who had been my daily companions for years, Ism received a ray, now and then, of earthly knowledge, to prepare them in this first sphere of mortal existence—the first sphere of human **c**onsciousness—for that life whose terminus human ken has not yet comprehended. These children were the first upon whom my eyes opened in the spirit-life. By them and from them Ireceived such a welcome as would gladden attry and all hearts. They received me as a loving child would receive a mother; as you would receive a kind friend; as you would welcome a loved one; as you would open your hearts and your arms to one who was allied to you by the strongest ties of human affection. These children are stars of light to me; they have been the lines that have led me on, for God said, "Suffer little children to come unto me, for of such is the kingdom of heaven." Through them I have caught a glimpse of that better, brighter, purer life that I so faintly comprehended when upon earth.

In my description as the Indian's heaven-the home of the Indians. Meona, one of my ancestors, received me kindly into her home, gave me of her life, of her strength, imparted of her ownspiritual self strength to enable me to comprehend fully my surroundings. I found the home of the Indian full of pleasure, full of joy, full of peace-the peace which is born of simplicity, which is born of truthfulness, which is born of well doing; for the Indian, although here upon the garth he may seem of little use to mankind, yet in the spirit-life he is the medium's friend, the medium's safeguard, the medium's staff, the medium's light," the medium's strength. He comes back from that garden of the future that he is making bright for all classes of media, and brings to each and every one some token of his living presence. Magnetic by nature, receiving that vital magnetism from every one of his surroundings, he is enabled, when he enters the spirit-world, to come home to man naturally, simply, directly-to come openly and freely, and to live and act himself. Better than all other spirits is he for the health of media; stronger is he in the divine purpose of implanting truth in the souls of men, implanting the need of truth; for what gives the Indian to man? He brings facts by which he may catch glimpses of the Great made to comprehend my situation. I can assure Spirit, and of that broad plane of thought before him in the future. He opens wider the door, clearing the natural vision from its obstructions, and lets the light shine in from the immortal world upon the human soul, until the natural eye sees, the natural ear hears, and the human soul accepts his presence. Hence I find all media have an Indian friend. They are our friends, the friends of all; a happy return, too, it is for the many unkindnesses extended to them from their white brothers.

I was taken from them by my guardian and friend, the physician who had so kindly watched over me during my earthly career. I was then met by all classes of persons, young and old, of all nations, men, women and children-the aged who had left the earth only a short time before and brighter, and brighter, when the voice of the me, the young who had found an avenue to chairman of that convention of spirits arose friends opened through my organization, who upon the air, and came floating down to my ears

does not exist.

I was welcomed by this class of spirits as warm-

ly as could be conceived of by human beings.

They stretched forth their hands to receive me,

as bright and pure as yours, as lovely in their natural existence as these before you, (alluding to flowers on the table.) They emit a living fragrance as sweet to our spiritual senses, refreshing us, bringing us close to the bosom of Nature. as do these tokens that Nature gives us here before you. I was welcomed by these spirits, not for what I had done alone, but as their friend. Many of them I had never seen or heard of, many of them came to me simply to touch my hands, to hear one word from my lips, to listen merely to the sound of my voice; to catch someus strong in righteousness, prepare us for life— thing I might give them, as though I were laden that life which knows, which keknowledges no with joys, blessed with messages from earthly death; prepare us for work that knows no ter- friends to them. Some were standing on the minus at the grave; make us able to bear our right, some on the left, with sad faces. It was to be admitted to this consecrated place to send prayers which are the necessities that live with. They were sad because they believed the door In them; may it bring forth hunger and thirst-, was closed upon them, the avenue was no longer life to heaven. ing, may it awaken each and all to the needful open to them through, which they might, reach ness of the light of thy presence, and with this, the loved ones lingering still on earth, because consciousness may humanity take upon itself. I had come home to live forever, because I had been the chosen one for their particular work in learn that the Joys of the hereafter are not remote, this particular direction; sad because disease had slain me so early in life, because I had fallen a victin through seeds sown in my body at my bring forth their natural fruits; that as the tree | birth; sad because of the suffering I had endured; of our life is planted here on earth, so its roots go sad from loving sympathy for me; sad in their down in human hearts and live and are strength. kindness. And above all this, there rippled in ened by human necessities, so its branches stretch the air now and then a murmur of joy that I had upward to thee, for thou dost strengthen, thou come home. Home! the sweet sound rung in our ears from early childhood, that We thank thee, our Father, for thy gifts of warmed into life the very principles of affection that clustered around the home altar while I was thy blessing; we pray that we make ourselves yet a resident of the earth, welcoming me there worthy of it, that we may not note unworthis as none could welcome only those who were reness in others, but seek the good in one and all, Joieing to know that I was one of them. From this condition I was lifted to one still higher, one still broader, that came out as if from the very sky: rays of light converging to one common centre, and gradually diverging from this centre in light and glory and purity, shone out over the whole: it seemed to transfigure every one of these spirits by whom I had been surrounded; it left its impression upon every soul it cast itself upon, and warmed every heart with which it came in contact. It was beautiful to behold spirits basking in this sunlight. catching every ray as though one should not be lost, catching everything which might give to them new impetus, new life, new strength for work, which to some might have been just revealed to them. This condition was pleasing to me. I could see in it the results of my own poor labors. I could behold in it the effects left upon these spirits by coming back to earth to gather as much as possible from this condition of life to prepare for a higher and better one. The fact of proving to you that a mother, a father, a wife, a husband, a child, or a friend is immortal, and that this proof is conclusive, that there is no caviling, no shadows, no doubt left upon your mind, is enough to make every who had come to me, and through my organ | soul hunger for this bread of life, every heart swell with desire to know more of the future. To know you are immortal inspires you with a desire to know how you are immortalized. It is that rings in your years, forever and forever, saynot by the name you leave here upon canvas or even upon the scroll of fame, not by deeds you have done in the body, not by what you may leave upon the sands of time, written, as it were, by the finger of your soul, not by what you have thought, nor by what you have hoped for, for you are not to be measured by all this, but you are to know that life is eternal, in that you carry yourselves with you into heaven or into the future, that there is not one characteristic left hehind, not one emotion, not one thought, not one hope, not one desire, not one condition in which you have mentally and spiritually lived, of which you can divest yourself on merely laying aside the earthly body. The strongest proof of identity on entering the spirit world, is to find yourself just as you were yesterday, before you stepped over the threshold into the other life, just as you . I was taken by them to what you may accept were before the soul took its flight from the mortal tenement. This knowledge is worth something to humanity; it leaves no room for a man to prepare for death. It leaves engraven upon every tablet upon which the eye can rest, "Make yourselves ready for life eternal; make yourselves ready for everlasting activity; make yourselves ready for everlasting usefulness; make

yourselves ready for everlasting life." When I beheld this light I could not conceive of its full meaning. Its import to me was that it was shining from another sphere of existence. As we gradually approached it, I saw that it was the light of wisdom, the pure white light of religion. It was the light of that truth that has held me to this table, to this stand, to this place, for so many years. It was the light of that pure faith that was ever pointing me onward to the future; it was that golden light, filled with glory and wisdom, and truth, and love, that we think belongs to God; it was the light of his loving kindness that shone upon us.

As I came nearer I beheld men of wisdom congregated together; I beheld them in solemn and earnest converse, seeming to commune with themselves, trying to ascertain some means by which I might be brought closer, and thus be you my eyes were dazzled, and my heart sunk within me with trembling such as you can only know when you are blinded by this bright light, when God's immortal presence streams in upon your soul, and seems to awaken every thought and arouse every part of your being. When you receive this, and feel it as I felt it, then you can realize with me how I approached these spirits of light, encouraged by my loving, watchfulfriend, who led me in carefully, giving to me words of courage and cheer, imparting to me strength as I approached step by step this higher altar, this better life. At last I was ushered into the presence of spirits, some of whom I had seen, and from whom you have heard. They received me kindly, pleasantly; the light burned brighter,

had been able to return and leave an impression and bid me come a little higher, a little nearer, of their presence upon this great wave of truth to receive their congratulations for my life's sweeping over the land, carrying with it human work while here upon the earth, telling me it was thought and human destinies; leaving upon this to go on, and on, and on, through all the time to the impress of their living presence, telling of come. Alas! my heart sink within me. Althat truth which must live forevermore. The shough I had felt I had done the best I could, yet soul knows no death; it knows no end; it knows in the retrospect I saw so many sins of omission, so no terminus of its existence; it knows nothing much left to be accomplished, so many little deeds of the alleged great end of all things, for that end left undone that might have been performed for my fellow-creatures, so many kindly words that I might have dropped into listening ears, so much of good cheer and loving sympathy I might have given to the hungering and thirsting children of earth, so much more that was to be accomplished, shouts of joy filled the air, flowers were east before me-for we have flowers in the spirit world in tears, in the agony of my own spirit, I cried, Alas! alas! I want no compensation. No reward for me! Let me live here, and learn of your wisdom, learn of your knowledge, of your life. It is enough. Let me see as you do here, and hear as you are hearing of the glory of God, and it will suffice for me.

When at last I met my friend, our friend, the friend of the human family, the friend whose hand and heart ever opened a kindly welcome to me, Tpointing to the portrait of the former Chairman of the Banner Circle, WILLIAM WHITE,] he bade me be of good cheer, for in heaven, where I was, there was much yet to do; all that was left undone could yet be accomplished; I must put upon myself the armor, and go on with the same work I had begun upon earth. When they who had come through my organism to he came to me and said this, it was courage to my friends on earth, such as had come to me asking fainting soul, it was life and strength to my drooping spirit. It was the great whole I had some token of their existence to those they loved. | prayed for. | To live and to do was the answer to my prayer that has ever ascended from the earth-

> Here I found many spirits, among whom were Parker, Channing, Thomas Paine, Eather Henry Fitz James, Lord Bacon, Judge Edmonds, and many others, whose names are familiar to your earthly ears. I heard and saw there many of them for the first time. I received from each of them something. Each one of them seemed like a blazing sun, with rays of light coming from their spirits into mine. At last I was willing to receive, for my future work, whatever was to be

> I then came back to earth, and wandered away odifferent media, that I might make myself manifest. To first one and then another did I make myself known, that there might be characteristic evidence of my presence. Through all phases of manifestation did I endeavor to accomplish it - through clairvoyance, through clairaudi ence, through materialization, through every form of spirit manifestation did I make the effort to make myself known as the living spirit-

> Frances A. Conant. In this I was successful in many instances, in others I was obliged, to go, as I have known many spirits to go from this place with downcast faces and burdened hearts, who had come with messages of love to lay upon this altar, and send them out upon the ocean of life to find the haven to which they were destined. Alas! this disappointment I trust all media will comprehend, that they may never grieve the spirit, never turn away from the angels who come to bear witness of immortality. I trust not one present will ever say, "I have no time to give to spirits-to give to this work." A few, I trust, will never say, "I have no inclination to receive them." No time! no inclination to receive the manna of everlasting life! Remember that there is a time when the earthly body fails you, when the spirit grows beyond its confines, and gradually oses its hold upon its members, when, one after another, earthly objects fade from sight. The soul then is prominent; the spiritual wants-the highest and best part of the man-the spiritual necessities that number by thousands, then loom up before you like living lights, and there comes back to you from over the past a voice of regret ing, "I have not done my duty; I have not opened my heart; I have not received the truth; I have not welcomed the angels: Alas! shall I be welcomed by mortals still on earth? Shall I be received? Can I return and gather the blessings that I have left behind me, that are necessary to my spiritual growth, that I need for my development in the spiritual life? Is there no one to whom I can return, through whom I can behold the light for which I am hungry?" These questions will come to you in that hour when passing away from earth. Each one of them will be of such vast importance they will shake you like an earthquake's shock. You will quiver like a leaf in the breeze; in that storm on will be shaken to the foundation, because you have not done your work nor your duty. Then will come not only this, but greater labor on your part will be required to perform what you have left undone. You will have to seek in all direc-tions for some instrument adapted to your special use, when it may be that your eyes and your cars have been opened in the past to spirit-ual presences, that the gift of mediumship has been yours, and has been denied, has not been brightened and beautified by use, and the power has been concentrated upon others. It has been

for, but which must be passed through and out of, up to higher conditions, if you neglect the opportunities before you. Think of it, ye Spirit-nalists, in time! Accept my counsel as an earn-est worker in behalf of a common humanity. Receive my words of loving warning as men and women, as thinking creatures, as workers here in this garden of human life. Receive this advice that comes from one who sees and know you better and loves you more than ever on earth. you better and loves you more than ever on earth. This counsel is: let not this glorious work of spiritual existence and spiritual manifestation die away; let not the door be closed between mortality and immortality; let not the shadows gather that would obscure the sunlight of the angels' presence; let not the glouds come over you that shall drive away loving spirits waiting at your doors to be admitted into your households. Sustain the truth; live for it, do your duty in its name, support it, strengthen it, use duty in its name, support it, strengthen it, use earnest efforts in its behalf, not for your sakes alone, but for the sake of the world that is waiting to be redeemed. Do not receive the message and shut it up in your own souls. Do not, one of draw the curtain over your mortal senses fearing some observer should peer into your souls and find there the written remembrance of the presence of the angels. Do not be afraid to let the light shine and diffuse Itself into every heart, into every family, into every church, into every religion, into every prayer, into every history, into every record. Into all things it shall diffuse its life, until it shall become the living soul of humanity. Live for it, work for it, support it, do not forget while your life lasts that there is something for your right hand to do for that which you already believe. Let the truth go

down deep into your souls and shine out far and wide upon the human family. As Spiritualists,

you have better gifts than other believers; you

have a nobler religion than other religious work-

covered up in a napkin and concealed from sight

and you find yourself not so well adapted to con

ditions requisite for control of media as you might

have been, and you may have to work long and

carnestly to overcome the obstacles you have placed in your own way. Perhaps it may be years before you are able to manifest your pres-ence by even the tiniest rap to those you love. I

tell you it is a penance none of you will love to pay. It is an experience not one of you will long

ers. It is a religion that strikes down deep into the soul of man and makes its worth known through your lives, not through words alone, but by works. You see it, and hear it, and feel it, as you see the Almighty, only through the monuments of his labor, everywhere about you. Then as Spiritualists, be up and stirring. Awake as Spiritualists, be up and stirring. Awake! Sleep no more at your posts! Hold fast no longer the creed you despise; cling no more to the old opinions you would fain cast away were it not for the fear of losing the approbation of friend or neighbor. To the sluggards, the spiritual sleepers, the watchers by the wayside—you who are praying and watching—I would say, pray and work, and you shall see, and you shall hear, for then God's glory shall descend upon you and live

then God's giory shall descend upon you and live with you forever and forever.

I am now earnestly engaged in the fulfillment of my mission to earth. I have only a few more words I can say to you. I say them from the depths of my spiritual life. I am most earnestly engaged in the promulgation of spiritual truths. It occupies my thought by your day and by your light. It is really not stoff and my annothing the night; it is really my staff and my support; it is the power that impels me on; it is the life that is speaking behind me, pushing me onward, on-ward; it is the whispering I hear before me, beckoning me upward. I want your help, one and all of you. I am still acting for spirits above me, for the sake of those below me. I am labor-ing in this common cause still, to which, as you know. I devoted my life. I am laboring for the advancement of the truths of Spiritualism amongst humanity, as I labored when one of your num-ber, and in the same capacity. Spirits who are higher and better can exalt me and strengthen me to do good to all who are about me, operating through my mediumi-tic organization, for I car-ried myself, my own organization, with me. . I carried my gifts, my hopes, my fears, my joys and my sorrows, my life, my own nature, through the gates of death. They were used here on earth, they will be used in the forever—And 1 trust that one and all of you will consecrate yourselves to this work, this common cause of divine truth, for the sake of the common family that es-tablishes a common brotherhood, in the name of one Father, now and always.

The People's Course at Paine Hall, Boston.

The afternoon and evening lectures in this series were delivered on Sunday, Jan. 30th, by Col. H. S. Olcott, of New York City, the subjects treated by him being "Human Spirits and Elementaries" on the first occasion, and "Eastern Magic and Western Spiritualism" on the second., On introducing his afternoon discourse he spoke of the puritan stock from which he had in a direet line descended, and said that one of the bequests left to him by his ancestors was the deter mination to stand by whatsoever appealed as truth to him, when measured by the standard of his reason; and if anything so appeared he would champion it fearlessly and at all times, leaving results to take care of themselves.

A belief in the supernatural-a faith in con-tinued spiritual life after the process of physical decease—was wide spread among men. The spirit, a prisoner in the human body, struggled hard conditions by which it was environed: its ultimate was progress in the future in the sphere of endless life, while the material of which its crumbling prison was constructed was destined to go down again to the dust, to be utilized over and over in other forms, and during successive cycles. What evidence in fact existed concerning the relation of the soul and body of man, which went to prove that the powers of the one were limited by the functions and operations

Spirit materialization and other phenomena, as mentioned in the Bible, received the belief of Christendom, till the founders of the Protestant ystem endeavored to base their church on that blind "faith which is the substance of things hoped for—the evidence of things not seen." The Roman Catholic church continued to recognize the communion of spirits if occurring under her own jurisdiction, leaving out only that which transpired beyond her pale.

Looking to the East, the lecturer computed that

among its swarming legions of inhabitants could be reckoned four hundred and twenty six millions of Spiritualists. The Orientals not only believed in the existence of good and elevated epirits; and their opposites, but also in the possi-bility of communion with the same. The speaker traced from Chaldea, through Egypt, among the Israelites, and broadening out among the an-cient nations, the existence of that cabala which ntained within itself the interior the religious systems of these peoples wrought

out into exterior forms Spiritualists were, to the mind of Col. Olcott remiss in the extreme concerning efforts for the advancement of their cause. He presented a lengthy array of statistics, wherein it was proved that the sects of Christendom were indeed more earnest in a pecuniary point of view for the propagation of their erroneous opinions than the friends of Spiritualism were for the advancement of truth. In 1870 twenty two meeting houses, cost ing in all one hundred thousand dollars, were all Spiritualism could show in the United States by way of church buildings; the cost of the same, if levied on the generally claimed number of believers in America, would reach the surprising sum of ninty nine cents per capita! Spiritualists were also remiss in their failure to establish some reasonable philosophy wherewith to account for the phenomena and their uses; after nearly thir-ty years of experiment they were unable to acpunt for the simplest manifestation occurring, which the merest neophyte could readily solve. Glancing backward through time, he gave

brief history of Spiritualism, and drew a parallel between its condition twenty years ago when he left the Dodworth Hall Society, and the present hour; newspapers, media, and in many cases lecturers, then operating had gone from the field of work, but the same ideas were now advocate as then—no advance had apparently been made. lo his mind Spiritualists were just as ready to denounce each other for differences of belief, and just as unable to answer the questions of their enemies as they were (wenty years ago. If Spirit ualists existed by millions in America, why did they not organize, and make their power felt? why did they crouch before the abuse of brainless criticasters, and fail to support those who publicly advocated the cause, whether as speakers, writers, or newspaper publishers?

Referring to the unfortunate conditions sur-

rounding the media of the present, he compared them with those in ancient times; then the senwork at the temples, isolated from the mass of humanity, and made fit instruments for commun-ion which the purest spirit would not shrink from using. How different from the manners of our time, when the poorshrinking medium—the more helpless in the battle of life in proportion as he or she was fitted to be a medium -was surrendered to the rude blasts of the every-day world, and left by the Spiritualists whom they pleased with their wonders to fight the battle for bread alone, perchance in some garret or cellar, when the se-ance was done. What wonder that so many media fell under sad conditions—the blame for which lay really at the door of the Spiritualist believers, who thus abandoned them after grati-fying their curiosity?—what wonder that a lower order of spirits should naturally approach when purer ones were driven away by the gross habits or repellant atmosphere surrounding the instru-The speaker thought the best method of investigating was, when possible, to institute spirit circles at home among the family.

Why was it that we had no well digested philosophy for Spiritualism in our day? It was because we had treated it and its phenomena as if. were something entirely new and unprecedented, when in fact the opposite was true. The systems of black and white magic—records of the existence and doings of which could be found even among the writings of their enemies, dealt with these same phenomena, but it had never occurred to the Spiritualists of America to examine the matter and see if in this magic they so much derided was not to be found the true phi-losophy of materialized spirit forms. He intend-

ed at present to recite his convictions, and citations from his experiences, leaving his hearers tions from his experiences, leaving his hearers to take them for what they were worth. He referred in passing to his observations among the Eddys at Chittenden, Vt., as detailed in his volume, "People from the Other World," and said—making all due allowance for the doubts so freely cast upon those media—if but one of the four or five hundred forms seen by him at their scances was a genuine materialization, that one was sufficient for the purpose of proof. At the time of his writing that book he had not read any of the Hermetic works-if he had, he would have been brought to materially differ his treatment of the subject, and have been led to ascribe much that he then witnessed to the elementaries. He descanted upon the researches of and recorded wonders wrought by Albertus Magnus and other anclient cabalists, and cited many startling instances of the power possessed by modern adepts, as wit-nessed by himself in New York and elsewhere.

Spiritualism he declared to be simply uncon-

scious magic, and magic to be conscious Spiritu-alism. A medium was one who rendered him or herself passive for results; a magician was one who willed to produce different effects, and compelled his servants to do them. The sylphs, the guomes, the undines and the salamanders-existences brought into being by the spiritual side of the air, the earth, the water, the fire, and who were in harmony with that law of Nature which places inside each evolved material form, however strange, a corresponding spiritual form— were then discoursed upon; these completed the Darwinian chain of development, and left no missing link; these spirits were not the myths of ancient tradition, for he (the Col.) had seen them evoked in his own apartments, in New York evoked in his own apartments, in New York City, by a Hindoo adept into whose company he had been most strangely brought. He would recommend those who wished to gain some idea of these beings to read Bulwer's "Zanoni," and "Ravalette," by P. B. Randolph. The solar sylphs produced the physical manifestations; they excelled the other classes of elementaries, and made them their slaves, but a man who was true and just and conscientious and brave could control them. This power was, however, only to be attained by a long course of novitiate study, and an initiation in the East, by the adepts there residing. He called attention to the fact that the recorded phenomena of the magicians were all tran-acted in the full light—the adopts needed neither darkness nor cabinets; but these were necessities in many of the spiritual phenomena, so-called, which went to prove that the occurrences at dark scances were the work of the elementaries and undeveloped spirits—these spirits needing passivity in order to accomplish their ends. A true enfranchised human spirit had no fear of bullet, sword, or any other human instrument, since he was freed from the limits of materiality, but an elementary had so much mater within its composition that it *did* fear pain ike a mortal; hence it was found that at a molding scance in England the spirits complained that the water in the parafine pail was too hot (showing their sensibility to pain); and he understood that a like complaint was also made in

America, the water being tempered to the spirit at the desire expressed by raps.

At the close of his address he defended the action of the Theosophical Society of New York, action of the Theosophical Society of New York, said it was not an enemy to Spiritualism, but would work in harmony with it, and announced that it had been decided by the members of that organization that their meetings should be holden in secret, and no account be presented thereof till the members should agree to a report after the new presented by the Levice. Dislocated Society of the control of the secret of the se manner observed by the London Dialectical So-

In the evening, Col. Olcott, in reviewing to some extent the ground gone over in his previous lecture, held that we were too apt to consider our age to be the brightest the earth had ever seen. and ourselves the compendiums of all knowledge—using as a point of contrast the darkness of the middle ages, but we must look further back in time to grasp the true idea, and remember that human progress has ever been in circles, not in an oblique line upward. The ancient Egyptians and Hindoos amazed even the architects of our day with the grandeur of the scope of their tem-ples and palaces, and since the spiritual always keeps pace with the material in nature, was it not in harmony with reason and every analogy of our experience among mankind that peoples so mighty in material achievement should work out a theogony correspondingly vast and glorious? These old philosophers clothed their ideas in symbols, in order that the profane or unprepared multitude might not make use of their mighty secrets at will; they placed the treasures of their thought behind a mask, so that they could be obtained only by him who would labor as zealously to remove it for himself as they did to place it depth of their meaning. This mask, or its integral portions, became in time to be clothed upon by the populace with divine attributes, though the old scholars believed only in one delic prin-ciple that sent out its avatars at will, under

fferent names, to the peoples of earth. These old masters taught that a spiritual orb was developed along with a material one; that man was an immortal soul, a spark of the divine creative soul, and as the whole is an aggregate of its parts, and the parts resemble the whole, man therefore was lord of the microcosm, only, to assert his prerogative, three things: "To know—to dare—to will." To these there was another important adjunct which might be cited: to keep silent," lest those who would make improper use of the knowledge should obtain a key its possession. Magic simply meant wisdom; its two sides, white and black, corresponded with the two sides of nature-white with the good, and black with the reverse; opposing or bad spirits were just as naturally evolved as good ones; the white magician was typified by the theurgist, the black by the obi-man. White magic led a man to good works, to the domination of the spirits ground-him, to whose powers he could always, if true in heart and life, successfully oppose the shield of his immortal soul! Black magle might crown him who practiced it for the time being with honor and riches, but in the end he would become the prey to the lower ele-mentaries with whom he dealt; if there was a joint loose in his or any other man's moral har-ness, the elementaries would discover it.

Further continuing from the afternoon discourse his citations of the wonders achieved by the ancient magicians, he instanced the performances of the Fakirs of India as proof of the existence of the same powers in our day, and re-lated several remarkable stories in conjunction therewith: the engraving of letters and symbols on metals or stone, the power to make themselves invisible, the power to extricate their spiritual bodies from their physical and to roam at will in such condition—recorded of the old magicians were all duplicated in our times, every one of which the Colonel assured his audience he had witnessed, the first in the ring test reported in the spiritual press; the second in presence of a person who had three times become invisible to him at will; and the third, the double, he had seen that the state of the second in the se in the streets of New York, in one instance that of a gentleman appearing to him on Broadway, carrying a bundle, and being immediately recog-nizable, though he knew the physical form of that friend was at the moment in another coun-

try.

Modern Spiritualism and Eastern magic he thought to be distinctly related—though the cabalist was positive, while the medium was nega-tive—and the revelations of magic were calculated to do much to elevate our conceptions of true human spirits on their return, as it would lay at the door of the elementaries, where it be-longed, much of that characteristic of spirit-communion which so repelled many investigators. munion which so repelled many investigators. To those desiring to know more of the subject he recommended the perusal of Ennemoser's History of Magic, William Howitt's work on the Supernatural, Mrs. Crowe's Night-Side of Nature, etc., etc., etc. He also recommended to the people Dr. Eugene Crowell's new work on Primitive Christianity and Modern Spiriture of the product of the Magic. uslism, and spoke a good word for "Art Magic the book for which Mrs. Emma Hardinge Br ten is agent. In closing he declared it to be his intention to study the matter thoroughly, and to follow what appeared to be the truth, regardless of the ridicule or opposition of others, who failed to believe in common with him.