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## free Thought.

#### CIVIL AND RELIGIOUS PERSECUTION IN NEW YORK.

The Government Surrenders its Judiciary, Law Officers, Sherifft and Turnkeys into the hands of the Doctors of Medicine, to Compel the People to Submit to their Malpractice and Ex-tortion, under Pain of Fine and Imprison-

BY THOMAS R. HAZARD.

PART I.

The following is the act passed May 11th, 1874, and entitled: "Chap. 436-An Act to Regulate the Practice of Medicine and Surgery in the State of New York":

of New York":
The Pople of the State of New York, represented in Senate and Assembly, do enact as follows:
SECTION 1 Every mactitioner of medicino or surgery in this State, excepting licentiates or graduates of some medical society or chartered school, shall be required, and they are hereby commanded to obtain a certificate from the censors of some one of the several medical societies of this State, either from the county, district or State Society; which certificate shall set forth that said censors have found the person to whom it was issued qualified, to practice all of the branches of the medical art mentioned in it. And such certificate must be recorded in a book provided and kept for the purpose by the county clerk of each county in the State.

and kept for the purpose by the county cierk of each county in the Blate.

Sic. 2. The censors of each medical society aforesald shall notify all practitioners of medicine and surgery of the terms and requirements of this act, and shall request such persons so notified to comply with those requirements within theiry days after such notification; and if such persons shall not, within the time specified in the notice, or within such further time, as may be allowed by special arrangement with said censors, not exceeding innety days, comply with the requirements herein made of physicians or surgeons, as the case may be, such persons shall thereafter be subject to all the provisions and penaltics prescribed by this act for any violation of the same, and the president of the society making such request shall and he is hereby required to at once commence the proceedings authorized by this act against such person.

SEC. 3. It is hereby declared a misdemeanor for any person to practice medicine or surgery in this State, unless authorized so to do by a license or diploma from some chartered school. State board of medical examiners, or medical directions and person to practice medicine or surgery in this State, unless authorized so to do by a license or diploma from some chartered school. State board of medical examiners, or medical directions and person to practice and school examiners, or medical directions and person to practice and school examiners, or medical directions and penaltics and penaltics and penaltics and penaltics and penaltics and penaltics are penaltics.

authorized so to do by alicense or surgery in this State, unless tered school, State board of medical examiners, or medical society, or who shall practice under cover of a medical diploma illegally obtained; and any person found guilty of such a misdemeanor shall for the first offence be fined not less than fifty nor more than two hundred dollars. For any subsequent offence not less than on hundred nor more than five hundred dollars, or by imprisonment not less than thirty days, or by both imprisonment and fine; and all such fines shall go into the county treasury of the county bringing such action.

I see by Father Beeson's letter in the Banner of Light of Jan. 15th that the M. D.s of New York have commenced broadening their oppor tunity for mischief in their death-dealing pro

fession by taking the initiatory step to stop by fine and imprisonment a mediumistic doctress from healing the sick after the fashion and order prescribed, practiced and commanded by Jesus Christ, of the imparting health and vitality through "the laying on of hands."

I know not what provision there may be, if any, in the State Constitution of New York, either to protect or to munish religious liberty but if there is any-pro or con., in that ring gov erned State, and if the truth can be offered in evidence in her Field, Tweed & Co.'s ruled-mocking tribunals of Justice. ("God save the mark.") -would it not be well, let me ask, that Spiritualists should establish a fund by subscription and make Mrs. Holmes's a test case? Let the defence be rested solely on the ground of her right, by virtue of national American citizenship, to religious liberty, and to practice it in the broadest sense, even though it be after the unpopular mode pursued by Jesus of Nazareth, Paul of Tarsus, and Peter the fisherman of old, that has become so hateful to the doctors of medicine and of the Christian or anti Christian churches (or of whatever mixed order) in the present day, that they with their deluded followers are combining to bring it to an end by the infliction of fine, imprisonment, and, if possible, death, as did their prototypes, the Doctors of the Temple and Sanhedrim at Jerusalem, nineteen centuries

Let Mrs. Holmes's defence be wholly and en-tirely based on this ground—that "the healing of the sick, the halt, the blind and the lame" constitutes the fundamental basis of her religious faith. belief and practice, and that she labors in her calling not by virtue of any flesh-and-blood doctors, paper and ink-made diploma, but by virtue of authority conferred on her by the living God imself, witnessed to by Jesus of Nazareth, and uniformly practiced by his followers, in accordance with his precepts and positive commands, for some centuries, and until the anti-Christian beast of the Apocalypse obtained through priestly craft and violence dominion over the church, and extirpated the true exponents and practitioners of its divinely appointed ordinances, by putting them to death with torture, fire and

Although such a righteous defence may not avail to protect the innocent before a court and jury selected and perhaps packed from the priest and other professional ridden masses of New York, the occasion may nevertheless be used to scatter the seeds of truth with great effect in the way of showing, through the testimony of living witnesses, the comparative success of healing the sick after the mode prescribed and practiced by the unlettered Galilean and his mediumistic

nal, so far as I can learn, for a father or mother to administer to a sick child.

With such a precedent before the court as that recently established in Tilton versus Beecher, wherein no bounds whatever were set to the admission of testimony, however irrelevant, it would be hard indeed to refuse hearing evidence even till doomsday, that it could not be dealed bore directly on the merits of the case in issue Thus if money enough can be raised by the friends of Mrs. Holmes (whom I do not personally know) to pay her lawyer's fees and meet other incidental expenses, the trial may be used by Spiritualists to scatter broadcast to the world through the columns of the public press, thousands of instances of painless and inexpensive cures of human maladies, made by spirit mediums through "the laying on of hands," which the ru-inous, costly and protracted torture treatment of the diplomaed physicians had failed to accom-

On the other hand, reliable instances, almost rivaling the leaves of the forest in multitude, may be obtained, all going to prove the utter fallacy of the legal\_doctors' medical\_practices in cases of human allment, readily curable by ju-dictous treatment, but which, through the mal practices of inexperienced or stupid novices and prejudiced members of the faculty, have resulted in rulnous deformities of mind or body, infirmi-

I can go back in memory nearly to the time when Rush killed his hecatombs with the lancet as really and truly as ever Alexander or Julius Gosay slaughtered theirs with the sword. In that day phiebotomists were as rife at the street corners as drug and poison-vending apothecaries are now, whom the pompous disciples of Rush too lofty in their own conceit to perform the me nial services of their butcher calling, deputized as Jack Ketches to administer the coup de grace to their wretched patients, who it was said sometimes died under the dripping hands of these executioners whilst the blood was oozing from their opened value. their opened veins.

I too well remember when in every nook and corner of the land the "pale horse" paced his daily rounds among the ignorant masses, carrying on his back the proverbial saddle-bag, stuffed with mercury, blisters, opium, powders and other abominations, "and his name that sat on him was Death, and HELL followed with him."

There is no poetry in the above scriptural fore shadowing of the coming doctor, for the signifi cant capitalized word conveys but an inadequate idea to some minds of the intelerable sufferings through burning fever, scorehing thirst, prostrution of bodily strength, and constantly repeated nauseous doses, that were ever attendant upon the households into which "the doctor" and his saddle bags were permitted to enter. Fortunate indeed was it for the family into

whose house they entered, that could get riddane of them without their being subjected to months of suffering on beds of sickness, and maining, and the following of one, two, three, and as many as five of their number (as I have known) to the grave. And this too merely from the presence of acute cases of fall fever, pleurisy, dysentery and other bilious and congestive maladies, that it was afterwards proved by myself and others might, as a general rule, be cured within twenty-four hours. By proper and simple treatment, hundreds of similar attacks were so cured within my knowledge and experience, after public opinion had be-come sufficiently enlightened in the neighborhood where I formerly did business to cripple the on-slaught of the blood-letting, opiate drugging docors, by adopting a common-sense mode of cure.\*
I hold it as the chief glory of my life that I was

one of the first who denounced the death dealing practice and labored for the overthrow of bloodletting, which, by alleviating the symptoms, always aggravates the cause of disease, very much as do preparations of opium, such as morphine and other narcotics, that have so generally been dopted by the faculty since the common sense of the people forced them to abandon the lancet. a method of mitigating symptoms and reducing inflammation, which though less open to popular observation, is scarcely less fatal in its ultimate effect than the letting of blood.

But nevertheless such is the stolid ignorance, and partizan obstinacy of the M. D.s, superadded to the caprit de corps of the profession, that they still continue to fall down in adoration be-fore the image of Rush, as one of the most awful of their gods, now that they do not and dure not longer adhere to his medical rules, which doubt-less they would have continued to do but for the interference of common-sensed quacks; for though the leopard may change his spots and the hungry tiger forego its prey, yet never since the world began has any fraternity of doctors of di-vinity or of medicine been known to make any radical reform within the precincts of their respective creedal professions, or adopt it from without, otherwise than under the pressure of an overwhelming outside pressure of public opinion.

With the great mass of people the relieving of symptoms of disease was formerly held to be symptoms of disease was formerly here to tentamount to removing the cause in like degree, which of course could not be troubler the system popular, as the letting of blood seldom or never fails to relax the vital functions, and thereby temporarily alleviates pain or oppression. Be-sides, when the doctors of the Rush school were in full feather they fostered the belief, then generally prevalent, that the multitudes who died under their ministrations were really killed by the violence of the disease, whilst the few that survived owed their lives to the skill of the physician. Were it not for innovations made by quacks and other free-thinkers outside the profession, this would probably continue to have been the popular view taken of the subject to day, in which case Rush would undoubtedly be entitled in public estimation to the lofty niche he still occupies in the doctors' pantheon. But unfortunately for the consistency of the medical faculty, all outside of their *groove* have now settled down in the belief that formerly it was the *multitude* who were *killed* by the doctors, whilst the *few* that survived lived in spite of their malpractice.

\*I was present on two occasions when the most destructive and of course most renowned of these Dr. Sangrados in the neighborhood, ciled at our house to see an alling mulatto girl, whose case he with much gravity pronounced on his first-visit to be very critical, but thought it possible he night be able to save her life. My father being opposed to blood-letting, the doctor postponed operations until the next day. In the meantime, my father, suspecting foul play on the part of the doctor, gave the girl a doce of hillous pills. On the atternoon of the following day, Dr. Sangrado appeared at the door with saddle-lags on his arm as usual, and after seating him-elf and making a few indifferent observations, asked how the sick girl sons? My father told him that he gave her a dose of oid Dr. Eldridge's pills the night before, and that she was then at work in the kitchen; and apparently well. The doctor dropped his head in a musing attitude for a few moments, and as he grasped his saddie-lags, remarked in a solitoquiring tone. "Eldridge's pills are devillsh things." No doubt a coplous blood-letting or a dose of Dover powders, morphine, or other like life-extinguishing sedative, would have rendered the simple billious or congestive attack as "critical" as the modern Esculapius could have desired.

disciples, and that of the poison-drugging doc To I have personally known of many and heard tors that they now seek to force on the people of New York by authority of a law, making it performances of the Sweet Family, that rival the most miraculous cures that are recorded in the Bible, wherein bones of almost every limb and other parts of the body have been broken, crushed or dislocated by falling buildings, factory machinery, runaway horses, &c., &c., which these uninstructed surgeons or healers have, with but little comparative suffering to their patients, restored to their proper places, and sent them forth again to the world in good health and with the ability to do their proper work. ability to do their proper work.

I knew of old Job Sweet, the first bone-setter

in Narraganselt, who was well known formerly in New York from the fact of his baying replaced the hip-bone of Mrs. Alston, the daughter of Aaron Burr, after she had been subjected to all the miseries of the damned ten times repeated, with ropes and pulleys and other professional instruments of torture in the hands of the chief surgeons in America.

So terrible indeed were the torments Mrs. Alston had been subjected to, through the pullings, the wrenchings and haulings to and fro of the diplomatic corps of surgeons and doctors, that; as it was said, she at length refused to permit them to enter her room, preferring rather to die than to have her sufferings longer aggravated by their horrible ministrations; and her father, in sheer desperation, was forced to despatch a mes-senger to Narragansett for the uncultured, unlettered farmer, Job S weet, who, after ascertaining the exact position of the dislocated bone, put it in place with his hands alone almost instantaneous-ly, and without even removing the bed clothing from his patient, who, to her own and her father's bewildering amazement, arose on the same day

Since my remembrance many amusing anecdotes used to be told of "Old Dr. Job Sweet;" among others one wherein it was said a skeptiamong others one wherein it was said a skeptical young man laid a wager with some of his boon companious that he would make Old Sweet believe that lifs elbow was dislocated when it was perfectly sound. They were at the time stopping at Franklin's tavern, at what is called the South Ferry, where Sweet was expected hourly, to, acrive, on his, way home from Newport. When he at last reached Franklin's, the young wag approached him with his pretended broken arm in a sling and asked Job to put it in place. The old man felt of the Joint, gave it a slight twitch, and mounting his horse rode off; but slight twitch, and mounting his horse rode off; but had not got far before he was overtaken, by a messenger, with a request that he would return and set the elbow of his facetious friend, which had indeed been slyly dislocated by Sweet immediately upon his comprehending the nature of the

This aptitude in "unshipsing" and "reship ping" joints seems to have been inherited by some of Job's female descendants, who since my remembrance were credited with the practice of surgery upon certain domestic fowls that some times to their annoyance intruded on washing-days, through outside doors that were purposely set open on account of the heat of the weather, whose legs they would slip out of joint and then toss the crippled fowls one side until the clothes were washed, when they would slip the bones back into their places and send them again re-

joicing on their way.

On an occasion of Job's going to Boston to set some bone or bones, a distinguished physician of the place treated him very civilly and took him to an anatomical hall. Sweet showed but little. interest in the specimens, but, as he glanced at the foot of one of the skeletons, he remarked that he had "never before seen a tominy;" but said he, suiting the action to the word, "There is a bone out of place in that foot!" The accomplished surgeon and physician looked but could discover no defect until with his consent the old man reversed the ends of a small bone, which his learned companion was forced to admit placed it in its right position.

in its right position.

\* I was present at Dr. Newton's apartments in New York, some years ago, at a time when through the power of the Holy Ghost he diel many mighty works of heading, and saw him put a little boy's dislocated hip in place with a sudden toolsting firk (very much after the fashion probably, of tr. 15 h Sweet,) and after manipulating the purts a few moments, he sent him (apparently well) trotting across the room. The whole operation fild not much exceed the time required to relate it. This occurred in the doctor's purper apartment, wherein he heated without charge, and in which he said the power that controlled him operated with much grader effect than in the paying apartment above staits. After apparently healing two paralytic putients, and making his chiracteristic demonstrations over several others with more or less apparent effect, the doctor's work for the day being done he knell on one knee before myself and a friend that accompanied me, and asked us to raise our hands as high' as we could reach directly over his head. We did so, and both felt a current as sensibly as we could have done had it proceeded from a small bellows. This the doctor said was the sufplinsage of the healing element his organism had been charged with from the angel-vorld. Before leaving, we went with Dr. Newton to his better furnished apartments allows stairs, where we saw arranged in a long open rack from one (apparently) is two hundred crutches and causes, each one having the name of the patient, that, on being healed of their infinity, h.d. left their, as no longer needed, together with their pice of residence. They constituted in the whole quite a pleture space and motory group, ranging probably in cost from aught to five dol ars each alweeded of their infinity, h.d. left their and causes, and have cost as much as fitteen or twenty dollars.

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#### TRADITION OF CONQUEST.

His Grace of Mariborough, legends say, Though battle-lightnings proved his worth, Was scathed. like others in his day, By flercer fires at his own hearth.

The patient chief, thus sadly tried— Madam the Duchess was so fair— In Bienheim's boners felt less prido Than in the lady's lovely hair.

Once (shorn, as she had coiled it there to wound Her lord when he should pass. 'tis said,') Shining across his path he found The glory of the woman's head.

No sudden word, no sullen look In all his after days confessed He missed the charm whose absence too A scar's pale shape within his breast,

I think she longed to have him blame, And soothe him with imperious tears— As if her beauty were the same, He praised her through her courteous years,

But when the soldier's arm was dust,
Among the dead man's treasures, where
He laid it as from 40 40 and rust,
They found his wayward wife's sweet hair,
—Mrs. S. M. B. Platt in the Galaxy for February.

#### Women's Rights as Medical Practi-

tioners. It would appear that women have always had a legal right to obtain a diploma from the Royal College of Surgeons, authorizing them to practice in midwifery. The college has been advised that a clause in its charter was expressly drawn to admit women, the word "persons" being employed instead of "men," and according to the British Medical Journal, the Council has decided on submission. This is a mere step toward the on submission. This is a mere step toward the acknowledgment of a right, but it is a long one, as it places women among recognized medical practitioners, with whom surgeons must consult. -London Spectator.

## A Splendid New Serial.

## DAIST DOANE:

#### SUNSHINE AFTER DARKNESS.

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

Author of "Dora Moore;" "Country Neighbors; or, The Two Orphans; " "Rocky Nook A Tale Real Life in New York (" "The Two Constructor Standshine and Tempest (" "The Real Life in New York (" "The Two Constructor Standshine 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 the shall act; it concerns us only to hy careful that we do it well, always saying, " If this please God, let it be as it is." - JEREMY TAYLOR.

#### CHAPTER VII.

#### Launching the Vessel.

"Let me be sure that I understand you, Miss Joan; it is one of the most difficult things in the world to make a will without a flaw. Wills are broken daily through some technical defect in drawing up. For myself I shall make none. No class of men are so shy of drawing up their own wills as lawyers. In nine cases out of ten the law does' better for us than we can do for ourselves, and as your friend and your father's friend, I advise you to let the matter rest."

This was said by an old gentleman who sat by Miss Joan's bedside. He was eighty years of age, and had retired from the practice of his profession, but, having been the legal adviser of the family ever since Joan could remember, the depositary of their secrets, and their trusted-friend, she would employ no other person.

His words did not please her, as he understood by the shaking of her head, and the putting out of her left hand toward pencil and paper. She could make marks that he could interpret after a little study. "I wish to have my way. My property is in my own right. Make the will as simple as possible; that there may be no mistake."

"Very well, Miss Joan; but pray take a little time to consider. You are leaving your property, the greater part of it, at least, away from your own blood. I would like to speak a word in favor of your cousins, the Misses Sage. It is a marvel to me how they manage to live on so small an income; the happlest, cheeriest little women in all the town, and yet, to my certain knowledge, they have only their home and four hundred a year."

"Their father—signed—lost—fooljsh," said Miss Joan. 🦸

"Yes, signed a note to a large amount for a friend, and that friend was unfortunate. It was wrong in Capt. Sage, perhaps, but his children

are not to blame." " Like-him." murmured Joan.

Words were useless. The old gentleman knew his client too well to continue the argument, and drew up the will as she directed. It was signed and sealed that same day, and Miss Joan laid it under her pillow for that night. When Judge Minot passed through the hall on-

his way home that day, he met Mr. Sam Doame. Sam," he said, "what is the matter with Miss Joan? . I cannot persuade her to do what I am sure her better judgment will approve at another time, too late, perhaps."

"A willful woman maun hae her way,' is the Scotch proverb, Judge, and our Joan is a willful woman if ever one was born into this world."

"Well, well, go up and talk with her about matters in general; you understand, soothe her a little; Let her see that you feel an interest in her and have sympathy with her sufferings."

"No use, Judge, no use; better not interfere with her plans. I understand you,"

As he spoke, Dalsy came tripping down the stairs ready dressed to go to Miss Sybil for her French lesson.

"Ha! who is this?" said the old gentleman, turning toward her.

"Daisy, sir. Uncle Joe's Daisy, sir." "Daisy! Daisy! is that your baptismal name?"

"Not her true name," said Mr. Sam, "but Uncle Joe's name for her. Alice Parsons Sewall, Judge Minot; you knew her father and grandfather."

"Ay, I understand. Where are you going, Miss Dalsy'?"

"To Miss Sybil Sage. She is my French teacher, sir."

"Could n't get a better. I shall ride past the door. Will you go with me?"

"Thank you, sir; I would like it very much." "And so you are learning French, my little girl, and go to Miss Sybil's every day. Do you like it? I mean going there to learn?" said the Judge to Daisy.

"Very much, sir. I like them better than any body else, always excepting the folks at home." "You belong to Uncle Joe, you say? Your mother is in the house?"

"Yes, sir; but she gave me to Uncle Joe, long, long ago, and now Dickie has come mamma don't miss me much."

"You mean, I suppose, that Miss Joan adopt-

ed vou?"

"No, sir," said Daisy, her blue eyes opening wide at such a thought. "Miss Joan does not love melike Uncle Joe; she never loved me at all till lately, and perhaps she does not much now, but I go to see her every day and read to her, and she looks more kindly than she did. I hope, sir, that she loves me a little."

"Do you care very much about her love,

"Why, sir, she is Uncle Joe's sister, and I like to have all that he loves love me; then Miss Joan is sick sir, and Nurse Coffin never laughs any, and does not like to read, and I can tell all about my walks, and who I see, and last fall we talked every day about the ship. I am useful, mamma says, and help a little to make a sick woman's life brighter.!

......All-right, Daisy. I think I understand about it. I am an old bachelor myself, and wish I had been as fortunate as Mr. Joe. Thomas," speaking to the coachman, "stop at Miss Sage's house."

"Perhaps it is all for the best," said the Judge to himself. "One never does know what to do with money, when death comes, unless there are children. Joan is a wonderfully far seeing woman; ought to have been a man; more business in her than in half the men in town."

With this thought he passed into his office, drew up the will as Joan had wished, caused it to be properly witnessed, and, as we have already said, in her hands before night. It was the last will the old gentleman drew up, for he died suddenly a few days after, without executing a will for himself, according to his expressed determination, for he fully intended to deposit a handsome sum in the bank to the credit of his friends, the Ladies Sage, but he deferred it too long. His wealth passed to distant relatives, and the lifelong friends reaped no pecuniary benefit from his friendship.

Warm days came at last. The old folks said that there would be an early spring after the cold. winter which had set in so soon. There are always compensations in Nature ; never a dark day but a bright one comes after it. The workmen in the ship-yard cleared away the snow and began work. Uncle Joe and Daisy made their first call in a sleigh. They climbed up the cleated boards and stood near the stern, which commanded a tine view of the river and of the numerous wharves which jut out into the water, and where, aiready were to be seen coasters. West India traders, and vessels laden with wood from the Provinces. The snow lay on the islands in the harbor and in the streets of the little village on the opposite shore, but the sunny day had wakened the old fishermen, and they were out mending nets, looking after their boats, or sunning themselves in their doorways. 🐣

Daisy was in high spirits, and looked like a bright little bird hovering among the workmen. Jim Wood came down every day and reported progress. At last all was ready for the calker, the decks, plank-sheer and rails finished, pumps placed, the bits for securing the cable, the capstan for raising the anchor, catheads for suspending the anchors, batchways, mast holes, and all which includes the work of the ship-carpenter. The calker then came on and finished the work which he had partly done before; following his steps came the scraper, to smooth all down neat-

One bright morning, Jim Wood rose early and went down to the yard. The men had pumped water into the hold, to see if the ship was tight, and, having satisfed themselves on this matter, they told Jim that the coppering was to be done after launching, and that they would be ready to launch the next morning at ten o'clock. Daisy had just risen from breakfast, and was playing with Dicky on the sunny porch when Jim came a in, waving his hat and exclaiming, "Hurra! hurra! Daisy! the lausch comes off to-morrow!" Uncle Joe and Mr. Sam were in a room by themselves, very busy over some papers. They

were occupied a good deal in that way of late, but they heard the boy's voice and came out. "Now, children," said Uncle Joe, "we must have a launching party; whom shall we invite?" "Miss Sybil and Miss Patsy, if you please,"

aid Daïsyat once, "and Mary Wood, of course." "Oh, how I wish Uncle Paul could go!" said Jim. "He is just as much interested in the ship. as we are, and he knows all about ships; but he can't go, of course. It is hard on a fellow who likes salt water to be cooped up in a little room all his life."

"And there's Miss Joan too," said Daisy, 'slie cannot go. I wish everybody in this world was well, and happy, and could do as they

pleased. Would n't it be a nicer world?" "If I yere—" Jim began to say, but checked himself when he thought of the two gentlemen present. Uncle-Joe smiled.

"You think you could improve the govern-

ment of the world, my boy?"

"I don't know, Mr. Joe, but there are some things I would like to alter." "I suppose so; but on the whole I think we

will do as well to leave it to its Maker. As far as you and Daisy are concerned, I suppose you have little complaint to make."

Him half a chance, will think I like my world just "the noble ship feft its birthplace and entered Joyas it is; there is nothing that I want that you do not get for me. If all the little girls in the world as she plunged in. Cheer after cheer went up had an Uncle Joe, would not it be splended, Jim?"

Stone wants to come to the barneh." "Yes, indeed," and Daisy, "hermust come. I think he is a perfect little gentleman."

Jun didn't look well pleased ht this compli-

Susan Parker, too Wall you have her '" "Yes," said Daily, "and we will invite Dr. Nacet; but we must be very civil and proper, for he is the most polite gentleman incrown."

Unele doe sat down with paper and penell and wrote a list of names for the party. There was to be a lunch, and then chittle sail up the river in a small vaclat.

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

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

She was undecided whether she should speak the name herself, or write it on a paper and hand it just as the man should break the bottle. On the whole she thought it would be better to write it, so she practiced for half an hour, and at last a eard with the name in large copy-hand lay ready in her bureau drawet.

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

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

Yes, Daisy ; are you dressed?"

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

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

hole."
"No, Uncle, a little blue resette on the coat happel. "I have one made all ready for you." All right; Daisy.

"Is n't that charming?" said the little girl to herself, as she rolled her burls over her tingers. taking a dancing step now and then to express her pleasure. "Jim Wood will wear one, and John Stone, because they say it is my color, but

I dfd n't think Uncle Joe would do it! The family appeared at the breakfast table dressed for the day. Mrs. Doane were blue ribbons. Dickie's white marseilles was trimmed with blue-bows, and Mr. Sam, finding himself the only one not in uniform, begged a rosette.

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

would like it to be Alice Doanse!

concluded he was right.

and Miss Patsy, a charming, quaint trio, dressed in a style that had prevailed thirty years before, Judgest." but with great neatness and taste. The Doctor-French boots; the ladies in beaver hats, trimmed with ostrich plumes, and black satin short cloaks to Daisy.

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

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

"Very good, very good, Daisy; Ifike it; but I had thought you might prefer your own name.' " Miss Joan wished, me not to name it for myself, Uncle Joe, and I thought if I named it for

your favorite princess it would please you." "It does, my child. Next to your own name I would prefer this."

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

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

language, a little prettier." "I like it very much, " said Dalsy.

The man with the bottle repeated the word slowly to himself two or three times, then went to the bow of the ship just over the figure-head.

There was silence for a moment, when suddenly there came a shout from the crowd who were gathered about the ship and on the wharves and

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

"No, no, ancle," said Daisy, sp aking before of the great moving mass, and in a twinkling ously upon the water, throwing up a great wave from the crowd, ladies waved their handkerchiefs "There's no use in wishing their, Daisy. John , and men swung their hats, till the old ship yard resounded with the joy. It was a grand sight! The sun shone brightly, a soft, spring air breathed on the crowd, and no accident marred the pleasare of the day. The ship floated grandly on the water, and before many hours lay at Marquand's wharf ready to be rigged for her voyage. There was a merry party in the sail boat, which included Jim and Mary Wood, and a few of Dalsy's schoolmates, the Doctor and his two friends, and the whole Doane family. The lunch was Peter said, "she got so many compliments she would be as much set up and as arbiterry as King

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

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

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

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

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

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

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

have been there." O Have-seen-many. Father owned twenty. " Yes, Miss Joan; but I think I should like to

e another very much." " Name?" said Miss Joan.

"Carlotta. Dr. Nacet wanted it this, instead

of the English Charlotte." 'Same thing-same, Daisy-right name. Sad life-early death-blasted hopes."

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

The little girl told her of all the guests, deribed the dress of Dr. Nacet and his two friends. Those girls always did like dress-lace cost

twenty dollars a yard-forty/years old." Never before had Daisy heard Miss Joan put many words together in one sentence as at this time; she must be getting better, the child

When Daisy had told her all about the launch, he asked her to read the fifty first usalm. It is name would be. "Why, Daisy, or Alice, of as the reader will remember, one of the penitencourse," said Jim Wood. "Don't you see we tial psalms of David, written under the pressure are all wearing her color? and Mr. Joe said he of remorse for a great sin. The soul in its sorrow bows down before its Maker, bringing no plea-Jim was supposed to be good authority, and all for itself, no justification for its guilt. "Against thee, thee only, have I sinned, and done this Dr. Nacet-accompanied his friends, Miss Sybit evil in thy sight: that thou mighfest be justified when thou speakest, and be clear when thou

Then the soul pleads for mercy as to one who in a broad brimmed/hat, powdered hair, a blue delights in pardoning the sinner—"thou desirest coat with brass buttons, drab small clothes and not sacrifice; else would I give it." "Cast me not away from thy presence, and take not thy-Holy Spirit from me." While Dalsy read, slowwith genuine old lace around them. The Doctor lynas Miss Joan had requested, the stricken arm carried a bouquet of violets, which he presented of the invalid lay passive at her side, and the other was folded upon her breast, and her eyes were closed. Once Daisy thought there were

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

When they entered, Joan extended her left hand and clasped her brother's hand. "When I

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

"Right," said Joan, and added, "I have no

"Not if Judge Minot drew it up," said Joe.-Joan nodded to imply assent. No more was said upon this subject. Her brother sat by her side and read aloud the newspaper, while Dalsy went down to her supper. When she returned she bade Miss Joan good night. As she did so a gentle look not wont to be there, led the child to stoop and kiss her. It was the first time she had ever done so, and for an instant she feared that she might have displeased the sick woman, but the latter pressed her hand, and said, "Good night; you have been a great comfort to me.' The tears came into the child's eyes as she said, I am so glad, Miss Joan. I will come to mor-

row and read about Napoleon in St. Helena." Miss Joan made no reply. Daisy passed on to her room, and ten minutes afterwards was fast

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

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

As the great ship went out upon the tide, so known waters! And the prayer had scarcely

A short time after the funeral, a search was made for Miss Joan's will, among the drawers and boxes in her room. It was not found. Mr. Joe went to the executor of Judge Minot's estate, supposing it might have been deposited with his papers. It was not there. Fully convinced that a will had been made, the brothers made such disposition of her property that whenever the will came to light they could execute it according to patient from Union, Me., Mrs. Ellen II. Morse her wishes. Meantime her room was put in order, served here, much to Betty's delight, for, as and Unele Joe held the key until such time as

Down in the ship-yard a great change was seen. House had suddenly moved off and left the people staring at the great hole which had been

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

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

[Pontinued.]

## Banner Correspondence.

Spiritual Matters in Chicago.

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

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

Miss Susie M. Johnson has been our regular speaker through January, and elicited the high-est sympathy and applause of her increasing au-diences, as the following resolution, unanimous ly adopted at the close of her engagement, and her reengagement for March next, abundantly

Whereon, MIss Suide M. Johnson baying filled an engagement with the First Society of Spiritualists of Chirago, to the great satisfaction of her audiences; be therefore Resolved. That we hereby tender her our heartfelt thanks—a an instrument in the hands of the angel-world-for her very able and instructive lectures, and that we thoroughly appreciate and recommend her, as a valuable worket in our good cause, and bld her God speed, wherever she may go.

Miss Johnson goes hence to Rockford, Ill. Her ermanent address is 116 Nineteenth street, Detroit, Mich. And we would cheerfully recom-mend all Spiritualist societies to correspond with her. In an elequent discourse last Sunday week, upon the topic, "Shall we drift with the current, or carve out new channels for ourselves?" she struck the keynote of all true reform, and

elicited the heartiest applause of her audience.

On last Sunday evening we had the pleasure of greeting, and were cheered by the thrilling cloquence of that stanch yeteran in the spiritual the spiritual philosophy to a Chicago audience twenty-three years ago, and his contrast twixt then and now, we had a most telling demonstra-tion that "the world does move."

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

able to do so ere long. E. V. Wilson is our speaker for this month, giving one of his very interesting scances each Sunday evening. Prof. William Denton has engaged to give us a few lectures at least, as he returns from Minneapolls and vicinity to the East, though owing to the brisk demand for his services there, it seems quite uncertain yet just when he will get back to our city. The indica-tions are quite unquestionable that there is a growing demand here, as elsewhere, for a knowldge of the demonstrations of a future life, which

Spiritualism alone can give.
DR. W. N. HAMBLETON, Feb. 2d, 1876. 85 S. Clark street.

Maryland. -

BALTIMORE.-Frank T. Ripley writes to us Jan. 29th, sending kindly remembrances to his friends in the North, and bearing witness to the sustaining power of his spirit guides. He also returns his thanks to the Spiritualists of Baltimore, who have welcoined him to their midst as a bro-ther, and have made his residence thus far a season of most unprecedented success. He further says : "In this locality the fields are ripening fast for the harvest, which must soon come; there is perhaps not one of the larger cities of this country in which religious prejudices have been more deeply rooted than in this; and none in which it has been so difficult to get a foothold for Spiritualism, or in which it has been so unfashionable; but the elements of opposition are being fast dissipated, and the people of all grades of society are disposed to listen to and inquire concerning the subject of Spiritualism.

Our spirit-friends say there is a something in

Our spirit-friends say there is a something in this location which is peculiarly favorable to the development of mediums and of Spiritualism. There are many persons here with whom I have met, who, if they would make the effort, could, doubtless, in a short time be developed as mediums. ums; some of them would display extraordinary powers; but they are church going people and move in fashionable society; hence they hold back and refuse to be developed.

The meetings at the Lyceum have been largely attended, and I am encouraged to hope that they

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

My guides have been doing good work in the

much emaciated, and looked as though the mortal As the great ship went out upon the tue, so had this strong, stern soul gone out upon unby the use of the preparation given me by my inknown waters! And the prayer had searcely died upon her lips: "Hide thy face from my sins, and blot out all my iniquities."

With die of the preparation given her preparation given her will be died upon her lips: "Hide thy face from my sins, and blot out all my iniquities."

With die of the preparation given her by the die of the preparation given her preparation given he

> Maine. DEERING .- Mrs. E. A. Cox writes, Jan. 28th

Being a patient of Dr. Robert Thayer Wilde,

magnetic physician, I feel strongly impelled to

give to the world, through your valuable paper,

the knowledge of his growing success and won-

derful cures, during the two years he has been in the city of Portland. The recent case of a lady interested me exceedingly. I was informed that when she came to the doctor's office for treatment a few weeks since she had a tumor of im-Dalsy should feel like claiming her legacy. The little girl shrank from going into the room, and begged Uncle Joe to retain the articles for her till she should "be grown up," she said.

Down in the ship yard a great change was seen. As one man expressed it, it was as if the Market tor's office she had no faith in his treatment, but House had suddenly stored lift and left the more sought it as a last resort. Both physically and mentally she was greatly prostrated, and had suffered continued pain for months from this disease, while the band and arm were useless, and rested most of the time on a pillow. After the third treatment the pain wholly ceased, in two weeks, the pillow was, thrown aside, the tumor began to decrease and has continued to do ence. True, she had been a harsh woman. She so ever since, while her whole system has been had wronged one brother grievously, but she had rapidly gaining newstrength and vigor. In con-"This power, as exhibited in your case, seems more than wonderful." She replied, "I think so," and yet perhaps no more so than the numerous other cases which come within his skill, such as rheumatism, either acute or chronic, fevers also, and in fact every disease which may be at all eurable, quickly passes away when conling with-in-his touch. The restoration of lost voices for months, even for years, is no uncommon thing. And all this is accomplished without any adver-tising. I have seen much of this treatment, and have been greatly benefited by it, but have never met apy one superior in power or reliability to Doctor Wilde, and 4 think, with hundreds of his patients throughout Maine, that he is second to none, and words can never express the gratitude felt by all for the benefit they have received. Would that the sick and suffering everywhere could be soothed and relieved by his magnetic touch, this God-given power, the outgrowth of all the divine principles of nature.

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

Michigan.

BREEDSVILLE.-R. Baker writes: It is a long time since I have seen any communication in the Banner relative to the cause of Spiritualism in Van Buren County, Michigan. Allow me to say that there is still an interest among Spiritu-alists in the welfare and good of the Harmonial Philosophy, but a great lack of earnest, active workers. Some stimulus is needed to arouse us to phalanx, Thomas Gales Forster. And as we listened to his pathetic narration of his struggles, and searcely successful efforts, even under the protecting agis of a special policeman, to present and supporting the best interests of the communication. ity. We have frequently met in our Quarterly Conventions, had good meetings, listened to fine speaking, renewed our acquaintance socially, but have never as yet effected very much in inaugurating and carrying to a successful issue any practical reform.

In Breedsville, this County, a Children's Lyceum was organized, flourished for a brief period,

then drooped and died. One year ago the present winter, a Society was formed, called the "Young Folks' Self Improvement Society." Large numbers joined, and a goodly number manifested deep interest in its welfare, but a much larger proportion violated the pledge they took with impunity, showing how little they regarded principle and morality. This Society kept up its meetings until warm weather and short evenings arrived, when it was adjourned to meet again in September last, but from the same lukewarm and lethargic state which char-acterizes reforms in general in this community,

it did not reopen its meetings.
Our last Quarterly Meeting was held in Skimming's Hall, Breedsville, Mich., on the 11th and 12th of December. The meeting was very thinly attended, owing to the inclemency of the weather We have now commenced a series of Conference meetings, in which a goodly interest thus far is manifested. We hope they may prove profitable to those who are endeavoring to do something for the elevation of themselves and conse-

quently to others with whom they mingle.

I wish to call attention, before closing this ar-I wish to call attention, before closing this article, to the good work being-accomplished by our esteemed Brother, Dr. Nelson of Paw Paw, whose powers as a magnetic healer, combined with medical aid, are creating a good deal of interest. Numbers, both in this vicinity and other parts of the country, can cheerfully testify of his success. His usefulness is destined to become greatly extended, if life and health are spared him him.

I wish also to offer a word of commendation to

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

Illinois. CHICAGO.-W. B. Farnham, 212 North Clark

street, writes: Having been a faithful reader of your glorious paper for the past seven years, I have been kept well posted on the different phases of mediumship that are so frequently being developed throughout our country. We think Chicago has its quota of good and reliable media, as well as the honor of having as a resident the world-renowned Maud E. Lord, through whose mediumship more departed spirits have returned mediumship more departed spirits have returned to bless and make happy their friends and rela-tives than perhaps any other in our land. There tives than permaps any other in our land. There are thousands whose hearts overflow with gratitude toward her for serving as a channel for communion with the angel world. We also have a new light recently come among us from the a new light recently come among us from the east, a Mrs. Hide, who deserves especial mention at this time. Hitherto having shrank from the public, she has given her scances all gratis to the believer and skeptic alike, but has now, with great reluctance, consented to let her light shine in a more public mamer, that she may do the greater good for humanity: The invisibles make their own conditions by tying the medium's hands behind her, and fast to the chair; then, accompanying singing, can be heard the guttar. My guides have been doing good work in the way of relieving the sick; many persons have been thereby benefited. The most remarkable case was that of a Mr. T. S. Taylor, aged about thirty-three years, who had been suffering from disease of the kidneys, and had been given up by his doctors to die. When I first saw him he was

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

New York.

NEW YORK CITY .- A. A. Thurber writes. Feb. 1st, as follows: We had a very pleasant seance at 209 West 32d street, last week, where a number of intelligent and honest-minded people were assembled for the purpose of hearing from their departed friends. Among the number was their departed friends. Among the number was an entire stranger to us all—a gentleman from Texas. His spirit wife was described minutely by an audible spirit-voice, and a flower was placed in his hand, which, on lighting up, proved to be a white rosebud. When the light was again extinguished, the spirit-wife spoke to him audi-bly, and informed him that she brought that emblem, as it represented her spirit-name, "White Rosebud." She then told her earth-name, and also his own, and mentioned many other familiar things, known only to himself. She spoke of their only child, a son; said he was soon to be married, which act she fully approved of; that she was happy to know he had, given up his ma-terialistic views about a hereafter; that she was at all times around him, and knew all his acts, and impressed him to come where she could prove to him she still lived.

What a glorious, boon we are the recipients of

in this nineteenth century!

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

I could write you page after page of what we are getting by a spirit-voice audiby and indo-pendent of the medium, who is fully entranced during the scance and knows nothing of what is spoken. Sweet and melodious singing by the invisibles is heard at each sitting, from male and emale voices.

Vermont.

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

## Foreign Correspondence.

London Letter—The British National Association of Spiritualists:

o the Editor of the Banner of Light :

Str-I have received much kindness and civility from many Spiritualists in different parts of the United States, yourself, sir, not least in this respect, and would fain tender my warmest thanks to all through your columns.

In return, I would also, in the name of the British National Association of Spiritualists, most cordially invite all American Spiritualists, without distinction, who may visit England, to call at our offices, No. 38 Great Russell street, Bloomsbury, London, opposite the British Museum. There are other Spiritual establishments in London, but this is the only one where, from 1014 A. M. to 1014 P. M., Saturdays and Sundays excepted, -true information, untainted by any personal or party feeling or trade interests, can be obtained on all subjects connected with Spirit ualism in England and abroad. The Association is founded on the most radical basis. All British piritualists are eligible as ordinary members, and each member has an equal vote. All foreign Spiritualists are eligible as honorary members. The Association is not connected, directly or indirectly, with any publishing, or bookselling, or other commercial business. It will be readily understood that any information given by the flicers of the Association, as well as the action of the Association generally, is therefore likely o be disinterested The objects of the Association are, briefly:

1. To unite Spiritualists of every variety of opinion, with the view (among others) of organzing a systematic and comprehensive investiga-ion of the facts of Spiritualism, and of presenting those facts to the public under circumstances which are likely to insure their being received with respect by many who have hitherto been recelled by the many offensive excrescences which, England as in the United States, have been that weight in England, and through England in the rest of the world, to which its divine mission entitles it.

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

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

same false statements, and whom he himself has done his worst to injure in every possible way. Sir, there was once a certain silversmith named Demetrius, who opposed the reformers of his day because he feared lest they should interfere with his trade. —This Demetrius of our day, who gets his living by Spiritualism, opposes and misrepresents us (as he has opposed and misrepresented in their turn all the leaders and fathers of Spiritualism) because he thinks that we divert funds which proposely belong to him as the heaven-are which properly belong to him as the heaven-ap-pointed leader of Spiritualism and Spiritualists of the United Kingdom. As he is quite unscru-pulous, and has had for many years a monopoly of the spiritual book-selling and news-agency in England, besides being the proprietor of two pe-riodicals, it is not surprising that he has been

more or less successful. I must, however, confess to feeling some sur-prise when I see a man like Dr. Hallock led astray, and Mrs. Hardy, whom I know to have accepted kindnesses at the hands of the Association, writing a letter to the editor of the Medium, in which, while she thanks him and others for kindness received, she makes no allusion to the Association, and has not done so through any

Association, and has now work other channel so far as I know.

Value faithfully. Algernon Joy

## Che Rebiewer.

BIBLE STUDY-THE ANACALYPSIS-THE WORLD'S SIXTEEN CRU-CIFIED SAVIORS.

BY ALFRED E. GILES.

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

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

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

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

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

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

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

\*THE WORLD'S SIXTEEN CRUCIFIED SAVIORS: OR, CHRISTIANITY BEFORE CHRIST. Containing New, Startling and Extraordinary Revelations in Religious History, which disclose the oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and furnishing a key for unlocking many of its sacred mysteries, besides comprising the history of Sixteen Oriental Crucified Gods. By Kersoy Graves, author of the "Biography of Satan" and "The Bible of Bibles, "(comprising a description of Twenty Bibles). 2 Boston: Colby & Rich, Publishers. Pp. 279, large 12mo.

there preserved. So zealous and indefatigable tude, or a venerative instinct, causes Heathen, is an ancient pillar 115 \* \* \* and "the reports isters of religion any more fervently than when i as Esquire. he entered on his work? We infer not; for in his preface he remarks, "In Britain we are a priestridden race." He makes no exception in favor of the courtly Episcopalians of England, the rigid Presbyterians of Scotland, or of the devout, unquestioning Roman Catholics of Ireland. In his opinion, instructed and enlightened by the faithful studies of twenty years, all Britons, Protestant and Roman Catholic, are in their spirits ridden by priests, as was the body of Sinbad the Sallor by the deceiving merciless Old Man of the Sea.

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

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

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

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

In "The World's Sixteen Crucified Saviors," the author endeavors to prove that the Bible truths and hopes of religion, and the Bible prinliples of morality, existed and were taught among the heathen long ages before the birth of Jesus, or the advent of Christanity. He adicates that many, if not all, of Christian institutions and ceremonies are merely outgrowths and survivals of paganism. He strives to show that other systems of religion have made claims in behalf of Almighty Gods and Crucified Saviors with just

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

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

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

"For out of the old fields as men saith, Cometh all this new corn from year to year, And out of old books. In good faith, Cometh all this new science that men lere."

Mr. Graves acknowledges his indebtedness to

Mr. Higgins, and again and again designates him as "Sir Godfrey Higgins," pp. 11, 15, 96. Gratis tion that in the sacred grove of Esculapius "there

was he in his labors, that instead of six hours a Jews and Christians to prefix lofty names and of the Aricini correspond with the inscription of day for ten years, he toiled ten hours a day for sounding epithets to their deities and saviors, twenty years. He completed his chosen work, and to their church and state officials; but it is the imprecations of Theseus, and that he was read it was published in the year 1836, in two matter of surprise that so thorough a radical as is stored to life by Esculapius." Thus it appears large folio volumes, one of 867 pages, and the Mr. Graves should assume to conferon his favor-that Pausanius, when carefully examined; does other of 518 pages. Very probably the zealous, ite author a baronial title, which only royalty not state of his own knowledge or authority that conscientious Methodist ministers alluded to in can grant. It may be an instance of the survivorthe opening paragraph of this article, may never ship of hereditary tendencies—an instinctive exhave seen the work, for it is an expensive and a ercise not yet outgrown of the regal right of consomewhat scarce one in this country. Its title is ferring knighthood. We have heard that Mr. ANACALYPSIS; an Attempt to Draw Aside the Graves can trace his ancestry to the royal house Veil of the Saitic Isls, or an Inquiry into the of the Stuarts in England. The title of Sin did witness whom Mr. Graves refers to, for corrob-Origin of Language, Nations and Religious," by not pertain to Mr. Higgins; he was not a baro-Godfrey Higgins, Esq. Did his twenty years' net, but being a Justice of the Peace, an office of ticular, namely, in not having actual knowledge, earnest, intelligent and conscientious studies more weight and dignity in England than it is of the fact alleged by Mr. Graves. It is said that cause him subsequently to love the self-styled min- in the United States, could be correctly entitled

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

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

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

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

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

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

When Mr. Graves cites his authority, not unfrequently the reference is so vague, so wide of the mark, that it is hardly worth while to attempt to find it. For instance, in treating of Chinese Messianic prophecies, on page 35, he refers the reader for further information to "Putnam's Magazine," and on page 161 he mentions "Blackwood's Magazine" as treating on the origin of the Creative Word, but in neither instance does he specify volume nor page. Now remembering that of Putnam's Magazine there are sixteen volumes, each of five hundred and fifty pages more or less, and of Blackwood's Magazine, that there as much as and with no less probability of truth are nearone hundred and eighteen volumes, each of several hundred pages-the later volumes containing more than seven hundred pages-it is evident that it is about as easy to find a small needle in a large haymow, as to obtain information on the subjects Mr. Graves is discussing, by resorting to his authorities.

Neither do his informants, when found, always back him in the use he makes of the materials they supply him with. Thus on page 275, Mr. Graves declares that "the Roman historian Pausanias states upon his own authority, that E-culapius raised several persons from the dead, and names Hippolytus among the number, and points to a stone monument erected as a proof of the occurrence—thus furnishing, according to Christian logic, the most conclusive proof of one of the most astounding miracles ever wrought." Now to this statement by Mr. Graves of an historical incident, it may be objected that Pausanias was not a Roman, but a Greek historian. Noting this Inaccuracy, which somewhat shakes our confidence in Mr. Graves's scholarship, and raises a suspicion whether or not he is a safe guide to trust in matters of ancient history, but waiving it as unessential to the more important fact affirmed by him, let us refer to Pausanias's " Description of Greece," and see how far Mr. Graves is corroborated by his witness. We there find, in Volume I, chapter xxvi, (Taylor's translation,) not that Pausanias states upon his own authority that Esculapius raised several persons from the dead-but that the Epidaurians assert that in consequence of a splendor beaming from the boy Esculapius, "a report was spread through every land and sea, that such as were afflicted with any kind of disease were healed by the boy, and that even the dead were raised to life." Neither does Pausanias mention Hippolytus as a person whom he knew to have been restored to life, nor does he point to a stone monument as a proof of it-but he does in chapter xxvii men-

this pillar, viz.: that Hippolytus died through oration of his statement, fails in an essential parwooden guns, sometimes cailed Quaker guns, properly painted and mounted, appear as formidable in embrasures and port-holes as genuine, gun metal Paixhans and Columbiads. We have queried whether some, perhaps many, of Mr. Graves's citations may not be Quaker guns.

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

cleneies; we believe that Mr. Graves has written a very useful book. Virtue is her own reward, and the preparation of this work must necessarily have enlarged and enriched the author's mind. Spiritualists and Liberals may find in it much curious learning, many telling facts and cogent arguments which may prove very handy in their encounters with zealous pulpitarians. We commend it to the brethren of the New York Methodist Conference, whose zeal for Bible study we hinted at in opening this article. There are many deacons of evangelical churches who, by industry, thrift and what they call God's blessly goods, and retired from active business, can find in this book a new field for the exercise of their sagacity, and, after they have become farmiliar with the author's style, the volume will afford to them instructive and delightful reading. Carefully conned by the devout laity, it would yield to them a fund of religious knowledge, and bring into a novel and healthful exercise their perceptive and reasoning faculties. A faithful study of it will shed new light upon the Holy Bible, and dispel some of the mystery which now as a cloud darkens much of its contents. It is a pioneer book; let it be widely circulated throughout the villages and towns in our Western States. The wilderness and the solitary place shall be glad for it, and the desert shall rejoice and blossom as five rose. Many persons, now terror-stricken and psychologized by Calviñ's hurid atmosphere, will feed a strange, freshening ing, having accumulated a sufficiency of worldhurld atmosphere, will feel a strainge, freshening week at the Spiritualst Ital. Children's Lycenne meets power stirring within their souls as they read its startling facts, and come into second children's Lycenne meets with same placecach Sabbath at 25 o'clock r. M. Address startling facts, and come into second children's Lycenne meets. startling facts, and come into sympathy with the author's arguments and appeals. Thought will "P be aroused, and from the agitation of thought will be born to each person his own true SAVIOR.

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

NEW YORK, Dec. 14th, 1863. My LOVED BROTHER - Allow me to congratulate you! You have nobly excommunicated the Church and its dreary dogmas from the sanctuary.of. your sout. Henceforth you will find your true "Saviour" in the temple of your own-immortal spirit, over whom no creed can exert authority: Again, brother, Igles.you joy! \* \* \* \* in, brother, 1 grown, Always fraternally, A. J. Davis.

Always fraternally,

A. J. Davis,

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

Hyde Park, Mass., Jan., 1876.

#### A Prophetic Vision.

Just before Major André's embarkation for America, he made a journey into Derbyshire, to pay Miss Seward a visit, and it was arranged that they should take a pleasure ride to the Peak. Miss Seward told André, that besides enjoying the beauties of the patural scenery, he would there meet some of her most valued friends, among them Mr. Newton, whom she playfully called her "minstrel," and Mr. Cunningham, the curate, whom she regarded as a very elegant

"I had a very strange dream last night," said Mr. Cunningham to Mr. Newton, while they were awaiting together the arrival of the party, "and it has haunted me all day, seeming, unlike ordinary dreams, to be impressed very vividly

upon my mind.
"I fancied myself to be in a great forest. The PI fancied myself to be in a great forest. The place was strange to me, and while looking about with some surprise, I saw a horseman approaching at great spied. Just as he reached the spigks where I stood, three men rushed out of a thicket, and selzing his bridge hurried him away, after closely searching his person. The countenance of the stranger was a very interesting and impressive one. I seem to see it now. My sympathy for him was so great that I awoke. But I was standing near a strange city, among thousands of people, and that I saw the same person that Green out and suspend. thy for him was so great that I awoke. But I presently fell asleep again, and dreamed that I was standing near a strange city, among thousands of people, and that I saw the same person I had seen in the wood brought out and suspend ed to the gallows. The victim was young, and had a courtly bearing. The influence and the effects of this dream are somewhat different from any that I ever had."

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

That, sir, was the face I saw in my dream." -The Galaxy for February.

#### SPIRITUALIST MEETINGS.

CHEESEA, MASS, "The Bible Christian Spiritualists hold needings every Smolay in Hawthorn street Chapel, near fellingham street, at a mot 7 g. nr. Mrs. M. A. Ricker, egular speaker, Seats free. 117 J. Ricker, Sup!J. HARWICH POOR, MASS. The Children's Progressive Ly-count meets at Social Hall every Sunday at 12\(\gamma\) P. M. G. D. Smalley, Conductor: T. B. Haker, Assistant Conductor; Miss A. Jenkins, Guardian's W. B. Kelley, Musical Direc-tor's, Turner, Librarian's Mys. A. Robbiy, Socretary, tor; S. Turner, Librarian; Mrs. A. Robbins, Secretary.

Esculapius raised several persons from the dead.

—only that it was so reported, nor that Hippolytus

was among the number who had been restored to
life—only that there was an inscriptions of that series of the secretary of the transfer of the transfer of the secretary of the transfer of the secretary of the secretary.

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Salem'in the secretary of th Spiringerifien, Mass. Spirinalist and Liberalist So-clety meets at Liberty Hall. Sundays at 25 and 75 r. M. Mary A. Dickinson, Corresponding Secretary.

MARLEORICS, MASS. Meetings are hebt every Scralay in emperature Hall by the Spiritualists and Liberalists. Sidconnectance Hail by the spiritualists and Liberalists. Side-ey Hows, Section).

Phymouth, Mass. Meetings are held every Sanday in system Hail. F. W. Robbins, Corresponding Secretary, the Children's Lycoma meets at ILA, M. J. Carver, Con-meter; Mrs. M. J. Robbins, Grandhan; Miss Mary Lewis, Bluarlan, Mr. Lewis Doten, Musical Director, Mr. Thos, Swift, Mastelan, Roy K.L. St. D. Mass. The Children's Progressive Lycom.

ROLKLAND, MASS. The Children's Progressive Lyceum, meets at 15 F.M. in Phoenty Hall, F. J. Gurney, Conductor: Matta Bennett, Genardian; Henry Chase, Secretary

(A1).
WEST GROTON, MASS. The Liber d Association holds meetings every Sanday at a global in Windwood Half. M. E. French. President, ILAM Machatic. Recording Secretary, Mary L. French. Corresponding Secretary and Treasurer. Post-office address, Townsend Harbor, Ma S.

Treasurer: Post-office address, Townsend Harbot, Ma. 8,

A Spoyver, O. Children's Progressive Lycoum meethat
Morbey's Hallevery Sugalay at 119 A. 81, A. 8. Morley,
Conductor; Mrs. T. A. Kriapp, Guardian; Mrs. E. 7. Cole
idan, Assistant Guardian; Harrier Payton, secretary,
"Application, Wrs. Meetings are field at Council Halleach Sanday at 2 P. M.

ATLANIA, GA. First Association of Spiritherlists.—
Office is: J. M. Lills, Athanta, President: E. C. Koby, Matetta, Win. Coleman, Cuthbert, R. R. Alford, La Grange,
Vice Presidents; Win. G. Forsyth, Affanta, Spiritherlists
BROOKLAN, N. Y.—Society of Spiritharlists meets at Gallatin Hall, 122 Fulton street, at 3 P. 8, and 75 P. M. Emma Harding - Britten, present speaker. Dr. A. M. Santh,
President: H. P. Bustwick, Vice President; George W.
Vottag, Serretary, Address 142 No. h Portiand ave,
Children's Progressive Lycoum meets at 16 A. M. W.
H. Bowen, Conductory Mrs. R. A. Bratford, Gaardian,
BATTLE CREEK, Mr. H. The Flist Society of Spiritual

H. Howell, Collitte, Mich. The Flist Society of Spiritual BATTLE CHILLE, Mich. The Flist Society of Spiritual ists hold meetings at Stoart's Hadlevery Sunday, at 109 A. M. and 75 P. M. A. H. Averlil, President; J. V. Spencer, secretary; William Merritt, Treasurer, BAYC(11), Mich. The Spiritualist Society hold meet-ings in Locaum Hall cach Sunday at 105 A, W. and 75 P. M. Hon, S. M. Gitcen, President; Mrs. J. A. Webster, Secre-laty.

BALLIMORE, Mp. Journe Hall. The "Flist Sphilloalist

BALTIMORI, Mb. shyric florit, the UTTISS Spirituanes Contregation of Baltimore, "Lectures evert Sunday by Wash, A. Darskin, and circles for spirit communications every Fithavevening, Lipcom Hellt, No. 92 W. Baltimore street, Children's Progressive Layaum, No. 1, meets in this hallevery Sanday morning, at loo clock, and every Thin shave evening, Levi, Weaver, Conductor) Miss Litzie Weitalyl Guardian; Miss Kate Powel, Librarian, George Broom, Maskeal Director and Sectedary.

alists needs every Sanday at 3 P. M. E. B. Brewengton, resident; Robert Harrison, Vice President; E. M. Gill, ecretary; John L. Porter, Treasurer.

MORTLE, ALA, Spiritual Association: Prof. H. A. Tatum, President; S. Moore, M., D., 1st Vice President; Capt. P. U. Murphy, 2d do.; C. Barnes, So totary and Treasurer; Oliver S. Reeris, Corresponding Secretary, Regular meetings at II A. M. Sundays, and Jances Sunday and Treaday evenings, at 75 o'clock.

wearings, at 79 o'clock.

MILWAUKIEE, WIS.—The First Spiritualists' Society hold meetings every Sunday at 25 g. g. M., in Fledd's Haff, 119 Wisconshistreet, George Godfrey, President; Mrs. L. A. Skinner, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday in Republican Haff, No. 55 W., 3d street, mar Broadway, at 10 g. A. M., and 75 g. M., J. A. Cozlino, Secretary, 42 West 23 street, Children's Progressive Lycoum inters at 2 g. M., J. A. Cozlino, Guardian; Mrs. M. A. Newton, Assistant Conductor; H. Dickhron, Assistant Conductor; Mrs. H., J. Cozlino, Guardian; Mrs. M. A. Newton, Assistant Gondular; G. W. Hayes, Secretary; J. R. Sammis, Treasurer.

Toasurer.

NEW HAVES, CONS. The "Free Lecture Association" neets at Loomis Temple of Music, corner Orange and Cener streets. E. R. Whiting, Treasurer, 95 Diswell ave. berylees each Sunday at 25 and 75 F. M.

New ARG N. 4 Spiritual meetings are held every Sun vy at 2 and 7 P. M. In Upper Library Hall. Conference at the first half-hour devoted to diagnosing diseases and re-

Street,

PHILAUGLIPHIA, PA. The Flist Association of Splittualists hold regular incertings on Sundays at 105 A. M. and 75 P. M., also on Thursday evenings, at Lincoin Hall, corner of Broad and Coates streets. Prof. Isaac Reim, President, 1821 North 7th street; E. Addie Engle, Serietary, 955 North 6th street, Speaker engaged; Nellie Ligham for Apill. Lycenin No. 2 meets at Thompson street Church, Thompson street, below Front, Sundays, at 195 A. M. Geo. Jackson, Conductor; Mys. Hartley Guardian, Spirilland Urrele every evening at Circle Hall, 6etVine street, with change of mediums. Free Conference Meeting every Sunday, at 25 p. deck.

PORTLAND, ME. Treatm Hall, Congress street, Spirilland Fraternity meets even Sunday, at 3 P. m. James Furbish, Esp., President; William Williams, Vice President; George C., French, Secretary; William Thayer, Treasurer.

ngious Society — meet al Avenue Hall, Moht and Washington avening on Sonday evenings at 7-5 o'clock. Seats of free. A collection taken up to defray expenses.

Stockety, A collection taken up to defray expenses.

Stockety, A collection taken up to defray expenses.

Stockety, O which Dr. Hudson & President, Mr. A. M.
Strong, Vice President, and Messis, Manchester and Strigeon, Secretary and Treasurer.

SACRAMENTO, CAL.—Meetings are held at Central Hall, K street, each Sunday evening, Messis, Manchester and Bittington, Cal.—Meetings are held at Central Hall, K street, each Sunday evening, Messis, Wheatley, Vanisistine and Butler, Lecture Committee, The Children's Progressive Lyceum meets each sunday at the same hall.

SPHINGFILLD, O.—The Spritualist Sectey meets at Mechanic's Hall, corner of Main and Mathet street, every sunday at help A. M. and 75 p. N. Jacob G. Die., President; J. F. Cake, Vice President; Mis, Josie Kleet, Treasturer; J. W. Ludlow, Recording Secretary; W. S. The left, Corner-ponding Secretary; W. S. The left, Corner-ponding Secretary.

Trioy, N. Y.—The Progressive Splitualists' Society meets every smody in Lyceum Hall, Nos: 12 and 14 Third street, Progressive Lyceum-meets in same hall at 2 p. M.
Speaker engaged; February and March, N. Frank White, ViseLann, N. J. The Seclety of the Friends of Progressive Lyceum-meets in same hall at 2 p. M.
Speaker engaged; February and March, N. Frank White, ViseLann, N. J. The Seclety of the Friends of Progressive Lyceum meets exceptions. C. B. Camphall, M. Allen, Conductor; Mrs. H. R. Ingalis, Guardian; Lucing Wood, Musshal Director; Miss Phele William, Liberian, Progressive Lyceum meets at 12 p. M. To, David W. Allen, Conductor; Mrs. H. R. Ingalis, Guardian; Lucing Wood, Musshal Director; Miss Phele William, Liberian, Progressive Lyceum meets at 12 p. M. To, David W. Allen, Conductor; Mrs. H. R. Ingalis, Guardian; Lucing Wood, Musshal Director; Miss Phele William Storgense, Vise President; N. P. Glee, Vice President; O. B. Hamaker, Section, C. William Storge

When God formed the heart of man, he began by placing goodness there, as the expression of his divine nature, and as the proof that we are made by a kindly hand. Goodness, or rather kindness, ought then to be, as it were, the foundation of our hearts, and should be, at the same time, the magnetic attraction by which we draw the hearts of our fellow-creatures toward us.—Bossuel.

#### To Book-Buyers.

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

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

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## Banner of Light.

BOSTON, SATURDAY, FEBRUARY 12 1876.

No. 9 Montgomery Place, corner of Province street (Lower Floor).

THE AMERICAN NEWSCOMPANY, 119 NASSAUST.

SCOLBY & RICH, PUBLISHEDS UND PROPRIETORS

BUSINESS MANAGER.

is I have nonlikely a greatestic to the quarters of a fitting quart, after addressed to note, and as the stage for the beam was a wall court forest attended for significa-

#### Political Religion.

Of all the forms of hypecrisy that ought to excite general disguet, that of foliticians who undertake to ride into and maintain power by whatis known as the religious dodge is the most rewolting. The church has enough to answer for, without having to carry the shortenings of this of that belief. class beside. Men who sock to wriggle and creep Into power by exfering to the religious sentiment of the people, the strongest that has a place in the human heart, deserve to be branded as devils at once, for they do the mi-chievons and corrupt work which the devil himself would have them do. Take, for example, the leaders and managers in this persistent movement to compel the formal recognition of God-in-the-Constitution; it is from no special reverence for the Divinity that they set such a scheme on foot and wirk it with all the arts of persuasion, but simply that they may acquire or keep power by appealing to a large class of people who can be made to beneve, by the proper appliances; that unless such a plan is earried out we shall actually expose ourselves as a nation to what they consider the Divine wrath.

God is not a being that can be legislated into men's belief. He must enter and take possess effexibly moral, generous and unselfishly benevo. this album. But few fixes as yet appear upon sion of their hearts, or he is not received at all. lent character-his pure, gentle and lovable ex-This very day Protestants criticise Roman Catholic worship chiefly for its rigid formalism; they deny it the power of the spirit, as if it were introduced into the believer's habits instead of his lish literature, we commend Mr. Sotheran's painheart; but what is this proposition to make the phlet as an introduction to a study which will Constitution of our Government the vehicle for, amply requite all who revere what is high and all men's belief but a piece of formalism as dis- genuine in human nature, as the best reflex of tinet as any that they can possibly allege against | divine traits. the Roman church? They freely accuse the latter of putting itself before the civil government in exacting obedience of the citizen, but they are themselves earnestly engaged in setting up a realished its report to the Board of Managers at ligious dogma above the civil government, and their third quarterly meeting. It states that out threatening men of the most contrary beliefs of at least one thousand applicants for aid, the with actual penalties if they refuse to obey their. Home has been able to receive only about four a dogma before they do the requirements of the hundred, owing to its limited means and a want

Constitution. religious sentiment which lives in all learts; persons in a comfortable manner, although, if that should be left free and untrammeled, and it they had the means, they could entertain regular-

are led to do so; legal compulsion would obvious- a good work, which may be greatly extended at ly thwart the main design; to force a man to be this time by obtaining of the Secretary, C. Stearns, good and moral by menacing him with punish its last Quarterly Report, which sets forth in dement would be proved impossible the instant tail the Association's entire plan of benevolent such compulsormess was withdrawn. How little operations. do the really good men who suffer themselves to be misled by designing politicians, aided by intense higots, comprehend the order of the divine conomy! It is God's law that every one shall be wholly free to follow his own choice and rational faculties. To restrain any individual of this privilege, might indeed compet an acknowl- course. His addresses were crowded with matedgment of Deity, but it would still fail to be ter for thought, and were attentively followed by that of the individual; it would be nothing but those present. We purpose speaking more fully the result of the power compelling him, and what could possibly be the inward satisfaction to such a power. Now if it would thus be a fatal mistake in the Supreme Ruler, how can It be any other than a mockery of God himself for feeble man to assume to do what his Creator does not and dared not, because of the divine tenderness for man's freedom? The God that deserves to be universally worshiped does not need to be set up in political constitutions.

What do the selfish, contriving, cunning machinators in this latest scheme know of a pure desire for the truth, wherever it may be found? The very materialists are more Christian than they, for these are at Jeast enlightened, as they are sincere. If the object be to spread peace and concord and sweet charity among men, how does such a hard design as this promote it? What would become of the variety of thought, under this legislative form of religion, which constitutes the life of the world? There is a science of life, too, which mere religionists take little genuine interest in, because they think it interferes with their faith; how is the world to get on if the free pursuit of this science be checked and matters are relegated to the old rule of faith? It is easy enough to see that this God-in-the-Constitution dogma, a piece of political idolatry as it is, heads directly for the dark ages.

The scientist in general cannot find out God after infinite search by the most inquisitorial methods. The theologian cannot understand the | matter on our columns, delayed, until our next evolution of Nature; one is the hemisphere of number.

the other; yet the theologian is ready to put himself under the hypocritical standard of the ambitions and greedy politician, and to undertake to compel the former to subscribe to his faith. Any one can see that instead of harmonizing the elements in the human character and making hanswork together in harness, this would rive thenf hander and array one against the other in Regartive conduct. Mere politicians, shallow and hasty, cannot see anything of this, and would not care for it if they could. All they want is immediate power, and religious people ought to see it and refuse to play into their hands at so tremendous a risk as they are apparently willing to take. What we want, in this country and in the world, is to advance the spiritual much less the subsequent, attempt to enforce such the letter killeth.

#### Sotheran on Shelley.

We have received a handsome pamphlet of fifty large octavo pages, entitled, "Percy Bysshe Shelley, as a Philosopher and Reformer, by PUBLICATION OF FICE AND BOOKSTORE. Charles Sotheran, published by Charles P. Somerby, 130 Eighth Street, New York." To Spiritley was undoubtedly an unconscious medium. Herwas susceptible to the mesmeric influence, ings of inspiration. Not yet has he received his true fame in the world of letters. Mr. Sotheran's interesting essay will contribute something to this end. It is an accurate presentation of the moral and literary character of one of the most genuine of English poets. It is a curious fact, and Mr. Sother in calls attention to it, that while Shelley, in his prose writings, where he is independent of all spiritual influence, expresses views: adverse to a belief in God and immortality, in his portry he is constantly using expressions which can only be explained by the inspiration

"It must appear impossible to any rational mind," says Mr. Sotheran, 2 that, with the full evidence before their eyes, materialists can atfemot to claim Shelley as endorsing their does trines, for even in the 'Queen Mab,' which has been considered, by those not understanding it. a most atheistical poem, he speaks of --

## With which the happy sport contemplates Its well-sport platfamage on earth, "

Other proofs in abundance are given of Shelley's refined and believing nature. " He hated," says Mr. Sotheran, "the superstitions of Christian Fetichism and tyranny over the intellect. lieved in the equality of the sexes. I have shown you Shelley in his writings, his life and poetry. I could have related to you much about his inistence, his utter abnegation of self."

To those who would acquaint themselves somewhat with one of the noblest characters in Eng-

#### The Industrial Temporary Home.

This recently established Institution has pubof suitable accommodations, 4At no time has it We would not be guilty of doing despite to the been possible for the managers to lodge over forty persons in a comfortable manner, although, if is just because we believe it ought, that we con- ly one hundred. Among these inmates some are test this effort of Orthodoxy to thrust its own music teachers, some newspaper reporters, others ular conscience. We may write the name of the ers, lecturers, merchants, college students, tailors, Creator over all our doors, public and private, hatters, sailors, fariners, shoemakers, painters, but that will not bring him within. Declarations and so on through a varied list of occupations. and affirmations without end are good for noth. The labor performed by these persons has beening unless the attempt is made to carry them chiefly in the preparation of kindling-wood; also out in practice; and the moment this dogma is reseating chairs, making baskets, repairing shoes i sought to be enforced through the usual machinery and furniture, picking hair, doing Jobs for people of law, which is supposed to touch the individual at their residences, and making mattrasses, comonly on the side of his personal and property forters and sheets. The work has produced about rights, and not inwardly in his conscience, the \$700, and left a profit of \$530. These four hunwhole framework of society will be suddenly dred persons have stayed an average of six days discovered to be upset, and revolt will as surely in the Home-some staying a number of weeks, follow as men have learned to know the mean- and some only one or two days. About fifty persons have had situations obtained for them. The We all acknowledge the Creator only as we ["Boston Union Industrial Association" is doing

#### Dr. H. B. Storer at Paine Hall.

On Sunday afternoon and evening, February 6th, this gentleman occupied the platform in the upper (larger) hall, Paine Memorial Building, Boston, as lecturer in Dr. Gardner's present concerning his afternoon discourse in a future

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

#### Mrs. Thayer's Mediumship.

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

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

An article by Louisa Andrews, entitled Mediums and Skeptics," in type for this issue of the Banner, is, owing to the great press of

#### Presentation Services.

Since the decease of Mrs. J. H. Conant, the attention paid to the welfare of the Banner of Light Message Department by Mrs. Nellie L. Palmer, an excellent medium, has created in the minds of Messrs, Colby & Rich a lively feeling of gratitude, and, by way of typifying the same in a limited manner, these gentlemen decided to present 4 therefore such accumulations of funds, such creeto her a fine photograph album. The plan being tions of costly structures, such absorptions of arranged, a company of ladies and gentlemen as- the individual in associations, such hamperings sembled by invitation at the residence of Mr., by creeds and philosophies as are prevalent among Isaac B. Rich, No. 35 Chambers, street, Boston, on the evening of Monday, Jan. 24th, 1876, and, after partaking of a splen lid dinner, adjourned to the parlors above, where the host and his estimable lady, Mrs. Fannie Rich, made every en only ninety-nine cents per capitum necessitates growth of man's nature without doing violence, deavor to render the occasion an enjoyable one to that nature. Legislation is not going to do it, to all. Musle by Mr. Edward E. Rice, Dr. F. L. H. Willis, Mrs. Love M. Willis and her daughter, legislation. It is the spirit alone that gives life- and Miss Nellie M. King, a touchingly-rendered present, and the ceremony of the presentation, omprised the exercises.

-wallsts this work is of special interest, for Shel- & Rich that Mrs. Love M. Willis, would make the rapidly to knowledge and reception of our truths, presentation speech, the was as completely "surprised" as was the donce of the occasion; but casionally in print. Is it wise to comply with and much that he has written i Dike the outpour though called upon at a moment's notice, she readily acceded:

SPEECH OF MRS. WILLIS.

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

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

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

REPLY OF MRS. PALMER. My FRIENDS-There are times when the spirit

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

This book contains a record in itself; a record of a spirit of kindness, and friendship, and affecthe faces that it now contains look up to mine, claims in between the supreme law and the poly are dry goods clerks, bookkeepers, French teach. they speak a language that none of you can utter in words, which shines out from your souls; I am sure that these faces will live far more brightly in my memory than any that will ever come

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

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

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

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

#### Remissness of Spiritualists.

To the Editor of the Banner of Light:

In your issue of Feb. 5th, Col. Olcott is reported as having said that "the best method of investigating is, when possible, to institute spirit circles at home, among the family." Amen. That method is probably the best possible; and sectarists and partizans, leading naturally to centralization and deterring from isolated action, would as naturally diminish investigations in the home circle, the best place. An outlay of extensive resort to "the best method."

The general influences amid which the present generation passed its youth, and the specific example of religious sects, political parties, reformdeclamation by Miss Edith Willis, remarks by atory associations and the like, which is ever bevarious intelligences controlling the mediums fore the eyes of all, naturally and forcefully prompt some Spiritualists to seek advancement of their special cause by resort to organizations, The matter of the gift had been kept secret, free contributions of funds and broadly combined from the lady for whom it was intended, also efforts. Desire to copy the prevalent processes from the majority of the guests, so that when an and machinery of others, for so reaching and unexpected request was made by Messrs. Colby swaying the public mind that it shall come more frequently finds expression through lips and oc-

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

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

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

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

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

Our remarks thus far are indicative of reasons why many Spiritualists have deliberately judged the rearing of temples, tributions of funds, formations of guiding and cramping associations, nor any of the means and methods extensively applied by secturists and partizans," promised to be very helpful to a cause so dependent as theirs upon aid and control by unseen superiors, who often work by methods to us strange and anomalous. Their success has been such in broadening their foundations in the pubic mind as gives promise of a superstructure that will be vast in dimensions and of impregnable solidity. Experience indicates that we may well patiently wait for manifestations by all the promised modes, before assuming that we have witnessed facts enough to sustain a philosophy that will not need expansion or at least great modifications. Indeed, our philosophy must be a natural growth from our facts, whose fruit time will bring to maturity, and not a product elaborated by any man, or any body of men. In brief, therefore, the very things which elicited the charges of remissness are to us strong indications that the progress of our cause is under the management of wisdom that withholds rapid presentation of new kinds of phenomena to its most advanced pupils, thus preserving them from liability to such absorbing attention to novel wonders as would naturally sever their sympathy with, and occasion their neglect to help on the more backward ones, till the mass of the scholars shall have become fitted for study of higher wonders than they have yet seen. Yes, we esteem it matter for congratulation that we are kept in check; that we must wait the advance of the sustaining masses; that we have few spacious temples; small funds; few extensive associations; and no cramping philosophy. In good time whatever shall be needful we shall be instructed and helped to obtain. ALLEN PUTNAM.

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

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

#### 7 FREE MEETING.

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

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

13th; and
Whereas, Fer more than twenty years in Boston you have been identified with the cause of Modern Spiritualism as one of its earliest advocates and most efficient agometers; and
Whereas, Your friends are desirons of maken

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

their appreciation of your constant and unremitting amors in its behalf; therefore,
They request that you give up to them the control of Paine Memo (all Hall on Sunday evening, Feb. 13th, that they may give fitting expression to their sentiments by reviving old memories and cementing aneworld friendships.

I SAAC B. RICH.
LETHER COLBY.
ALLEN HITTNAM.
WM. D. CHOCKETT,
E. N. MOORE.
DR. H. B. STONER.
A. II. RICHARDSON, and others.

Boston, Jan. 26th, 1876.

To Isage B. Rich, Lather Colby, Allen Putnam, A. H.

To loade B. Rich, Lather Colby, Allen Putnam, A. H. Richardson, and others:

Gentlemen - Your kind letter, with its proposition to celebrate my birthday on the 13th of February by a social gathering at Paine Memorial Hall, 4s duly received.

For your courtesy in off ring me this evidence of your friendly regard and esteen I am most sincerely grateful, and I accept with pleasure your cordial offer.

None of us, I rust, are so old or wise as to be insensible to attention and remembrance, and while I would disclaim praise for any services of my own in the cuses we all revero and cherish. I should be greatly pleased "to revive old memories and cement anew old friendships" with those who have been so long co-laborers with me in the same great field of action.

Tshail 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 occasion.

Yours with sincere regard.

H. F. GARDNER.

Boston, Jan. 20th, 1876.

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

#### The Case of John A. Lant.

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

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

To His Excellency, U. S. Grant, President of the United States:

We, your petitioners, having received information that John A. Lant has, within the last two months, been tried, convicted and sentenced to eighteen months' imprisonment at hard labor, and a fine of \$500, in the District Court of the United States in New York City, upon a clowgo of publishing obscenity and sending it through it, malls in his paper, called the Toledo Sun; and, belleving that said Lant meant no harm in publishing said paper, and that his infent was only to exercise the freedom of speech and of the press guaranteed to every American citizen; belloving that Lant's paper contained even less obscenity than every daily paper in New York and other cities has published month after month, without any action being taken against them; believing that the arimus of the charge against Lant, the persecution and ostracism he has received, aroso from the fearless expression of his honest religious convictions; believing the powers of the United States and her courts should not be employed for this purpose; believing it is too far advanced in the nineteenth century for a man in this centennial year of our nation's existence to be imprisoned and disgraced for the honest expression of, and adherence to, what he believes to be the truth; and believing the punishment meted out to this worthy citizen is already out of all proportion to any offence he has committed, we humbly pray your Excellency to parion him out of the Penitentlary at Albany, N. Y., where he is now confined to hard labor with felous, and to restore him to his needy wife and little children, who are suffering for the want of his aid and support. We are your hopeful politioners." To His Excellency, U. S. Grant, President of the United States:

#### On File for Publication:

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

"Permissions of Spiritualism in its Present Status," by Allen Putnam, Esq. ; A Scientific Article-" The Lesson of the Little,"

-by George Wentz, Esq.; An Interesting Review of our Foreign Spiritu-

alistic Exchanges, by G. L. Ditson, M. D.; An article from the pen of J.M. Roberts, Esq., entitled " What is Spiritualism?"

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

"Mediums versus Utero-Maniacs," by W. P. Shattuck, M. D. A well-written article. "The Relation of Mesmerism to Spiritualism," by Prof. A. E. Carpenter.

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

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

#### What Brahmins, Buddhists and Parsees Believe.

Dr. D. M. Babbitt, writing of matters in New York, and the Spiritualist literature that has recently come under his notice, says:

many of earth's millions are making spirit communion a practical thing; 3d, It presents many communications from spirits with reference to the lands through which he passed; and 4th, He gives quite a glimpse of the practical workings of earth's great religions. Taken all in all, it is a rich and racy book, whose tendency is to enlarge men's conceptions and hasten the great cosmopolitan religion whose principles are eternal, because founded on truth and science, as well as on the inspirations of noble souls."

This excellent volume of Mr. Peebles, so replete with knowledge relating to the so called heathen, and the Spiritualism of the Eastern countries, is being more and more appreciated by the public. We shall soon issue a third edition. Send in your orders.

#### Mrs. Fay's Mediumship.

We have received of late several communications from reliable parties in New York endorsing Mrs. Fay's mediumship, which we have hesitated to publish, because as equally reliable witnesses in this city pronounce the manifestations through her instrumentality bogus. Now, under such circumstances, what shall we do? We have no desire to endorse her and thereby deceive the public, if she is not a legitimate medium. On the other hand, we would not hesitate to publish the statements of our correspondents in her favor, were we positively assured the writers were not deceived. While the lady was in this city we published a communication written by John Wetherbee, Esq., endorsing her, and also one by Mrs. Julia M. Carpenter, repudiating the legitimacy of Mrs. F.'s mediumship. Therefore the question being an open one, we await further developments.

#### The Leymaric Petition.

We trust friends throughout the United States will use all possible despatch in filling out and forwarding to this office copies of the petition to President MacMahon for the pardon of M. Ley-

We have received names enough already, as signed to this petition, to make a roll fifty feet long. This is encouraging, as showing the interest of the American public in the matter. More signatures are earnestly requested. Let every lover of free-thought see to it that his (or her) name is inscribed on one of these petitions. Insert them only on one side of the sheet.

#### Gag-Law for Media.

We have frequently held up to the execration of all honest men that statute now in force in New York State, which effectually closes the mouth of the clairvoyant medium, and stops the hand of the bealer, bidding the power to assuage the ills of humanity which the angel-world so kindly dispenses in our day, to give place to the worn-out systems of medical treatment whose operations have decimated the race in the past. Read the ringing protest of Thomas R. Hazard, on our first page.

#### Cora L. V. Tappan in California.

Herman Snow writes, under a recent date, that the lectures (twelve in number) delivered by this lady in San Francisco have been successful in a remarkable degree, good audiences attending, and a great spiritual refreshing being the result. Mr. Snow reports that after a month's rest in the southern part of the State Mrs. Tappan will revisit San Francisco, to lecture for a while in the city and vicinity, and then proposes to return to Chicago to fulfill an engagement there.

#### Robert Dale Owen.

We are in receipt of a letter from this scholastic gentleman, dated New Harmony, Ind., Jan. 28th, wherein he informs us that his health continues perfectly good; but that he has been too busily engaged in settling some of his private affairs to allow him to write for the press. We hope to publish something of interest from his facile pen at no distant day.

Manuscripts which we had supposed were consumed by the great fire, when our office was destroyed, bearing the following titles, were lately found among the private papers of our translated brother, William White:

"How to Walk." By the instrumentality of " Auntie Bulah."

· "Gerard and his Guide-Stories for little Boys and Girls." By the instrumentality of "Auntie Bulah.'

"The Summer Land." A Lyric Epic.

"My Boyhood Struggles through the Spheres. "Home Scenes." By M. I. Leigh. We should be pleased to have their authors communicate with us.

Mrs. Emily B. Chase, a well-known Spiritualist medium, residing at No. 37 East Brookline street, Boston, has been elected a member of the London Mercurii, of which Mr. E. V. Williams is President. This high compliment to Mrs. Chase -who is the only American lady who has been admitted into this Society-dates from Decem-

ber, 1875.

A Kansas subscriber rejoices that the Banner Message Department has been reopened, and only regrets that more communications are not printed each week. The gentleman is requested to be patient, and he will probably soon learn what the future has in store for him and others. Our spirit-friends have something new in view in this department.

Signor Damiani and Dr. and Mrs. Hallock were elected Honorary Members, and the Duke of Leuchtenberg, nephew of the Emperor of Russia, was invited to become an Honorary Member of the British National Association of Spiritualists, at its Council meeting for Tuesday evening, Jan. 11th.

The rapid changes of the present season have induced the presence of catarrh, sore throat, diptheria, and kindred disorders among community to an unprecedented extent. Dr. Briggs's remedy-advertised in another column-will be found very efficacious in the relief of those trou-

#### Miss Lottie Fowler.

The London correspondent of the Leanington Chronicle speaks highly of Miss Lottie Fowler's physical mediumship. He says:

cently come under his notice, says:

"I have just been looking over Mr. Peebles's delightful book called, 'Travels Around the World,' and I would to God that not only all Spiritualists should read it, but all our members of churches. Some invidious person made the remark that it is a repetition of other works of travel. That is exactly what it is not. 1st, It is broad and cosmopolitan in its views, and quick to see the good points of all people and all religions, whereas most travelers think they show their skill by condemning the Asiatic and other people as heathen; 2d, It gives the spiritual status of the different nations, showing how many of earth's millions are making spirit communion a practical thing; 3d, It presents many communications from spirits with reference to "Her hands were tied, sown with thread, and sitter, and you could not see how it was done.'

#### New Edition of the Reply to Tyndall.

The demand for Epes Sargent's "Reply to Tyndall " continues, and we have had to stereotype it and print an extra edition. It is a capital document to send to those people - and almost every Spiritualist can count such—who believe that Spiritualism is dead and buried, or that it is waning before the advancing light of science, as ushered by Tyndall and Carpenter. On the contrary it is beginning now to be apparent that it is a pseudo-science which would reject the thoroughly tested facts to which investigators into Spiritualism can now bear witness.

#### Rochester (N. Y.) Book Depot.

Williamson & Higbie, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass. Give them a call, friends.

The United States Attorney at Topeka, Kansas, has received instructions from Washington to prosecute at once the persons who have been engaged in the Pottawatomic Indian frauds. These frauds relate to the collection of money and the selling of lands by persons acting as bogus administrators of Indian estates. The Indians whose property has thus been appropriated under a form of statute law, were represented to be dead, but it now turns out they are still alive, and have been residing all the time in the Indian Territory. The extent of the depredations is not yet ascertained, but will probably reach \$10,000. Several Indian traders, local bankers and prominent politicians, are involved, among whom there is quite a stir.

An investigation is also to be made of the causes of the deficiency in the appropriation for the subsistence of Sioux Indians at the Red Cloud and Whetstone agencies. We hope the matter will be brought home in both cases to the doors of the guilty parties, and that they may be made to feel the full power not only of public sentiment but the penal law as well.

It has been discovered that Bosler, the beef contractor for the Red Cloud Indians, has defrauded the government out of \$68,000.

The Seventh Annual Convention of the New England-Labor League was held in Boston the past week. The following board of officers was elected for the current year: President, Wm. B. Greene, of Boston; Vice Presidents, E. B. Me-Kenzie, of Maine, L. K. Joslin, of Rhode Island, Mrs. M. E. B. Albertson, of Massachusetts, W. V. Hardy, of Vernout, George W. Fisher, of New Hampshire, John Bishop, of Connecticut, Mrs. Lulu Mulliken and John Orvis, of Massachusetts; Secretaries, E. H. Heywood, Wm. B. Wright; Treasurer, Benjamin R. Tucker; Executive Committee, Wm. B. Greene, Mrs. A. C. Cheney, E. H. Heywood, Mrs. Isabella Smith, Benjamin R. Tucker, Wm. B. Wright and J. S.

The Daily Southern Cross (Otago, New Zealand) under date of Dec. 16th, announces that a spirit circle was formed Oct. 21th, 1875, at the Studio, Queen street Junction, Auckland, New Zealand, the members of which would "be happy to receive communications from circles in New Zealand, Australia, or elsewhere, from any Spiritualist or any inquirer concerning this most interesting and important, though mysterious subject of Spiritualism. Address Capt. J. II Burns, Secretary, Auckland; or Joseph Hopkins, President, Medical Hall, Queen street Junetion.'

We have received from George A. Reynolds, Utica, N. Y., the first number of a twenty four page paper denominated the Olive Branch, which he has instituted for the purpose of giving to the world various spirit messages. Those in this opening number have been received through the mediumship of Capt. David Jones, a brotherin-law of Mr. Reynolds. This new monthly is issued for gratuitous circulation.

Dr. Mack has returned to the United States, after a highly successful campaign as a healer in England. Previous to his departure from London, a pleasant party of friends assembled to wish him a safe voyage to his home. Music, song, social converse, and speeches-in which latter both embodied mortals and the invisibles through the media present participated - served to prolong the meeting to a late hour.

Why is it that many of our talented lecturers are so meagerly paid for their services? It seems to us that Spiritualist societies should employ and fully remunerate such fine speakers as William Brunton. Yet they do not, and we understand he is therefore about to relinquish a field of labor that he is devotedly attached to for a more lucrative profession. This is to be deplored.

One of our most esteemed correspondents; writing from the West, says: "I am glad to see you give so much space to Emma Hardinge-Britten. She talks and writes good, sound, solid sense. She has no superior as an expounder of the Spiritual Philosophy."

Augusta Bennett, Dummerston, Vt., writes us that the main facts in the communication from her hushand, (Joseph F. Bennett,) published Dec. 18th, 1875, in the Banner of Light Message Department, are correct. 💆

Dr. R. T. Hallock was announced to leave England for New York, Jan. 27th, and will in all probability arrive in that city by the time this paragraph reaches the eye of the reader.

Metaphysical snowballs are thick in the air at present, but the season is growing late, and they will melt by and by.

Read the announcement of the seances of Mrs. Wilson in New York City, which will be found on our fifth page.

## BRIEF PARAGRAPHS.

SHORT SERMON .- Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wroth,

Admirat Silas Horton Stringham died in Brooklyn, N. Y., Feb. 7th, at the ripe agond 73. He was born in Middictown, N. Y., Nov. 7th, 1798, and entered the navy as a midshipman in 4809, and is reported to be the last of the veteran officers of the 1812 struggle. His long life in the United States Navy has been crowded with adventure, tital and danger, and but few of the country's brave defe inders can show a better record of junseliish, faithful, pa-triotic service. At the time of his decease he was Port Ad-

AUSTRALIA.—Mr. Williams has opened a Progressive Bookstore at 30, Benson's Arcade, Sandhurst, in addition to his establishment in High street of the same circ. He says there are from three hundred to four hundred spirite nalists in Sandhurst, and that the cause is gradually spread-ing.

The royalists of Spain are meeting with continued suc

Moody and Sankey are Hippodroming in New York.

Digby thinks the large floating debt of several of our cities must be owing to their extensive and expensive

One of our subscribers is desirous that we print Spirit Judge Edmonds's capital lecture, recently published in the Banner, in pamphlet-form. We shall be glad to do so, if he will foot the hills. We have a few copies of the Banner containing it for sale. Price's cents.

The churches of New Brunswick, N. J., have been requested to pray for a relief from the scorage of diptheria, which has caused many deaths there. Ex. If the people would cease burning kerosene oil in their dwellings there would be no necessity of prayer to keep diptheria at a distance. It is the worst possible enemy one can come in contact with, especially in sleeping apart-

Why is a lady's dress now-a-days like a certain membe of Congress? Because it is a Pinchback.

Telegraphic canards are coming over the wires as, plenty as in the past, of Pextensive gold discoveries ? in Colora-do, the Black Hills, etc., which only show that the land speculators and others are at their old tricks again,

An English religious paper, The Rock, says Boston may be called the Oxford of America. As it because so much beef is consumed here?

Dr. H. T. Child, of Philadelphia, Is writing on skeletons n the Religio Philosophical Journal—a subject with which ie is familiar, of course.

A destructive fire occurred on Broadway, New York, on the night of the sch first, by which the Continental Hotel and half a square of buildings were consumed. Three firemen were killed and many Injured. The property loss will aggregate upward of three million dollars.

> A PUZZLE. A PUZZLE.
> In me the music of the sects hid,
> Sweet echo, from far-off shores
> Of occan waves resonnding.
> Beheaded—nor sea, nor earth, nor air,
> Sach punishment contain,
> For wheed men abounding
> Behead again—of flyo and for ty parts I am,
> Five-opariers in a lie whole!
>
> Assertion how astounding!

Queen Victoria opened the new session of the British Parliament, Feb. 8th. Thousands lined the streets through which the Queen and her attendants passed. Lady Augusta Stanley, Alexandra, Princess of Wales, Marie, Duches f Edinburg, Princess Louise of Lorne and Princess Beatrice accompanied the Queen. Having taken the throne. and the usual formalities been gone through with, the Lord Chancellor read the speech. It was announced that the relations of England with all foreign powers continued of

Mr. Fort, of Himols, has introduced a bill in the U.S. House of Representatives declaring the birthday of Abra ham Lincoln a national holiday, and that on the 11th of April the national flag shall float at half-mast,

A young man when asked why he did not marry, promptly replied; "My dear sir; I ve been salesman in a drygoods store for ten years."

A Hebrew restaurant is to be erected on the exhibition grounds at "Pubadolpda, where rood will be prepared for the hungry children of Israol in strict accordance with the laws of Moses. Oh, Moses !

The Boston, Revere Beach and Lynn Railroad carried 178, 193 passengers from July 27th to January 26th—a dally average of 2.613. Hurrah for the Revere Beach Railroad We always did like the beach, and as soon as warm weathe comes we shall Revere it.

Religious bigotry was painfully revealed the other day to Newport, R. L. Two Baptist clergymen—one of the close communion persuasion and the galler opposed to the decribles were invited to attend the funeral of a well-known citizen. The odipister opposed to open communion positively refused to rible in the carriage with his dissenting mother, and in consequences of his decision the affected family were obliged to hire an additional carriage. If the clergyman had manifested a desire to pay for the carriage after refusing to rible in the one provided, it would have looked better in the eyes of the community, and would have partially stoned for his anosmal conduct.

Becently a Baptist chergyman, after making arrange-

Recently a Baptist ments to exchange pulpits with another minister the following Sunday, ascertained in the meantline that a Unitarian clergymen—a well-known poet and scholar—had occupied the pulpit in exchange with the paster, and before the arrival of the appointed Sunday, sent a note to the julial-ter that he could note consistently keep his promise because a Unitarian minister had stood in his pulpit.

#### Condensed milk-The milk of humangkindness,

NEW MUSIC!-We have received from the publishers W. H. Ewald & Bro., 136 Newark Avenue, Jersey City N. J., the following named mustcal compositions: "Keep one little kiss for me," waltz, by Chas. E. Piatt; "Pail down the blind, " waltz, arranged by A. Peck, and " The Inflation Waltz," by J. K. Scaley.

She asked him if her new dress was n't as sweet as a spring rose, and the brute said it was, even to the infuor attraction of still having a little due on it.

Oh, busy waves! so blest in bruising
Your white faces
On the shore,
So happy to be wasted with the purpose of the sea,
Content to leave with it the choosing
Of your places ...

Evermore, Whisper but the far sea-meaning of this mortal life for me A traveling printer says that one of the Omaha editors writes his editorials on brown paper with an old dinner

fork, dipped in cranberry sauce. Japan seldom does things by halves, and now really out does herself, in appropriating \$600,000 for the American Centennial. This is more than all the combined powers of

Europe have done. The Cambridge (Eng.) University boat club has declined the challenge of the rowing association of American col-

An explosion of fire-damp took place Feb. 4th in the Ja bin colliery at St. Etienne, Belgium. Mon were at work in the pit to the number of 239. Of these, only 26 were taken out, two of whom were dead.

There will be no tickets at the Centennial. The price of admission will be fifty cents, and every visitor will have to provide himself with a fifty-cent scrip, (or something larger,) as small change and paper quarters will not be

During a matinee performance at the Cincinnati Opera House, on Saturday. Feb. 5th, an alarm of fire was raised causing a panic in the audience. During the struggle which ensued in obtaining exit from the building, eleven persons were killed, and many others seriously if not fatally in-

Where the gong sounds loudest, the supper is smallest. N. O. Republican. That's a fact-every time.

T. B. Peterson & Brothers of Philadelphia have in pres

and will soon issue Mrs. Oliphant's new novel, "An Odd Couple," printed from advance sheets; also "Married Beneath Him." by James Payn, in uniform style with "Lost Sir Massingherd," and "The Clyffards of Clyffe," by the same popular author, published by them. Columbus discovered America, but when a boy he had as

much difficulty in seeing an empty wood-box or waterpall as any other boy, One of the "Six Hundred" who made the famous charge at Balaklava, died from want recently at Manchester,

England, and the coroner's verdict was: "Died of starvation-and the case is a disgrace to the War Office." The prophecies of rain always anuse us. They remind us of key. Dr. Cammings, who used to preach the imminent coming of the day of judgment, and who while in the midst of his career as a prophet of wos. renewed the lease of his house for twenty-one years.—Herald,

Nothing is good which is not true.

We call the reader's attention to the Card of the Mercan tile Savings Institution of Boston, which may be found in our advertising columns. With a guarantee fund of over \$200,000, it affords perfect security to its depositors.

#### Donations for God's Poor Fund.

Received since our last acknowledgment: From John S. Henessy, \$10,00; Miss N. R. Batchelder, \$4,00; L. K. Joslin, \$1,00; Mrs. Win. Mendows, \$1,00; R. B. Stickney, \$2,85; Mrs. C. Whiting, 85 cents | The applications for aid have been far more numerous the present winter than J ever before; and we have the satisfaction of informing the liberal friends who have aided us in this specialty, that great good has been accomplished, as many recipients of their bounty have; been relieved from cold and hunger thereby.

#### Our Free Circle Fund,

From a Friend, 25 cents; "N. II.," 50 cents E. J. Durant, \$2,00; W. F. Tufts, \$2,65; M. R. Glover, \$2,00; S. H. Marsh, 50 cents; Hattle Shattuck, \$2,00; Miss N. R. Batchelder, \$3,00; Asa B. Robb, 50 cents; Mrs. William Meadows, \$1,00. Thanks, friends, for your assistance. We MISCELLANEOUS BOOKS, hope to be able to resume our regular circles soon.

1-77 It is reported that a committee of the British Privy Council has been sitting upon the case of one Mr. Jenkins of the Church of England, to decide whether he could be turned away from the communion table for refusing to believe: in the devil and eternal punishment. Don't be surprised, reader; bigotry in the church is as rampant as it was a hundred years ago.

The birthday of Thomas Paine was celebrated by the Chicago (IIL) Scandinavian Freethinker Society, on Saturday, Jan. 29th, at Aurora Turner Hall, corner Second street and Milwankee Avenue. Among the speakers were Jen. W. N. Stiles and Dr. G. C. Paoli.

The Brooklyn, N. Y., Society of Spiritualsts is reported as progressing finely, and giving good promise for the future. Emma Hardinge, Britten has been engaged as its regular speaker.

327 Mrs. E. E. Corner (nic Florence Cook) has left England for Shanghai, China.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the lest, and litteen cents for every subsequent infirst, and filtern cents for every subsequents section.

NPECIAL NOTICES.—Forty cents per line, Minton, each insertion.

RUSHNESS CARDN.—Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

## For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

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

#### SPECIAL NOTICES.

THE WONDERFUL, HEALER AND CLARVOYANT! - Mrs. C. M. Morrison, No. 102 Westminster street. Diagnosticating disease by lock of hair, \$1,00. Give age and sex. ease by lock of mair, \$1,00.
Remedies sent by mail.

\*\*\*T\* Specific for Epilepsy and Neuralgia.

\*\*Address Mrs. C. M. Morritson, \*\*Boston, \*\*Mass.,

F.12.

For Bronchial, Asthmatic and Pul-monary Complaints, "Brown's Bronchial Tro-ches" manifest remarkable curative properties.

J. WM. VAN NAMEE, M. D., Eclectic, Clairyoyant and Magnetic Physician, 420 North 38th street, Philadelphia, Pa. 4w\*.J22.

HENRY SLADE, Chairvoyant, No. 18 West 21st treet, New York.

J.1.

1377 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 Sher-man House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 3 P. M., com-mencing Wednesday, Dec. 29th. J. I.

Mrs. J. W. DANFORTH, Clairvoyant and Magnetic Physician, 100 W. 56th st., New York, D.18.15w\*

MRS. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 foralemon street, opposite City Half, Brooklyn, N. Y. Hours 10 to 1. J.29.1%\* THE MAGNETIC HEALER, Dit. J. E. BRIGGS, is also a Practical Physician. Office 24 East Fourth

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clan; No. 57 Tremont street, Boston, Mass.

#### BUSINESS CARDS.

#### DARWINIA.

The organs of human life are so tender and delicate that est or inactivity render them impotent through disuse, Hence indolence or sedentary habits predispose to loss of nervous and muscular element, the body is rendered incapable of throwing off the pernicious excretions, assimiation is imperfectly carried on, and a train of disease re

To sedentary subjects Fellows's Hypophosphites Is sin. gularly well adapted: It not only induces perfect assimila-tion of what is useful, but also causes the healthy exerction what is hurtful.

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

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Figure, January 11th, 1856.

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# MESSAGES FROM THE SPIRIT-WORLD

Galerie MELL Melling MRS. STRAIL V. DANSKIN. care parties a Washington A. Das date; of Battimore Think a the last twenty hears has double the rate have

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#### Introductory. Pres Same

BY WASHING DANSEIN.

The wonderful cure of Mrs. Danskin by the spirit of Dr. Rush, and his application of her mediumistic powers in the successful treatment of disease, have been given in preceding portions of my introductory, but during this period the man-Ifestations were not confined to this purpose plone. She was sometimes controlled to speak fluentiv in German, Spanish, Italian or French, without being familiar with either of those lan guages. This, however, did not long continue. That which was most agreeable to herself, came without premonition. I had remained alone in my parlor one hight, after returning from our becture hall, and suddenly she entered the room, entranced. Scating herself at the piano, the house was soon filled with metody." I am not an educated musician, consequently I have no powter, critically, to determine the value of this remarkable performance as a ser of tibe production. but I have heard the "masters" of the instrument, and in my opinion it has never been surpassed in power of execution or brilliancy of "flect. The playing continued about three-quarters of an hour, and late as the hour was, I found, at its conclusion, that a crowd of listeners had assembled in trout of the heyse. Some idea of the force employed hav be derived from the fact that when the music ceased, and the entrancement was withdrawn, every finger nail was split of broken, and her bands so swollen that she could not close them without pain.

Conversing about this new and delightful phase of control to my spirit father, before we refired, I expressed our great gratification; anticipating , as I did a rapid development, where so much had been accomplished at the first effort. In repfy he told me the controlling influence was " Mozart," noted in his earth-life for his impulsive eccentricities, and it was not possible to determine what would be the result. He might retain Mrs. Danskin as his pupil, or the might abandon the work as suddenly as he had commenced it.

This manifestation was repeated about once a week for some three months, and then ceased. Why, I cannot tell, and no explanation has been given me from the spirit world. It may have been that her vitality was not equal to the demand for both, and our spirit-guides preferred that it should be used in a work of utility rather than in the display of a mere accomplishment.

#### J--- A---.

Father, let a dead son ask the question, From whom did you receive the force and energy of your mind-whenescame it? Can you answer the question to a child that has passed through the valley and shadow of death--standing upon the ground where life everlasting is given? Does not the circling of your mind, father, when in quietude, make you feel that although I was a transgressor, the Infinite God has not done in-Justice to your child? He saw the error, and he saw the cause lying far back-in ante-natal conditions: appetites inherited, spassions inflamed, reason not strong to govern, and organization derived from those who projected me into external life. Father, earry this thought out in its length, its breadth, its height and its depth, and then feel that He into whose charge I have passed will not leave me an outcast from his home beyond the river of life.

My heart in all its warmth goes back to our household, but I know and feel that it is useless to speak while you and others stand upon public opinion. That to me, father, is worthless, compared with the broad conception of an immortal life that has no death attached to it. You will ask, then, Why do I come? Because I have been educated. Without that education I could not speak as speak I to night. A speak it not only with my lips, but I feel it registered in my heart to make you and others, kindred with myself, know the beauties that lie in these pages. ,

The chair is vacant; and I know the hearts of you and my mother ofttimes beat in warmth toward the one who has departed, but you do not let yourselves think and feel that I have power to speak to you. I know the one I've left behind will forget the face, the form the words. the acts of myself; 't will be her pleasure so to do; I know she will seek company and lose memory of me in frivolity. Let her do so; I will never censure her or ask her to let one thought be lifted upon the atmosphere by which I may see that she still has a feeling of love for the one she once called husband.

Father, to you I say, be mindful. Your days are numbered, and the grave will soon close over that form you so dearly love. Hearken! it is a child now that tells a father—the spirit will go to its accountability; it will have to answer for wrongs committed in its younger days. This is no fleeting show; this is reality, founded upon the testimony of many who have gone from earth and returned as witnesses for the truth of life beyond the grave.

### James Lindsay, Nashville, Tenn.

What forms are these that come and go, That fill my inmost soul with wee?

The act that I committed brought sorrow to my friends and degradation to myself. James Lindsay was my name; my father's name A. V. Lindsay, of Nashville. I took my own life. I was a suicide, a destroyer of that body which God gave that source whence it came me to protect. In an upper room in my house, away from all the family, in the stillness and quietude of the hour, I placed a pistol to my forehead, and when the noise was heard they rushed into the room, and there found the lifeless body of myself. I was twenty-three years of age, un-

Those I left behind deemed it was an accident. No, no, no! My thoughts were built on it for a long time. I was weary of earth, and thought it better to flee from the trials of that life, though I

the yoke, heavily as it may bear me down. Still Message Department, the yoke, heavily as it may near me down that is better than what I had on earth, for I telt that I was a worm, a reptile, a creoping thing, or Given through the Medewaship of Mrs. E. M. an outcast from the sight of God, and only fit for hell. And now the query comes to me, What right had you to bring sorrow to the hearts of those who loved you? Forgive me, father, and receives if it is only in these pages -- receive thy produgal son. Hedomes under cover of the night asking forgiveness.

#### Timothy Kirby, Cincinnati, 0.

If a man die shall he live? is the question that i offtimes puzzled my brain, but never could it be Our home is bright with heaven's own light, intelligently answered until I had tasted of death

It is not for me as a spirit to tell you of the grand commotion that is being made over the will that I left behind me. Timothy Kirby is my name, of Cincinnati. The rich man died, and the rich man worked for that which he had in his possession, and the rich man had a right to give it as he deemed best, and the people he left behind had a right toquarrel over it, and the rich man has power to see, to hear, and to know, that But the days are few ere, darling, for you one man, calling himself a physician, (1211 not give his name, I'll'not be personal,) says that I spake ill of the woman to whom I left my fortune, stating that she fractured my arm by bad treatment. Now, as the Great Soul'of the Universe hears me. I never said it. It was from a ladder I fell, and thus the hurt was received.

whom the world says I was infatuated. I say correspondence which Briareus himself with his this is not true. There was a divinity of relation | thousand arms could not answer, save to appeal ship between she and I. Ask me if I am happy, for mercy through the columns of their special and I'll say no; for while censure and falsehood organ. Now although there are some-devoted are so broadcast I cannot make an ascension upward. I cannot progress onward - it holds me in the thrall of earth and earthly things.

swer I know not of its whereabouts; I am just a tion whatever with their "cause," there are many floater above, but not beyond. Would that I had of your best patrons and friends to the universal been a worm of the earth, so that the heel of cause of Spiritualism who deem otherwise, and man might have trampled upon me and crushed therefore from the latter class I have received out eternal life. Would that I had been born a scores-I believe 1 might say hundreds-of lift. savage, then so much would not have been required of me.

Read this, oh, ye kindred, that scoffed at and scorned me, and threw contempt upon, me-read, or kobolds, of whom I wrote in an article for it, and know that he that speaks is not dead. I was never tacking in language, and I am holding on to my personality-that which was mine never. can be lost in eternity. [To the chairman :] Goodby, and thank you for your kind attention.

#### Charlotte Fox Trowbridge, Astoria, Long Island, N. Y.

I'se a little girl not five years old; I died in Astoria, Long Island. My name was Charlotte Fox Trowbridge; my father's name is Miner. and my mother's name is Charlotte Tiffany Trowbridge. Has you got that down on the paper all right? [Yes, I think I have.] I died, and I did n't die. And my mother thinks I'm dead, and I aint dead. I wish my mother could see me as I am, for I am just as pretty and just as nice as when I was down in her home, and she was a

My mother cries and cries, and my father cries, and they say little Charlotte will never come back any more, never, never any more; and this lady [spirit] says if I'd only come with her she'd show me how I could send a message to my mother and my father. I could spell and write my own name, and my mother and my father thought I was the smartest little girl in the whole world-and so I was: I have a mother up here who learns me my lessons, and she says when I get bigger I can write a letter to my mother, and my father.

Mamma and papa, do not cry any more. Your little Charlotte is not dead, but lives in heaven with the angels, who treat her kindly and love her very much. You know it was said, "Suffer with the assurance that." There is a good time little children to come unto me, for of such is the coming," and remind them that the Great Spirit kingdom of heaven."

#### Eliza Ince, San Francisco, Cal.

Ince was my name-San Francisco, Cal. Eliza Ince, wife of Matthew Ince, the daughter of Thomas and Julia Jordan, of Harford Co., Maryland. Died Friday, the 21st.

Oh, friends, oh, relations, how consoling is the thought that, though we die in the body, we have power to recognize those who have gone on be fore us! In this grand cathedral, with all its beau ties to dazzle me, I still have power to see and know those whom I have left behind; resting upon my own individuality, having power to work from my own standpoint, knowing and feeling that he who created me hath power and wisdom to guide and govern them all.

Oh, how sweet is the sleep of death, when we realize, upon awakening, that we have life, and with that life perpetual youth, and with that youth intellectuality and power to give and to do

unto others as we would wish them to do unto us. Memory is rich with thought regarding the kindness and tenderness which you gave to myself, and for this the white-robed angels have taught me to come and express my gratitude. Upon the eternal shores, where the crystal waters flow, will I stand to welcome you. Farewell, kindred, but not a long farewell; for I hear the angels saying, you, too, are coming to join me in that happy land.

## Mary Taswell, Daviess Co., Kentucky.

Taswell, Deer Spring, Daviess Co., Kentucky On the 31st of January I died, and the inclination flows through my brain to give, as far as power is mine, information of life beyond the grave. I lived once in Howard Co., Md., and I give this, feeling that the eyes of some of my kindred may scan these pages and glean some spiritual light upon death physical and the resurrection of the spirit. Mary was my name. Though the grave had many terrors for me-held in silence, scarce ever spoken-this divine privilege, connecting the immortal with the mortal, makes me feel desirous of telling all whom I left behind me that death, in its ultimate, has its grand and beau-

Friends of earth, to you I speak. The grave is a mere deposit of the body-the spirit goes to

#### Christopher Long.

Christopher Long was my name. I worked in a lumber camp, Kalkaloosa County. A tree fell and killed me. My parents live in Canada. "I wish them to know of my whereabouts. I'm not there in the grave, but I'm here. The sensation was peculiar. Language, to you, would not convey a correct idea of the feelings that pervaded me. However, I'm done with that now. My mother and friends, and those I've left beknew not what trials awaited me beyond. But I hind in kindred, if they should scan these lines, will master them in time. I will take upon me they'll find I'm not dead, but alive.

LINES

Bolles for the Comfort area Dying Mother.

We come, we come from our spirit home To bear you, mother dear, Away'from earth through the gates of birth

To a home of beauty here.

"I is death no more when from mortal shore A spirit takes its flight: But 't is born again, through decay and pain,

To realms of Immortal light. And beautiful, fadeless flowers;

We wander here beside streamlets clear, And sport in immortal bowers. Death and pain can no entrance gain

In our beautiful realms of bliss. Who then would grieve the cold world to leave, To dwell in a home like this?

The half is not told, and words seem cold, When we tell you of our home; The angel ones will come

#### Elementary Spirits, Art-Magic, &c.

To the Editor of the Banner of Light:

Whilst I am aware it is not a very pleasant position to be deemed "a refuge for the destitute," I do not know what unfortunate public charac-I stand in the spirit in defence of one with ters are to do when pressed with an amount of adherents of "Modern Spiritualism" who deem that every phase of the movement, nearly twenty-eight years old, or anything which they do not Ask me if the spiritsworld be beautiful-I and happen to have seen themselves, has no connecters, some writing of personal experiences which justify their belief in "elementary spirits," others soliciting me to give numberless items of in formation concerning those "little hammerers, the Banner some two or three months ago. satisfy all these earnest and eager inquirers by private correspondence would be impossible. attempt to expose my unhappy shoulders to any attempt to expose my unhappy snouncers to any more of the polite and generous castigations which I have been compelled morally to undergo since I commenced the secretariship to "Art-Magic," and wrote that article entitled "What Spirits are Amongst Us?" would be simply to merit the treatment I have hitherto received, and as more of the same kind as my very well. as much more of the same kind as my rery well informed assailants choose to pour upon me. I certainly did not write that one article with any intention of pausing there. Lhad a great amount of experience to present on the same subjects, and deeming it the duty, as it should have been the best interests of Spiritualists to seek for truth wherever it may be found, I intended to have opened up a new vein of thoughts amongst us, the discussion of which might have been as profit-

able as entertaining.

Not being gifted with Col. Olcott's good-humored indifference to the jibes of ignorance on the sneers of orthodox radicalism, I refreat into my shell, and promise not to be daring enough to invade the grooves of opinions founded upon somewhat narrower experiences than my own, until I have an opportunity to do so, like the author of "Art-Magic," in the company of such readers as will be prepared to discuss my opinions with candor and respect if not with complete acquiescence. Let my kind but all too numerous correspondents, then, accept this brief assurance as their present answer. I cannot write to them all privately. My sense of self-respect prevents my offering any more articles up to ridicule and contempt on such occult subjects as the masses cannot share. Those who will be fortunate enough to receive a copy of "Art-Magic," now in press, and to be in their possession in two or three weeks, will find a far better solution of their problems than I can render. To all others, "crying as I do for "Light, more light!" I respond

answers now, as ever, "And there shall be light."

Very faithfully yours,

EMMA HARDINGE BRITTEN.

206 West 38th street, New York.

#### Caviling Critics.

To the Editor of the Banner of Light: It is a matter of surprise to many who are thinkers, that caviling critics of the Spiritual Philosophy demand unreasonably of mediums what they never dream of demanding from mere artistic, scientific men; and seem to believe mediumship an untruth and fraudulent, unless it shall unconditionally answer all their objections. The heartless Egyptians, who demanded bricks when no straw was allowed the manufacturers, were more merciful than are those who ask more of spiritual mediums, without conditions, than they expect from artists, chemists, mechanics, with any and all that they require. That materializations require darkness, more or less, is an undeniable fact; and is the philosophy false because of this fact? The same parties, who are so free to answer this affirmatively, would denounce to answer this affirmatively, would denounce others, as beneath their association intellectual-, who would demand that all the elaborations the photographer, chemist, and others, should be conceived and perfected in the light—a simple impossibility—and yet materialization asks no more unreasonable conditions. "Why must it be in the dark?" Because these are necessary conditions, which can be answered very scientifically by those understanding the laws governing it; and no more unreasonable conditions are asked than the photographer demands and uses

asked than the photographer demands and uses every time he catches and retains a shadow.

Some fifteen years since the Banner reported a lecture, delivered by the then Mrs. C. L. V. Hatch, upon "Light"—a subject chosen by the audience. It was an unsurpassed effort. At its close questions were permitted; and from memory I recall two, together with the answers given. Question: "You said everything that germinated transfer deathers as a condition of subject. ed required darkness as a condition of such germination: will you explain this apparent incon-sistency, with grain growing on the surface of the ground and on thoors?". She replied without sitation: "Yes; did you never learn that all seeds and grains cover the germinating principle with several coverings, which make it impervi-ous to the light? Yes, this is so." Question Question "Will the controlling spirit tell us the origin of light?" "Oh, yes, just as soon as you will tell us the origin of Him from whom light comes 122

The truths of intercommunication between the worlds, and of materialization, are not justly chargeable with deceit, because they are not yet perfectly understood by the masses; but there is a gratifying assurance that since we, as a people (Society of Shakers) first witnessed materializa tions by the spirits, with our own normal, natu-ral eyes, forty years ago, there has been a won-derful advancement in their frequency, extent, derful advancement in the and better understanding.

Hoping to have helped some over hard places, I am yours,

G. A. LOMAS,

Editor of The Shaker.

[The above is good, sound reasoning, and it is be hoped Bro. Lomas's remarks will set at rest the minds of those who are so prone to call in question the requisite conditions which enable the invisibles to make manifest their presence. El. B. of L.]

#### Survival of the Most Transparent. In a striking sketch entitled Manmat'ha, print-

ed in the February Atlantic, are to be found these egrious suggestions:

"It occurs to one very soon that animal life does exist of so transparent a texture that to all intents and purposes it is invisible. The spawn of frogs, the larvae of certain fresh water insects, many marine azimals, are so clear of texture that they are seen with difficulty. In the tropics a particular inhabitant of smooth seas is as in-visible as a piece of glass, and can be detected only by the color mingled in its eyes. At first reflection a thousand instances arise of assimilation of animal life to their surroundings, of mimicry of nature with a view to safety. Why, then, by survival of the most transparent, should not some invisible life hold a secure position on

the earth?
Pondering thus, I had been startled not a little by coming now and again on facts that seemed to bear this out. Strange tracks through untrodden grass suggested footsteps of the unseen. Flattened spaces of peculiar shape in the standing rye, where human beings could not have in-truded, looked marvelously like human visitation. Or I lay concealed and watched the crows in a roadside field. What was it caused them to look up suddenly, and flap away on sooty fringed wings? No bird, beast or man came. Then the rats scampering about under a dock, like so many gaunt Virginia swine; all at once came a flurry of whisking tails, and they were off! Yet I had not stirred, nor did anything move on the dock above. Nevertheless all seems ed to realize a common danger, a noise of some kind-perhaps a step. Again, you sit like a block while a snake basks unconscious in the sun, and may watch many hours without event; but sometimes it happens that he raises his head, quivers for an instant his double tongue, and slides off it all imagination—a sound, a brushing?

#### Harwich, Cape Cod.

Rev. B. C. Ward preached his farewell sermon here January 8th to a large and appreciative au-dience, thus closing his relationship with the First Congregational Church and Society in Har-

The occasion was one which called up many of the better feelings of our nature, and it frequently required an effort on the part of both pastor and people to repress the ready tear. Mr. Ward's ministry in Harwich has been

fraught with results so peculiar that nothing in the experience of the writer affords a parallel. No names have been added to the church list, but many souls-hundreds for aught we know-have through his ministrations been able to cast off the bondage of ecclesiastical domination, and now rejoice in the liberty of the gospel, that purer gospel of which Jesus was the eminent expounder.

Conferences and councils have wreaked their vengeance and spent their fury in vain. Their fierce anathemas have become as "the chaff of the summer threshing floors." A free gospel, a free as "the chaff of pulpit and a free platform have been achieved, and an example set and habits of thought engondered which will leave their impress on the ages to come. Our world of thought seems to have taken a "hitch-ahead," and by an immutable law cannot entirely recede. But it is sad to contemplate the present condition of the body styling itself the church in this place. A SPECTATOR.

#### Vermont State Quarterly Convention. On Friday, the 14th inst., the Vermont State Spiritualist Association met in Quarterly Convention at Todd's Hall in

Cuttingsville. For the first day an unusually large number were present, auguring well for that success which crowned the labors of

this Convention.

Knowing the crowded state of your columns, 1 shall only

give a general summary of the proceedings. Dr. E. A. Smith, President of the Association, presided with grace through the eight sessions of the Convention,

winning golden opinions for the alignity and impartiality which characterized his labors. ""
The following named speakers were present: those who

gave set addresses-Dr. H. B. Storer, Dr. H. P. Fajrfield, Mrs. Albertson, Mrs. S. A. Wiley, Mrs. Kenyon, Mrs. Fannle Davis Smith and A. E. Stanley; besides many who contributed valuable words during conference hours-Dr. E. B. Holden, N. Weeks, Alonzo Hubbard, Dr. N. S.

Gould, D. P. Wilder and others.
Dr. Fairfield gave four addresses during the Convention, some of them being remarkably original and effective. His personal experiences, related in his simple and truthful nanner, were intensely interesting. The doctor presents in himself unmistakable evidence of the truth that his

tongue is made to proclaim. ... Dr. Storer gave three addresses which were received with great favor, as are all his productions. Before we are hardly aware of it, he has enlisted our sympathies and quickened our spiritual perceptions, and we feel ourselves irresistibly borne into the higher realm of spiritual thought and emotion. To come in contact with him and to listen to his inspirations is to become wiser, happier and better, So often has the doctor met with us that we feel that we cannot be deprived of his presence on these occasions. He

ne personally attached belong to us Mrs. Kenyon, Mrs. Wiley, Mrs. Albertson and Mrs. Smith spoke as the spirit gave utterance, their words

belongs to us by adoption, and it is one of the glories of Spiritualism that it brings to us the grateful assurance that

coming to the people like refreshing showers. A. E. Stanley gave one address. He speaks not under the inspiration of the moment-a harder and more rigid discipline yet holds him in check. At the close of the address, on motion of Dr. Storer, a vote of thanks was extended to the speaker, and a request was made that a copy of the same be furnished for publication in the Banner o

During the several conferences the contemplated school to be established at Plymouth, to be known as "The Vermont Liberal Institute," was considered. Much interest was manifested in the matter, and during one conferen subscriptions for the purpose of erecting a suitable school building were taken to the amount of \$310; additional subscriptions being secured at another time.

On Saturday, the 15th, the Convention voted to "send by telegraph kind greeting to the Northern Illinois Associa-

tion of Spiritualists, in session at Rockford," The message was sent, and duly acknowledged. Each day's proceedings were courteously reported in the Rutland dailies—the Herald and the Globe, two enterprising papers. Considering the character of the speaking and the numbers in attendance, we perhaps have had no quarterly convention which could be said to excel the pres-

In this connection I would in a special manner bear testimony to the untiring industry of Mr, and Mrs. Todd in providing for the comfort of their numerous guests. It is very rarely that we have spread before us such a bountiful board, and have all our wants so anticipated and answered They will be held in fond remembrance by all who shared their kind attentions and luxuries.

After the usual complimentary vote of thanks to all who had contributed to make the Convention a success, it adjourned to meet in annual convention at D. P. Wilder's Hall in Plymouth, in June next. A. E. STANLEY, Sec. Lefcester, Jan. 27th, 1876.

\* The speech has been received, and will be printed as soon as our space will allow. -Editor Banner of Light.

#### Illinois Association of Spiritualists. Being an old subscriber to and reader of your worthy theet, the Banner of Light, and filled with joy at the results of a grand convention just held in our city. I thought a few words on the subject would not be uninteresting to

your readers. By the request of a number of us, the Northern Illinois Association of Spiritualists appointed its last meetingwhich has just passed-at this place, and we, of course, did all in our power to prepare for a goodly time, which we have more than had.

The Convention was presided over by Juliet H. Sever-ance, M. D., of Milwaukee, who has for nearly three years filled the office of Vice. President, occupying the chair at most of the meetings, and who understands the duties of the office, maintaining the most perfect order, is impartial in her decisions, and gives the broadest scope to a free platform. Our hall, which is said to hold over one thousand copie, was filled to its utmost capacity, and at some of he sessions even the doorway was crowded with listeners.

We had an array of talent among the speakers such as is

seldom found in one gathering, and the scope of thought and speech took in nearly every reform question of the day.

E. Y. Wilson, Secretary of the Association—who is one of the most untiring of workers, and upon whose shoulders to a great extent rests the financial success of the meeting
—was in his happlest mood. This Association is a child of

his, and has been nurtured to its present strength and power by his fatherly care. His speaking was good, his tests wonderful, hardly failing in an instance of meeting the re-sponse, "correct." In his phase of mediumship I consider him superior to any one in the field, but I suppose most of the readers of the Banner have heard him, as his travels

have been so extensive. Dr. Jullet H. Severance is a woman of culture and original thought, is a thoroughly educated physician, with an experience of many years of practice, hence her lectures are on the subjects of culture, physical, mental and spiritnal. She speaks from a soul full of interest in the improvement of the race, and impresses her hearers that she thoroughly understands her subjects, is fearlessly radical, but not faratical. Her lectures on "Our Children" and "The True Life," could not fall to benefit all who heard them.

Mattle Hulett Parry, whom we claim as one of our own — having been developed here as a trance speaker years ago gave us a very interesting description of her visit to the Motts's materializing sources a short time since, where she met face to face her brother, also her baby, who left her but a few months before. She gave a fine lecture on "The little leaven that leaventh the whole lump," showing the progress of Spiritualism and its influence in different departments of life, and its benefit to the world. Mattle 18 a noble woman, and as a lecturer has few equals, and no

superiors.

Dr. Samuel Maxwell contributed much to the success of the Convention. His lectures were of a high order, and the answers to questions by the spirit of Dr. Gordon were re-markable for their logic, and the promptness with which they were given. It was his first visit to our city in a pub-lic capacity, and though unknown to us personally, the prominence given him by the Chicago press led us to place a high estimate on his talents, which were fully confirmed by his labors in the Convention.

Capt. H. H. Brown, who halls from Iowa, is full of inspiration and good ideas. His lecture on "My Rights and My Neighbor's," was excellent, showing up the rights of the individual, of society, and the duty of governments. His style is good, he is a deep thinker and earnest worker, a radical, and the lecture he gave added much to the interest

of the meeting. Mr. T. H. Stewart, of Kendallville, Ind., Is an old Bapthe stump into a bush. At such times put your tist minister newly harnessed, an earnest, honest soul, ear to the earth. Do you not distinguish—or is tilt heteries which he read were of a scientific character. His lectures which he read were of a scientific character, Mr. Cadwallader, of Philadelphia, read a prophetic lec-

ture, also an apostrophe to California.

Mr. Hazleton, the pioneer lecturer of Wisconsin, who has not been in the field for several years, was here, and

Mrs. Mary Suydam, the fire-queen of Chicago, gave some of her wonderful exhibitions of ability to handle fire when

inder spirit-control.

Mand E. Toril also held se tiges during the Convention, in which our loved departed came, talked with, and caressed us. She is a medium of wonderful power, and gave indoubted evidence to many skeptics of

spirits to return and communicate with the living.

Last, but not least, I must mention the very exsinging which added so much to the interest of the Convention. Mrs. Green and Mrs. Foster, both of Chicago, did honor to themselves in their efforts. Mrs. Foster-also recited Lizzle Doten's poem, "The Oracle," in a masters.

ly manner: ly manner?

The utmost harmony prevalled throughout the entire meeting. Every one seemed happy, while some of the unbelievers received such tests of spirit presence as to come out and announce themselves Spirit malssts.

The Association is talking of holding a grand Centennial Camp Meeting on our heautiful Fair ground next summer, which we carnestly hope will be done.

Yours fraternally,

Rockford, Ill., Jan. 19th, 1876.

#### (From the Canastota, N. Y., Herald, Jan. 21, 1876.)

(From the Canastota, N. Y., Herald, Jan. 21, 1876.)

Not Costly, but Precious.

By your countest I would recommend to the Herald readers a little book which costs int 25 cents at retail. It is called "The Better Way: an Appeal to Mon in Behalf of Human Culturs through a Wiser Escuriage". It came out but a few months ago, and the dathor (A. E. Nowton, of Ancera, N. J., 18 personally unknown to me. Let it stand on its own excellences. The aim is to teach true partity add consecration; to make the young man-realize not the duty merely but the happiness and glory of learning "to master his holy in sanctification and honor." The standard set up is so high, the demand for devont self-abneration so uncompromising, that many will demar, and call the writer impracticable and quivotie; but I believe, before God, that he has struck the ky-note I. And he has done his work with such combined thoroughness, delleacy and humanity, so cleanly, searchingly, lovingly withat, that this hook, small though lit be, seems to me the most valuable I have ever seen upon this subject, so vital, but s a woefully ignored. As a friend of mankind, and a minister of rolleton. I commend if to the careful perusal of every one who would learn and first he right. N. E. Boyto, [Pastor of the Independent church at Canastota.]

#### Passed to Spirit-Life:

Dec. 28th, 1875, Mrs. Sarah Carpe, wife of Mr. Alphens

Dec. 23th, 1875; Mrs. Sarah Carpe, wife of Mr. Alphens C. Carpe, aged 53 years and 6 months.

For many years Sister Carpe has been a great physical sufferer, which had he measure clouded her mortal life and shut out many of its pleasures and enjoyments; still as a faithful companion and mother she eyer strove to do her whole duty for those she loved and had spared to her here, but she longed to be with her children and friends that had gone before, and now at last her fond wish is gratified, and her weary body is at rest, and her loving mother-nature has the sweet satisfaction of being with those loved ones there, while 114s still her blessed privilege to watch over and care for the ones left here. It is a certainty to those who remain that she is not lost to them, and the real family ties are still unbroken. Ever may this knowledge cheer and comfort them all through the trials of their earthly journey. Those who knew Sister Garpe the best knew best her real worth, and many will miss her earilly presence and kindly untulstrations in her home.

hor real worth, and many will miss her earing presents and kindly utilistrations in her frome.

Services were held at the residence of Bro. Caype, on P street, South Boston, by the writer, after which the remains were carried to Stafford, Conn., their former home, where a funeral service was held in the ball of the Spiritualist Society, where many of her former friends and acquaintances gathered to pay their last kind offices of love and respect, and breathe over her quiet resting place a requiem of love and peace to her memory.

1. P. GREENLEAF.

From Hartford, Conn., Jan. 25th, Mrs. Laura, wife of

Alvin C. Small, in the 53d year of her age.

She had been for the last eighteen years of her life a most devoted and firm believer in our beautiful philosophy, viz., spirit intercourse, deriving contort from that faith as sho neared the shore of the summer land, where she felt assured she should be met and greeted by those who had gone before. Haying been an inhabitant of Williamatic for many years, until within six years last past, her body was taken there for interment, and the funeral services performed in the Spiritual Chuirch in that place by the writer. She leaves a husband, a son, and numerous relatives and friends to monin, her departed form, many of whom are satisfied that she will often be present in spirit. Her health had been delicate for two years past, and for a month she suffered much pain, but without a murmur.

Erom this city, Jan. 30th Mrs. Maria Cook, wife of J. Alvin C. Small, in the 53d year of her age,

From this city, Jan. 30th, Mrs. Maria Cook, wife of J. E. Cook, aged 36 years 3 months and 3 days.

E. Cook, aged 36 years 3 months and 3 days.

Her demise was sudden and unexpected to her relatives and friends. She was endowed with all the virtues that make a good wifeand mother, and leaves a husband, a babe, and a large circle of friends. The funeral services were presided over by Rev. W. H. Cudworth, who spoke words of sympathy and affection to the husband and friends assembled to pay their last tribute of love to the worth of the departed.

C. C. DUDLEY.

From Braintree, Vt., Jan. 26th, Elisha Flint, aged 88 

From Denver, Colorado, Feb. 26th, Mrs. Hattle E., wife S. Willis French, formerly of Watertown, Mass.

In Memoriam.

Allow me to call attention to the recent transition of Mr. M. C. Hoyle, who passed away on Saturday, Jan. 22d, from his late residence in NorwSod, Mass. He died of pneumonia, after a short sickness of eight or nine days, aged 62 years. He was a worthy citizen, a genial, warmhearted and genorous friend, who was universally respected. He was a business man of enterprise and integrity. For some twenty years he was connected with the late L. A. Huntington, merchant-tailor, 31 School street, and succeeded him in the same business some fiveor six years since under the firm of Hoyle & Kingsbury. His promptness in business and kind attention to those in his employ won him their affectionate regard. He became convinced of the truth of Spiritualism at the time A. J. Davis was developed as a medium, as he lived in that vicinity and often visited him. He has ever since been a devoted Spiritualist, and has fearlessly advocated his belief. The facts and philosophy of Spiritualism were a source of great enjoyment to him, and he was always an earnest friend of liberal principles and human progress, from whom the poor and unfortunate ever received sympathy and asistance. A kind husband and loving father, it was a pleasure to provide for the wants of his family and minister to their comfort, Earth has jost a noble soul, while spirit-life has gained a treasure.

GARDNER ADAMS. Franklin, Mass., Jan. 30, 1976.

SECOND EDITION-REVISED AND COR-RECTED.

#### Does Matter Do It All? A Reply to Professor Tyndall's Latest Attack on

#### Spiritualism. - BY EPES SARGENT.

We need not commend this carefully worded, paper to public attention. After his worling in becoming terms the Progressor's summannerly gibe at Spiritualism, Mr. Sargent takes up what the same assailant has to say of "the promise and potency of matter," as the sufficient factor in explanation of the mind manife t in the universe and preases home some pretty sharp proofs of Mr. Tyndal's superficial accomplishments as a metaphysician. This reply will, we think, claim a good deal of attention, not only from Spiritualists, but from the religious public, as it shows strikingly some of the weak points of modern materialism. Price 5 cents, postage I cent.
For sale wholesale and retail by COLBY & RIOH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

## Adbertisements.

BALTIMORE ADVERTISEMENT.

#### SARAH A. DANSKIN.

Physician of the "New School," WIFE OF WASH, A DANSKIN, OF BALTIMORE, MD.,

Pupil of Dr. Benjamin Rush.

DURING fifteen years past MRS. DANSKIN has been the popul of and medium for the spirit of Dr. Renj. Rush. Many cases pronounced hopeless have been permanently eared through her instrumentality.

She is clairaudient and clairyoyant. Reads the interior condition of the patient, while represented a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00, will receive prompt attention. Medicines, magnetically prepared, sent at moderate prices.

NET RALGIA.—A positive curve for this painful disease sent by mail on receipt of \$1.00 and two postage stamps.

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Warranted to Cure Rheumatism, Neuralgia, and other Kindred Complaints arising from impurities of the blood.

THE Pad is designed to be worn upon the back, between the shoulders, the flaunel side next to the skin, this locality belong nearest to the vital organs and nerve centre; or the belt may be applied around the body above the hips, especially in all cases of Kidney Complaints, Lame Back, &c.; also to be applied on any part of the body where pain exists. In addition to the Medicated Pada Chest Protector may be attached; this, also, may be nitedicated, and will be very important in all affections of the Throat and Lungs.

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R. WILLIS may be addressed as above. From the point he can attend to the diagnosing of disease by hai and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientification with the blood and hervous system. Cancers, Serofula in all the forms, Epilepsy, Paralysis, and all the most deflected and compilicated diseases of both sexes.

"Dr. Willis is permitted to refer to numerous parties whe have been cured by his system of practice when all other had falled. All letters must contain a return postage stamp. Send for Circulars and References. Jan. 1.

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For one examination for disease and a prescription of remedles, or a healing heatment by letter or hand of as friend, send \$1,25, or for both atone time, \$2,25, with a lock of the patient's hair or recent handwriting, name, age, sex, some 83 mptoms of the disorder, or how the patient feels or appears, and post office address plainty written.

For Brief Information and Advice on business affairs, defineation of character, letters from shell friends, &c., observe the same rules, as much as possible, as for the medical treatment, and send, for each subject to be treated, or letter desired, \$1,25, or for two subjects or letters at one time, by one person, \$2,25, or for more at the same rate.

Medicines obtained as prescribed, prepared for use and forwarded, on advance cish orders. Prices of the medicines stated after the examination, or to expedite treatment, can send from three to ten dollars, as convenient. Money not used will be remained.

SPIRIT PICTURES.

#### SPIRIT PICTURES.

PHOTOGRAPH OF THE MATERIALIZED SPIRIT OF KATIE KING.

Taken in London, Eng.- DR. J. M. GULLY being her companion on the plate. PHOTOGRAPH OF VASHTI, THE SPIRIT INDIAN FRIEND OF MRS. J. H. CONANT.

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#### B. C. HAZELTON, Specialty Photographer, New number, 294 Washington street, formerly 140, opposite School street, Boston, Mass. Jan. 1.

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581 Washington Street, Boston. A LL deposits made in this Institution commence drawing interest on the first day of each month. Interest is raid on deposits for all full calendar months they remain in Bank, at the rate of 5 per cent, per annum.

The Institution has a guarantee fund of \$205,000, for the protection of its depositors.

13w—Nov. 27.

THE SPIRITUALIST NEWSPAPER. A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of Europe.

Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mn. W. H. HARRISON, 28 Great Russell street, Bloomsbury, London, is \$3.75, or through Messrs, COLBY & RICH, Banner of Light Office, Boston, \$4,00.

Dec. 4.

PSYCHOMETRY. DOWER has been given me to delineate character, to describe the montal and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons destring ald of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope.

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The Great Spirit Compound. A N intallible remedy for Catarrh. One box cures the worst case. Sent free on receipt of 50 cents. E. E. BIRADNER, 60 West st., New Haven, Oswego Co., N. Y.

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3 1-2 BEACON STREET, BOSTON, Susie Nickerson-White,

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And 29.

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MRS. J. C. EWELL, Inspirational and Healing, suite, Hotel Norwood, cor. of Oak and Washington sts., Boston, (entrance on Ash st.) Hours 10 to 5.

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A. S. HAYWARD, Magnetist, 5 Davis st., Boston. Hours from 9 to 4. Consultation free, Magnetic Dyspippia Gure and Magnetic Paper sent by mall on receipt of 50 cents each. (C. Jan. 1.)

TRANCE MEDIUM, No. 3 Concord Square, Boston, Office hours from 9 to land 2 to 3. 16w\*-Dec. 4.

MRS. FRANK CAMPBELL, Physician and Medium, No. 44 Indiana street, suite 5, leading from Washington street to Harrisot av., Boston. Jan. 22.

SAMUEL GROVER, HEALING MEDIUM, No. 50 Dover street (formerly 22 Dix place). Dr. G. will attend tenerals if requested: 200.

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Feb. 12.—18

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BOSTON, SATURDAY, FEBRUARY 12, 1876.

Interesting Letter from J. M. Peebles. To the P little of the Bant er of Light:

If in the abysmal past I inhabited a mortal body, I am sure the location must have been in some tropical clime. Those ancient spirits constrolling Dr. A. P. Pierce, of your city, say it was India, hence my love 1 Brahminical and Buddhistic literature. Be that as it may, tropical lands and totrid temperatures ever charmed me. Though not exactly torrid, yet to day, Feb. 31, Is warm as summer in New Orleans ! lawns have

been mown, gardens have been made, and orange trees, stripped or their last year's golden fruitage, ; are already white with the fragrant blossoms of

SPILLOUALISM IN NEW ORLEANS... Judging from the testimony of Spiritualists, in connection with my own observations, the spir-Itual philosophy never had so firm a footing inthe city as at present. Our audiences are large and harmonious. Sunday evenings the ball is literally crowded. Each Sunday the ladies load the desk with slowers and choicest roses. Dr. Watson, of Memphis, and Thomas Gales Forster, lectured here awhile since, giving of course the highest satisfaction. This is my fourth visit to the Crescent City - speaking each time two months, (with the exception of the first time I visited these south-lands, in a pubi'c capacity). I am now well along on my second month's engagement. Over fifty persons have joined the Spiritunlist Society since the commencement of my present engagement. Each Saturday evening we have a Conference Meeting, each and a'' freely expressing their best and highest thought. There are excelent modulus, I am told, in the city, but

I have found no time to attend their scances.

MIS. HOLLIS AND VICTOR HUGO. Hugo, that brilliant, and royal souled. Frenchman, said in a teeent, speech, that he looked forward hopefully to the founding of "a democracy which shall end foreign war by arbitration, civil, war by amnesty, and distress by education." We should naturally expect just such talk from the author and the statesman, the poet and the Spiritualist, that Victor Hugo is. And this reminds me that when reaching Paris on myreturn trip around the world, and calling upon Mis. Hollis, I was introduced in her scance rooms to Victor Hugo. He had just received cheering communications from his loyed in heaven, and hls eyes were yet wet with the tears of gladness. At the present time Mrs. Hollis is holding circles In this city—Her tests are wonderful converting the most obdurate skeptics.—Mr. Jewell, our United States ex Consul to Canton, China, has recently received through her the most convineing proofs of the truth of Spiritualism. While In Memphis we had the pleasure of efficiating at In Memphis we lead the preasure of chreatons at the wedding of Miss Winnie Hollis, daughter of the above manod mediums tie lady. She was married to Mr.C. H. Stockell, a wealthy mer-chant of Nashville, Tenn. Mrs. Hollis expects to return to Paris early next summer.

"GARVESTON, TEXAS."

Off and away by railway a few weeks since westward to Brashear City, and then across a bit of the Gulf of Mexico, we were safely landed at the gulf-girt city, Galveston. A retiring coach-man left us knocking at the hospitable door of Col. J. S. Thrasher, a gentleman whose original and well-selected articles published in the Week ly Galveston Cayilian, under the heliding of "The New Science," are doing much to disseminate the principles that underlie the phenomenal and scientific phases of Spiritualism. At present, Col. Thrasher—who has translated books, travel-Mexico, edited a periodical in Cuba, served on the staff of the New York Herald and been connected in some way with journalism for forty, years-is devoting his time largely to the study and propagation of Spiritualism. Seldom have we met a more interested audience than the one that greefed us in Cassino Hall. The Swedenborgian elergyman was in attendance each evening. Judge Taibot, a noble, starring business: like man, resides in the city winters; and Mrs. Sainh A. Talbot, known many years in the North as a medium and fine trance speaker, is lecturing each Sunday during the winter in Galveston. The Spiritualists informed me that the Hall was usually through to listen to her elequent trance utterances. Her controlling intelligences allow the audience to select the subject for elucidation.

Houston. A telegraphic invitation from Paul Bremond, Esq., took me to Houston for one evening only. Reaching the city, we spent a pleasant afternoon in the cozy home of this gentleman. The country about Houston is said to be exceedingly rich and fertile. Our eyes saw only thrift and pros-perity. Houston and Galveston have each their advantages. Owing to the short notice the number attending our lecture was comparatively small. Mrs. Colby, now engaged here as a speaker, was among those present. At the close of the lecture we had a pleasant interview with her and her musical companion, Mrs. Smith. The Spirit-nalists spoke in great praise of Mrs. Colby's discourses Mr. Bremond, whose whole soul is en-gaged in Spiritualism, is having a keen, caustic correspondence with the Episcopal elergyman that should appear in some of our journals. We are under promise to visit the "Lone Star State" again, and shall so do. Texas, by the way, is a grand country, and when the forthcoming Southern Pacific Railway stretches across its prairies. it will be recognized as the Garden State of the

DR. WATSON AND MRS. MILLER.

The phrase "seek and ye shall find" of Jesus, is paralleled by the modern saying, "demand brings supply." Considering the spiritual wants or the South, the Southwest, and other localities also, Dr. Watson, of Memphis, is a man "born," Paul-like, "out of due time." Though formerly Methodist clergyman, presiding elder, denominational editor, and President of a Tennessee college, he now devotes all of his energies to the cause of Spiritualism. A report recently reached New Orleans, that Mrs. Miller, the physical medium of Memphis, had "been fully exposed." Was the world ever so full of tattlers, liars and slanderers? Said report—now in 'everybody's mouth-1 wrote Dr. Watson, and here is a part of his prompt reply:

of his prompt reply:

"Mrs, Miller has not been exposed. On the contrary pr. McFa I and myself, after enreduly tying, nalled her dress I around on the floor. It was a dark dress. And further, we stock this in the floor between her feet, so that II was the residence for her body to move without our knowing P. With these precautions taken, there walked out immedially men the platform, and walked about the floor, systia cane out and taken to us in clear distinct volces. At one time a wegen was standing upon one side of the platform, when my whe, in spitt-life, pointing to her, and, the center of the woman standing there?" She then earlied the standard with the residence of the platform, when my whe, in spitt-life, pointing to her, and, the center of the platform, we know an standing there?" She then earlied the front curtain up, and told us to lock and see that Mrs. Miller was there in the chair, entranced. Many other things occurred under these strict est conditions. So fisce it to say, that at the conclusion Mrs. Miller's threat was as found halled fast to the floor-so fast that it had to be torn loose, and the pins sticking just where we put them."

Could more convincing tests than these be called for? The "Jews require a sign," wrote the apostle, "but the Greeks seek after wisdom." America has more Jews than Greeks.

MEDIUMS, OR SENSITIVES-WHICH?

The thought has been broached in my presence The thought has been broaded in my presence several times, that "sen-sitives" is a more meaning term to apply to those spiritually gifted, than "mediums." I favor the thought. If a breath will influence a thermometer, if a pocket knife will affect the surveyor's compass, if a foot fall will affect the surveyor's compass, if a foot fall or a quick motion will seriously modify the seacaptain's sextant observations, what may not, what minute causes will not affect the psychic force of sensitives in giving spirit manifestations? A harsh word, a disagreeable odor, the sudden opening of a door, the introduction of a certain

Banner of Light, individual 11/10 a scance, these and only successing causes may destroy all the conditions necessary for the influx of, thoughts and ideas from the ethereal world of spirits. Genuine mediums to the choices are the choices. individual into a séance, these and other disturbthe ethereal world of spirits. Co-nume meaning and competent lecturers should have the choicest conditions, the very best surroundings. These bar away deakka influences. Personally, I am as sensitive to spheres as is the aspen leaf to the tremulous breeze. How symbolically significant the old bibliear phrase, "Touch me not". The of beatific bliss and blessedness, psychicauras of some persons are as magnetically nurs or the orient and langerous as the dews upon the foreheads of the And yet, sensitive ladies traveling as mediams or lecturers, are often put into families for olson with agarice and selfishness, Just and Thy To stay in such an atmosphere is to affer, to sin, to die the " second death !"

During the list six months, I have been blessed beyond all blessings with homes in pleasant and cultured families. September in Bendamin Star-buck's family, Troy, N. Y.; October with the Bovees in Washington; November with the Tomsons in Philadelphia; December with Dr. Samuel Watson in Memphis; and now a guest in Spencer Field's family, New Otleans, for two months, and a most happy family it is, made up of Mr. Field, Mrs. Field, myself, and a mocking-bird. The garden in front of my window this February day is full of roses; and on my writing-table sits a beautiful bouquet of delicate white range blossoms, there placed by mine hostess! I am at peace with my own soul and the world!

THE POET HENRY CLAY PREUSS. All poets, whether conscious of it or not, are in-Air poets, whether rouseholds of the notate in-spired. Thus impressionally aided, they often surpass themselves. The rhythmic lines of Mr. Preuss: Washington, D. C., have often graced your columns. He has a volume of Centennial points tinged with the golden threads of Spiritu-alian and the columns. alism ready for the press. Some of these are deeply philosophical-all are beautiful. Take the

O Worlds radiate from centres, And in their turn become the centres Of Jounger satellites,

Man tadiates from God, The Central Sun of All, The methor to and from the centre,
The not wool and the fire roll torces,
From these result in varied forms
Tho spice dol play of from in these
And all the imisle of the spheres.
The positive results incentres,
The negative in satellite.
Hence all things ten I toward their centres.

By two opposing forces
That ever move man Golwards,
He finds at last his equipolse.
Becomes one with the Father.
Sits down in the kingdom of Heaven,
Which is baymona.
Transfigmed by the glory
Of the Central Sun Divine.

is now O'ar rouse courses a sain of self.
With self-dove for our first ennellon.
Then comes the love of kin and friends.
Then love of me audination.
And so on, till the individual self.
Becomes one with the individual self.
Of a't the race, a was belief in that grand one of the ages.
The death of Cherist upon the cross?

Creation to but availation.

The death of Carrse upon on.

Ureation is but evolution,
And God Is repreduced in man.
A reproduction, whether world or man.
Must start upon a lower plane.
Tran that which hath produced it.
Hence sin, or imperfection.
Must needs proceede perfection.
The soul groweds by its experiences.
And consciousness by routrasts.
The solar ray reveals no light.
But by opaque dathness;
And pain must ever anteodate.
The highest joys of life.

The forms of all religious,
The tenets of all creeds,
The truths of all philosophies,
The priests of all the churches,
The Shasta and the Keam,
Zeyal-Avesta and the Bibbe,
Pfato and Confin his,
Jesus and Mahomet,
Shall et a Stallize at last. And find their bond of union.
Their common solar centre.
And Brotherhood of Man !!

REALITY OF THE SPIRITUAL.

The spiritual is the real.' All that the physical hand can touch, all that the external senses car cognize, is unreal and shadowy. The mortal body is but a changing vestore, a traveling-dress for the soul:-to be lain aside when the death-angel bids us cross the crystal river. All things, beings, from cells to angels, are either dual or trinal. 'Accordingly, the apostle\_speaks of "body, soul and spirit." And as here the earthly body is clothed in fading garments, so in the future world of blessedness the spirit-body is arrayed or robed in spiritual vestures

THE GARMENTS OF THE GLORIFIED.

scribes a young man sitting by the "sepulchre, clothed in a long, white garment." In that spir-of the spirits, and found it firmly rooted to the itual manifestation recorded in the first chapter of Acts, there were seen "two nien who stood by them in white apparel." And John, the seer of Patmos, tells us that when a door was opened in heaven, he saw seven angels coming out of the temple, "clothed in pure white linen." This "linen," this "raiment," and the long "white garments" of those residing in the world of spirits, may be so manipulated, so materialized by resurrected scientists and chemists in spiritlife, as to become visible to the physical eye Children and infants have appeared at material

IMMORTALITY OF THE FORUS.

When, or at what period of foetal life do the unborn begin to be immortal? Taught by the angels, I reply: Immortal life begins in its out ward manifestation from the sacred moment of embryonic existence. Evolution is the term now generally used in place of creation. But evolution implies something to be evolved from ; and what is more, it implies conditions, and parents afford the conditions for new incarnations. ter and spirit are both preëxisting and eternal. And accordingly Emerson, our American Plato, speaks of the infinite "Over soul." In this conspeaks of the finance "Over son." It his con-scious "over-sonl," this divine realm of the Ab-solute, all finite souls, allied thereto as drops, or streams to a living fountain, primarily preëxist, and have a "glory with the Father." They de-seend from the pure ether of the heavens for ex-

periences with the material things of earth.

The law of correspondence is founded in science. Alkalies and acids correspond to the male and female principles. And whenever an alkali and an acid unite there is formed immediately a third and a different compound, a salt. So with the paternal and maternal relations. Or again two clouds positively and negatively charged are just conditioned to evolve the lightning's flash. And so with the positive and negative procreative principles; when there is a proper relational interblending in marital life, the conditions are given for the descent of the spirit, for the im-plantation of the soul germ, the Deific spark and from this consecrated moment the foetal being is consciously intelligent and immortal.

NO INFANTILE RETROGRESSION. The spiritual or soul germ once rooted in the matrice, its destiny onward is a necessity. Na-ture takes no backward steps. There is no law of absolute retrogression—no law whereby some-thing, or substance, ultimates in nothing—con-

sciousness in unconsciousness !

Therefore, from embryonic conception the infantile being is immortal. And physicians, nurses, parents, who purposely blast these buds who, through medicinal violence, strip these frail yet immortal buds from the "tree of life," are guilty in the eyes of God and angels of feeticide—guilty of murder!

BAPTISM AND ABORTION.

Mrs. Van Cott, the Methodist revivalist, once 'raised her Ebenezer" in the Crescent City. Revivals are common here. A simple hearted, sincere woman recently "getting religion," resolved at first to be baptized the following Sunday, but finally concluded to defer the immersion. neighboring family-cultured, liberal and perfeetly reliable—inquiring why, was informed by this saintly woman herself that she had "concluded to have the doctor produce the abortion before being baptized." The deed was accord-ingly done. And a deed, an act it was of outright murder I

We need not talk of child-murder in China,

need not plously prate about the social vices of Paris, when forfields is so fashionable in what is sometimes denominated "the good society of America!" Every child begotten ought to be a ove child, ought to have a natural birth; a careful watching in infancy, a vigorous discipline in youth, a useful employment in manhood; and then, a calm, serene old age, ripening up gradu ally for the transition to that summer-land home

RUINS OF THE ORIENT AND OCCIDENT.

Who were the mound-builders? From whence the Toltees? and the subsequent Aztees that peopled the Vale of Mexico? What relations do the time worn rulns of Yucatan, and others in more southern latitudes, bear to those in India and Egypt? I must go and see. Canceling my lecture engagements in Chicago and two other places, I expect to start the first days of March for Vera Cruz, City of Mexico, Tobaso, Yucatan and Central America. I am to be accompanied by a cloud of witnesses—a host of invisibles. J. M. PEEBLES.

New Orleans, La., Feb 31, 1876.

Mrs. Seaver's Seances.

To the Editor of the Banner of Light:

Last evening (Wednesday, Feb. 2d,) I met by appointment four ladies and one gentleman at Mrs. Seaver's rooms-forming, with Mr. Bright man, the conductor, seven persons in all. The musical element was deficient, and the medium was very much exhausted, but the manifestations were nevertheless the most satisfactory (1 think I may say) that I ever witnessed at any éance for materializing or physical manifestations of any kind. I may at some future time give these in detail, but will now just say that a most graceful, sylph-like spirit, called-"Star light," clothed in a light-colored, gossamer-like dress, and wearing a jaunty-looking wide-brimmed bat, with her tiny little foot encased seemingly in Cinderella's fabled slipper, came out of the cabinet and permitted me to cut a lock from her luxuriant head of hair. It is of a beautiful auburn, soft and silky, and such as any belle in Boston might be proud to wear. Another spirit, purporting to be my grandmother, (who died when I was a child,) showed her face and hands as distinctly as if in earth-life. She also raised her old-fashioned cap with her hand, and let me cut a lock from her thinly-covered head. It is gray, fine, and curled, both characteristles of my father's hair, as well as of my own. Whilst present I held one of her hands in mine, and beside it the hand of a child, apparently, for some one to three minutes, and examined them closely. The nails and all parts were perfect, the larger hand being much firmer in texture than the smaller, and both of the natural warmth. Both spirits showed their moving fully devel-

oped faces at one time, and for some time. Matooka came, and as well as Starlight seated herself in a chair near the cabinet. With her consent I approached and examined what looked like a star just over her forehead, exceeding the diamond in brightness. It was about the size of a silver dollar, and seemed to be of a hard substance, although (thoughtlessly) I did not assure myself of that fact by touch, which I might have done. As I stood within a foot of Matooka's head the seeming diamond gradually streamed up in a brilliant waving flame of glowing fire, and then gradually subsided to its diamond form. Matooka fastened back the curtains of the cabinet, and exposed the full form of the medium (citting out of her usual place) directly midway in the cabinet and in front of the circle. I could not discern her features, but saw very plainly her whole form, including the outline of the head, face and neck, Matooka being also in full view at the time. Matooka also allowed me to cut from her most lavishly furnished and streaming head of hair a lock of as beautiful glossy black as

any lady in New England can boast of wearing. Another unknown spirit showed herself at the aperture, and asked a lady she beckoned to her to hand me a lock of her hair, which the spirit In the twenty eighth chapter of Matthew a spiritual being is said to have a "raiment white as snow." The sixteenth chapter of Mark delent. It is of about the average fineness, and deof the spirits, and found it firmly rooted to the scalp. I also cut a lock from the medium's head, which is of a darkish grey color, and does not at all compare with any of the specimens I have in my possession, amounting to seven in all, obtained on the evening of the 2d and on previous

occasions. I will close for the present with the remark that I sincerely hope that Mrs. Seaver will adhere inflexibly to the rule she has adopted-not to let into her circles any of the mischlevous spirits in the form, that are always sure to attract their own like from without of it, and thus bring confusion, falsehood and inharmony into any spiritual circle they are admitted into; and especially do I hope that her friends will protect her from the presence of caterers to a ribald, sensational press, whether religious or secular, some of whom, it is evident from their demeanor, if they could discover the needful alchemy, would not only transmute their grandfather, but coin the resurrected spirit of the father who begat and the mother who bore them into gold, and in whose uncouth presence it is as unreasonable to expect (as all acquainted with the phenomena well know) that decently cultured spirits should manifest, as it would be to expect a nightingale to warble its sweetest notes whilst the divine songstress was within striking distance of the upreared fangs of a coiled rattle-nake, or near enough to its carrion-scented talons to be "hawked at by a mous ing owl."\*

I have necessarily written this in railroad haste, which I ask may excuse its diction, though I ask of readers no apology for the truth of what I have stated, holding myself responsible for the facts, however badly arranged.

THOMAS R. HAZARD. Parker House, Boston, February 3, 1876.

Parker House, Boston, February 3, 1876.

The medium is controlled during most of the séance by Willie, "a quick-wifted little spirit boy, who greatly excels in lively replices." If helig observed that he seldom or never spoke whils spirit forms or faces were exhibiting either without or within the cabinet, Willie was asked for air explanation of that fact. In answer he said, that when he took control of the medium he passed into her form on one side whilst her; pritt went out on the other side and took a position some distance above her head, where it was cared for by a guardian spirit until it returned to the body; it being held in connection by an attenuated spirit thread communicating directly with the brain of the medium. Also that a like mystic thread passed from the brain of the medium to the top of the head of every spirit that manifested, and that when two or more materialized spirits drew thus upon her at the same time, she hereame very much exhausped, aswa evinced by her labored breathing, which all present might hear. If, sold Willie, this thread should by any act of viol-noce be broken, the elements that had left the bed, of the medium to aid in materializing the spirit-form could not return, and would, of course, greatly injure her hearh, whilst, in the case of the thread that connected her own, proper spirit with the hody, if that, by any act of violence or accident, should be anapped, it would be fatal to her life, and hence the necessity of guarding the medium against the approach of wicked or ignorant and thoughtless persons, and of his abstaining from drawing on her vitality on such occasions.

The !! leap year necktie!" for gentlemen is out. We have not seen it, but suspect it is a young lady selected, with an arm in it, and goes all the way round the neck. Every enterprising young gentleman should have no.—Norristown Herald.

be distributed soon, it is said, and New England will re celve a handsome percentage of the amount,

Mrs. Thayer's Flower Scances.

to the Editor of the Banner of Light : I observe in the last Banner a letter from Prof. Denton, in which he throws doubt on the genuineness of Mrs. Thayer's mediumship, I thought her manifestations were pretty well established as a fact by this time; but as it appears that such is not the case, I shall be obliged by your allowing me to say a few words on the subject, having myself had satisfactory evidence thereon.

Prof. Denton says: "Unless Mrs. Thayer is completely disrobed, and her clothing carefully examined before she is put into the bag, and that scaled, there is no test in the case, and I consider anything short of that fails to establish anything spiritual, or even remarkable, about her manifestations." Now this is the very thing that was done at the test scance that took place in the Banner of Light premises last April, when I was the recipient of a white pigeon, and Mr. Houghton a canary bird. I quote the following from the Banner:

"On her (Mrs. Thayer) arrival she was handed over to two or three ladies of the party, who took her into an ante-room, and completely disrobed her, bringing her apparel into the room to be inspected by the numbers. After having in-spected and duly certified that the clothing had nothing concealed about it, Mrs. Thayer was redressed, brought into the scance room, and intro duced into a muslin sack, which was brought up round her neck, tightly tied, and securely sealed."

Dr. Storer, the writer of the account, then goes on to state the particulars of what took place, the birds above alluded to, and a profusion of flowers, being produced. The scance was considered in every way satisfactory. I may also mention that at a previous séance, when the medium had been searched by two ladies, Mr. Morse and myself were each presented with a white dove. We sat on either side of the lady, and had, at her request, placed our chairs on her dress, so as to prevent her from getting anything from underneath. An abundance of flowers was produced besides. I understand at a recent test séance before the Theosophical Society, at New York, two white pigeons were produced, to the satisfaction of all present.

I consider this statement due to a very worthy lady, and one of our most descrying mediums. I remain, yours faithfully,

ROBERT COOPER.

Movements of Lecturers and Mediums Mrs. Sarah A. Byrnes will lecture in Deansville, N. Y., and the adjoining towns through the month of February Would like to make other engagements to lecture.

W. F. Jamleson is on his way eastward to fill his two months' engagement (March and April) with the New Haven, Conn., society. Those wishing to engage his services for week-evenings should address him immediately 1995 Dixwell Avenue, New Haven, Conn.

The Galveston (Tex ) Civilian of Jan. 17th, says that Mrs. Talbot, a resident of that city, is delivering a course of free lectures on Spiritualistic topics on Sunday eyen-ings at Ryland Chapel, corner of Church and Twenty-second streets. The same paper contains an extract from a cor-respondent in Houston, whereby it is announced that Mrs. Colby has arrived there to deliver a course of lectures ceived much praise in Northern journals. She is accompanied by Mrs. Smith, who is an accomplished musician and vocalist. " "Our circles [at Houston] are meeting, and several good mediums are being developed. "

J. M. Peebles continues lecturing in New Orleans, La., another month. Address lilm, care of Spencer, Field, 80 Camp street. The society in New Orleans is united and prosperous. At the conclusion of his February engage ment in the Crescent City, Mr. Poebles will visit Mexico and Yucatan ''to look up the Spiritualists of the present and 'the ruins of the past.''' It'ls rumored that about next fail the Pligrim will make another journey to California, Australia, India, Ceylon, Cape Town, etc.

The Spiritualists of Glover, Vt., have secured the services of Mrs. E. L. Paul, the lecturer, for five monthstwo Sundays in each month -commencing the second Sunday in May.

-W. L. Jack, M. D., clairvoyant and physician, is again at his office, 60 Merrimack street, Haverhill, Mass., and ready to receive patients. He has decided to visit Philadelphia during the Centennial, stopping awhile on his way at Worcester, Springfield, Bridgeport, and perhaps Hart-ford; and on his return at New London and Norwich, provided his pressing engagements at home do not interfere. Dr. H. P. Fairfield will lecture in East Swanzey, N. H. Sunday, Feb. 13th. He would like to make other engagements. Address Greenwich Village, Mass.

W. S. Bell lectures in Ipswich, Mass., next Sunday, the 13th. The Harwich Independent of Feb. 3d says: "W. S. Bell, of New Bedford, formerly a Methodist clergyman, lectured in Social Hall, Harwich Port, on Sunday last, to a large audience. His entire effort was of a high order, and well appreciated by the large and attentive audience. Mr. Pell is radical in his convictions, bold and fearless in their utterance, yet debating every point with a fairness and philosophy that commends itself to all."

The Progressive Spiritualist Society of New York City has engaged the services of Mrs. Nellie J. T. Brigham, in spirational speaker, for February.

J. Madison Allen lectured in Music Hall, New Bodford Mass., Sunday, Feb. 6th, afternoon and evening. Address Matfield, Mass.

Hudson Tuttle will lecture at the hall corner of Gree and Washington streets, Chicago, Ill., on Sunday, Febru-

"The Day we Celebrate." To the Editor of the Banner of Light: .

The 31st of March being the anniversary of the day when Modern Spiritualism was first introduced to the world, I believe it to be a duty we owe the spirit world, as each year rolls around, to take more than a passing notice of the occasion. I believe it to be the day above all others

In order to fully carry out that belief, I have, in behalf of the Children's Lyceum, which I represent, engaged Paine Memorial Building, Boston, for the purpose of holding a mass meet-ing of Spiritualists, throughout the State, on the 31st of March next. Allow me, in behalf of the Lyceum, to extend an invitation to all friends of the cause to join with us in the celebration by giving us the encouragement of their presence. Details will be announced hereafter,

J. B. HATCH, Conductor Children's Progressive Lyceum. 31 Lexington street, Charlestown District.

Sargent vs. Tyndall.

EDITOR BANNER-I hope your tract, Epes Sargent's trenchant criticism of Tyndall's Assault on Spiritualism, will spread far and wide. It must do great good. No eminence of ability, no service to science or to human culture or growth, can give any man fair warrant to be unjust Probably Tyndall knows little about Spiritualism-what he has said surely shows but shallow knowledge. In his scientific researches he is modest and reticent until he knows whereof he speaks, and it were well if that spirit ruled in this matter, for it is far better than coarse lan-Yours truly, G. B. STEBBINS.

Dr. Albert M. Riggs, a native of this city, died in Chelsea, on Saturday last, of typhoid fever. He was the only son of Mr. Joseph and Harriet Riggs, a young man of excellent character and of much promise. For many years he was an employe of Messrs. Proctor Brothers, of this city, where he made many friends by his affable manners and strict attention to his duties. His fune ral took place on Tuesday, from the residence of Capt. Wm. II. Oakes, on Western Avenue, and was largely attended. We tender his parents and relatives our warmest sympathies in this their hour of sad bereavellent.—Cape Ann Advertiser, (Gloucester, Mass.,) Feb. 4th.

Spiritualist Meetings in Boston. PAINE MEMORIAL HALL. - Prople's Course. - Mold \$6-ance and lecture at this Hall Sunday afternoon, Feb. 13th, Dr. H. F. Gardner, Manager. - Free Meeting in the even-

ing.

ROCHESTER HALL. — Oblidren's Progressive Lycsum No., thoose is sessions every Sunday morning at Rochester Hall, 730 Washing on street, commencing at 10% eclock. The public are cordially invited. J. B. Hatch, Conductor; Julia M. Carpenter, Cor. Sec.).

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

LUBLINE HALL.—Free Public Circles are held at this Hall, No. 3 Winter street, every Sanday at 10% A. M. and 2% P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to attend.

Rochester Hall .- There was a good attendance at the Children's Lyceum, on Sunday morning, Feb. 6th. Recitations by Mrs. Hickók, Freddy W. Bowman, Eddy Washburn, Jenny Ellis, Esther James, Alferetta Hall, Lulu Harvey, Mabel Edson, Dora Nickols, Withemina Ensling, Emma Stoddard, Miss Knights and Ella Carr, a plano solo by Mamie Potter, a duet by Miss Adams and Miss Collier, and a plano solo by Olive Barnes, were pleasant additions to the exercises.

- A second musical and dramatic entertainment will be given in aid of the Lyceum, on Thursday, Feb. 24th, which promises to be equal to the one already given, and it is hoped that all who are friendly to the Lyceum will be pres-JULIA M. CARPENTER, Cor. Sec'y.

Concert of Paine Hall .- A well attended instrumental and vocal concert was given by Miss Addie DeMont at this place, Sunday evening, Feb. 6th. Messrs. J. C. Turner and A. Metzgar, well known to the Spiritualists of Boston as members of the old-time Music Hall Quartette, were present; and among the other attractions may be menloned Prof. M. Wallach, and Master C. Higgins, a youthful phenomenon as a violin player.

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The Psychology of Faith and Prayer.

The Psychology of Faith and Prayer.

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