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BOSTON, SATURDAY, FEBRUARY-26, 1876.

Exercises in Commemoration of the 64th Birthday of Dr. Henry F. Gard-Services; Original Poem by Miss Lizzie Doten; etc., etc.

The large hall in the Paine Memorial Building, Boston, was filled to repletion on the evening of Sunday, Feb. 13th, by an audience in which many of the old friends of the cause, from different localities in New England, and many later friends of the movement, were gathered together for the purpose of evidencing by their presence the high estimation in which the services of . Dr. H. F. Gardner (as a pioneer and worker, who has borne his share of the heat and burden of the day,) were held by them. The desk and table upon the rostrum were tastefully decorated with floral offerings, the platform seats were crowded with prominent speakers and mediums, and the interest and harmony of the occasion were sustained from the commencement to the close.

Dr. A. H. Richardson, of Charlestown District, who was chosen by the Committee of Arrangements to officiate as presiding officer for the evening, called the people to order at about 8 o'clock, and in a few well chosen words referred to the correspondence published in recent numbers of the Banner of Light concerning the present enterprise, and explained the object of the convocation: The 64th recurrence of the date of the birth of Dr. Gardner had been selected by his many friends as an appropriate season on which to express their appreciation of his past efforts for the advancement of Spiritualism, in Boston and elsewhere-labors which bore date almost from the earliest moment of its modern advent at Hydesville, N. Y. He congratulated the Doctor on the attainment of the extended term of years of existence which this anniversarv bore witness to, and pleasantly noted the fine evening with which Nature had done her best to crown the efforts of the Committee of Arrangements with success. Such meetings as the present were useful as well as pleasurable, in that they gave the friends and the public generally a retrospective glance at what had transpired in years that had gone by, and, by their fraternal character, presented a good augury for the future. In view of the array of talent which 'he had to offer in the way of the numerous speakers who had so generously responded to the call of the committee, he should attempt no further remarks, but invite the attention of the audience to a song.

Mrs. L. C. Clapp, assisted by Miss Mattle Pope as accompanist, then introduced the initial number of the programme in a manner which was highly appreciated.

Dr. Richardson then called upon Mrs. Emma Hardinge Britten, of New York City, to make the opening speech of the evening:

EMMA HARDINGE BRITTEN'S ORATION.

My FRIENDS-Whilst the occasion which brings us together to-night moves our hearts with a common impulse, and scarcely allows any other thought to break the happy current of our mutual congratulations, the assurance in my own mind that all the talented speakers assembled with me on this platform will be as anxious to expand on the one pleasing theme of our gathering as I am myself, induces me to occupy the short time during which I shall claim your attention by yielding to the wishes of the friends through whom this meeting was convened, and leaving to my numerous successors the great privilege of speaking on the honored subject of the night; I shall simply present you with a few thoughts germain to the occasion, namely, the progress of our beloved cause, the cause which stirs every heart now present no less than that of the noble workers with whom we have met to exchange congratulations.

I have been peculiarly fortunate in obtaining evidence concerning the actual status of Spiritualism all over the world, for I have not only enjoyed opportunities of witnessing personally the progress of this wonderful movement in many foreign lands, but I have an array of testimony in my possession of a character so irresistible that I feel justified in a gathering of deeply interested Spiritualists like the present in sharing this remarkable item of evidence with my auditors. Between four and five months ago I put a notice in the Banner of Light addressed to the Spiritualists of America, to the effect that I was about to undertake the superintendence of a certain literary work which I expected might interest them. I deemed it quite likely that many of way to call forth such a world-wide response. the European Spiritualists to whom I was person- Whilst these last named excellent periodicals have

ally known might also respond to this announce-leach exerted their influence in their different into eternal torments, and no vicarious atone a Boston audience. She drew vivid pictures of ment, but I certainly was not prepared for the extent of the correspondence which it has called forth. Having understood, before leaving home, that I was not to be trusted to "speak a piece" on the all too fruitful theme of our gathering, but in order to give others equal chances with myself, I was to speak of "Spiritualism all over the world," I deemed I could not present a better illustration of such a subject than to jot down a list of the Guntries from which I have received responses to the announcement alluded to above and now, my friends, here it is:

Bombay, Calcutta, Benares, New Zealand, Sandwich Islands, New South Wales, Melbourne, Australia, Cape of Good Hope, Cape Town, Chill, Brazil, Guatemala, Hong Kong, Canton, Constantinople, Cairo, Alexandria, Egypt, Marsellles, Algiers, Island of Ceylon, Island of Borneo, Tunis, Gibraltar, Bermuda, Bolivia, Buenos Ayres, Cuba, Copenhagen, Denmark, Sweden, Belgium, Vienna, Berlin, Greece, Greenland, Holland, Iceland, Jamaica, Japan, Java, Italy, Madeira, Malta, Netherlands, Newfoundland, Nova Scotia, Peru, Hungary, Austria, Russia, San Salvador, Scotland, Wales, England, France, ner; Speeches; Music; Presentation | Spain, Shanghai, Syria, Tanglers, Singapore, St. Helena, Tasmania, Vancouver's Island, Haytl Panama, Mexico, Majorca, Greece, Canada, Ne vada, British Columbia, California, Finland,

America. My friends, I offer no comments on this list, save to add that I have not named any of the va rious cities, either in Europe or America, from which I have received letters; had I done so, I should certainly have been obliged to ask your indulgence for the rest of the night and some part of to morrow: it is enough, however, to observe, that from the places here named, I have received letters from openly awowed Spiritual ists-that in many instances my correspondents informed me they are but one of a spiritualistic community, and in all cases I am assured that the interest on this subject is not confined to the writers, but is rapidly and irresistibly diffusing itself on all around them. In many instances, I have endeavored to trace out only the origin of the influence in the places here named; but one of the most astounding features of this movement has ever seemed to me to be the unmistakably supermundane character of its uprising. In every other great mental revolution, we can discover an invariable order in its rise and progress. Some leading mind enunciates a special idea-a circle of-influence is diffused, and from this point as a centre, a general system of propagandism is sent forth. Wherever the radiating lines of human effort are directed, we can trace the growth of the original idea, and thus in given periods of time, and with the usual means of missionary labor, we find reformatory opinions diffused in such lands as are in sympathy with the movement, but these human precedents do not apply to Spiritualism. Granted that it has ever existed; that a belief in its essential doctrines underlies all religious creeds, and forms the basis of all religious faiths, still the systematic method of communing with the spirits of departed friends by regular signals and through prepared conditions, is a new and startling procedure, and that it is so is proved by the tremendous antagonism which the movement has experienced at the hands of those who profess to found their faith upon such phenomena when practiced in ancient times, to wit, the disciples of Christianity. It is in the open and universal renewal of the spiritualistic powers claimed for antique faiths, that the Spritualism of the nineteenth century is new and wonderful, and I repeat, my friends, its most wonderful features are its amazing sponta niety, its vast sway over the human mind, the almost boundless areas of space which it has traversed, the fortresses of faith it has erected in Europe, Asia, Africa, America, the Isles of the seas and the remote places of the earth where foot of propagandist has never trod.

All over the world we see beacon fires blazing on mountain tops which mortals have never scaled, lighted by no human hands, yet burning with the same steady radiance as that which illuminates our own pathway, and in all these immense territorial ranges and far removed lands, in countries united by no common interests, speech or custom, we find the prevalence of one common idea, one universal chain of thought, and that the newest, strangest, and most subversive of all generally received opinions that mankind has entertained for two thousand years. When we remember that this astounding work, too, has been effected in little more than a quarter of a century, a period which in every other religious movement scarcely suffices to diffuse the central idea through one nation-when we looked in vain for its champions, apostles or missionaries, and yet the work is done, done in places we scarcely dream of, and by means the mind cannot scan or follow, I think we must come to the conclusion that something more has been amongst us than mortal power, and that in this, if in nothing else, here is our answer (holding up the list) to the two questions so often reiterated, "Who or what has inaugurated this modern spiritual movement?" &c., "Is Spiritualism dying out?" I cannot quit this part of my subject without calling your attention to another striking feature of the evidence. The notice which has called forth this wonderful list was inserted in the Banner of Light only between four and five months ago. Since that time the same notice was repeated in the London Medium, the London Spiritualist, and other journals devoted to the cause. These are all the literary agencies, in fact, that have been at work in any

centres of power, I am bound to add that the lettice in question in one paper, namely, the Banner the astounding facts of this great spiritual move-

I know the power of the mighty printing press. this tremendous lever of public opinion all my given, and my kind spiritualistic friends, grown life, but I would ask any "pressman," or rather strong by impunity, had arranged that I should any keen observer of human history, and the continue with them over the Sunday, and give ordinary methods of human progress, whether they have ever before heard of one journal—and that an organ devoted to the expression of a special idea—which has made its mark from the impelled me to inform my committee that they centre to the circumference of the whole civilized | must hire a hall, put me on the platform, and adworld, as this one paper has done? For myself I confess I stand before such a fact as this utterly amazed and confounded. I do n't believe there is anything like it in the history of the race, or the religious, scientific, commercial or literary records of the world.

And another of the supermundanc features of Modern Spiritualism is its wonderful adaptation to all the various creeds, faiths, classes, nationhas appealed. I have often heard iconoclastic radicals succeed what they were pleased to term 'apostle of the Gentiles," when he boasted of preach in Glasgow on the Sabbath day. being "all things to all men," but for my part I have often wished that I had been endowed with the plastic nature of good brother Paul, and instead of proceeding to hurl my special idiosyncracies at the heads of a thousand people at once, only half a dozen of whom, perhaps, were prepared to understand me, I am confident I might as heretofore, I saw a large red hand in the air, have done more good by imitating God's method | brandishing aloft a blazing torch and marshaling and giving milk for babes and meat for strong me the way that I should go. I heard the spirit men. To my apprehension nothing demonstrates the more than mortal wisdom and foresight monstrance I heard the solemn tones repeating, which has conducted this movement than the tender yet subtle potency with which it has taken enough that I and the spirits conquered. The is to the touch. You were full of fire and vigor captive the Jew and the Gentile, the Catholic proprietor of a large, fine hall was induced to and the Protestant, the Buddhist, Mahometan, Athelst and Delst. How gracefully yet forcibly it has made its way into the palace and the hut, the factory and the salon, and converted alike the peer of the realm and the plowman of the field; the mechanic, merchant, magistrate, noble, prince and peasant; different classes, grades, thus respect to the provided the power that constitution between the provided the committee would shoulder all the strange, subtle power that seemed to flow from your form to mine, and thrill through every fittee of my being as 1 took whatever might follow. These good, brave, spreaded men, with no fear or hesitancy for themselves, but with much as I firmly believe field; the mechanic, merchant, magistrate, no-ble, prince and peasant; different classes, grades, thus respect that seemed to flow from your form to mine, and thrill through every fitter of my being as 1 took whatever might follow. These good, brave, spreaded men, with no fear or hesitancy for the seemed to flow from your faint in the ceremony of introduction. I knew not then that it was the power that enabled your being as 1 took whatever might follow. These good, brave, spreaded men, with no fear or hesitancy for the seemed to flow from your form to mine, and the strange, subtle power that seemed to flow from your faint through every fitted the seemed to flow from your faint the ceremony of introduction. I knew not then that it was the power that enabled your being despointed with your whole heart and some provided men, with no fear or hesitancy for the seemed to flow from your form to mine, and the strange, and the strange, and the strange of the seemed to flow from your faint the ceremony of introduction. I knew not then that it was the power flow from your faint the ceremony of introduction. I knew not then that it was the power flow from your faint the ceremony of introduction. I have seened to dow from your faint the ceremony of introduction. I have seened to low from your faint the ceremony of introduction. I have seene and the Protestant, the Buddhist, Mahometan, rent it, provided the committee would shoulder thinkers and fools amongst representative hosts they could do it, and then set to work to pray for rallar of firmness while the waves of scorn and of the entire civilized world. I know that binn- rain, in the hope that the announcements might opposition dashed against your breast only to of the entire civilized world. I know that blundering one-idead reformers wouldn't stoop thus be all washed away, or that nobody could come to minister to the contrarieties of poor humanity out to see them on the following day. But the spirits had the best of it. The day came, the cause of Spiritualism, although I am more than twenty to see the contrarieties of crowds came—our carriages came, and could be pardoned the seeming egotism of the remark twenty to seeming egotism of the remark that the announcements might opposition desired against your breast only to spend their forces in value, and lie sulfen and prome at your forces. Yes, my friend, you and I are veterans in the cause of Spiritualism, although I am more than twenty the pardoned the seeming egotism of the remark that the prome at your forces. inevitable tendency to fraternize around one masses of dark, scowling humanity that waited and exceptional manner identified with the hisgrand central religion, to annihilate the unkind for its. They were there by thousands, inside tory of New England Spiritualism.

They were there by thousands, inside tory of New England Spiritualism.

When I was driven forth from Harvard Unilines of demarcation which have hitherto divided man and man, nation and nation, and unite all the race upon the basis of one divine and yet committee, with very pale but resolute faces, surstrictly human religious foundation, I am compelled to come to the conclusion that if this move- the midst of -heavens! such a crowd! No hats ment is not the work of God and the angels, it is eminently worthy to be so; and that whoever or whatever may be its origin, its wisdom and power are nothing short of divine, and its faults and failures all proceed from its human side.

Whilst pointing out the obviously supermundane characteristics which stamp this great movement, however, let us never forget the noble services of its human allies. From the very first dawning of this spiritual outpouring, all who have been called upon to take part in it. have had to shoulder the cross of martyrdom and bear the brand of public odium, the reprobation and desertion of friends, the malice of enemies, and the burden of a fierce and dangerous warfare against ignorance, folly, prejudice and superstition. To give you some faint idea, my friends, of how the spirits plant their standards of power through human effort, and with what resistless force they unmask their batteries when once planted against an obstinate fortress, I would offer you a brief sketch of one of my own personal experiences as a propagandist.

The incident I am about to narrate I select from hundreds of others marked with circumstances of more or less peril and difficulty. It occurred at the great commercial city of Glasgow, in Scotland, whither I was called upon to lecture some eight years ago. I believe I was the first woman that was ever announced to speak in public in this city of John Knox. I knew mine. were to be the first spiritual lectures ever given there, and so doubtful was the reception which such a sybilline person was expected to meet with that the second and third lectures were made conditional upon being permitted to deliver the first. To form the slightest idea of the city of Glasgow, one had need to enter it by night, and see all around its historical precincts, miles and miles of blazing furnaces which never cease to burn, long lines of chimneys from whose vast, volcanic mouths columns of flame are shooting up day and night, year in and year out, the red sky blazing with these never extinguished fires, and girdling in the vast, black city like an earthly purgatory. And here swarm the ten thousand iron workers through whose labors are constructed those huge leviathans that breast the Atlantic storms-the great ocean steamships. These, with an immense and ever restless-population of mechanics and operatives, chiefly devoted to the fierce and remorseless doctrines of the Scotch Presbyterian Kirk, form a very large staple of the population where I was engaged to present, for the first time, the revolutionary spectacle of a

almost in every instance from the foreign lands men and women, splendid mediums, and the centrality of his great power served to strengthhere cited, the writers claim to have read the no- warmest hearts, and clearest heads I have ever encountered in my life in Glasgow, but, take it | ledged the deep debt of gratitude she owed him of Light. I must confess this is to me another of for all in all, it was a far more trying experiment -that of presenting myself and my faith before that wild, impulsive, Calvinistic population than I have now time to explain to you. The some additional fectures the following week, but when the Saturday came, the spirit that has ever guided my pathway and made my actions clear, vertise a free lecture for the Sunday afternoon. Never shall I forget the look of blank borror and amazement with which my daring proposition was at first met. One after another my committee were sent for, my "insane" proposal explained, and met with the kindest and most urgent remonstrances. It was stated to me that the splendid cathedral itself, that building which in every other city of Christendom 'can boast of alities and differences of character to whom it its magnificent organ, had never been descerated with instrumental music since the days of John Knox. This and a thousand other reasons were the contemptible subserviency of the great assigned why I must not, could not, dare not

For the information of those who have only seen me in public, I beg to state that, considered apart from my ever faithful, ever strong spiritual influences, I deem myself, by nature, to be an awful coward? but, even as heretofore, I spoke in the strength and power of the spirits. Then, voice commanding the work, and to every re-"What is that to thee? follow thou me!" It is and out; it was one solid jam of frowning, blackbrowed men. When I first entered the hall my rounded me, and led me on to that platform in were lifted, as if to signify that it was not a place of worship, not a presence to deserve the slightest token of respect.

One of my Committee, a fine young fellow with a delightful tenor voice, came forward on the packed rostrum, and without a single quiver in his clear tones, read out a hymn, and then sang! it through alone! At the reading of the second verse I stood by him, and joined my voice to his. A few others faintly chimed in, then a few more and then a few more. By the time the third verse had been read and sung, there was a mut tered thunderous ring in that vast crowd, swell ing and swelling, and breathing into that grand old Covenanter's hymn, until, when the fourth verse was sounded, it became a perfect shoul, a mighty rolling anthem, which resounded from ceiling to roof, rang through the arches, pierced the skies, and reverberated through the corridors of heaven with such a heartfelt peal of devotion, as must have swung open the golden gates, and forced its way up to the very throne of God! When the hymn was ended, and that vast crowd sat down with a stir like the soughing of the ocean waves, every head was uncovered, many faces were bathed in tears, stern brows were unbent, and bathed in tears, stern brows were unbent, and ty afforded by my seeming defeat, and make of some wrinkled black-visaged men looked even it the grandest triumph Spiritualism has ever kindly at the strange witch-woman. When the achieved; for from that, and the investigation to lecture was done, they swarmed on the rostrum with clamorous thanks and greeting. They seized my hand and kissed it, snatched my flowers from me, and promised to keep leaves in remembrance of the scene, and when I passed out to my carriage, rough but now kindly smiling faces surrounded me, and such a "God speed you, madam!" was rung in chorus in my ears, as lingers there in grateful remembrance to the present day. Ere I returned that memorable day to my home, the red hand, which up to that time had never left my spiritual sight for one moment, flashed before me in farewell, and the blazing torch was turned downwards and extinguished on the ground.

The speaker concluded her narrative by showing how such an experience as the above illustrated only one out of the tens of thousands of trying scenes through which herself and other spiritual lecturers were called to pass during their mission of pioneer propagandism, and the wonderful strength and wisdom by which spirits guided and sustained them amidst scenes of similar peril and difficulty. She concluded with a glowing tribute to Dr. Gardner, by whose instrumentality she, a young girl from a foreign land, had first been encouraged to pursue the career of woman speaking in public, and teach of the still a spiritual lecturer, first introduced to the Athens more tremendous heresies of no personal devil, of America, hailed, strengthened and cheered by from whom Spiritualism has stripped the ghastly

his courage, constancy and devotion to the cause ters in my possession speak for themselves, and I found noble gentlemen, brave, progressive which they all so much loved; showed how the en the hands of distant toiling workers, acknowas a manager, leader, friend, counsellor and champion, and after apologizing for a rapid and hurried address, in which duty to her numerous associates then present compelled her to but the It has been my good fortune to be connected with first, second, third and fourth lectures were brakes on themes of so grateful a nature, she took her seat.

> Dr. Fred L. H. Willis being presented to the meeting as the next speaker, said:

> Mr. Chairman, Ladies and Gentlemen-1 have been called upon to make a speech to you, but as I did not expect to be present upon this occasion I had prepared for it a letter. If you will pardon me, instead of trespassing upon your time with other remarks I will read my letter, and thus save our good Dr. Storer a struggle with my imperfect manuscript :

> > DR. WILLIS'S LETTER.

Boston, 13th February, 1876. Dr. H. F. Gardiar - Dear Friend and Brother -1 cannot let this occasion pass without contrib-uting toward it an expression of sympathy and good-will, and as I have so entirely withdrawn nyself from the rostrum, I preferred to give to that expression the form of a letter, rather than of a speech.

You will pardon me, I know, if I crave the in-

dulgence of a few personal reminiscences.

More than twenty years ago you and I first met. I remember as it it were but yesterday the effect of your personal presence upon me. were then in the prime of your life. No silver threads mingled themselves with the brown, Your eye was undimmed, and as keen as the eagle's that turns to look upon the sun. step more firm, clastic and Aigorous than that of the youth who stood before you, I think it was at the house of our mutual

friend, Alvin Adams, Esq., we first met. then a pale, young divinity student, upon whom strange, incomprehensible forces and powers had recently thrust themselves, doubling whether I was the victim of insanity or diabolism, as sensitive to every breath of Influence as the mimosa -n perfect battery of vital force; and I remember how I marveled at the strange, subtle power

poor humanity if it would; and when I see the scarcely plow their way through the serried when I say that we are both of us in a marked

versity by the hand of outrageous persecution be cause I was the recipient and the expressor forces that grave and reverend doctors could not comprehend or explain, and who persistently refused to give me the opportunity to enlighten them, and yet banished me as a criminal, with the avowal that their investigation was not of such a nature as to warrant their pronouncing me guilty, such an intensity of excitement was stirred up in this goodly city of the Puritans, and indeed throughout New England, as Spiritualists of the present day can hardly conceive of; and while I, through lack of that splendid vital power, that iron will, that unconquerable tenacity of ourpose that has ever so characterized *you*, lay prostrate, borne down by the fury of the storm that so suddenly overwhelmed me, you sprang into the arena, took up the gauntlet thrown down by Harvard College when they so triumphantly exclamed, "Spiritualism is dead! Its champion has fallen!" hurled it into the teeth of the foe, and placed the representatives of that proud institution in a most absurd position before the world, drawing from them that famous "Award" that Spiritualism was destructive of the truthfulness of man and the purity of woman, and which stands to-day the record of a folly as profound and stupid as that which characterized the fulminations of Italian priests against the splendid telescopic discoveries of Galileo, and which is contradicted perpetually by the experience of thousands upon thousands of the purest, noblest and best men and women living; and the promise of a report which you and I have grown gray in waiting for, and which they have never had the courage or the justice to make.

Yes, you were the man to seize the opportuniwhich it directly led, Spiritualism received an impetus that nothing in its history before or since has ever given it. The attention of the whole civilized world was directed to it by the osition assumed toward it by the representatives of Harvard College.

And when at length I had recovered from the immediate effects of the blow that prostrated me physically, it was under your auspices that I made my maiden speech before the public on the rostrum of Boston Music Hall to an audience that filled it to its utmost capacity; and from that day to this you have been the strong, un wearied, unfaltering champion of our sacred You have witnessed its unparalleled growth and progress. You have seen it accomlish in a few short years results greater than Inristianity accomplished in several centuries.

And during all these years you have fought the good fight brayely and well. When the cause has faltered in this community, you have rushed to the rescue. When the Sunday lectures have been likely to fail, you have thrown yourself valorously into the breach, and by your masterly

energy kept the wheels moving. In a word, you have ever been the braye, true, carnest champion of the faith; and when you shall enter the higher realms of life, no human being, nor angel, nor archangel, can ever point the finger at you and say, "You have been false

And now in closing I believe I shall but echo the sentiment of every heart here when I say. May you yet live long to enjoy the blessings and privileges of this life, and when at last Death masquerade with which Theology had invested

FRED. L. H. Witalis.

TREMARKS OF OR. STORER!

It is my pleasure to act as a medium this evening for communicating to you several messages received from some of Dr. Gardner's friends and co-workers, who still retain the mundane body, co-workers, who still retain the mundane body, and one from the enfranchised spirit, P. B. Rambolph, "But Defore reading them, I desire to express my own approciation of our friend, in whose honor we are assembled. He has been known to us as possessing a clear and intelligent perception of the tendency and scope of Spiritualism—as on daying a clear and intelligent perception of the tendency and scope of Spiritualism—as endaying a control of the tendency and scope of Spiritualism—as endaying a control of the tendency and scope of Spiritualism—as on the control of the leading professors of flarward understigation, denounced as a "stupendous delusion," was not likely to be either popular, or fashion able, or a source of profit in this community.

Before this committee, Dr. Gardner went with several understigation in a case where a committee of investigation, denounced as a "stupendous delusion," was not likely to be either popular, or fashion to the professional middle of the source of profit in this community. dowed with remarkable executive and administrative ability - and above all, a warm, fraternal heart. This latter quality I especially emphasize here, as my mind reverts to the external history of medium-hip, and especially trance speaking, in New England.

" I remember, said the speaker, my first call to Boston by Dr. Gardner. I remember that vast ecopyention at Rutland, and also that while there, appeared up to this day. Dr. Gardner bore him-it came upon me strongly—though then unused to making the time and the claimed, and much to making the time and the claimed, and much to public speaking -- to rise and combat a state ment that was being made against truth-or at least as it seemed to me. Soon after, my name was called by a strong, hearty voice in the audiænce belsind me; and the discovery of its owner was the commencement of an acquaintance-ship which brought about an invitation for me to come to Boston to lecture as a trance medium. On my arrival I was met with that warmth of friendship which Dr. Gardner has invariably shown to all

Twenty years ago, here and there in our land young men and women ballereated a degrée of local interest in the phenomena and teachings of Spiritualism, by developing an abnormal facility of speech, often eloquent and instructive, upon themes pertaining to human well being, under what was claimed to be the influence of spirits. They were generally of very limited education no previous training as public speakers-and as much astonished as their neighbors at the phenomenal position in which they had been placed. Sensitive, and shrinking from criticism, they needed some positive influence to call them from their homes; and inaugurate their public work. Boston was the door through which they were to enter upon a widely extended ministry, and our friend, Dr. Gardner, was the door keeper in this house of the Lord. His invitations were judiciously extended, and I have in my memory the names of more than forty trance and inspired speakers, who, at the old Melodeon and Lyceum Hall, spake as the spirit gave them utterance, and through the reports of their lectures' in the papers, became widely known to the country at large. Dr. Gardner's welcome to these apostles of the new dispensation was always that of a brother, cordial and sincere; and I believe I am justified at this time in returning to him, in behalf of this entire fraternity of speakers, in the body and out of the body, their acknowledgment and gratitude for this fraternal service.

Neither did be desert them when attacked Some of this audience will remember Mrs. Henderson's (now Mrs. Middlebrook) course of lectures in 1857, and the fierce attack made upon modiums and Spirituality through the Boston Courier by Prof. Felton of Harvard College. In Courier by Prof. Felton of Harvard College. In one article he 'said that the mediums "cannot start the smallest table; they cannot move a 'feather; they cannot make a suspended hair turn to the right or left, with all the magnetic fluid of ten thousand like themselves, and aided by the host of superior intelligences who assemble daily in the Melodeon to take possession of the Mrs. Henderson's organism and talk nonsense to shortest. Thou hast so much to take with Thee Mrs. Henderson's organism, and talk nonsense to gaping crowds by the hour. If the mediums really believed in themselves, they would only be too cager to exhibit their powers before those who are most skeptical.

Dr. Gardner immediately threw a gauntlet at this marked maligner, challenging Prof. Felton, or whoever the author of the article might be, aided by any or all of the professors of Harvard College, to a public discussion, with this uneducated medium, of the whole subject of Spiritualism, whether scientifically, philosophically, or theologically considered - twelve disinterested men, selected by the editors of three principal daily papers of Boston, to be the umpires to deelde upon the strength of the arguments advanced for and against the spiritual origin of the various forms of manifestation of the present

day, denominated spiritual.

This the Courier declined, upon the ground of wanting test facts instead of discussion, and offering five hundred dollars for proof of either mental or physical manifestations, such as specified by them, which led to the famous Harvard Investigation alluded to by Dr. Willis and Mr. Allen Putnam, whose detailed account has also been published by Messrs. Colby & Rich. The "lame and impotent conclusion" of the Harvard Professors, that "any connection with spir-Itualistic circles, so called, corrupts the morals and degrades the intellect," and whose solemn warning "against this contaminating influence. which surely tends to lessen the truth of man and the purity of woman," did not even have sufficient weight to deter Profs. Felton and Horsford from continuing their attendance upon Dr. Gardner's meetings. . They were often on hand, giving subjects for lectures and improvised poems and frequently criticising, often with favor, the productions through A. B. Whiting and others.

Mr. J. V. Mansfield, the great spirit-postmaster, as he was called, was visited by them, in their pursuit of knowledge, in their private capacity, and we have reason to believe that the delay up to this hour in publishing the promised report of their proceedings, together with the results of additional investigations and other evidence independent of the special case submitted to them, but bearing upon the subject of this stupendous delusion," is due to the fact that such overwhelming evidence of spiritual interposition in mundane affairs has accumulated, from month to month, as to justify our friend, Dr. Gardner, in his quarter century devotion to its public advocacy, rather than the hasty and unscientific assumptions of the Harvard Professors.

Dr. Storer then presented to the people the following letters from prominent friends of the cause in Boston and elsewhere, with the delivery of which he was charged:

LETTER FROM EPES SARGENT, ESQ. Boston, Flb. 13th, 1876.

ing, complimentary to "the veteran Spiritualist, Snawmut avenue, near Brookline street, where this revealing the white robod angel—shall come Dr. H. F. Gardner," this evening. He was one to you, it shall be to usher you hito the immortal of the earliest to recognize and accept the great blessings and privileges of that higher life, where ptruths of Modern Spiritualism. Seeing their vast hope finds trustion, where aspiration culminates significance, the immense importance to the in in possession, and where voices that shall speak terests of the race of a scientific verification of beatifies peace to your soul shall exclaim, "Well the disputed fact of man's immortality, he at done, good and faithful brother; receive the research of ETATOM. that of prosecuting investigations into the spirit-Yours, in the bonds of a grand and holy cause, built phenomena, and proclaiming the results to the world in public speeches and discussions, in addresses at popular gatherings, in communications to the press, and in testifying, in various ways, to the truth, as opportunity invited. Of now, that devotion to an unpopular cause is not the road to worldly aggrandizement. A truth which tour of the leading professors of Harvard

new order of phenomena, claiming peculiar conditions for their production, was to be manifested. But it would not do. The learned gentlemen rose in their demands for conditions of their own as phenomena took place. It was soon apparent that the whole question had been projudged; and Spiritualism was heedlessly stig-matized, though the promised report of the committee; so swift to denounce what they had not comprehended or rightly investigated, has not more, has since been repeatedly proved beyond all question. Indeed it is still being proved every day, in the four quarters of the globes and the democrations of the Harvard professors will be remainly and their democratical to the constitution of the constitution with the constitution of the consti remembered only in association with the refusal certain professors in Galileo's day to look through his telescope.

be said of our facts by any professor; but it is a noteworthy circumstance that three eminent protessors, with a European reputation as physicists
--Perty of Berne University, and Wagner and
Butlerof of the University of St. Petersburg-cept and proclaim the truth of what Harvard, in her rash eagerness to put down the "babes and simpletons," tried to blacken with a stigma. Thus does the whirligig of Time bring about its

I am no longer disposed to argue mere quesons of tact either with physicists or speculative with those, who, in complete ignorance of subject; think they can annihilate facts with the sterrible name deseption, and who prove to their own satisfaction from natural laws which in no way affect the question, the 'impossibility' of mystic phenomena."

As for those opponents who, in their simplicity, ask, "Well, supposing the facts to be genu-ine, what good can we hope from them?" I can only commend all such unreflecting persons to what Shakspeare calls "the sessions of sweet, silent thought," wherein they may perchance in-terrogate their own souls whether a fact like the return of a human spirit from the unseen world is an altogether profitless and barren considera-

tion for a mind rightly receptive?

As prophetic of what we may expect from Spiritualism as it develops and spréads, and its highest teachings prevail—teachings which in conjunction with all that physical science can reyeal to us will be simply a formulated expression of the laws of our highest welfare, as destined to supersede all that is false and transitory in buman dogmatisms, laws and systems-let me call your attention to a passage which I have never seen quoted as directly bearing on those truths which Dr. Gardner and the rest of us have been trying to propagate. It is a passage from Lessing, the illustrious German author, and was writing, the illustrious German author, and was weeten a bundred years ago. He is speaking of the education of the race, of its ethical progress and purification, in which he fully believed. For him the education of mankind is freedom; the transformation of certain religious and moral trache into truths of reason; a state of things when man will do good for the sake of the good, and laws and social customs will be made to conform to facts of Nature as manifest in man's highest deshortest. Thou hast so much to take with Thee in Thy eternal way! So many side steps to

And then, as if with the prevision of a seer, he listinctly recognized the advent of Modern Spirtualism, and the issues to which a knowledge of immortality must ultimately conduct the human race, Lessing exclaims: "It will come, it will certainly come—that time of perfect development, when man, the more-firmly he becomes convinced of a better future, will have tess necessity to borrow from that future the motives of his actions; when he will do good because it is good, not because he expects arbitrary rewards, which were formerly designed merely to fix and strengthen his inconstant recognition of the inner and better rewards of virtue. It will surely come-the crasof that new

To spread the light of that "new gospel," (new in giving palpable confirmation of the one-csential truth in the old gospels, and in casting off all that is unessential,) and to hasten its efficacy, has been for more than a quarter of a century the life-work of Dr. Gardner; and it is one which we believe he will look back upon centuries hence with a satisfaction which few other world-ly prizes could inspire. The rewards have not been such as to impress the imagination of the many; there have been no din of trumpets, no leading paragraphs in newspapers, no glitter of worldly gifts; but our friend has earned what, in that world of realities, where all shams dwin-dle and are laid bare, and all treasures of good deeds, good thoughts and noble strivings, are multiplied and unveiled to angel eyes, will be the credentials of an earnest and honored servant of the most vital truth that can interest a human being. Respectfully, EPES SARGENT.

LETTER FROM ALLEN PUTNAM, ESQ.

DR. RICHARDSON-My Dear Sir: Your letter of the 11th inviting me to speak in Paine Hall on the evening of the 13th elicits friendly acknowledgment, but no promise that you may anticipate my personal cooperation with you on that occasion. Either weakness, caution, or some other property which years have engendered, induces me to be chary of any engagement that may incite me to encounter exposure to whatsoever conditions of atmosphere shall pervade either our streets or our halls on a specific evening future. Therefore you will please omit my name from your list of speakers. If conditions and circumstances, both at home and abroad, shall be propitious when the evening arrives, I may indulge in the pleasure of entering the assembly and remaining there awhile as listener and observer. My tarrying at home after nightfall is so fixed a habit, however, that departure from it then is not among the probabilities.

Very respectfully, ALLEN PUTNAM. 426 Duelley street, Boston, Feb. 12th, 1876.

MR. CHAIRMAN, LADIES AND GENTLEMEN-Looking back over the whole course along which they and their cause have advanced, the first-born members of Boston's spiritualistic family can see a particular man standing boldly out as the projector and leading enactor of very many interesting and eventful scenes in days long gone

Dr. A. H. Richardson, Chairman, &c.:

Dear Sin-I regret that the state of my health prevents my being present at the social gather-

my eyes first beheld a stranger who had come to us from Springfield, and in defiance of any frowns and lingual lashings, which Madam Grundy might threaten and inflict, rose calmly up be fore a Boston audience, and in clear, manly forceful outpouring of facts and logic, presented Spiritualism's claims to be a genuine handi-work of Mother Nature's recondite agents and forces, claims to be a child of infinite beneficence, brought to the cognizance of this mundane sphere through application of forces and working of agents, which, though then uncognized by either religionists or scientists, must, in the fu course he knew at the start, as well as he knows | ture, he made factors in the bases for deductions of God's truths.

Possibly that speaker then was no more than what most of you now might deem a mere sciolist, but he was at least an older, bigger, more knowing boy than we Boston babes, and I, at least, listened to him with intense interest, satisfaction and much profit. His address then was masterly for the time and circumstances, and its influences for good may even down to this hour be working their way outward over the earth, and upward in unseen spheres through the vast

rean of humanity. Removing to Boston, that lecturer, besides continuing to be an ever ready spokesman and acher, soon became our efficient caterer, commanding supplies for the more external wants of believers and inquirers—supplies of mediums, lecturers, beture-halls, lodging-houses, plenies and the like—became halarally through the ac-tion of limate forces which fitted him for and and consequently from him its influences copiously diverged over the nation and the world.

If a first chapter of a minute and just history of New England Spiritualism shall ever be writ-ten, it will present Dr. H. F. Gardner as the most efficient executive worker in its behalf, as one who had no equal in hold, persistent, unflag-It is of very little consequence now what may ging and successful labors, whether to repulse and battle its rude assailants, or to befriend and sustain its advocates, and to demand and obtain for it respectful consideration and treatment by the general public. No other man among us, no other anywhere on our globe, we suppose, has manifested such prolonged, persistent readiness to betriend our cause and its adherents by we'arisome and expensive journeyings far and often, by incurring heavy pecuniary obligations and isks, by scheming, planning and assiduously laboring for its advancement; and all this he has ever been doing with such sagacity and executive power, that he has almost uniformly procured the public ends he sought, and saved himself-from either barm or loss.

His doings in connection with what is known as the Harvard Investigation, are worthy of distinct mention. A general history of that trial-farce or tragedy, whichever one may call it—is before the public, and needs no recital here. Dr. Gardner himself is the special theme for present

insideration When challenged from the high place of learning and science to exhibit our phenomena, in the presence and under the scrutiny of most eminent and august sarans, he promptly lifted the glove, went to arrange conditions where not many were willing to accompany him, assumed risks and ob-ligations few were ready to sbare with him, with undisciplined forces encountered disciplined regulars, fought a Bunker Hill fight, and if losing the battle he gained a victory, and that, too, so nearly single-handed and alone that posterity will never be in doubt as to who was chief com-mander. How manfully he met and endured that ordeal, let his opponents—those gentlemen from Harvard's halls, highly cultured in the humanities, but chary of their employment then— let them tell how Dr. Gardner behaved in their presence. In a parting note to him they said: "Your manly candor and fatrness throughout this investigation have been fully appectated. We recegnize, not without admiration, the invariable good temper, sent-command and firmness of spirit with which you endured the repeated failures of your employes, and met the sevent sent settle is stern cittelism to which you were necessarily subjected."

No language from a coadjutor could bespeak his maniliness throughout that trying scene so persuasively as do the words we have here quoted

from his antagonists. These succinct allusions to a few acts that are representative of a long series which he has for years been performing whose birth-day we are observing, clearly show that Spiritualists and Spiritualism, both here and far and wide over the world, are indebted to him for so much aid and so many favors that he has well carned a meed of praise and thanks which we now cheerfully tender to him, coupled with our fervent desires that he may long retain his powers and disposition to labor beneficently in our behalf, and especially that he may receive rich recompense for his la-bors here in that land beyond whose gates he has labored so assiduously to set ajar.

LETTER FROM PROF. S. B. BRITTAN. NEWARK, Feb. 10, 1876, To Dr. H. B. Storer, and the Committee at Pains

Memorial Hall: GENTLEMEN-I am in receipt of your esteemed favor, respecting the complimentary entertainment to be given, on the 13th instant, in honor of Dr. H. F. Gardner, of your city, and thank you for including me in the list of his friends who respectfully recognize his claims upon the consideration of the spiritual public.

When a victorious army marches rapidly over a country, it is sure to leave along its track visible traces of its progress and its power. We shall discover the stragglers who, lacking either he disposition or the vigor to keep pace with heir companions, have wandered from or rested by the way. Others, wanting in courage and fidelity, abandon their cause in the hour of trial; whilst some of the most resolute soldiers, way worn, weary, and no longer able to keep the ranks and continue the struggle, fall along the line of march, and perish almost without recog-nition. Only a brief ceremony, if any at all, is performed over the noblest soldier, if he falls when the tents are folded and the army is in

Spiritualism has left all along its illuminated way similar illustrations of its amazing progress Its army is so yast, and the new recruits come in so rapidly, that we have not been able to call the roll. The stragglers have been very numerous, but we have never found time to look after them. Not a few have deserted; but the discipline, if not too lax, has been quite too liberal to punish the offenders. Death has also broken the ranks of the Old Guard. To day we miss the well-remembered forms of Tallmadge, Hare, Courtney, Richardson, Fernald, White, Finney and Edmonds—some of the early and fearless champions of a noble cause. We hardly paused to signalize their departure by any testimony of our appreciation of their characters and services. We have probably undervalued the labors and sacrifices of several of them, but the future may do justice to their memory. Indeed, I fail to re-call an instance, in our brief history, in which we have erected a memorial to perpetuate an honorable name, and the memory of a loving service faithfully performed. When did we leave a stone to mark the spot where an unselfish spirit may have left the ashes once consecrated its indwelling presence? If we do not be lieve in rearing stately monuments to the dead, we may yet enshrine their names, the record of generous deeds, and all that was grand peautiful in a lofty aim and a spiritual life, in some living charity, that shall at once express the sense of our obligation and be a blessing to the world.

Feeling that we may have been frequently unmindful of the personal claims of others on our respect and gratitude, I was pleased to see, in the Banner of the 5th instant, the announcement of the proposed meeting at the Paine Memorial Hall, in honor of Dr. H. F. Gardner, who-though still with us-has so long and faithfully served humanity by promoting the interests of Spiritualism. My acquaintance with the man you propose to honor covers a period of over twenty-six years. At the early date of our first interview the morning light of the Spiritual Reformation had dawned upon his mind in the information had dawned upon his mind, in the investigation of the subtile mysteries of psychological science. Our mutual friend brought to

this subject a certain completeness of physical manhood, a resolute and unconquerable will, and a mind that had its centre of motion in the anterior portion of his brain. He had already de-clared his independence of all absolute authori-ties, living and dead; and I had no doubt that a man with so much iron and lightning in his physical and mental composition, would nobly maintain his freedom to the last. Had the Doctor been less conscious of the strength of his cause, or so constituted as to yield to a womanly modesty—that sometimes impairs the self-possession of really great minds—he would have been unable to cope with the scientific materialism of Harvard University, and many a contest might have ended in defeat which was crowned with

victory.
Our friend disclaims all right to any commendation for what he is, and what he has done. Of course a spirit of manly independence was in him from the beginning, and for that he is en-titled to no credit; and lest he should place a too complimentary construction upon this letter, I will add, that how much wiser and better a man of his organization and opportunities might have been, than he really was and is, we can never

But where faith is so often fruitless, and so many among us do nothing but find fault and idle away their time, it is eminently proper to recognize the earnest labors of the man who, requiring neither soft brick nor rotten stone to scour his armor, has kept it bright by the con-stant friction of his long and faithful service. In conclusion permit me to express the hope

that the anniversary you celebrate may yet rebuoyed him into the office, our chief executive in that the anniversary you celebrate may yet re-conducting our business affairs. Toward him as turn many times in the Doctor's earthly expericonducting our Jusiness affairs. Toward firm as yourn many times the first at a centre, more than to any other nucleus, the visible instrumentalities of Spiritualism converged, your meeting, please accept my most cordial saluand consequently from him its influences copilitations. Very truly, S. B. BRITTAN. tations.

. LETTER FROM A. E. NEWTON, ESQ.

ANCORA, N. J., Feb. 11, 1876.

Dr. A. H. Richardson-Dear Sir: Yours of the 9th inviting me to be present and participate in the celebration of the birthday anniversary of Dr. H. F. Gardner, is just at hand. I would it were possible for me to comply, but that is out of the constant. the question. The announcement that such a celebration was projected, which I noticed in the last Banner, gave me a thrill of pleasure that I

cannot describe.

In the early years of Spiritualism in Boston, it was my privilege to see much of Dr. Gardner, and to be associated with him in many labous for the advancement of that cause. His earnest, intelligent and self-sacrificing devotion to what he saw to be truth-his unflinching boldness in its advocacy against all assailants, his clear headedness and freedom from fanaticism or over credulity as an investigator, his batted of all shams and lying pretences, his enterprise, energy and self-reliance in projecting and sustaining (often at heavy cost to himself) measures for the pro-motion of Spiritualism, his open handed genermotion of Spiritualism, his open manded genericity toward needy mediums and other impecunious co-workers, his charity and magnanimity toward those who misunderstood and maligned him, his ready hospitality to new ideas—these and other worthy characteristics early awakened my admiration and won my hearty esteem; and I have never seen cause for abatement of these

regards. It has been Dr. Gardner's lot, as indeed it has been that of almost every other person at all prominent in the onward movements of the day, to have his motives misconceived, his acts mis-represented, and his character traduced far and wide; and I regret to add that by none has this been done more freely, perhaps, than by pro-fessed Spiritualists—who, like some other people in this world, do not always take care to know the truth of a damaging report before alding in its circulation. I have met these slanderous reports against our friend far from New England, and have always taken pleasure in putting my heel upon them, as I felt they deserved.

I have sometimes feared, of late years, that the new generation of recruits to the Spiritualist army, in Boston, failed to appreciate the worth of this veteran in the service, and the value of the work he has performed during the last quar-ter of a century. Hence this movement in recog-nition of that service, and for the revival of old-

time memories, gives me especial satisfaction.

Be sure that I shall be present in spirit, though absent in body, and shall sympathize most heartily in the congratulations of the occasion.

May our honored friend live yet many years to advance the cause of spiritual truth, and to receive the benedictions of men and angels, is the prayer of Yours, fraternally,
A. E. NEWTON.

LETTER FROM E. V. WILSON, ESQ.

LOMBARD, ILL., Feb. 8th. 1876.

Dr. H. F. Gardner, my old Friend and Brother

Permit me to join old-time friends in congratulating you on this the sixty-fourth anniversary of your natal day. It is eighteen years next July since we met. Seventeen years ago at this writ-ing we were together in the Fountain House. Now, how far apart, geographically, yet in soul how near! Side by side we have climbed the rugged mountain of progression. In storm, in rugged mountain of progression. In storm, in sunshine, in strife, in peace, we have been faithful to ourselves, to Spiritualism and humanity. And now that the years are winding in, and the primary life closing up, are we ripe for the harvest? Can we stand at the foot of the golden stairs with souls clothed in the white mantle of writer when the country is the faith 116.

purity, ready to ascend into infinite life?
Your name, my brother, will go down to the future as the morning star of Spiritualism. Al ready the angels are waiting with open arms to velcome you to the abodes of peace.

the soul have rest, and angels bless the faithful worker, Henry F. Gardner. On the 13th inst., at the time you are receiving the congratulations of old-time friends, I will be on the platform before a Chicago audience. And yet in soul I will be with you and those faithful spirits in and out of the form who may gather around you on this joyous occasion. Please tell Lizzie Doten, Bros. Colby, Putnam, Rich, Storer, and all who may be of the days of "auld lang and all who may be of the days of "auld lang syne," I am with them in spirit, and that I would like to take each of them by the hand on the oc-

casion referred to.

And now, brother, let us to the front this Centennial year, in all things true to our cause. Let us be free, maintaining a free platform, free speech and the rights of man, yet granting no license to do wrong. Let us be in all things true to our cause. Let us wind up our life lines in truth, in peace on earth and good will toward all the human family. Let us be everywhere Spiritualists.

Farmer Mary joins me in congratulations on this happy occasion. Stand in the future, as in the past, for the right, and all alone you will be more strong than with the world to back you in the wrong. 1 am, brother,

E. V. WILSON. Truly your friend,

LETTER FROM GEORGE A. BACON, ESQ. Boston, Feb. 12th, 1876. Dr. A. H. Richardson, Chairman of Committee DEAR SIR—In response to your invitation to attend next Sunday evening the "social gathering," in honor of the veteran Spiritualist, Dr. H. F. Gardner, the occasion being his sixty-fourth anniversary, I have to say that a previous engagement will review the property of t

Among those who either know or have heard of Dr. Gardner—and their name is legion—he is universally recognized as an active pioneer in Spiritualism. The compensations of a pioneer, whether in the domain of thought or of physical action, are seldom those which the world regards as successful. In this matter, however, as well

as successful. In this matter, however, as well as in many another direction, the world's estimate is sadly wrong—adverse to the actual truth. The recompense which comes to the consistent pioneer is as satisfactory as it is peculiar, and valuable only as it responds to the soul.

Dr. Gardner has lived to see that phase of scientific and religious thought which he identified himself with so long ago, and which was then rarely spoken of except in terms of obloquy and derision, become the accepted truth to millions of the most intelligent people of earth. Indeed, it has come to pass that the measure of a man's it has come to pass that the measure of a man's liberality to day, is chiefly gauged by his intelli-

gent recognition of the spiritual phenomena.

In the establishment of this single fact—not to mention others—is found an all sufficient satisfaction to the pioneer of spiritual reform. So, while enjoying and improving the Present, we hail the Yet to Come!

Very truly yours,

GEO. A. BACON.

LETTER FROM JOHN MURRAY SPEAR. To Isaac B. Rich, Luther Colby, Allen Putnam,

and others:
GENTLEMEN-I have read with much pleasure your proposition to celebrate by a social gather-ing the birthday of Dr. H. F. Gardner, and expressing your appreciation of his constant and unremitting labors in behalf of Modern Spiritu-Permit me to add my testimony to yours of the

faithfulness and untiring industry of the Doctor in the promotion of our cause, especially in its earliest manifestations in Boston, my native city Few who have entered the spiritual movement in the last ten or even lifteen years, can form a just idea of the struggles and trials that attended mediumship and the proclamation of Spiritualism in its earliest stages. Denunciation was rife. Fanatic, fool, knave, were terms applied to its advocates; their characters were maligned, and their best endeavors interpreted as insane and licentious. Reports as improbable as false were caught up and circulated, by believers in the phenomena as well as unbelievers, to the discredit of all who had the moral courage sufficient to hold and advocate the despised truth. Private character, against which no breath of suspicion had been raised, was all at once said to be

profligate, and social ostracism followed. High honor is justly due Dr. Gardner, that in these trying times he stood unwaveringly and manfully before the citizens of Boston and elsewhere, year in and year out, holding and being individually responsible for public spiritual meet-

ings in the old Melodeon and such other build-ings as could then be obtained for that purpose. Now one after another of the carnest pioneers of Spiritualism are passing from the lower to the higher life; soon all will have here finished their course; and I am quite sure that the future historian of the rise and progress of Modern Spirit-ualism in New England will enroll among the first of honored names that of Dr. Henry F.

GARDNER, of Boston.
Yours truly, John Murray Spear.
2210 Mount Vernon street, Philadelphia,
"Pa., Flb 7th, 1876.

SPIRIT MESSAGE FROM P. B. RANDOLPH. I do not wish to be counted out. Dr. Gardner and not wish to be counted out. Dr. Cardiner was my personal friend for years, and after my mother I do not know any one person to whom I am consciously more indebted than to him, for he was my foster father. He did more to bring me out as a medium before the world, upon the public rostrum, than any other man. His magnificant. netism I could never resist—not because it was antagonistically stronger than my own will, but because it was more powerful to direct me in the channel to which my inner being and my spiritguides consented. What I want to say emphatically through you is this: that I honor and respect the man—love him like a brother—and defy the powers of hell to dislodge him from the position which he has won in the estimation of all just-minded men and women who know any-thing of Spiritualism. We who labored against the obstacles of twenty years ago, needed, in our sensitive condition as mediums, to be backed up and supported by some strong tower of defence. We were liable to be overcome or diverted from our course as mediums by influences which constantly emanate from the sphere of earthly and material conditions. I was thus caught, and when I tried to recant, and brought in Beecher to my support as an opponent of the truth as it is in Spiritualism, I was saved from being made a fool of by this man. It was Gardner that saved me, and turned my steps again into the paths which the spirits had opened before. But I have not thought of any disgrace attend-

ing me or mine by any course of my own while writing of this man. Perhaps he does not think it any great honor to number me among his *pro-tégés*, but yet I *do know* that in his heart he keep**s** a place warm and true, to which he invites one who signs his name, not fictitiously this time, PASCHAL BEVERLEY RANDOLPH.

LETTER FROM J. V. MANSFIELD.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

I wish I could be with you next Sabbath, to hear what may be said of Doctor Gardner. This great, good man has been a faithful laborer in our cause of Spiritualism. May the friends one and all who gather about him next Sabbath, show a just appreciation of his untiring labors. For the last twenty-five and more years, he has stood at the wheel with a fearless heart, and a firm fixedness of purpose, which have been alike creditable to himself and of high advantage to the cause he so quickly and soulfully espoused when it made its advent to modern perception. when it made its advent to modern perception.

In looking over the memorials of the times when the Doctor stood firmly up in presence of Prof. Felton and his band of collegiate skeptics. I have met with the following, which (though I occupy in it rather too prominent a position,) will serve to recall to the mind of the friends the trials and triumphs of the earlier days of Spirit-ualism in Boston. The account is from the col-

umns of the Banner of Light of Jane 11th, 1857. Yours for the truth, J. V. MANSFIELD. 361 Sixth avenue, New York, Feb. 7th, 1876.

THE COURIER'S LETTER TO MENANDER. In a letter from Judge Edmonds, published in our columns a short time since, reference was made to Mr. Mansfield, and the fact of his having answered thousands of unopened letters, as evi-dence of the presence of an intelligence independent of the medium in the phenomena of Spiritu-alism. Acting on the suggestion, Professor Felton caused to be deposited at Mr. Mansfield's office three letters, one of which was superscribed in Greek, and addressed to the ancient poet, Menander. A friend of ours happened to call upon Mr. M. while this letter lay upon his desk. Mr. M. remarked that the letter was certainly a strange one; that he felt impressed with nothing but what second to be a reduced his regular.

ing but what seemed to be a medley of hieroglyphics. The result was the following, which we copy from the Courier, together with the letter of Professor Felton:

of Professor Felton:

LETTER TO MENANDER. ADDRESSED ON THE OUTSIDE
IN GREEK.

Cambridge, May 22d. 1857.

My Dear Menander—I wish to know in which of your
works occur the lines that have been lately found in New
York. By giving me the information which I have been
unable to obtain fully from other sonrees, you will confer a
great favor upon one who has long admired your genius.
I am, my dear Menander, faithfully yours.
C. C. Friton.
Please state what line follows the third in the passage referred to.

MENANDER'S ANSWER.

Cornelius C. Felton, Professor of Greek; How long have ye dwelt on Tempting me to speak? Why invoke my spirit down After lapse of ages? Is it mine to trample down. Theories of sages? Am I to proclaim the truth
That spirits walk the earth?
'T was so in my days of youth,
And ages ere my birth. Then cast off thy book-worm pride, ... Search ye with candor; Allow not tongue to derido-Remember Menander.

We have received a note from Judge Edmonds, in which he deems a reply to the Courier un-called for. We make a few extracts from this note, which, though addressed personally to us, may prove of interest to our readers:

"By slipping away from the main points of my letter to you, the writer actually confesses thinself worsted in the fight. Such, at least, will be the conclusion of the candid mind, and there can be no necessity for our saying any

mind, and there can be no necessity for our saying any more.

"If his reply satisfies the Courier, it will not satisfy any one else, and we do not write to convince the Courier, but others. The particular instance it gives of the application to Mr. Mansfield, is terribly against him, as he must see, and everybody else certainly will see.

"Mr. Mansfield does not understand Greek, and how could be tell what the endorsement on the envelope was? Yet it seems that it was understood by some one—by Mansfield, or the intelligence that wrote through him. Then, how did Mansfield know the letter was to Menander, or what its purport or object was? Yet he, or the operating intelligence, found it out and answered correctly.

"What was it that did it?"

"That is the question I propound, and I should-like to see it answered."

Another song by Mrs. Clapp pleasantly varied

the order of exercises, after which Miss Lizzle Doten was introduced.

Miss Doten referred, in commencing her remarks, to the speech of Mrs. Emma Hardinge Britten, in which the Spiritualism of the world had been treated of. Eloquently and impressively did she speak to you, and I would I could speak to you as earnestly and soulfully of the Spiritualism of the inner life. That is, however, impossible; we cannot clothe the thought in speech, language fails us; but eyes there are that have been opened so that they can look beyond the veil, and as one who at times has been lifted up, as Paul said, "Into Paradise, and heard unspeakable words which it is not lawful for a man to utter," so I can say I have been lifted up in the spirit and seen things impossible for me to utter. I, too, have been forced to feel by experience the truth of the poet's words:

"Thought is deeper than the speech, Feeding deeper than the thought; Soil to soil can never teach What unto itself is taught."

But when we compare that spirit-world and what we now know of it with what we did know of it before the advent of Modern Spiritualism, we can only say that then our hopes were strong, our lengings beyond all expression, and when we looked to the records of the past they did not satisfy us; but with that little rap which sounded at Hydesville came new tidings from over sea that the gates of spirit-world were not merely ajar but swung wide open, and that the spirits were coming to meet us, not in the region of impalpable air but on the solid ground of earth; then it was that our hearts shouted out an hosanna of peace and love and joy in unison with that which was sung at the birth of the great medium of Bethlehem eighteen centuries ago: "Peace on earth, good will to men. Behold I bring you good tidings of great joy, which shall be to all

The speaker glanced backward through time to

the first crude notions entertained at the advent of Modern Spiritualism concerning spirits and their powers. The weary hearts of earth who so anxiously and gladly welcomed the light, rushed forth to meet the denizens of the new order of life exclaiming, "You can tell us all things! You can do all things!" and some were speedily and sadly disappointed to find that spirits were after all not infinite-that they had only taken a step higher upon the golden stairway of prog ress. Both in the case of the investigator and the medium alike there was found to be a statue of limitations; and when the investigator talked with the controlling intelligence on earth, or the medium soul in hours of ecstatic trance entered the portals of the spirit world, the result was the same, we were brought face to face with the fact that spirits could not tell us all they knew; that we were as yet embryonic spirits in this life, and could not understand that which was beyond. Here and there, said 'the speaker, we have those wonderful phenomena which give us tests of the power of the spirit which is the man, this spirit which controls and subdues to its service the material forces of our earth; and when we rise a little higher than these physical phenomena we find the evidences of a wisdom that is beyond all speech, and a life that transcends all comprehension. We might, said the speaker, implore the spirits to tell us of their beautiful home in heaven, but we would be unable to understand their de scriptions, and so they were forced to use the picture language of this our earth to unfold if it might be a meagre outline: we might not understand to the full the light which flowed from the spirit world into the receptive soul, but it was enough for us to know that that infinite power that had led us from the beginning, even when we were embryonic souls in the unexplored condition of existence, that Wisdom Power that then developed us for the conditions beyond, would in due time fit us for our conditions in the next order of life, and make us happy according to our highest conceptions of happiness.

During the past week the speaker had felt around her the influences of the unseen ones, tering with pleasure into the interests of this convocation; they were seeking for some instrument upon whom they might impress their thoughts, and when this desire came upon her too strongly to be mistaken, when they laid their hands upon her, and said she must speak, with one of old she answered: "Speak, Lord, for thy servant heareth." It seemed to her, in that physical and mental struggle, as if she was lifted up from the flesh and listened to the word of the spirit; but the thought sustained her that she was after al an immortal soul, and as such need fear nothing in God's universe, but was called on to confidently walk in any path to which she might be assigned, and bear any cross that might be laid upon her. The intelligences came to her, saying, "We wish to speak to our friend and brother," and it was then that they gave to her a message-a missive coming not in written characters, but rather impressed in the hidden recesses of her soul. This missive had been written down as she pronounced it at first, and she would now conclude her remarks by reading it:

LIFE'S MYSTERY.

An Offering from "Ministering Spirits" to Henry F. Gardner, on the Celebration of the 64th An niversary of his Birthday, at Paine Memorial Hall, Feb. 13th, 1876.

GIVEN THROUGH THE MEDIUMSHIP OF MISS LIZZIE DOTEN.

The day of one's birth, like the day of one's death, Marks the constant unfolding of life from with When the dust answers back to the quickening breath,
Then "the Word becomes flesh," and new life

must begin. The babe yet unborn, and the souls that await

In silence and darkness the summons to be, Obey not the laws of unchangeable Fate,

But the Will of the Spirit, resistless and free. It quickens all being, it triumphs o'er time. It knows not the bondage of death and the grave, And it writes on each atom the lesson sublime-

That Mind is the master, and Matter the slave. Oh, we dimiy discern, while "we see but in part,"
How the water of life from its well-spring is And we know not how close to the Infinite Heart,

Lay the embryo soul of each child that is born Turning back on the pathway of years from to-

Lot a tender young spirit just quickened to birth. Unconscious of self, and a stranger to light,

Claimed a name and a place with the children of

Oh, that Priestess of Nature, the Mother, who brought

That gift of her love unto life's hallowed shrine, Knew not how in secret her being had wrought. With the infinite skill of the Spirit Divine! But a blessing looked forth from her love-lighted

As she folded the tender young child to her

Might guide him to all things the highest and

Shall we question the years if that mother was Shall we ask if the angels have guided his way?

Lo! the present returns us the answering word, For the child of the past is the man of to day. On a simple whitestone, near a grave by the sea,* Stands written, "Our mother has fallen asleep,"

And 'tis earnestly asked, "when the morning will be?" Which will dawn on her slumber so silent and

Ay, she woke to the beautiful "morning" above, And is here, a bright presence, to share in our And to lay her soft hand with a blessing of love. On the silver white locks of her once "wayward

Not alone-for the loved ones who passed on be-

The true and the tender, the firm for the right— Turn back to the birthplace of mortals once

With greetings of love for this festival night. And a marvelous meaning is veiled 'neath their

When they tell of the beautiful birth of the For theirs is a wisdom no language can teach, Which is born of their life in the Infinite Whole.

Oh, brave-hearted pilgrim! whose pathway hath Through sunshine and shadow, through tem

pest and night,
The springs of thy being shall ever be fed,
From souls that are kindred, who walk in the
light. And when from the dreams and delusions of

earth, Thou too shalt awake to the "morning above," In that day thou shalt be, through a holier birth, A "child of the spirit"—made perfect through love.

PRESENTATION SERVICES.

At the conclusion of the poem, which received the hearty plaudits of the audience, and was delivered with truly dramatic power, Dr. Richard son called upon Dr. Gardner to address the people, but desired ere he commenced, to call the attention of this gentleman to a scaled envelope which had been prepared by the Committee of Arrangements and the public generally, as a token of recognition of the services rendered by him for the cause; he also presented to Dr. Gardner the floral displays which so finely illuminated the platform, as the offerings of his friends. These gifts were each and all intended to convey the wish which he now expressed for the happi ness and prosperity of Dr. Gardner, both in the mortal state and that which lay beyond the veil of the physical.

Dr. Gardner replied in a feeling manner, tendering his thanks for the gifts and the good wishes which attended them. There are times, friends, (he said) when the heart is too full to utter the thoughts that pulsate within, and one of those times is upon me at this present hour. have no words to give expression to the memories that have been brought upon me of the events which transpired so many years ago. I have listened to the words which have been spoken concerning the work in which I have borne my part in years gone by; I take no credit apon myself for the labor which I have been call ed upon to do for Spiritualism.

Spiritualism came to me while I was groping in the darkness of materialism. I was convinced that the old systems of religious thought were false and erroneous, and found no evidence satisfactory to my mind that there could be anything outside of and beyond the mortal existence for man. I had been for many years interested in the various sciences of the mind, first phrenology, then mesmerism, lastly electro-biology or psychology, that being the name given to it by its founder, John Bovee Dodds. I had been a student of them all, and a very successful operator in the last, and I found in time that, without the movement of a finger or the uttering of a word, but merely by framing a thought in my own mind. I could obtain control of susceptible persons that might be brought before me.

The Doctor proceeded further to illustrate the powers possessed by himself in this regard—he having frequently brought twenty or thirty subjects to act in unison with his will before large audiences. He had thus obtained an inkling of the immense power which one mind could exert upon another while both were in the body, and this knowledge prepared him for an appreciation of the Facts and Philosophy of Spiritual ism when they came in such form as to appeal to his reason.

At the time of the Hydesville denoument, he was residing in Springfield, Mass., being a physician of large and successful practice there. Some of the people of that city appointed Apollos Munn and Rev. Mr. Ambier a committee to visit Hydesville and report their impressions concerning the phenomena alleged to be occurring in that locality. These gentlemen, returning, reported that these manifestations did actually occur, and that they were satisfied that their authors were those who had once existed in the mortal form. Arrangements were at once made by which Margaret Fox (one of the two pioneer mediums) was brought to Springfield, and himself being a skeptic of the most determined character was requested by the friends of the materialistic school of thought, and by the clergy as well, to inquire into the nature of this new order of "deception," and to expose it if possible in its true light to the unqualified condemnation of the public. The date, according to his best recollection, was sometime in the month of May, 1850. The first circle he attended—composed of about twelve persons, and which he could safely assert was also the first circle held in Mas-achusettswas far from satisfactory to him; the manifest ing intelligence claimed a knowledge of his affairs and stated details which he believed to be utterly false, and pronounced to be so in the broadest and most unmistakable manner afforded by the English language.

But strange to relate, upon returning home and comparing notes he discovered that "the spirit" or whatever it was was right in every instance, and that he himself had been mistaken. The circle was held at the house of Mr. Munn, who has long since passed to his reward, and one of the gentlemen attending this first scance was now. present in this hall, viz., James Wilson, Esq., of Bridgeport, Ct. The intelligence displayed by the spirit in regard to his (Dr. Gardner's).affairs made a deep impression upon his mind and decided him to attend the next scance, and while

• In the old cemetery at Hingham, Mass., on a hillion overlooking the sea, stands the gravestone of the nonter of Dr. Gardner, bearing this inscription: "Our mother foll askeep, Nov. 12th, 1841; aged 51 years. When will the morning come?" Spiritualism hasunmistakably answered that question for him through theoft-repeated communications which he has received from the spirit of his ascended reasent.

And she prayed that the angels—the true and the there, he took occasion to ask pardon of the mind the firm of "Quirk, Gammon & Snap," a controlling intelligence for his harsh and hasty | trinity that was successful in the material affairs words on the previous evening. He believed of life. Something analogous to that firm is that his positive way must have operated un | more or less essential in ideas as well as comfavorably-he was painfully aware of its exist- merce. ence-and no one knew his waywardness better than his mother, the allusion to which in the poem by Miss Doten had been to him a surprising mark of the identity of that spiritual come out unharmed when the storm is over, and source from which the poem bad been evolved. The second circle brought to him-assurances of burning. such a powerful character that he left it a Spiritualist forever! and from that night to the present hour there had never been a time in his experience to cause him to doubt the truth of the new dispensation. The angels that night opened the door for him out of the prison-house of skenticism, swept from his vision the darkness of uncertainty, and pointed him to that well-spring of love and light whose fountain is Inlinity. This and I don't believe it ever will; and since I have was why he stood before the present audience; this was why for more than a quarter of a century he had been ready to devote all his energies to the advancement of a knowledge of spirit return and communion.

> that the cause was not occupying any position commensurate with the importance of its claims; a small convocation of friends met occasionally in a little hall on Chapman Place, and he at once made an appeal to the people for aid to secure a larger hall and to sustain a course of lectures calculated to give to the world that knowledge, in the vain effort to gain which the Christian Church had spent hundreds of years and millions of dollars, and thousands of lives in bloody wars! In consequence of this effort the old Melodeon was rented. This was the summer of 1851, and the opening course of spiritual lectures given in Boston commenced the first Sunday of October, 1854. Mr. Albert Bingham conducted the meetings there for some three months, but met with indifferent success: then Moses T. Dole and Dr. Wm. R. Hayden officiated as Committee of Management. He (Dr. Gardner) was at that time nominated as chairman, but was refused—the committee not daring to trust him because of his conservatism! they fearing, in the language of Dr. Hayden, that he would in time turn over the meetings to the Christian Spiritualists! About two months later Mr. Dole came alone to him and requested his (Dr. G.'s) assistance in carrying on the meetings for the remainder of the season. Mr. Dole soon after retired from the field, leaving upon him the entire personal responsibility of carrying on these meetings, which he did for several successive years thereafter. As an example of what he had been able to accomplish in the past, he cited the fact that during these courses of meetings he had introduced to the Boston public some fitty of the leading Spiritualist speakers, among them Judge J. W. Edmonds, Miss Lizzie Doten, Mrs. Emma Hardinge Britten, Cora L. V. Tappan, J. M. Peebles, Selden J. Finney, A. J. and Mary F. Davis, Prof. William Denton, Prof.

S. B. Brittan; Hon. Warren Chase, etc. Nearly a fourth part of these early teachers had passed on to receive the recompense of their earthly toils—he had been spared, for a purpose, perhaps, though to himself it appeared as if his work was nearly completed. But as long as his life and strength endured he should continue (as he had for the last twenty-six years) to give of his best energies for the advancement of the cause which has brought to humanity the knowledge of a future life of unending progression.

Many important points in the history of the cause had been touched upon by the speakers (and also by the writers of the letters) during the evening, and concerning these he would have been pleased to speak at length, but the lateness of the hour precluded the step. At some future time, if opportunity offered, he would give many interesting points in his experiences connected with the general movement.

John Wetherbee, Esq., was next called upon, script, proceeded to give forth the following, the humorous portions of which seemed especially to call forth the endorsement of his hearers:

Movements are associated with individuals. The history of men prominent in a movement is the history of the movement. Modern Spiritualism began small, circumscribed. It is now worldwide, "Great oaks from little acorns grow." Modern Spiritualism had, like the oak, a small beginning. It had in it what mankind wanted. It brought comfort, and will yet bring honor to those prominent in its early attempt at expression. I think Dr. Gardner more identified with It as a power in this vicinity than any one else. To-day the idea is a power more than any man connected with it. Men are the flies on the coach wheel-it is the idea that raises the dust.

The logic of events of Modern Spiritualism in this vicinity is intimately connected with Dr. Gardner; it is right and proper that he should now partake of its adult glory, of which early and late he has taken so conspicuous a part.

1 am somewhat of a veteran. The course of my life for eighteen or twenty years has been frescoed with Modern Spiritualism. I was born into this later light about the time the Banner of Light rose in this horizon, which now shows no signs of setting. At that time Dr. Gardner was the figure-head of Modern Spiritualism in this basin, although at the beginning that water was vicinity, and he has never gone into eclipse During his more than twice-told decade stars have risen and set, but he still shines.

How well I remember him as a pioneer of the novement, when the child, as we used to call Modern Spiritualism, was only nine years old. His hair was not as white with frost as now, but than his hair-now it is darker-but in those days he was the moving spirit. He run and sustained the meetings, figured in the sensations In those days it required a peculiar kind of men to hold their own at the front. The Docfor did it, and is scarred thereby. It was rough times for the child that had brought life and immortallty to light, and the man to be a leader must have boldness, energy and pluck. Dr. Gardner was the right man in the right place.

On the bones of the pioneers rises the truer civilization. Look at Rome; look at California; look at Texas. One of these days the historian will say, look at Modern Spiritualism, as they then see it in its extension, and Dr. Gardner will be one of the later "mound-builders," of whom some future Denton will have some words to say.

The Modern Spiritualism of to day owes much to the Gardner type of its juvenile epoch. I am glad he has survived to be still a light and a world is looking lovingly to it.

"Quirk, Gammon & Snap."

Quirks are useful; they lay low, adapt them selves to circumstances, go in when it rains and so ready and dry to keep the vestal fire alive and

Gammons, olly Gammons, have not been found wanting; have filled niches for their ascfulness, giving one and taking two when chance offers, making the worse appear the better by plausibility, and their oil has benefited the sacred-fire. But passing by the "Quirks" and passing by the 'Gammons," the "Snap" in this essential firm is Dr. Gardner. May his shadow never be less; known him it has grown brighter and brighter unto the present day.

I suppose, if ever I should be so honored, the Doctor would, very properly, put me among the Quirks or the Gammons, and I would have Coming to Boston from Springfield he found to say "Yea, verily!" But be that as it may, let me take the liberty of an old friend of the Doctor's and an old Spiritualist, to paraphrase a line of poetry to suit this occasion.

" Quirk, Gammon & Snap," Dr. Gardner the third person in the trinity.

"If to his share some human errors falk Mark well his "snap," and you "If forget them all, "

Robert Cooper, of England, succeeded Mr. Wetherbee, making, in consequence of the lateness of the hour, but a brief speech of congratulation: Since I became acquainted with Spiritualism, the name of Dr. Gardner has been familiar to me; for whenever I read the Banner of Light, which I did, I used to find his name very conspicuous in its columns. Especially I used to meet with it in connection with pienies and camp-meetings, the nature of which latter species of assembly I did not then understand. Friends from America visiting England used also to speak to me of him, and at last, about seven or eight years ago. I had the pleasure of meeting him and making his acquaintance personally at the residence of Mrs. Britten in London: "I remember at that time that Dr. Gardner spoke of a project which he had in view, of building a great spiritual temple, a project which has not yet been carried out, but which I hope will be when the seething elements of discordant opin ions shall grow more calm, and that union of action, which is the necessary preceder, of strength, shall be found to be possible among the friends of the cause. Such a temple would be a tanding protest against materialism, just as this hall, erected in Boston, and dedicated to the memory of Thomas Paine, is a standing protest for freedom of thought and speech. Such a temple, added to the memorial piles dedicated to Pheodore Parker and Thomas Paine, would complete the grandest trinity which Boston has ever known. In a few weeks we shall meet to honor the twenty-eighth anniversary of the advent of Modern Spiritualism, and at that imme I hope the subject may find treatment at the hands of some of the speakers.

In England we have a class of magistrates who are denominated the "great unpaid," in order to distinguish them from those who are paid for their services, and as Spiritualists we have among the workers for the cause our order of "great unpaid," and Dr. Gardner is among them; I am therefore glad to form one of an audience convened to render some small return for his services in the past. Believing that Spiritualism is an important instrument of reform-that it is the basis of all reform—let us do all we can to understand its purpo es and advance, its interests, thereby truly working for the benefit of the world and the redemption of humanity.

Prof. R. G. Eccles was next introduced, to make the closing speech of the evening. He said In commencing that he had been much pleased in who first apologizing for reading from manu- listening to the culogies which had been paid to Dr. Gardner during the session, and refe ceeding out of the throne of God and the Lamb." We have been listening to pight to the waters of life, we have heard their gurgling, we have been led where angels dwell, and heard their glad tidings to the children of earth, but there is one We are all free, and this water of life that finds attention of Spiritualists at large to sometimes the forgetting of this most important result which it has brought-the enancipation of the human mind from old systems of thought-as viewed by the mass of free thinkers.

If, into a depression on the surface of a broad prairie, the pure water of the rain from the beavens were to fall and remain in its shallow perfect, and lacked nothing to make it fitted to human uses, yet, in a brief space of time, the beams of the sun descending thereon would bring about a change; the limpid water would lost its clearness, a stench would arise therefrom, and only frogs and toads, and things to be de tested, would be attracted thereto. Why thisbrown; his face, somewhat unchanged, being of change? Because the water ceased to be freethat kind that was made to wear, was lighter | limits to its boundaries had been set, and these peculiar results, bad arisen, as natural sequences therefrom. In like manner the churches received the heavenly water of life-truth. They margined it around with canons of limitation, and it ceased to be free, and finally became the water of death to human reason and human hopes. The speaker considered that the Orthodox were the greatest heretics after all, in that experience proved that such creedists did not believe the learful dogmas embodied in that system. If he were called upon to cite one beneficial result from the influence of Spiritualism as seen in New England, he would direct the attention of his hearers to the recent appearance in the pulpit of a Methodist church of a Jewish Rabbi. This was but one evidence of the bright dayspring of universal brotherhood which was slowly dawning upon the world. We have spoken of the water of death, said

Prof. Eccles, let us now see the water of life, as ascending from the earth in the vapor of the fog flame in this its hour of adolescence, when the and mist, it descends upon the mountain top or the valley in refreshing rain, which, glorying in Some of you may have read the once popular its freedom, rushes through rivulet, and stream, book called "Ten Thousand a Year," and call to and river, to the broader sea! The freedom

which Modern Spiritualism brought to the human mind was of a similar nature; but in the uddst of this freedom some had gone too far, and it would be well to remember that true freedom did not signify anarchy. The speaker deplored the want of cohesiveness among the friends of the modern dispensation; a want of organized effort was everywhere manifest. He thought that the work must be accomplished from the centre, (as the rose expanded,) not from the circumference. He referred to what had been accomplished for the cause by the Banner of Light and the spiritual press generally, and asked why the Spiritualists dal not raily around their papers as the Orthodox brethren did about their journals. Union for work was as necessary for the advancement of Spiritualism as for that of any other movement.

Prof. Eccles referred to the scene at Glasgow, o graphically portrayed by Mrs. Britten; his heart had warmed at that evidence of honest purpose in the chief city of his native land, and at the conclusion of the recital he could searcely restrain himself from shouting aloud "Glory to God and the angels!"s

He felt a marked degree of interest in Modern Spiritualism; he was born during the year in which it made its advent upon earth; he came of a line of preachers; in fact his name, Eccles, was a contraction of the word ecclesiastics, signifying the work accomplished by his ancestors, who, coming from Italy to Scotland, had distinguished themselves in the dissemination of theor logic lore. He hoped a portion of their power might rest upon him, that his labors for the new light might be equally efficient and far more usoful to the needs of humanity,

The services closed by a song from Mrs. Clapp, after which the audience retired, many, however, remaining to join in an impromptu "reception" for the personal congratulation of Dr. Gardner, which transpired near the platform.

> Written for the Banner of Light. THE LOST LOVE.

BY AGAPE.

Qh, have yoù seen my Love? And have you seen him to day? The years roll by 'neath the pitiless sky, And still my love is away.

Oh, know you not my Love?. His spirit, so brave and true,

Gives an earnest light to his eye so bright, His eye of a dark gray hue.

A'nobleman Îs he ; I know you'd not pass him by, For such noble mien is upt often seen

Beneath the far-spreading sky. Oh; tell me where he strays!

I hear him calling to me! The voice is from far, 'neath some distant star-

He calls from over the sea! Oh, yes, my Love, I come, If the Father will let me go! In some far off clime, in his own good time,

Rennion sweet we shall know. My Love does not forget

The blessed life that is o'er, When we dwelt as one 'neath th' eternal sun,

On the bright immortal shore! In the tangled ways of earth

·We're lost-to each other's sighs; But the time will come, ere we reach you Home,

We shall look in each other's eyes ! God knows your way and mine,

My own and my only love: Each safely leads to the heavenly meads, Refinion awaits us above!

Tests Through R. M. Sherman's Mediumship.

To the Editor of the Banner of Light: "We are encompassed about by a cloud of witnesses," .

Mr. George Steward, of Clyde, O., visited this iedium, who is generally entranced by the Inthe sweet fragrance of the toges which were show- dian control, Kenesaw, and during the sitting ering their blessings upon his head-roses each Mr. Steward's daughters were described so accuone of which had a story of friendship to tell to rately as to be recognized at once, and their the heart, as well as another story which the names (Mary and Emeline) were given by the speaker would like to unfold, but lacked the inclinin without hesitation; also the spirit Mary time. One point which Spiritualism had gained gave a long communication to her father, giving for humanity had not been noted in the remarks a full description of his home affairs. Then of the preceding speakers. If you turn to the another spirit presented himself, was described, last chapter of Revelations you will read of "a controlled the medium's hand and wrote "Asel pure river of water of life, clear as crystal, pro. Steward," which was recognized at once. George Steward and the medium were entire strangers until that day.

Mrs., Chapman called. The medium described the spirit of a lady, stating that she was shocked! or killed when she left the body-that she was in great and important thing that has not been dealt! a buggy with a black horse attached; there was with, and that is that the truth has made us free t; another lady with her, and two children; the horse took fright, run away, the buggy was upanalogy in the New Testament, has drawn the set, but she was the only one killed. Fully recognized by Mrs. C. as her mother, and every circumstance in regard to her exit from this world as described by Sherman was substantially correct.

At this same sitting he described some children of this lady's that are in spirit-life and gave their names, and told her the exact number she had

Mr. Sherman was requested to visit Mr. Chester Hunter and wife at their house and give them. a private séance; he did so. Mr. Hunter informed me that their children and several other friends in spirit-life were described and names given so readily as to place beyond a doubt the presence of spirit agency. Mrs. Hunter, who has been for years favorably inclined to investigate Spiritualism, asserts that she never obtained a test until she held this séance with Mr. Sherman.

Mr. George Sweetland, editor Clyde Review, called; his brother was described and name given, and the statement that he died in the army; also calling attention in his communication to a member of the family then suffering, and requesting Mr. S. to write, aid, and try to cheer up the diseased one. All true. These persons were entire strangers to Sherman.

The above class of tests are given every day through this medium, who will explain them without admitting the theory of communion with

The above medium is associated with me, and we are prepared to make engagements. Through March we shall be in Indiana. Address, Indianapolis, Ind. Yours for truth,

THE BANNER OF LIGHT : Beautiful in appea ance; wide awake in its line, and filled with choice articles, original and selected. We greet its advent each week with our happy smile. We are glad to see, and to say, that the "Message Department" is again in full action. Spiritualist or not, reader, you ought to read the Banner. Mass .- The Shaker.

Spiritual Phenomena.

Mrs. Seaver-What a Spiritualist Saw.

Having read articles in the Banner of Light written by Thomas R. Hazard, of Rhode Island, and Rev Allen Putnam, of Boston, giving de-scriptions of satisfactory sittings for materializa tion with Mrs. Seaver, of 31 Bromley Park, Boston, Lwas induced to attend two of her scances the lady was a perfect stranger to me, and, with the exception of a "good atternoon," is now; and my only object for writing this is to promote truth and do justice to a much abused modium circle room was a front one on the second floor, directly over the reception room, where the visitors' outside garments were left. The floor was bare, and in the corner of the room, where there was no window or door, was the cabinet, which consisted of a green cambric curtain, about nine feet in length, and three deep. There was an opening in the cartain where the end and front met; also unaperture a foot square midway of the curtain, and perhaps four feet from the floor. The enclosure contained nothing but a

The circle of investigation was composed of eighteen or twenty men and women, who looked to be a same and respectable as are to be found at any church of family gathering. They were scated round the walls of the room, in front of the curtain. But instead of taking hold-of hands, stout wire was passed round and held in the The room was dimly lighted by a lamp placed on a shelf and enclosed by pink tissue paper to tone down the light. After sitting a few minutes one could see all the persons in the room, with the exception of the medium, who sat in the cabinet. The manifestations commenced with the materialization of an Indian squaw, who appeared at the long opening, and soon after walked into the room and shook hands with a number of the circle. She was larger than the medium, resembling in dress and action what she purported to be. In a few minutes after the squaw returned to the cabinet, a sailor boy, dressed in midshipman's uniform, pulled back the curtain and showed himself. Then a young man appeared, dressed in a suit of black, who wished a lady to come to him.

Soon a gentleman, the husband of the lady, (I understood afterward a Universalist minister) was called up. After they had evidently recogized the spirit, and manifested their affection, they took their seats. This gentleman, whose seat was next mine, then told me that he and his wife recognized their son, who died eight years before; that at one time, while mar him, he de-materialized until his head was only two feet from the floor; and that he also gave him a private sign which he had promised to give him a short time before, through Mrs. Rockwood, of short time before, through Mrs. Rockwood, of Boston, a well known, reliable medium. When I first sat down by the reverend gentleman I asked him if he had examined the cabinet. "No," said he, "I do not care about the cabinet; if I see any of my departed relatives I shall know them." He probably would not have been satisfied with anything short of that. After this satisfied with anything short of that. After this some fifteen or twenty light bodies, the size of heads, appeared at the aperture, but they were so indistinct from where I sat that I saw but few outlines of faces. Those seated near the open-ing saw them more distinctly, at one time recognizing two sisters. They generally formed and dissolved quicklygant sometimes remained long enough to manifest affection for the friends who were specially called up to see them.

The second scance was similar to the first, with the exception that two Indians materialized, one of them being much taller than the medium. Also an old lady, wearing a white cap, and a female spirit, who materialized head and hands the aperture, and whom I recognized as a friend who passed away a number of 'years ago. I felt the spirit's hands on my face, then my head was drawn to her's, and l-know that it was nat-ural itesh and hair which I felt. The head disural flesh and hair which I gell. The head dis-solved into the atmosphere while I watched is, there being no motion up or down. The hands did not appear to be joined to arms, but were ma-terialized separately, looked lite-like and felt warm. There could have been no deception about these manifestations, for the following reasons : The minister and his wife and myself are positive that we saw our friends. Picase notice that the evidence is strong, from the fact that two persons recognized the same spirit. This spirit almost instantly reduced himself to nearly one third of his height, which it would have been impossible for a mortal to do. While my spirit friend was showing for infection for me, the child "Willie," who controls the medium, talked to me, and I thereby knew that the medium was materialized at the long opening, while another showed her face at the aperture, the child control holding conver-ation with a dady near the cur-tain at the same time. When the sailor boy shook good bye to the circle his hand was so clastic that it clongated more than twice its original length. The medium could not have carried extra garments about her person to have person ated so many characters. Neither could she have had time-to make the changes, or been able to without being heard by some of the circle who sat near the cabinet, while it was often still enough to hear a pin drop, in any part of the room. There was this peculiarity about the spirit-faces: that they were lighted knough to be sily recognized, yet did not reflect the light. I should have said that at the second scance a

male spirit called me to the aperture—which was done by bowing the head when the right personasked, "Is it for me?"—shock hands with me and patted me on my head hard enough to be heard in the next room. I did not know the spirit, neither did he profess to know me. He wore whiskers, and his hand was as natural and firm as my own; yet the face, although masculine, had a slight resemblance to the medium's. The yital magnetism, by which all spiritualistic manifestations take place, is drawn from the medium, causing them to partake more or less of the individuality, mental or physical, of the me-dium. One may visit half a dozen different writing mediums and receive from each convincing lests from departed friends, with much of thei ndividuality, and yet the mediums' individuality will be more or less blended with it, the latter being more noticeable when the medium is well

To many this kind of talk will pass for moonshine; yet there are others-more than the uninformed are aware - who know it to be God's truth. One reason why spirit communion is not more readily accepted is that it seems too good to be true; but that it is so may be easily proved by most honest, upprejudieed investigators! And it would be befter for those who are strangers to spirit manifestations to begin with some of the rudimentary ones, before examining materializations, as the mind will then be prepared for the more startling phenomena. It is said that a hearty meal of roast beef is injurious, if not fatal, to a starving man, his stomach first requir-ing a little broth to nonrish it; so the minds of-many need to be developed by the minor phe-nomena before the major can be appreciated or Sittem, F.b. 13th, 1876.

Foster in Washington.

The Washington, D. C., Capital, for Sunday

morning, Feb. 13th, says: "Charles H. Foster, the famous New York Spiritualist; is in this city for a week or two, and the reputation of this gentleman is of a whole-some, reputable character, that, added to his remarkable gifts; render him peculiarly interesting. He regards his profession as of the primitive Christian order spoken of in St. Paul, and his strange intercourse with the spirit-world is certainly too subtly religious to allow of too thoughtless depreciative judgment. Spiritualism is a science of which we know little, but being a science ence, can, by careful study and cautious analyals, be in course of time fathomed to a degree sufficient to be put to more practical uses than is generally supposed at present, and organized to be of lasting benefit in the operative workings of the practical department of the world."

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Banner of Bight.

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Spirit and Sense.

In a letter before us, published in a city contemporary last October, from Mr. Nathan Apple ton, dated in London, the writer touches on Spiritualism in connection with his views on the Pomeroy murder case. "When we consider," says he, "the strange means of communication between persons living in the thin atmospheric sea which envelopes the globe, many of them, too, the discoveries of the last fifty years—and when we reflect upon the nower which persons under the influence of what is called mesmerism have over each other, as well as the condition of sleep and the effect produced by chloroform and laughing-gas; any one who believes that we still live beyond the grave cannot feel surprised that there should be many forms of communication between those who have passed on and us here, of which as yet we know but little."

And the writer proceeds to say, "I believe there are thousands and thousands of persons, who, while not now willing openly to associate themselves with the avowed Spiritualists, are still watching the development of this branch of knowledge with deep interest, and cannot persuade themselves that there is not something genuine in that form of modern telegraphy which had its birth more than a quarter of a century ago at Hydesville, with a little girl for the operator, and also that many of those students see something in Modern Spiritualism which considerably descends from the prophecies, signs, and wonders recorded in the Old Testament, as well as the miracles recorded in the New." This belief, or desire of a belief in the intercommunion of spirits with mortals, seems to be all but instinctive in the human race. The churches dare not go too far back in the Christian history for fear of having to openly admit what they have managed so far to suppress from their followers.

Whether openly admitted as a governing fact or not, religion could not have a foothold on earth unless it were continually fed and strengthened by this instant and constant communication with the angelic world. What is purely spiritual must draw its sustenance from spirit regions. The mistake of men's judgments is that they put faith in their senses first, and in their spirit only secondarily. Yet even when spirit, in order to compass the conditions of the case, employs, material agencies which address themselves to the senses, men still persist in their unbelief because the evidence is material rather than purely spiritual. It is plain that they do not mean to be suited. The sense and the spirit are in mutual revolt. Not until the latter has the victory can the sight be clear, and not then entirely so until the veil of sense is laid off altogether,

This is a matter that keeps coming up to men, and will not be put aside by any pleas of preoccupation with other interests. There are, in truth, no interests of importance enough to supplant it. It is the supreme one. There is really no life, not even here on earth, except in and of the spirit; and what is the sense in keeping up the screens that hide from our spirits, that is, from ourselves, whatever glimpses of truth are sent to us from what we call the invisible realms? If we only understood ourselves as well as we might in this light of the present age, we should see that to open every avenue to the spirit was the surest way to make our earth-lifesmore real than it is. The apprehension of becoming dreamy, speculative, and perhaps lost, would give place to a firm and abiding faith in the realness of the spiritual and the shadowness of the material. Not that we should cease to consider the latter as it deserves, but we should make it hold that subordinate place for which it was originally intended.

Mrs. Stewart's Mediumship.

The charges of fraud raised against Mrs. Anna Stewart, of Terre Haute, Ind., are being widely circulated. Further testimony confirms us in the belief we expressed last week, that these charges have not been and cannot be proved. Mrs. S. we have reason to believe, a genuine medium. That those persons who go to her sittings, intent on finding fraud, are sometimes accommodated through the help-of_the_spirits they bring with them, is not impossible. An article on the subject of these charges against Mrs. S. is unavoidably deferred to our next.

The Leymarie Petition.

The friends who have received the petitions for the pardon of M. Leymarie (which we sent out some weeks'since) will please return them for forwarding to France our aggregate of signatures has come.

The intrinsic value of honest and useful men is but little thought of in this day of extravagance, peculation, and self-laudation. Even among those connected with the public press are found selfish souls who are continually pouring out their spleeny platitudes, fancying the while their readers are silly enough to endorse their frothy jargon as common sense.

ful Mold-Seance under Strict Test occasion. Conditions.

course of "People's Sunday Lectures" under man- promise to be important and convincing. agement of Dr. H. F. Gardner, an assembly of ... By special invitation of Dr. H. F. Gardner, we inquirers wherein all shades of opinion seemed passed the afternoon of Washington's birthday to be represented, convened at Paine Hall, Bos- at the residence of Mrs. Hardy, where a mold scton, in consequence of the announcement that ance was held, and the box so minutely described Mrs. Hardy would hold a scance for the obtain- above was made use of as a test condition. The ing of molds of spirit-forms, putting herself for sitting was eminently satisfactory to those presthe time under such test conditions as were hoped ent, a well defined parafilne glove of a lady's would be satisfactory to all investigators—at least | hand being found beside the pail when the box to such as possessed any real willingness to be was unlocked. We have no hesitancy in saying convinced of the truth of the phenomenon by the | that we are fully convinced of the bona fide natestimony of their senses. After some introductory remarks by Dr. H. F.

Gardner, in the course of which he stated that during the scance about to be held Mrs. Hardy would be enveloped in a bag made of mosquito netting, in order to prove to the audience that it was impossible for her to produce any results with her hands and feet while sitting at the table, he introduced Mr. John Hardy, who read an account of the history of the materializing and mold phenomena as far as the experiences of his wife were concerned. At the close of Mr. Hardy's lecture, which occupled nearly three-quarters of an hour, Dr. during the scance sit alone upon the platform— | cursor of stranger things yet to come. Gardner announced that as the medium would so that all complaints of "confederacy," etc., must be ruled out-he desired the audience to choose a committee to see that everything was right. Mrs. Hardy, in the presence of the people, was then put into the bag of mosquito netting by Dr. Gardner, and the top strongly secured around her neck. Messrs, John Verity (a well-known ma- la pronounced skeptic has been converted to a terialist) and Zenas T. Haines (assistant-editor of the Boston Herald) were chosen to act as the people's committee, by acclamation. The table and arrangements for this style of manifestation have been so frequently described in these columns that repetition is unnecessary, it being important, however, to note that the paraffine pail was placed in its position, and the table and curtains arranged by the committee themselves—they having the last look into the "workshop of the spirits" before it was veiled in darkness. Mrs. Hardy was seated alone behind the table, and facing the assembly, so that her slightest movement was visible, and the committee assumed entire charge of the platform. On one side of the pail was placed a large china bowl, into which the invisible spectators were invited to place the fruits (if any) of their labors. This bowl was also closely scanned by the committee, and everything pronounced satisfactory by them. After the usual period of suspense on the part of all concerned, the raps indicated that the curtain might be raised; the committee at once lifted the table from above the pail, and a fine mold of a lady's hand was found. The result was hailed with applause on the part of the Spiritualists present, while the materialists seemed to be at loss for words to express their astonishment. At the subsidence of the temporary excitement, Dr. Gardner inquired of Mr. Yerity as to his theory of how the mold was obtained: The audience had seen Mrs. Hardy sitting alone during the entire time of the séancetherefore no "confederate" could be brought in as a scapegoat; now did he (Verity) believe it to be possible that Mrs. Hardy herself could, while closely enveloped in a sack, in plain view of the audience, and all the while sitting in a room sufficiently lighted with gas to enable persons to distinctly see the platform and medium, either release from her clothing by use of her hands Teet, or in any way, a prepared mold and put it under the table, or form one there? and Mr. Verity was obliged by the evidence of his senses to say he did not think it posdid not believe in Spiritualism in any way; he tertain. He could not see how this mold had been obtained-it was a mystery to him; the sack he pronounced to be whole (he having examined it), there were no evidences of its having been

Dr. Gardner then briefly addressed the people concerning a new test which had been that morning applied to the details of the mold séance. It had been suggested by various parties in public and in private that if the paraffine pail were covered with a wire screen, or one of netting, it would be much more satisfactory as a test to visitors than the enveloping of the medium in a bag; and in order to accomplish this condition he had caused a box to be made thirty inches long, thirty inches deep, and twenty-four inches wide; this box was constructed of one-half-inch white wood, and had four posts at its corners, around which the wire screen was carried. This screen was made of what is known as a three-cighths mesh, and was twenty inches wide, the rest of the space on its sides being filled by the wood of the box. The wire screen was in one piece, the two ends coming together on one of the corner posts, and at the point of contact being covered with a strip of wood which was firmly nailed to the post, so that it could not be interfered with. The cover of the box was made in two parts, opening from the centre outward; one of these covers was arranged to be secured with two bolts, and the other fastened with a lever lock. The key which locked the box could be intrusted to some person who had the full sympathy of those attending the scance, and the whole preparation would seem to furnish a crucial test to the doubter of the validity of this phase of phenomena. This box he caused to be conveyed to the residence of Mrs. Hardy, and she consented to its use.

tampered with, and hedid not believe Mrs. Hardy

herself could have performed the feat, however

it was brought about.

In order to familiarize both the medium and the invisible workers with the new order of things, a preliminary scance with this instrument was held at the home of Mrs. Hardy that morning (Sunday 20th), Mr. Hardy, Mrs. Hardy, Mr. Beal from Portland, Me., and himself, (Dr. G.) being present. No table was used (the new machine serving for all purposes), and the condition of darkness was obtained by throwing a black cloth over the box. This initiatory scance was successful to the degree that a hand was molded, to the Banner of Light office at onch, as the time but when the box was opened the shell was found floating in the pail upon the hot paraffine, and nearly melted - although one finger which had fallen outside the bucket was secured, and a cast of it taken. The invisibles called for a second trial, and were more successful than at first, though the extreme weariness of the medium at this double (and unusual) scarce prevented the entire completion of their work.

This box will be used at the scance to be held by Mrs. Hardy at Paine Hall, Sunday evening, Feb. 27th, and several addresses from thought.

Mrs. Mary M. Hardy - A Highly Success- | ful speakers will add to the mental profit of the

Those who feel an interest in the physical phase of the spiritual phenomena should not fail On Sunday evening, Feb 20th, in the regular of attending this circle, the results of which

> ture of this phenomenon as witnessed by us in presence of Mrs. Hardy. Great credit is due to Dr. H. F. Gardner for his earnest efforts to bring this phase of spirit manifestation before the audiences attending his popular course of lectures, and also for the preparation of this new test, the last lingering scruples in the mind of the praise for the labor, she has put forth, and the jected herself to satisfy the public of the reliable character of this novel method of demonstrating the verity of spirit presence and power. We believe this order of manifestation is but the pre-

The New Revelation.

By private advices and from the columns of one of the Brooklyn journals, we learn that the Phengmena of Spiritualism are exciting an unwonted interest in that city. It is said that belief in the new revelation, and he candidly admits the fact in the Brooklyn Eagle. He saw such and so many things that he confesses there was no escape for him but in belief. He constructed theories to meet the different proofs, but all of them gave way one after another. Every new theory would have to be set aside by the intrusion of new facts, which it did not include. Dr. Howard-such is the name of the Eagle's correspondent - asserts that whatever may come of these experiments such as he is engaged in, "we should never let go the cross, the sheet anchor of safety." He says he shall not hesitate to think that these intelligences are the emissaries of the devil, "If they impugn the pure and upright teachings of the Prince of Peace"; but he adds, "so far I have seen nothing to indicate such an untoward result." He respectfully submits that the issues are these: It there is a newly discovered element existing in human beings, to be called nervo-magnetism; if its exercise can overcome gravitation, elicit sounds, or render inanimate matter subject to human will; if so, whether these invisible intelligences are of a benign or evil nature, or both, and whether their declarations are therefore authoritative or infallible; and if reliable, what means are to be adopted to distinguish between the genuine and spurious revelations. The recital of his experience with the spirits makes interesting reading, and we are assured that it is ereating a sensation in Brooklyn circles which would seem to prove that a fresh interest is breaking out in that city on the subject of spiritual manifestations.

The great tragedienne, Charlotte Cush man, was buried from King's Chapel in this city on Monday last. The most generous tributes of affection and respect were profusely scattered on her bier by her admirers and friends, in the dramatic profession and out. Miss Cushman possessed a strong nature in every sense, which bore her onward to success in her chosen prosible. He stated that he was a materialist, and fession. With her name no other American name may be linked but that of Forrest, yet they were believed nothing which did not present proof to wholly unlike in the great points of their charhim of its truth which he could individually en acter. She will long be remembered as the vivid and matchless personator of Lady Macbeth and Queen Catharine, and as the creator of Meg Merrilies. Her farewell to the stage, a year ago, in this city, was a scene long to be remembered by those who attend on the entertainments of the theatre. She wore the laurel crown, and richly deserved it. When the nation was up in arms for the salvation of the Union, no heart beat warmer than hers for the welfare of the brave Union soldiers, and she freely contributed of her great talents to the cause which triumphed after four years of struggle. In Rome she passed a number of her later years, enlarging her mind and cultivating her taste with the study of ans cient art and the grand relics of history. She had a positive force of character which might be termed masculine and in courage she was not excelled. Her views in regard to the other world and the future were those which Spiritualism embodies, and none knew better than herself the secret power of the inspiration of superior intelligences. She has vanished from sight, but it is nothing to say that her presence will be felt among us more vividly than before.

> According to reports in the columns of the San José (Cal.) Mercury, the medium Peck has been creating much interest in that place by his scances, of late. Of one of these occasions the editor says:

"W. F. Peck gave another of his mysterious entertainments at room 31, Hensley House, which was, to cur reporter, more marvelous than that of a previous evening, partly from the fact that he had a better opportunity for observing the phenomena. Messrs, Goodrich and Crichton were the committee selected to secure the medi um, and they performed their work in a satis factory manner. Faces, hands, arms and fee were shown, several musical instruments played upon at the same time, and once the cabinet door was opened and the full form of a man stepped partly out. Our reporter was within three feet of the apparition, and knows it was not the me-The committee were unable to throw any light on the subject, as they found the medium bound exactly as they had left him. Mr. Peck impresses one as a thoroughly honest and conscientious man."

The Spiritualists in Utica, N. Y., recently organized a society to be known as the "Friends of Progress." The meetings will be held at Progressive Hall. The following is the board of officers for the opening year: President, Merritt Peckham; Vice President, Warner B. Lord; Secretary, Alson T. Whiting; Treasurer, George Ralph; Ushers, W. P. Case, Herman Ehle, D. Jones A. A. Wheelock has been engaged for one year to act as speaker.

The 144th anniversary of Gen. George Washington's Birthday was celebrated in Boston and vicinity by the ringing of bells, the discharge of artillery, the display of flags and the general closing of places of business. The recurrence of the day was also recognized in appropriate fashion in various parts of the United States.

Loring Moody at Paine Hall, Boston.

This gentleman addressed a fair audience at the above mentioned place Sunday afternoon, Feb. 20th, his remarks treating upon the mechanical theory of evolution, or the despair of material science. In this discourse he took direct issue with Herbert Spencer-as perhaps the best representative of the materialistic school of thought among scientists - and declared that everything in nature proceeded according to design, and in obedience to the idea or germ implanted in it, and was not the resultant, as claimed by the scientific materialist, of the attrition between applied mechanical force and the passive resistance of its environment, whether that surrounding element were air, water, earth or fire.

Mere Materialistic Science by a succession of finely drawn theories had led its votaries to the edge of the gulf of annihilation, and left them there, and beyond it they could not go; while the true spiritual idea of matter, evolution, and kinwhich it would seem cannot fail of conquering dred themes, pointed out that all the natural phenomena were but means working to an end in honest investigator. Mrs. Hardy also deserves the future fully commensurate with the efforts put forth to compass it. He announced that in uncomfortable conditions to which she has sub- his next lecture—on the afternoon of Sunday, Feb. 27th-he would speak of this spiritual side of the question, his topic on that occasion being: "MIND EVOLUTION THE TRIUMPH OF SCI-ENCE."

No abstract of the Tecture is attempted, as nothing but a full report could do justice to the continuous line of the speaker's argument. The people present frequently expressed gratification at the well-taken points with which the address abounded. Those who wish to listen to a clear exposition of the spiritual ultimate of evolution will do well to visit Paine Hall next Sunday afternoon. ~

The "Medical Ring"—What it is about -Spiritualists and Liberals to the Front!

The "Medical Society" Doctors in California are moving to induce the Legislature of that State to follow in the footsteps of the New York Medical Ring, and exclude all mediums, clairvoyants and healers, especially, from the field of practice, unless they can succeed in proving to the "regular" medical profession—the members of which Mr. Hazard is dissecting in these columns-that they are fit to be trusted. The press of California, however, is not silent in this emergency, as may be seen by the following editorial extract from the columns of the San José Mercury:

"Have the 'citizens of the State of California' petitioned the doctors of the 'old school' to pray petitioned the doctors of the 'old school' to pray the Legislature to 'protect them from empiri-cism?' We have heard of no such petition, and it seems to us it will be quite time for Doctor Thompson to call in the law to force his fellowcitizen to call him in, when his fellow-citizen prefers to employ Doctor Spaulding—quite time for Doctor Thompson to do this when the 'citifor Doctor Thompson to do this when the 'citi-zens of California,' as a community, shall indi-cate their intentions of standing guard over each individual family pill-box. What special privilege does Magna Charta give special schools of physicians touching the family medicine-chest? As well might the proprietors of Moody's Mill ask the Legislature to shut off steam at the Orange and Vineyard Mills, and give them exclusive central of the family medicines in San Lose control of the family meal chest in San José. Common observation teaches that the most successful physician commands the largest pa. onage, re-gardless of diploma or scientific formu., and we submit that the Legislature has no reason or right, natural or delegated, to order it otherwise."

Congressman Hoar on the Rights of the Press.

The views of Mr. Hoar, of this State, as expressed in the debate in the House of Represenatives at Washington on the subject of sending obscene matter through the mails, are so sound and sensible as to merit special mention by the liberal press in connection with the efforts that are making to muzzle it for the satisfaction of bigots and ignoramuses. Mr. Hoar said that quite recently the press of the country had been thrown into a state of intense excitement by the bill reported by Mr. Poland, which provided for the trial in the District of Columbia of publishers of newspapers printed elsewhere, and which should contain libels. In his judgment the press was quite right in its opposition to that law. which was entirely contrary to sound principles; but in his judgment this bill very clearly exposed the press of the country to a danger a hundredfold greater than the one contained in Mr. Poland's bill. Wherever a jury, in any locality, should find that a paper contained matter which might be devoted to a purpose which the jury deemed not only indecent but immoral, that jury might convict the man who sent it, or the man who received it through the mails, and a postmaster might exclude the paper from the mails. He was aware that the same objection applied to the original text of the Revised Statutes. This bill was no worse in that particular than the existing law; but if the bill was to be recommitted, he desired to bring out this point in the hearing of the House, so that the new law might correct the great danger to which the press and people were exposed.

Lowell, Mass.

Meetings of the First Spiritualist Society are held every Sunday at Reed's Hall, 134 Central street; morning (test circle) at 101/4; lectures, afternoon, at 21/2; evening, at 61/2. President, A. B. Plimpton; Clerk, Benj. S. Freeman; Corresponding Secretary, M. II. Fletcher (post-office address, Westford, Mass.); Treasurer and Collector, James Coffin; Assessors, Jacob Nichols, Amos Green; Executive Committee, Mrs. A. M. Sherman, Mrs. Dexter Symonds, Mrs. Eben Cleaves.

Our Homes and Our Employments Hereafter.

Such is the title of a new book, nearly ready for the press, by the well-known author, J. M. Peebles. 'The future life is a subject of momentous interests; and who but Spiritualists can demonstrate it, and write of its possibilities?

Mrs. Susie Willis-Fletcher announces that it is her intention to visit England about the latter part of April next. Dr. Mack is also expected to embark at that time for Europe. It is her intention to locate in London, and to sit as a business, test and medical medium; she will also accept calls to lecture on spiritual topics wherever her services may be required.

J. M. Peebles's letter from New Orleans concerning the recent festivities in honor of Dr. Gardner, arrived too late for use this week. It will appear in our next.

We learn that Dr. L. K. Coonley, who has been sick for the last three months, is convalescent, and now able to sit up a good portion of the day?

BRIEF PARAGRAPHS.

SHORT SERMON. -Be cheerful, contented and lighthearted. Always remember that there are others whose troubles are greater than yours. In the family circle show the sunny sideof your nature. Don't go around complaining, miserable and unhappy. It is too much like the un-comfortable custom of the ancient Egyptians, who never gave a feast without a skeleton in full view, that they might not forget their mortality.

A Frenchman who has lived in America for some years ays: "When they build a railroad the first thing they do is to break ground. This is done with great ceremony, Then they break the stockholders. This is done without ceremony.

Thomas Paine, the patriot and scholar, was for many years a resident of New York City, and the house in which he lived, it is said, is still standing-No. 309 Bleecker street.

At least one man in Indianapolis looks with satisfaction upon the law's delay. He is the tenant of a house whose ownership is disputed, and each of the parties to the suit to decide the point has enjoined him from paying rent to the other, so that he is living rent free. -

The submarine cable between Sydney and New Zealand has been successfully laid, and opened for traffic.

In succession, and, and and the fated road Ye cannot turn; then take yo up your load. Not yours to tread, or leave the unknown way, Ye must go o'er it, meet yo what ye may, dird up your souls within ye to the deed, Angels, and fellow-spirits, bid yo speed.

— [Mrs. Kemble,

Dispatches from Vienna announce that by the disastrous floods in Upper Austria and Moravia, one hundred and twenty houses have been destroyed.

Prairie du Chien, Wis., is rejoicing at the successful ending of the boring of an artesian well within her limits. The well was commenced last October, and is 960 feet deep The water rises in the tubing about 60 feet above the ground, and 100 feet above the level of the Mississippi River. The flow of water is very large.

The editor of the Banner of Light has visited Mrs. Seaver and adds his personal testimony to the support of her claims as a materializing medium. Hotells a very starting story, indeed, and, coming as it does from a computent witness, it ought to be sufficient toarrest the attention of a skeptical world,—Boston Sunday Herald.

Capital punishment has been abolished in Maine.

The steamship Strath-Clyde, of Glasgow, was recently run into, and sunk, off Dover, by the steamship Franco nia. The boller of the Strath-Clyde exploded, and that vessel went down in a few minutes. She had just left London for Bombay. The number of lives lost is thirty one. The Franconia was much damaged, and returned to London. She was bound for the West Indies.

The Hematimeter is the name of a new apparatus designed in France for estimating the number of corpuscies con tained in a stated quantity of blood.

> A pain is left, as in my side, A charm from life forever gone; But through the gulf, however so wide, Bono unwrecked vessel bears me on. Some unwrecked vessel bears me vi.
> Ununchored all—no fixed sea mark—
> In orb thatdloats or deep that flows;
> Mortality a storm-swept bark,
> Whose passage He that ballidit knows,
> —[C. A. Bartol,

It was a sharp bit of echo verse that the Sunday Times o ondon threw off in 1831, when tickets to hear the grea violinist were very high:

What are they who pay three guineas
To hear a tune of Paganin's?
Etho—Pack o'ninnies,

The whole alphabet is contained in this one sentence of "John P. Brady gave me a black walnut box of quite s

On the late Emperor Napoleon's bureau, (still unopened since his death) is a collection of all the caricatures which appeared of him after Sedan. He seemed to have taken a philosophical pleasure in studying them and reflecting on the vicissitudes of human life and grandeur.

Diggs saw a note lying on the ground, but he knew it ounterfelt, and walked on without picking it up. He told Smithers the story; when the latter said: "Do you know, Diggs, you have committed a very great offence?"
"Why, what have I done?" "You have passed a counterfeit bill, knowing It to be such," said Smithers, with-

An Idaho man, splitting stelen rails, was killed by a rebounding wedge. Next!

G. W. Carleton & Co., of New York, will publish, in a few days, the first monthly number of a new periodical, entitled "Record of the Year," being a sort of Reference Scrap-Book, or Record of nearly every important event during the month worth preserving; together with a caroful selection of the choicest current infscellany, all properly indexed. The first number will contain a fine steel partial of the late millionaire. William B. Astor; will be edited by Frank Moore, famous as the projector of "The Rebellion R cord," This curious and original work will be gladly welcomed, we think, by all classes of readers.

WORTHY OF EMPLATION. -The editor of the Lewistown (Pa.) Sentinel has lately received a legacy of \$20,000 from an old citizen of Mifflin County, as some acknowledgment of the benefit derived from the reading of that news-

The Spanish civil war is speedly drawing to a close. Don Carlos shuffled his cards well, but fate was against him.

It is said that the Temple of Solomon never had a mortgage on it. Very few churches in these days are built on

> WOMAN AND WINE. What has wine brought to woman?
> Nothing but tears and pain.
> It has torn from her heart her lover,
> And proven her prayers in valu;
> And her household goods all scattered,
> Lie tangled up in the vine.
> On 1 prithee piedge no woman
> In the curse of many—wine.

Fashionable ladies in New York now wear a square apron, or tunic, which, it is said, owes its origin to a Par-isian belie, who look her pattern from a stone-breaker at

Isn't Itabout time that the skeletons of Brooklyn were interred-stowed away - forgotten? The ghost of Lord

All great minds, in their prost exalted moments, have folt themselves overmastored by some power outside of themselves, which was sneaking through and directing their utterances.—J. M. Peebles.

We have from the Dinger & Couard Co., Rose-Growers, West Grove, Chestor Co., Pa., their New Guide to Rose Culture, with a catalogue of over 200 elegant varieties, from which they allow purchasers to make their own selections. They are the largest rose-growers in America, and send roses by mail to all post-offices in the States and Territories, guaranteeing their safe arrival. This company is widely known as one of the most reliable in the country.

Dr. A. S. Hayward has furnished us for publication an interesting account of a floral manifestation in presence of a lady medium residing in this city, whose powers are said today similar to Mrs. Thayer's, which will appear in our next issue. While the opponents of the spiritual philosophy are turning up their "royal noses" at the tested facts in spirit chemistry, the invisibles are industriously at work bringing out new media.

The Duke De Pomar, author of the "Honeymoon," a two volume work, which is now in its second edition, has nearly ready for publication a very learned production, entitled, Through the Ages." As in the former work, the re-incarnation doctrine will, we understand. form a prominent feature of the forthcoming volumes. Lady Calthness has also a work on the eve of publication.

We have received a fine photograph-imperial size, taken by Wing, Washington street, near Winter, Boston-of Dr. H. F. Gardner, and the beautiful floral display which graced the platform at the recent exercises in honor of his birthday. Those desiring a copy can obtain one by forwarding 50 cents to the address of the Banner of Light Bookstore, No. 9 Montgomery Place,

On our fifth page will be found an announcement concerning Dr. Brown's valuable compendium entitled "RECEIPTS, OR INFORMA-TION FOR THE MILLION," which has now reached its fifth edition.

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.;

"The Lesson of the Little," an exceedingly comprehensive and well-written scientific article; by Dr. George Wentz:

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;

"A Cure for Intemperance," by A. E. N.; "Heredity," by J. Dille, Esq. An able and important article, of great value to every human

An Interesting Letter from John Wetherbee; Review of Allen Putnam's article, " The Re missness of Spiritualists," by H. S. Williams;

"Spirit and Matter," by F. Smith; " The Evidences of Immortality from Spiritual ism," by Rev. E. R. Sanborn;

"The Element of Fear," by W. S. Bell;
"What is Organic Life?" by Hon. Warren Chase.

Educational Reform.

Prof. J. R. Buchanan addressed the Governor and Representatives of Kentucky, in the hall of the Capitol at Frankfort, on the 15th, in behalf of the establishment of a House of Instruction and Reform for minor criminals, who are at present confined in the penttentiary and falls preparing for greater crimes. A bill for this purpose, prepared by Prof. Buchanan, is now before the Legislature. The address of Prof. B. was spoken of by the eminent gentlemen who heard it, as able, profound and comprehensive, and his auditors adopted a resolution that it would be dishonorable to their State to withhold the means of reformation from the young.

Opening of the Banner Public Free Circle-Room.

There will be a public meeting at our Free Circle-Room on Thursday afternoon next, March 2d, the excellent trance medium, MRS. JENNIE S. RUDD, having volunteered her services for the occasion. Mrs. Rudd has been for some time past State Agent for the Connecticut Association of Spiritualists, and is well known and much respected. Another circle will also be held at this office March 9th. The public are cordially invited.

"Managing Husbands."

Mrs. E. M. Hickok, a well-known lecturer, elocutionist and author, will deliver her very interesting lecture, "Managing Husbands," in John A. Andrew Hall, corner of Chauncy and Essex streets, this city, on Monday evening, Feb. 28th, at 71% o'clock.

She will also deliver the same lecture in Raymond Hail, 172 Main street, Charlestown District, Tuesday evening, Feb. 29th.

J. M. Peebles Still Traveling.

At the conclusion of his engagement in New Orleans Mr. Peebles will commence a tour into Mexico, Yucatan and Central America. He goes, so we understand, to examine the pyramids in Mexico, and the half-buried ruins of Yucatan, hoping to connect them hieroglyphically with those he saw in the different countries of the East.

Dr. Gardner's Birthday.

Nearly fifteen columns of the present issue of this paper are occupied by an extended report of the celebration of the 61th anniversary of the 73 years and 2 months.

in order that the working people could visit them. The movement meets with favor from the Duke of Westminster, Gladstone, and many prominent clergymen..

That excellent physical medium, Laura V. Ellis, after concluding her scances in Boston, Mass., visited Lawrence, Lowell, Graniteville and North Reading, good audiences greeting her wherever she journeyed. She will remain in this part of the vineyard for some time to come, and we bespeak for her, wherever she may go, a hearty welcome from the resident friends and those desirous of investigating the nature of the unseen but intelligent power whose operations may be met with at her circles.

Dr. Monck, of England, a fine healing medium, has been offered by the St. Petersburg Spiritual Committee £500 to go to Russia for two months-the same terms offered Dr. Slade, of York-but declines making the tour at present, although he responded to the invitation from Mr. Aksakof, by offering to go without remuneration for two weeks. Dr. Monck intends visiting Portugal and Spain, and afterwards Holland, professionally, for a brief period.

Thomas B. Watford, 430 Queen street, Philadelphia, Pa., writes us, Feb. 21st, that he recently visited one of Mrs. Thayer's floral circles, and that the results attained there proved most conclusive to him. He therefore endorses Mrs. Thayer as a veritable medium, and desires to recommend her to the patronage of the good people of the Quaker City.

Mrs. Mary Carlisle Ireland will give a public test circle at Reed's Hall, Lowell, Sunday morning, Feb. 27th, at half-past ten." Mrs. Ireland will give satisfaction in Lowell, without doubt, as she is one of Boston's best test mediums.

Cora L. V. Tappan will lecturdin San Francisco, Cal., on the 2d and 3d Sundays of March, after which she returns to Chicago to fill a permanent engagement there:

The Spiritual Magazine (London, Eng.) for February has come to hand, and is for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, Mass.

Alla San

Testing Mediums.

To the Editor of the Banner of Light:

Please allow me space to express my high appreciation of the communication, "Mediums and Skeptics," that appeared in your issue of the 19th inst., from Mrs. Louisa Andrews.

I hope that the day is not far distant when mediums, as a general rule, will acquire strength and independence sufficient to enable them to deny altogether having their divine powers tested in any way whatever. Then, and not before, may we expect to receive, as a general rule, certain evidence of angelic control, such as is now made manifest in the presence of the untrammeted, untested Mrs. Seaver, and then may it be discovered that, viewed from a spiritual standpoint, nine-tenths or more of the test conditions that have been instituted, so far from having resulted in the conviction of mediums of fraud, as is alleged by both friends and foes, have really only exposed the gross ignorance of the working of THOMAS R. HAZARD. Vaucluse, R. I., Feb. 21st, 1876.

Miss Lottle Fowler's spirit mold scances are very successful at present in London.

Read the announcement made by Dr. J. R. Newton in another column.

Movements of Lecturers and Mediums. W. F. Jamleson held fifteen meetings in succession in Fort Scott, Kan., before good, and toward the end of the course, crowded audiences. Four of the meetings embraced a joint oral debate with T. H. Nichol, Esq. Of Mr. Jamleson's lecture on Thomas Palne, the Fort Sofit Pio-neer says, "He had a very large audience, and all seemed

Mrs. S. A. Jesmer, medium and lecturer, may be addressed at No. 44 South Second street, New Bedford, Mass. James M. Allen spoke in New Bedford, Mass., Feb. 13th, in Mattheld Feb. 20th; speaks again in Matheld Feb. 27th. Ho is engaged for the Sundays of March in New Orleans, La. He will give week-evening lectures at practicable points, and make further Sunday engagements in the South for the months beyond March. Societies or committee's destring his services should address him promptly as above, care Spencer Field, Esq., 80 Camp street.

Capt. H. H. Brown will speak in Onawa, Ia., Feb. 20th aid 27th, and in Fulton, III., March 34, 4th and 5th. The time between he will speak in Grand Junction, Jefferson and other points in Iowa. He will be in Chicago at the Convention of Northern Illinois Association, March 10th, 11th and 12th, and at the Wisconsin Convention, at Beaver Dam,. March 17th, 18th and 19th, and fill the rest of the month in that State. Friends can address himeare of Isaac Orvis, Esq., Oakfield, Wis., and he will visit their towns before he leaves the State. His present address is Falton, Ill.

Warren Chase will lecture in Otumwa, Iowa, March 2d, 3d, 4th, and 5th, and in Memphis. Mo., March 12th.

Mrs. M. C. Morrell, No. 70 Seventh avenue, New York, s an excellent trance and test medium, also clairvoyant. I have been acquainted with her about ten or twelve years, and can speak from knowledge. Friends visiting or residing in New York or Brooklyn will do well to call upon her. So writes Lyman B. Larkin, A. M., M. D.

Lois Walsbrooker can be addressed at room 29, Western Hotel, Sacramento, Cal. Friends visiting the city are invited to call. Will receive subscriptions for the Banner of

Spiritualist Meetings in Boston.

PAINE MEMORIAL HALL, "People's Course," Mold Stance and addresses at this Hall Sunday evening, Feb. 27th, Dr. H. F. Gardner, Manager. In the afternoon, Lecture by Loring Mondy.

by Loring Moody.

ROCHESTER HALL, — Children's Progressive Lyeum No. 1 h ids its sessions every Sunday morning at Roch ster Hall, 39 Washington street, commencing at 10% o'clock, The public are continlly invited. J. B. Hatch, Conductor; Julia M. Carpenter, Cor. Seety.

The Ladles' Ald Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and ovening of each week. Mrs. Julia Woods, President; Miss M. L. Barrett, Secretary.

LUBLINE HALL — Free Public Greiss are held at this Hall, No. 3 Winter street, overy Sunday at 10% A. M. and 2½ P. M. by many of the best less meetings and speakers in the city. Good music provided. All are invited to attend.

The Ladles' Aid Society—A dramatic and variety entertainment, which called together a large audience, transpired at Rochester Hall, Tuesday evening, Feb. 22d. The secuntary results were for the benefit of this worthy Society, which has in the past wrought such a valuable work for charity, Col. A. W. Scott superintended the exercises, and his efforts to please were ably seconded by the Chester Dramatic Club, of Charlestown District, and other young

Passed to Spirit-Life:

From Derry, N. H., Jan. 31st, Mr. Horsee Bond, aged

the celebration of the 6th anniversary of the birthday of Dr. H. F. Gardner, the veteran Spiritualist. Several essays from our kind correspondents intended for this issue have in consequence been postponed.

The list reported that a movement is on foot in England looking to the modification and probably eventual breaking up of the strict notions that have prevailed concerning the observance of Sunday. Meetings have been held, and resolutions passed, declaring that the British Muscum, the great art galleries and other similar institutions should be opened to the public on Sundays, in order that the working people could visit them. Beston, Mass., Feb. 22d, 1876.

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HENRY SLADE, Clairvoyant, No. 18 West 21st

On and after Dec. 20th, Dr. Fried. L. H. Willis may be addressed care of Banner of Light, Boston, Mass. 11: will be at the Sherman House, in Court Square, every Wednesday and Thursday, from 10. A. M. till 3 p. M., commencing Wednesday, Dec. 29th. J.1.

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

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BUSINESS CARDS.

"I 'to rather be a dog and bay the moon," said Brutus to Cassius. "Brutus, bay not me," was the rejoinder. Such a display of evil temper as these illustrious Romais in dulged in shows very bad taste. Had Campbell's Quinine Wine been known in those days, the world would have been spared the exhibition, and "the sad humors which spiritual law on the part of their self-constituted their mothers gave them!" would have succumbed to the genial influence of that great tonic. No dult spirits, no dyspeptic acerbity, no crossness born of imperfect digesion, no ague horrors, can stand the magic of Campbell's Quintne Wine. For sale by druggists. Wholesale depot, Plattsburgh, New York. 2w -- Feb. 19...

IN PHONPHORUS THOUGHT?

The Medical and Surgical Reporter publishes the result of the observations of Dr. L. Hodges Wood, wherein that gentleman proves that Phosphiles are actually consumer during minial work by the process of thinking. Hisdoc-trine would imply the necessity of supplying the material phosphates directly during the period of great mental toil, be it study, auxiety, the continued contemplation of a slugle theme, or other labor tending to weary the intellect, On account of its adaptability, its safety, its quality of being easily administered, and of its causing perfect as similation of food, and above all of its magnificent toning effect upon the nervous and muscular fissue, Fellows' Compound Syrup of Hypophosphites seems destined to supplant not only all other preparations from Ph sphorus, but every other tonde, and obtain general use.

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A Fine Photograph of Dr. H. F. Gardner, Taken by Wing, Washington Street, is for sale at the RAN-NER OF LIGHT BROK-TORE, NO. 9 Moragomery Prace, Beston. The large bouquet presented to the Tortor at the Pame Hall services in home of the anniversary of his 64th littliday is conspiratons in the picture, the likeness of the veteran is perfect, and the photographs imported size is a worthy souvenir of the event. Sect to any address on re-ceipt of 50 cents.

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HOME:

Nan Francisco, Cat.

TENNIAL HERITARY speaks of the earth struggles, I the lessons flowing therefrom, of a true-heating was WEET TIE HEALTH CEPTAINS AND COME SERVICE WORLD AND HEALTH AND THE STREET WAS AND THE MESSAGE WAS AND THE WAS AND THE MESSAGE WAS AND THE MESSAGE WAS AND THE WAS AND THE

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THE PLANCHETTE.

THE WRITING PLANCHETTE!

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MESSAGES FROM THE SPIRIT-WORLD fulcion the mide well or MRS. SARAH A. DANSKIN,

(Wife of Cofe and Washington A. Danishin, of Baltimore,) During the last twenty years fundieds of Spirits have we was with their frien is one arth through the medium ship of Mrs. Pro Son, white she was in the entranced con-

dittion to all's of consolous. These Messages indicate that spirits carry with them the characteristics of their earth-drients that leveral whether for go dier exit consequently these who pass from the earth sphere in an undeveloped state, eventually progress to a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these reforms that does not compact with his order (excon, All express as much of truth as they per-

Introductory. (Part Eleven, 1

BY WASH, A. DANSKIN.

The most remarkable among the manifestations by spirits still in the form occurred one twelve friends were assembled. Our public leeminds engaged in this work, to gather within my home on Sunday evenings.

Mrs. Danskin had been suffering intense pain from carbaneles on her ankles, and for ten days previous she had been unable to stand upon her feet. I was unwilling to leave her, and did not mother seated at its fireside? wish to dismiss our triends, so compromised the matter by placing her in a large easy chair, where, surrounded by pillows and eushions; she could be almost as comfortable as in her own apartment, and, at the same time, could participate in our social enjoyment. When about half an liour had passed in conversation, to my utter nstonishment-indeed, I may say alarm-she auddenly stepped from among her pillows and walked across the floor with an elasticity and grace that indicated unmistakably who was the spirit controlling.

must be her spirit! that walk is surely hers! The room was twenty-seven feet in length, and, when she reached the end of it, she placed a chair ! In front of her, leaning one hand upon it and using the other in gesture, while she addressed

After an earnest and most pathetic appeal of ten or twelve minutes, in which she explained the unphasant eigenmstances in which she was then placed, she returned, the medium to where she had previously been sitting, and withdrew her control, and, if I had not caught Mrs. Dan-tirely-dead in bone, dead in fesh, and dead in skin at the moment, she would have fallen to the floor, being-utterly unable to stand upon her feet after the spirit had withdrawn. Mrs. Danskin afterward informed me that while she was listening to our conversation, and becoming deeply interested in the subject, Mrs. H-h suddenly appeared at the side of her chair, and she stepped out from among her cushions and walked side by side with her to the other end of the room, without feeling any pain; there she lost consciousness, and did not recover until she fell upon my arm. Making careful inquiry, I learned that the physical form of Mrs. II h was standing at that time, upon a platform in New York City, the medium of a disembodied intelligence who is Informed me that this was an experiment. It has been several times repeated.

name. I lived in Newton Upper Falls, Mass. A woolen dealer. I shot myself at my residence in trigger, and death came. I was fifty years old. Hife again by the persuasion of a holy praist. The pistol was a present to me. Sad to say, had to suspend payment. The creditors were the cause of this bloody act, that has thrown business man high, and when the pressure came I could not stand it.

I thought, as many others have thought, to rid myself of trials, of cares and anxieties, and now I see that I must geturn and do the work that was allotted to me over again.

Integrity and honesty of purpose were ever mine, and when the blast came upon my character, I said, "Let me hide my shame in thee, oh Death!" But I did not understand the law is too late to whine or cry; I must be up and doing; it is better to work when work is to be done, than to linger in idleness.

. How sad it is, though, to think that one like myself, who had the comforts of life and the surrounding of friends, should die sodgnominious a death. The flash of the eye should have been caught up by those who loved me. With a mind clear and sound, I never would have done that deed which the Infinite Judge hath bidden us not

I am not wretched. I am not in a pit of utter darkness. I am not outside of the house of God and his angels, for they come to me, they woo me, they nurse me as tenderly as ever a mother nursed a babe. They say, "Earthly child, the act of wrong has been committed, but now it is for you to east all fear aside. Raise your eyes his creatures; and I feel grateful to him for the and meet the warmth of thy Creator's love." And all who may read let them know and feel that in time the servant of earth will be a worker in the vineyard of his Lord. The mind of myself reels to and fro; it is not sound yet. Just lay this aside. There is something of which I want to speak, but I cannot revive it.

Oh men of business, be not harsh to those who have been crippled in the battle of life. Money may fail you, but the memory of acts of kindness will never fail. My death was the outgrowth of harshness. Dealing unkindly with man never makes him better. It only bewilders the brain or hardens the heart.

To unburden my thoughts through this channel seems to give me relief, and I thank you and the bright, sympathizing spirit who brought me here. I am no demon; I am only unprogressed in the knowledge which lies under the law of

This new religion has a charm for me. It must be tasted by yourself, before you can appreciate it. Religious forms, religious creeds, religious dogmas-what do they do for the soul. They dogmas—what do they do for the soul. They ing," with power of speech made manifest, by eave the mourners behind all at sea. They give the overruling Soul of the Universe.

them neither chart nor compass by which to seek Message Department, them neither chart nor compass by which to seek or first the south A8 they give Them is in these words, ? He that taketh his own life shall-dwell In utter darkness forever and foreyer." That is not so, for, thank God and the angels, the suicide hath a place in God's kingdom.

Anonymous.

Why are we fashioned with so much evil in our composition? Why lived I not the time allotted untoman? Because the better part of my nature was drowned in drink. I have a sad history to give you. I was a suicide. My home was 532 Willoughby avenue, Brooklyn, New York. I was a harness-maker by trade. It was New Year's day on which I drank, and then there came up in me a fit of melancholy My mother came to me, and on bended knees plead with me to reform. I promised that I would. I acknowledged, in the fullness of my heart, that I had brought disgrace upon my parents, but that darling mother said, "Oh, son, I will forgive you all your transgressions if you will only reform."

T was Saturday night, when, prowling around evening in our curcle-room, where some ten or from room to room, I came across some Parls green. I took it and died. Alas! I did not die tures had been suspended for the season, and it to unconsciousness, for here I stand in this world | York, and that she often passed over in the boat was the custom of the leading or more carnest in the full stature of a man, with all the sins which I committed in the flesh passing to and fro | way to hear lectures and witness operations in before me, and I am compelled to read them and bow my head in shame. Is not this a melancholy story for one to tell who had all the comforts of a home, and above and beyond all, a father and a

> Deep in the recesses of my heart lies grief, but what can I do to undo that which I did in a state

I was unmarried, thank God, and thirty-two years old. Standing to night in a lonely spot, without a prop, without a friend, for God and angels have forsaken me! Ask me not my name! -disgrace enough has been brought upon my kindred-they will know when they read these lines who it is that speaks to them. Would that I had taken counsel of my mother. Would that I could come back again and clothe myself in A friend exclaimed, Is Mrs. H-h dead? That | flesh. Great Infinite One, why didst thou create me to blast the hopes of a mother?

Patrick McIntyre.

Brookville Colliery, Tuscarora, Pennsylvania -there's where the mishan came to myself. It's myself that 's an Irishman. We were down, ever so far down, and the man that was above us was after letting down a tub, and instead of letting it down assy, and as he should do, he lets it ail down at once upon us, and that's the way I was kilt. And the supposition is that, I'm dead inspirit; but that 's not so. I was just like a bird with wings; flopping around here and there and everywhere, because I was not satisfied with being knocked over the way I was.

It is to the people I 've left behind that I'm after spaking of this-if now they'll only be after reading it. It's bewildering now, I tell. you, to be looking up, one minute, and the next minute not to know where you 're looking; to be one minute feeling alive, and the next minute not to be feeling at all. And I did n't know how to be stepping on the green turf that was spread out before. It looked so delicate and fresh-like I was almost afraid to touch it with my feet. And while I was a looking around, unknowing Cas addressing a large gudience. My spirit father | what to do next, a praist came to me and said, "Patrick, it's the will of the Lord, and you must accept it, Patrick." And I said, "I think the Lord was very uncivil then, when there's se Robert Dresser, Newton Upper Falls, Mass. | many vagabonds he might have taken, and lett I was a suicide. Robert Dresser was my me." And the praist said, "Patrick, If you would make the sign of the cross, then the darkness would go out of you and the light come the early portion of the afternoon. I went home, in." And after the hoty man had made that made a circuit of my farm. I spoke pleasantly | comforting speech, it was meself that became to them all, passed on into the dining-room, and satisfied, and—to make a long story short—it was in a few moments drew a pistol, and pulled the I, that was dead and kilt intirely, that came to

A sinner by name and a sinner by nature: The gloom over the community where I lived for circle has run, and I am compelled to familiartwenty years. I was a native of Portland, 1 14ze myself once again with earth and earthly was deranged from mental stretch. The act was ! things. The searcher of finite hearts gave me, in not done when the mind was sane. Insanity time, a place within his kingdom; made nie a probed every portion of it. The weight of care ruler over the quick and the dead: I return towas too heavy for it. Theld my reputation as a flight not to give taunts or sarcasm to one who wronged me in the budding of my youthful days, and my mother, who was broken hearted un-der the trials and vicissitudes of an earthly life and the disobedience of her child.

To him I speak to night Though many years have rolled between us, still I hold the power to make him and his bow their heads in the dust. have a father. He stands upon the outer skirts of your world; and will not leave it until he has wrought vengeance and destruction to the one of

whom I speak?"
This is no closed book, 't is only the same old Death!" But I did not understand the law story of the wrongs which have been given to aright, or I would have stood the brunt. Now it woman. Darkness partially closes around me, for I have been to him, my father, trying to benefit him, but I cannot. He swears he will never give up the pursuit of the one who wronged his child, and brought his gray hairs in shame and sorrow to the grave, until he or his kindred—those in whose veins his blood flows—

fill a drunkard's grave
Would that memory could die, but it cannot. I am living now my earth life over again. M-the forsaken and forgotten.

This is no idlestory, but true to the letter. will pass on now, for others are here who have been bowed, like myself, in the dust.

John Herr.

My name is John Herr. I died in York-I mean York, Pennsylvania. I was seventy-two years old. I was formerly of Baltimore. I believe in the life and the resurrection. I believe in the goodness and mercy of an omnipotent Creator privilege of investigating myself, not only as a man, but as a spirit.

A man delying for a time to gather in the nour-ishing food, by labor to sustain him; then comes the beautiful law of reciprocity that makes us know, whether we be man or angel, that He, the Master Mind of the Universes, doeth all things

Thy servant, Lord of Lords, claims thy power, not to manifest himself in glory, but to give honor to thy name.

Read and believe; for death is not found in all the universes of our God, our Lord, our Saviour, our Friend and our Brother.

Charles Edwin Miles, Norfolk and Baltimore.

My name was Charles Edwin Miles. I died in the hope of an eternal rest. I entered upon a world of beauty and grandeur, and have no language to express my unbounded happiness. The name of my dear mother is Elizabeth; Isaac was my father's name, but he too, like myself, has passed over the river Jordan. We were formerly of Norfolk, Va., but when I died we resided in Baltimore; East Baltimore street was the location of our house. Weep not, nor mourn, for "he that was dead hath arisen into life everlast-

Free Chought.

CIVIL AND RELIGIOUS PERSECUTION IN NEW YORK.

the Government Surrenders its Indicinry, Law Officers, Sheriffs and Turnkeys into the hands of the Doctors of Medicine, to Compet the Peo-ple to Submit to their Ma'practice and Ex-tortion, under Pain of Fine and Imprison-

BY THOMAS R. HAZARD,

PART III.

A few years ago I heard a respectable man who was wounded during the late war, say that it was only through the exercise of a resolute will and pugnacious resistance that he prevented the young surgeons in the army from amputating his leg, which was afterwards readily restored to its accustomed usefulness.

Not long since a lady of high culture and refinement told me that it had recently fallen to her lot to visit semi-officially once or more a week a charity or municipal hospital on Blackwell's Island, or somewhere else in the vicinity of New with some scores of medical students on their the hospitals. Some of them, she said, appeared to be correct, estimable young men, but the ma-jority were, so far as she could apprehend, the most callous and brutal set of human beings of their age she ever saw grouped together, as their countenances, coarse manners and low-bred con-duct evinced, both when on the boat and after their arrival at the hospital, where they seemed to regard the sick and dying inmates as mere automations created for their especial benefit. Nor did she, during her protracted and oft-repeated visits, ever observe a single instance in all the wards of the hospital wherein either the students or attendant physicians bestowed a kind word or manifestation of sympathy on the sick and dying patients. She described the atmosphere of the place as heart sickening beyond description, and rendered even more so by the hard, unfeeling bearing of the medical superintendents and visiting students, than by the deprivations and suffer-ings of the poor inmates themselves. Once on her calling the attention of the superior physician of the hospital (who appeared to be an intimate friend of Tweed's, and was sometimes ab-sent on visits to his apartments in the penitentiary.) to the fact, he laughingly remarked that the patients rather liked that kind of treatment! (or words to that effect) So said the brutish bumpkin whom the moralist reproved for sewing up his ferrets' months preparatory to betting them hose in the rabbit warren, "Why, lor, maister,

And it is from the medical dens of such unlicked cubs as these that multitudes of inexperienced, crude and vulgar minded adventurers annually swarm forth to afflict the land more than ever Egypt was cursed by inundations of lice or lo

Well has it been said that "a little learn-ing is a dangerous thing," to which may be added that a great deal of theoretical learning, unac-companied by practical experience and observation, is still more dangerous, as is well under-stood by every successful and practical man of business, whether his calling be that of a farmer, mechanic, merchant, or other.

Book learning (as it is sometimes called) can never create a wise man out of the elements that Nature destined for a fool, and, in fact, as a general rule with such, education only serves to qualify their possessor to aggravate or show up more conspicuously his folly. The wise man who more than twenty centuries ago wrote,
"Though then shouldst bray a fool in a mortar among wheat with a pestle, yet will not his fool-ishness depart from him," was doubtlessly well

Probably all men of good common sense or wis dom will concede that not more than one-half of the students of law, physic and divinity are of their order of mind. Hence it follows that, after selecting (as is claimed) one-third of the whole number, out of the most talented of these to fill the law schools, there is left but twenty five per cent, of students of common sense to go fito the schools of the second and third of the three "un-clean spirits" or "spirits of devils," that John, the ancient clairvoyant, saw proceed "out of the mouth of the dragon "--viz., the doctors of law-"and out of the mouth of the beast "-viz., the doctors of medicine—"and out of the mouth of the false prophet"—viz., the doctors of divinity—and go forth to prepare the way by their oppression, iniquity, and hypoerlsy, for that mighty convulsion in the world, typified as the great battle of "Armageddon". This, without allowing for any of the remaining common sense students finding by any possible chance their way into the divinity schools, would leave but fitty per cent. of that order in the medical colleges, and of course one half of all those must be of the class just described, that education tends to bewilder and darken, rather than instruct and

enlighten.

And these are of they who now daily and nightly "GO FORTH," &c., (as before hinted,) armed with worthless diplomas, made and bestowed upon them by their kith and kin and LIKE, to force their way into the chambers of the sick and dying people of New York, through lack of qualities to attract, by usurped authority of barbarian laws aimed at the property and lib-erty, and ultimately at the lives of a class, "the latchet of whose shoes they are unworthy to un-loose," whom God in mercy to mankind has-raised up in these latter days and divinely ap-pointed and qualified through the power of his spirit and Holy Ghost to become healers of all rurable mabilies, almost without price, incon-

renience or pain.

I have had large and long experience as to the relative value of the medical services to humanity of both the regular faculty and those they brand with the epithet of quacks, and I can say with confidence that after allowing for all the good that is undoubtedly done by a large number of conscientious, experienced and liberal mem-bers of the former profession, a mighty bal-ance of evil toward human woe still remains against the faculty, because of the recklessness, inexperience, ignorance and selfishness of much the larger number of its order.

On the other hand, after a wide experience for some score of years, both personal and otherwise, I cannot recall to memory a single instance wherein I know of serious injury to health having been caused by the mistaken practice of clairvoyant physicians, whilst I do know of scores of cases wherein invaluable services have been rendered to the ailing, including some of momentous importance to myself.

Some eighteen years ago my constitution seemed to have given out, and I was reduced so near death's door that at one time I felt certain that by merely giving up my will I should at once pass into spirit-life. It was at this critical period that my spirit physician assured me that if I would heed his advice and put myself in the way to be administered to by him through the mediumship of the late lame and decrepit John C. Grinnell, the spirits had the power, and would not only restore me to health but make me "young" again. And they have kept their word as I truly believe, for now, in my eightieth year, I have better spirits, better health, and feel that there is more vitality and vigor in my constitution than it possessed twenty or more years ago. And all this has been accomplished simply through the application of vegetable medicines and the "laying on of hands," without using a grain of mercury, or oplum, or other

mineral or poisonous drug.

One of the worst features with legalized practitioners in medicine has been, and is now, perhaps in a less degree, their educated habit of

misapprehension than from all other causes put together. I think I have personally known hundreds who have died under the hands of their physicians from these causes.

For instance, in the winter of 1829 or 1830, Judge J. W., of Tower Hilt, So. Kingston, R. L. and his wife, were, smitten with a malady, the first symptom of which was a severe pain in the small of the back. To relieve the pain, and the oppression for breath it caused, they were both

copiously bled, and both died within a week.

The ensuing winter, Wm, K., Thos. B.,
Benj. A., Daniel C., Jahn K., and a
Mr. — A., all living in Point Judith, were
suddenly attacked about the same time and
in the same way. All these but John K. were men in the prime of life and of robust health. They were copiously bled to allay the symptoms, and all but one of them died very shortly after.

- was a man of such a resolute Thos. Bnature and determined will, that the doctor's malpractice, even with what little aid he got from the disease, was unable to dislodge his soul from the body. For many weeks or months B— was confined to his bed, and spent a good portion of the time in swearing that he was not yet ready to die, and, said he, "I'll be d—d if I do!" And he did n't; for he recovered and lived to a good old age, becoming much mollified in his nature in his latter years, and died highly re-

The next winter several others were struck The next winter several others were struck down with the doctors' mortal disease—which I think they named "dengue fever"—myself among others. A doctor chanced to be at the house when I was brought home, in an ageny of pain and distressful breathing, exceeding in intensity anything I had ever before or have since experienced. I asked the doctor to prepare for me as quickly as possible fitteen grains of calomel. (Brandreth's-pills fitteen grains of calomel. (Brandreth's pills would have been better, but I did not know of them at the time.) I swallowed the calomel whilst my bed and materials for sweating were preparing; but before it commenced to operate at all on my blood, the pain in my back and op-pression for breath became so intense that it seemed impossible that I should be able to breathe long enough for the mercury to relieve it, and I asked the doctor to open a vein in my arm. I watched the flow of the black and all but clotted blood, well knowing that every drop lessened my chance of life. (I have since become satisfied that the bleeding might and should have heen dispensed with.) So soon as the oppression for breath was slightly relieved, by drawing less than half a tea-cup full of blood. I ordered its flow to be stanched, put my feet into water as hot as I could possibly bear it, wiped them dry, and got into a warm bed, with hot bricks wrapped in flaunel stowed close to each side. I then drank a tumbler full of sweetened water, made so hot that'l could only sip it. (Weak lemonade would have been better had it been at hand.)

I was soon thrown into a profuse perspiration from head to foot, the calomel operating well, and the two stimulants acting in concert and ir sympathy completely broke the congestion, and through the inward ducts and the external pores of the body, so that within twenty-four hours nothing but a disqualitying soreness in the small of my back remained, and after keeping my bed four days, and the house two days more, I was able to attend to my business as usual, although the doctor predicted a relapse if I left the house. I forgot to say that I drank a dose of warm salts and senna the morning after the calomel to re-move its effects wholly from the system, and took nothing into my stomach through the day but water gruel, which should always be the regimen after taking any powerful cathartle. The doctor declared at the time that my case was as severea

one as any he had been called to.

Several attacks of the same malady occurred in the neighborhood after this; but few, if any died, for the reason, as I supposed, that the lancet was no longer applied, to remove the effects at the expense of aggravating the cause of the disease.

I too have known of scores of cases wherein death without doubt has ensued in a most frightful form because of the attending physicians pro-bibiting the attendants of the sick from giving them what the cravings of nature prompted them to plead for. And I have also known of several instances wherein by accidental, or other causes, patients have obtained what they desired in these respects, and been restored to health, contrary to the expectations of both the doctors and their friends. For instance, the late M. W., a New-port lady, who was most highly respected by a very large circle of acquaintances, told me that when a grown up girl she swallowed a copper coin, which caused a copious viscid-like humor in her throat and mouth, that finally assumed a most virulent and dangerous aspect. She had, as she told me, but one craving, and that was for a glass of old cider, which at times rendered her frantic. True to his educational, theory, this, however, her physician denied her, believing, no doubt, that Nature was a "liar and a cheat" in thus flying into the face of the learned faculty. After a while all hopes of recovery were given over, and the physician left ber solely in charge of her friends to administer to her comfort the best they could until death should relieve her. Nature's cravings had waxed feeble, but were not yet entirely extinct, and to render the sufferer more easy some hard cider was obtained, and given to her at intervals, when the worst symptoms of the disease abated, and she was, under that simple regimen, soon restored to her usual

Again, Mr. J. N. II., who managed some manufacturing concerns for me, was taken suddenly sick. At the time I was two hundred miles away, but on hearing he was not likely to recover, I went immediately to him. When I arrived, he had been gagging and hiccoughing for some thirty-six or more hours, and was unable to take any sustanger whatever into his stoward to reany sustenance whatever into his stomach to remain. I asked him if he did not crave some par-ticular thing? He earnestly replied that he longed more than words could express for a draught of cold water drawn from the bottom of his well, but said that the doctor prohibited his drinking any water except a little at a time, after it had stood in a tumbler until it became so warm and stale that it went against his stomach to drink it. I told him that, as I then stood with the doctors, I should not dare to interfere, as in case of his death it might be clarged by them on me, but that if I was in his situation, all the doctors on earth should not prevent my having the cold water! He replied that they should not hinder him if he could get it, but that his wife refused, in accordance with the doctor's directions. to give it to him, and he was not able to get it himself. I soon left, under the belief that hischances of life under the treatment he was receiving were very slight, but to my surprise I found on calling to see him on the next day that he was convalescent, and in fact nearly well. In explanation, he told me that directly after I left the house the previous day, the hired girl chanced to come into the room adjoining during the ab-sence of his wife, when he peremptorily ordered her to bring him a pitcher of water drawn fresh from the well. The girl complied with his request, and he greedily swallowed all that a good-sized water-pitcher held, and never gagged from that time forward, but fell back on the pillow, and almost instantly went to sleep, awakening some hours after, refreshed and almost well.
In 1839 I returned home from a prolonged

tour abroad, and, on going to a manufactory I owned in Newport, was told that a lad lay at the point of death in one of the tenements. Soon after I called to see him, and found him ominously picking the hed-clothing, and, to all appearance, too near his end to admit of the application of internal remedies. I immediately enlisted the services of a skillful man nurse, and furnished him with a very soft hair brush, which I directed him to a self-core the brush, which I directed him to use all over the body and limbs of the stripling, so far as he could hear it, until I came again. I called on the next morning, and found, by close examination, a tiny speck of moisture in the pit of the boy's stomach, which led me to hope that by carefully nursing the spark of vitality treating nature as a liar and a cheat, which prompts them to distrust every effort it makes to throw off disease, and to confound effects with causes. Probably more premature deaths have occurred in the United States from the malprac-

tice of physicians that has grown up under this liar and a cheat;" forbade being given to him. I misapprehension than from all other causes put well knew that if I interfered with the doctor the boy's death would be charged against me-provided that which seemed so imminent enprovided that which seemed so miniment en-sued. Nevertheless I determined that, let come what would, the boy's longing should be grant-ed, and immediately sent for the attending physi-cian and two others—the most eminent in the town. I had, in the meantime, provided a lemon, and, when the three physicians came, asked them and, when the three physicians came, asker them to give their assent as medical practitioners to what I proposed to do. They were all gentlemen, and conducted themselves handsomely, but refused to give their consent to the use of the lemon

The three were in the house perhaps an hour, and held several private consultations, and, finally, just before their leaving, on my earnest solicitations, consented that the boy should have a little stewed quince, the medicinal quality and acid of which is probably as unlike that of the lemon as the extract of the potato ball is like that of an orange. But then, Nature being a "liar and a cheat," &c., &c., what right had she or any other quack, like myself, to go counter to the dogmas of the learned faculty as laid down in their stereotyped books, which have resisted in-novation almost from the beginning of the dark

nges?

My resolution, however, was not to be shaken,

Wells integ from the lemon into and squeezing a little juice from the lemon into a tenspoon I gave it to the stripling with my own hand. Almost instantaneously the life-giving element that Nature so ardently craved mounted and visibly expressed itself in the boy's eyes, Small quantities of the lemon juice continued to be given at intervals for several days, when, the boy becoming decidedly convalescent, I left him to be nursed by his friends and turned my attention elsewhere.

The circumstances had almost passed out of mind, when, some weeks after, a pale looking but smiling boy entered the office where I was sitting and walked directly up to me. "Oh," sitting and walked directly up to me. "Oh," said he, "you don't know how good that lemon juice did taste;" by which remark I recognized the sick stripling that Nature had so recently used for a lying machine, to the great annoyance and disgust -not to say discomfiture-of all diplomutic doctors of medicine.

And yet there night have been danger in giving the lemon juice injudiciously, under the circumstances, on the same principle that life may be extinguished by eating the very food, after a prolonged fast, that would have served only to nourish had it been partaken of in accordance with Nature's earlier promptings.

[Continued in next issue.]

MARVELOUS ANNOUNCEMENT.

PARAPHRASED BY THE OLD COLONY BARD.

Ye vulgar herds now "stand from under." While loudly peals the magic thunder. -Bard. The race of beings which, to us invisible, People the elements, Professor Felt will show To us by simple chemical appliances, As heretofore the elves to others he has shown.

Think for a moment, now, of this astounding claim !

Fancy the wondrous demonstration of its truth, For which the apparatus requisite is now In preparation (

Alas, poor Spiritualists! what will ye say When, through the "saturated vapor-column,"

The dreadful shapes of beings, oft by you re-

And blindly babbled to as spirits of your friends?

The day of reckoning is close at hand; and IF Professor Felt's experiment successful proves, Our Elementaries will strike the world distraught!

And our Society will occupy a place Most eminent in this conceited age ! Plymouth, Mass., 1876. OCCULT.

Passed to Spirit-Life: From White Pigeon, Mich., May 15th, 1875, Bro. James Blood, aged 53 years.

Blood, aged 53 years.

Bro. Blood was for a long time a resident of Milford, N. H. and an earn st advocate of the Spiritual Philosophy, and meny of our public speakers, as well as myself, will bear grateful testimony to the cheerful welcom accorded them at his home. At the time of his transition he held the position of Station Asent at White Physon, and was held in high esteem by all who knew him. His brethren of the Orders of Masonry and Old Followship were untiring in their cars and attention to the last, and on the arrival of his only daughter from the East, ever possible attention and as iscance was given her by them, thus demonstrating the true humanity of those brotherhoods. the frue humanity of those brotherhoods.

May the consciousness of his spirit presence cheer her is future years, and the knowledge given that ore long a true love will be eternally reunited.

J. II. CURRIER. bess of his spirit presence cheer her in

From North-Lyme, Conn., Dec. 17th, 1875, Mrs. Ellen

From North-Lyme, Conn., Dec. 17th, 1875, Mrs. Ellen E., Stark, wife of Lucius Stark.

Mrs. S. was a member of the Baptist church in East Lyme many years. For those who can see loved ones waltered to receive them, and can hear their sweet songs of welcome, death has no terrorr—they bellowing the waiting boat will carry them safely over the river to a happiner home beyond. And as those who have crossed over can return to them, so they in turn can come to those they low behind. How comforting for those remaining, and how much easier for the spirit to pass the portal we call death.

S. M. R.

From the residence of his son-in-law, Earl Cushman, Westmoreland, N. H., on the morning of Oct, 11th, 1875,

Westmoreland. N. H., on the morning of Oct, 11th, 1875, Mr. Abiather Burt, aged 89 years 1 month.

We feel that although his earthly casket has been laid away he still lives, and is ever ready to administer spirit help. He was a firm believer in Spiritual Pailosophy, and has now passed to the enjoyment of life beyond. His remains were taken to Bethel, Vt., and laid beside his dear companion, who lound the angels eleven years ago. Ho was alrother of Luther Burt, and like him was blost with the afternormaling, which he practiced more than twenty years; ever ready to relieve the sick and soffering. He was patient during his sickness of more than seven months, and retained his faculities to the last, realizing that he should soon be at rest. May we his children so live that we shall be under his blessing and protection.

E. C. S.

From East Lyme, Conn., Feb. 6th, of consumption, Peter Comstock, son of Hon. M. W. Comstock, aged 21

years 9 months.

Since the advent of Modern Spiritualism Mr. Comstock, sen , has been an intelligent observer of its progress, and a confirmed believer in its philosophy, and the family of six children—three of whom have passed to the high rifle—have grown up under its influence. For them death had no terors. The functal was very largely attended. Dr. R. R. Storer, of Boston, presenting the divine Philosophy of Solritualism in a manner so clear, logical and attractive, and with such an abundance of natural illustrations, as to be easily comprehended and appreciated by all present.

From Weir Village, Taunton, Dec. 13th, 1875, Survillious T., son of the late James B. and Mary Jane Packer, aged

29 years 29 months 20 days.

The mother has for many years been a medium, highly esterned and valued as a chirroyant physician, and the teachings of the spirits have guided the lives of this family. Mr. Packer was much respected as a man, and a large company of friends gathered to pay their last tribute of respect to his memory. Dr. H. B. storer, of Boston, conducted services at the nouse.

From her residence at the Highlands, Algenia O., wife

of Charles L. Veazle, aged 42 years 4 months.

Embracing the truths of Spiritualism some two years ago, she passed away with the glad assurance that she would live again in a brighter and a better world, and one more congenial to her spiritual nature. Bidding hor weeping friends to wait patiently, her spiritwas ushered into the realms of the blest.

HENRY C. LULL.

From Denver, Colorado, Feb. 11th, of congestion of the brain. Harriet A., only child of S. Willis and the late Har-riet E. French, formerly of Watertown, Mass., agod. 3 years 2 months,

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agats type averages ten words.

Quarterly Meeting.

The Northern Illinois Association of Spiritualists will hold its Fifteenth Quarterly Meeting in Grow's Opera House, 517 West Madison street, Chicaco, Hi., commoncing on Friday, March 10th, 1878, and will hold over Sunday, the 12th, three days. Eminent speakers, singers and te-t medlums are engaged, among whom are Susle M. Johnson, Dr. Juliet H. Severance, Capt. H. H. Brown and others.

Let the Spiritualists of the Northwest turn out and make this one of the Grand Centennial Meetings of 1878. Re-O. J. HOWARD, Pres. member our platform is free. E. V. WILSON, Red y. Lombard, Ill., Feb. 10th, 1878.

Adbertisements.

BALTIMORE ADVERTISEMENT.

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Jan. 29.—3m

The Spiritual Magazine,

The Spiritual Magazine,

Devoted to the elevation of our race and country, is published at Memphis, Tenn., by SaMUs L Watt BON. Belonging to no sect or party, alled to no creeds or catechisms, it will be independent upon all subjects. Belowing that the teachings of Jesus, Science and Spiritualism are perfectly harmonious, tots periodical will be published from this standpoint. This has been one spirit-teaching for a score of years, and while we expect to adhere to these pinchles, we intend to extend to those who may differ with us respectful consideration, as delain nothing for ourselves that we do not concede to all others, to have their own views and to express them fully, accountable to none but God for the manner in which they improve their privileges. We are fully aware that we occupy ground hitherto resarded as untenable; that we have extremes greatly in the majority against us; but none of these things deter us from our work. It will be our aim to keep the readers of the Magazine posted in regard to Spiritualism, and its development generally, especially hear own constity. A new era is dawning upon us; the day long looked for is at band when the ghoon shall be lifted from death.

The Magazine is published monthly, containing 48 pages besides the cover, at the very low price of \$2,00 per anuan; to all ministers one dollar, postage paid. Address, S. WATSON,
March 27.—03m 225 Union st., Memphis, Tenn.

Dr. Fred. L. H. Willis May be Addressed till further notice: Care Banner of Light, Boston, Mass.

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

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.

ist is the recognized organ of the educated Spiritualists of Europe.

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Spiritualist Home. 46 BEACH STREET, BOSTON. Conducted on the European plan. S. P. MORSE, Proprietor. Feb. 26.

MAGNETIC PAPER.

DR. J. WILBUR, Magnetic Physician, 44t Randolph street, Chicago, Ill. Magnetic Paper sent by mail on receipt of one dollar. Send for circular. 13w*-Dec. 11.

A POEM, by LAROY SUNDERLAND. In three Contons. I. Christian Mediumism. II. The Mirace of To-day. III. Modern Mediumiship. Will be delivered wherever invited. Address, Quincy, Mass. 11—Feb. 12. WORK AND MONEY. Our now method of intro-ries everything before it. Our premiums beat the world. Don't be idle a day. Particulars free. Sample of paper superby illustrated, with choice Moss-Rose Cross, 10 cts. J. LATHAM & CO., 419 Washington st., Boston, Mass. Feb. 5.—1y

PSYCHOMETRY. DUWEIt has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring all of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelopes. dressed envelope, and onclose \$1,00, with stamped and ad-JOHN M, SPEAR, 2210 Mt. Vernon st., Philisdelphia. Jan. 17.—†

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AS I am compiling a work of psychological importance, I would be exceedingly grateful to any one who will furnish me with voit-attested facts of Mania of any description, arising from and distinctly traceable to Spiritualism. I also wish for vorition or printed cases of Imposture in connection with the same subject as regards public or private mediums.

In this momentous and most important undertaking, I ask the a sistance of every honest investigator and truthscakes. In any instance where books or pamphlets treating this subject are forwarded to me, I will readily pay the market value of such. All letters, manuscripts, looks or pamphlets, to be addressed to me, "D. D. HOME, Nice, France, Poste Restante," ill May 1st, and after this date to "Paris, France, Poste Restante." D. D. HOME.

Nice, January 11th, 1876.

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Jan. 29.—5w

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A MANUSCRIPT FOR FREE MASONS,

A member of the Abyssinian Mercantile Company discovered in Alexandria an ancient house formerly occupied by Greeian Friars, in whose to oblivion abandoned illurary was found an old jorg ament. A French literate, accidentally present, at once commenced decipiering it, but a missionary, in the ardor of fanatical orthodoxy, tried by all means to destroy the antique document. But theefforts of the Jesuit missionary de not seem to have been successful, as a copy of the Latin original was written, which copy, through the Free Masons, found its way to Gern any. It has been proved, from the archaeological discoveries made on the spot, that the house where the pergament was found was owned and occupied by the order of "Esseens." Further, that the document found was the only remains of literature from the once well filled library of this scientific and religious order or brotherhood. The French literate who first conceived the importance and historical worth of the manuscript, tried hard to enrich the French Academy with the original, but owing to the intrigues of the Jesuit mission in Egypt, bent on destroying a document so detrimental to their doctrines, he was not successful, although it was preserved principally through the interference of influential Abyssinian merchants and pythagorical societies from whom the copy above spoken of came into the possession of the modern institution of Free Masons, and a Society in Germany now possesses the (without doubt) only copy in existence.

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Got is the master of the serves; we must not choose which part we shall det; it concerns us only to becreeful that we do it well, always saying, "If this please that, let it be as it is."-Junemy Taylon.

CHAPTER IX.

A New Guest in the Donne House, suppose we may expect Clive to-morrow," e Joe at the breakfast table to his bro-"We left him in Boston to make some arrangement's for entering the Law-School at Cambridge. He will remain with us for a few weeks Does be look like his mother?" asked, his

"The resemblance is very striking," was the

reply.

Lena Markham was the handsomest woman boxing to his I pver saw," said Mr. Sam Doane, bowing to his wife, and smiling as he said it. "You know I am not an admirer of regularly beautiful women.

"Part I am," she said, "of a handsome man."
"I cannot agree with you," said Uncle Joe. "I never knew a very handsome man—I mean by that, as the novellsts say, 'with chiseled fea-tures and faultless form'—that was not either a fool, madman or knave."

Daisy turned from one to the other of the speakers with a look of grave inquiry on her face, and after a little silence, ventured to say: "Cousin Clive looks like his mother, Uncle Joe, you say, and she was very handsome; then Cousin Cilve is hand-some, and I think he was a charming companion on our voyage. I liked him very much, There was a shadow on Uncle Joe's face as she

spoke. It passed in an instant. "She is but a child," he said to himself. "What an eld fool I am!

Then Clive is to be educated in this country," said Mr. Sam.

"Such was his father's wish, expressed in his will," Uncle Joe replied.

Clive Duncan was a distant consin of Uncle Joe's wife, his below d Alice. All her relatives lived in England, but Uncle Joe retained his interest in them, and never failed to see them when

As Alice had no sister, this cousin had been esteemed as such. Her husband, Robert Clive Duncan, an advocate of some note in London, had been the successful rival for her hand. Her great beauty won her many admirers. The parents died young, leaving two children, one a daughter, under the care of a guardian in Eng-land, and this son, Clive, now about twenty years

of age.

He had been educated in England, had received the advantage of travel, and now, in con-formity with his father's wishes, as thus ex-pressed in his will, had come to this country to thend three years in the study of law, "As I sh you to follow my profession, and knowing that a new country has many attractions for a young man, and that your inclination may lead you there, it may conduce to your success to study law at Cambridge University!"

Clive was about to comply with this request, when Mr. Donne (Uncle Joe) visited England, and he seized the opportunity to come over in

open by the dog—two little hands covered his bead. "Guess! who is it?" said a merry voice, and held his head. "Guess! who is it?" said a merry voice, "Oh, Jim, "said Mary, "we have been hunting breathing, moving man, as he is in the flush of your twenty or Clive Duncan's form was well-kit and elastic, about the medium height. Ho was slender, ereet, graceful in carriage, and from head to foot a well-proportioned man. His hair and eyes were dark—so dark that they were called black, but, in reality, were some shades removed—from that. The eyes were large, full and expressive, changing with his varying moods—now pitiful, anon sweet or grave, then nor chance, flashing with I will try to describe Clive Duncan as he looked caned onek, but, in reality, were some shades removed from that. The eyes were large, full and expressive, changing with his varying moods—now pitiful, anon sweet or grave, then, perchance, flashing with anger. His complexion was fair and smooth, and almost as dark as that of an Hallan, his force detailed to the first see. You know we measured our height, the day before you left, in our pantry." was fair and smooth, and aimost as mark as coas of an Italian; his face classically regular. Just the profile for a cameo, as an artist might say. No wonder that he was called handsome. Added No wonder that he was called handsome. Added to these graces of person was a fair intellectual power, which had been cultivated by a father who had denied him no advantages of study and travel. He was the least bit of a fop—enough so to value, the reputation of being called by his college friends the best dressed man of his class. Such was Clive Duncan when he first came to

Donne House,
Unele Joe had invited some old family friends to dinner -- not to meet Clive, for he was uncertain what hour he would make his appearance but long absence had made both himself and

Date long absence had made both nimself and Daisy lungry for the sight of their familiar faces. Mr. Wood-samily were to be there. Mr. Wood-and Uncle Joe had been boys at school together, in Calcutta at the same time when young men, and lived side by side in mature life. Miss Sybil, Miss Patsy, and the Doctor, of course, were invited, with others of their immediate neighbors, and the bayoon twenty and thirty numbering in all between twenty and thirty enough to make the large dining room look as it often did in Uncle Joe's boyhood, when the old

often dld in Uncle Joe's boyhood, when the old Squire used to gather his friends around him to share. his generous hospitality.

Jim Wood was the only one that did not respond heartily to the invitation. He would go, and he would n't go. What dld Daisy care for him now? All these two long years he had looked forward to her return home as boys-do to Thanksgiving or holidays. He had dreamed of it by night in his sleep, and by day when he was sailing his boat upon the river. He had put off going to sea on that account, though no one but himself knew that; he had made many curious things with his tools (for he was a born mechanthings with his tools (for he was a born mechanle), such as chains curiously carved out of one piece, a little temple with a wooden ball in it, also carved out of a solid pièce, and some boxes for spools, cut with much taste from bits of mahogany. But the greatest work of all, which had occupied much of his time, and had become so dear to him that it seemed a living thing to love and cherish, was a brig, perfect in all its parts from keel to mainmast. How many hours he had spent upon this, thinking all the time that Daisy would prize it and be pleased to see her name on the stern. He went up into his room and looked at all these things with a feeling of sorrowful disdain. That tall girt so beautifully dressed, who walked with head erect, scarcely touching with her tiny feet the ground beneath her tread, what cared she for such things? He wished old Vesnivius had burst out and swallowed all Europe before Uncle Joe had thought also carved out of a solid piece, and some boxes wished old Vesavius had burst out and swallowed all Europe before Uncle Joe had thought of taking Dalsy there. Going to dinner with company! Catch him doing it! He hated being "dressed up," as he called it, and going visiting, anyway. No, the rest might go. For his part he would steal away and sail alone in his boat. It must be alone now all the time, he supposed; Mary never wanted to go. What was the use of that seat, with its covering of blue damask, which he had bought with money earned by himself? Old Ma'am Cole, at the workhouse, might have it to cover her ragged chair basket of strawberries a day or two before, that her calico patchwork cushion was all in rags. Jim was kind to the poor, from a sort of natural impulse, I think, and a boyish love of making proud of you, "the boy jett a turm of pleasure so great that he thought he never could be miserable again. How little we know of ourselves! Nothing more deceitful than the human heart. Jim went home to dress for the dinner. He brushed his best suit over and over; put new ribbons into his shoes; spent more time over his his intranhe had done at one time before in his life; allowed his mother to tie the ribbon of his collar, and, keeping in mind that he had added three inches to his stature, felt all the courage of a knight who has faith in his armor.

Dinner was at four. Jim and Mary had promised to come early to see some new games which Dalsy had brought from France. The brother and sister walked on before their parents. It was a warm day. The doors of the Doane manishmulse, I think, and a boyish love of making

people comfortable. They all knew him at the workhouse, for his father's garden by near that institution. Jake Ball, the poor simpleton, a born idiot, used to follow him round like a great Newfoundland dog, and would have laid down his life for him; and as for little Pinkie Christmas, a colored child, a waif left on the doorst p of the workhouse one Christmas morning, he thought Jim must be King David or Solomon, that the old woman told him stories about from the Bible, because he had such beautiful things

and gav8away so many coppers.

Jim was cross this morning. No other word expresses it. He snubbed Mary, who was used to it, but did n't care much, her head was so full of the dinner party, and he kicked Rover, who came smelling round Jim's best clothes which his mother had laid out on the bed for him to wear. Royer did mind, for he was not used to being kicked by Jim, and he went skulking away into a corner with his ears down, and his fail between his legs, thinking that smelling Jim's Sunday suit must be a very mean thing to do. Jim noticed it, and felt a twinge of remorse. He tried to whistle, but it was a dolorous sort of a whistle, sounding half way between a whistle and a sigh-However Rover responded, and took comfort. He came running to Jim, and looked up into his eyes, as if to say, "You know, Jim; I wouldn't do a mean thing if, I knew it—it is all along of my not understanding. I don't like the new clothes any better than you do. The old ones are good enough for me to smell of," and he did smell of him, and licked his master's hand, and was happy.
"Ay, Rover! you'll not go to Europe, will you?

You will always be the same good friend, won't you, Rover?" stroking the dog's head as he lend it.

rubbed against his legs.
. "That I will," said Rover. "I am not inclined for foreign parts. Give me something to do, Jim, show my love to you."

Jim said he always knew when Rover wanted show off. He had been taught some accomo show off. He had been taught some accomphishments, as Jim called them, such as reading the newspaper with speciacles on, stopping now and then to take them off and hold them in his paw. He knew each member of the family by name, and when bidden would take articles to them. Jim happened to spy a hole in the clean stockings that lay on the bed. "Here, Rover, take these to my mother: I don't earchow many holes there are, but it would distress my mother."

Dear, good Uncle Joe, your words were words of healing. The awkward boy was restored to courage by them. Just as long as he stayed near you, he felt manhood in himself, but whenever he came near Clive Duncan he was all thumbs, even to his tongue, which seemed the clumsiest of them all.

When the guests were assembled, it was amusing to one like Uncle Joe, who had eyes and ears for all that was going on in the rooms, to see holes there are, but it would distress my mother to see this, so take them to her, Rover.

The dog understood, and trotted off, Jim bolting the door after him, for he was determined that he wouldn't be bothered by Mary that day. He had heard her calling him, "but she might call till she was tired," he said, "for all his answering."

Jim took it in his hand and looked at it, and

the day before you lett, in our pantry."

They all ran down stairs, aid, le! Daisy was nearer right. She had gained two inches and Jim three. He was wonderfully reassured. It is so natural to boys to like to be ahead. Daisy was so merry and so chatty that not many min-utes had elapsed before she was in Jim's work-shop, admiring the brig with all the warmth that Jim could desire. When she found it was made for herself she clapped her hands just as she used to when a little thing. It always pleased Jim to see her do it.

Jim to see her do it.

"Oh, Jim, will you walk home with me and take it now? I must put it on Uncle Joe's marble mantel, and he will buy me a glass to cover it. I have seen nothing since I have been gone that pleased me more." Jim was in the seventh heaven of a boy's para

dise. He took up the brig and prepared to go at

Now Dalsy was no hypocrite. She was truly glad to see Jim, and that he had grown taller was demonstrated by measurement; but she did not tell him that she thought he had grown plain, that his volce sounded hoarse, his nose looked him his arms long and his his arms long and his his arms.

demnation. The little girl did not see at that time, what a physiognomist might have discern-ed, that there were lines of tenderness about the large mouth that were pleasant to trace.

Jim was in that transition state of boyhood when the features are plastic as dough. The old artist, Time, aided by circumstances of life, will mold that face to comely proportions or defame it by sin and want. Jim was modeled for a large man, with features to correspond. Daisy had been in the society of Clive Duncan for many weeks, and so different was this polished, hand-some man to the "unlicked cub," as Uncle Paul, who used the English language with great free-dom, might have called Jim, that the latter sufdoin night have called Jim, that the latter suffered by the contrast. Jim was ignorant of all this, and blessed was that ignorance for two or three hours. Mr. Doane was as much delighted as Daisy with the brig; not so demonstrative, perhaps, but when he said, "Jim, you have a decided genius for mechanics. This must have cost many hours of thought and study. I am proud of you," the boy felt a thrill of pleasure so great that he thought he never could be miserable again. How little we know of ourselves! Nothing more deceitful than the human heart. Jim went home to dress for the dinner. Ho

of Daisy, dressed in a robe of white muslin, which seemed like a light cloud about her, sitting in the drawing-room, playing some game with a young gentleman, a stranger, of whom Jim and Mary had not beauty had not heard.

Uncle Joe came forward at once to receive his guests. He was a gentleman of the old school, and had a happy facility of making every one at

full, with an expression of good humor and love of ease. There was nothing about her to indicate the sentimental melancholy which pervaded all her letters—one more proof that an author may be unlike his writings. The brother and sister were presented to Clive Duncan. The latter was educated to politeness, and received them with that quiet case and grace of manner of which he was master. Mary was charmed, and fell to wondering if this was "the great lord from Spain" that the girls liked so much in the play. His courtesy deceived the girl—his courtesy and good breeding alone—not any intention on his part. His deference to Daisy's guest, and his habitual politeness, so much greater than she was accustomed to see in Jim's companions, led the girl to think she had made a pleasing impression upon him. Neither was this vanity in Mary,

upon him. Neither was this vanity in Mary, only ignorance of the world.

As for Jim, he looked at Clive with all his eyes—as we-say, "took him in from head to foot;" the handsome face, the faultless form, the perfect dress. Now, if there is an inborn antagonism in this world, it is between an awkward boy tike Jim and one who has passed that age and has he en rounded into symmetry by contact with the world. No courtesy can bridge that chasm, or if "No, I want to see where they grow," she rewilled and followed him. Clive and Mary kept Jim and one who has pussed that the been rounded into symmetry by contact with the world. No courtesy can bridge that chasm, or if it can it is a bridge of glass. Clive looked at Jim, set him down as a "boy," and thought no more of him. Jim retired from his inspection of Clive, and fell to thinking hard. "What is he here for? I do n't like him, never did like handsome dressed-up-fellows like that. Wish I had staid at home."

"Will Miss Wood excuse as if we finish our game?" said Clive to Mary. "Allow me," and he rose, placed a seat for her at the table that she might look on.

"What is he where other flowers grew till her basket was full and they sat down to rest.

"Jim, I cannot tell you how pleasant it is to me to be back in dear Oldbury! I never wish to go away again. I amagoing to live here all my life—Uncle Joe and I. Mary says you are going to sea, but if you do this will be your home, so we will be looking forward to your coming, just as papa says they used to do for him."

ms to examine. As they were howing at the he said: "This young gentleman is a relative of my wife, Jim. Your father knew his mother well." He goes to Cambridge to study law. "We must find some amusement for him for a day or two. Have you your boat in order for sail-

ing?"
"Yes, sir," said Jim; "I shall be happy to

"You must go with him. I was much pleased to hear in what manner you gained that boat. feel as interested in your success in life, almost as if you belonged to me, as indeed you do, for your father is dear as a brother to me.

cars for all that was going on in the rooms, to see Miss Sybil and Clive Duncan, the one as versed as the other in the factics of polite life. The old lady's wit was keen, her repartees quick, and she not deficient in the ready change of compli-ments. She kept Clive away from the younger portion of the guests, for she saw in five min-utes the gaucheric of Jim increased by the presswering."

The dog came back in a few minutes, and begged admittance. He had something in his mouth, which he laid on Jim's knee. It was a tiny Franch glove, a "little beauty," as the girls would say, and it bore Daisy's name, Alice P.

Deane on the inside

receiving the homage of a subject.

Jim was vexed with her for liking it, and called her in his heart a vain girl, fond of admiration.

He didn't do his duty by Miss Sybil, who however lost nothing by that. She understood how to manage for herself and her companion.

Jim swallowed something, he did not know what, and tried to listen to Miss Sybil, who talked to him about his studies and Master Moody. He was not much interested, and found the dinner telious, wished himself out to sea, and made a solemn resolution that he would never

go to another dinner-party.

Jim's estimate of Duncan was raised on the next day to find him a good oarsman. There was wonderful strength in the agile, slight form, while the way he handled the oars, proved his assertion might be true that he had once been champion rower at school. Their mutual love of the sport threw them together. In a few days Jim had forgotten the discourforts of the dinnerparty, partly because he was as much at home on the water as Duncan, and felt no awkwardness there, and then Daisy was not with them for some days, when they went on explorations, as they called them.

On the day before Clive's departure, a sailingon the day before Chve's departure, a sailing-party was formed to go up the river and take supper in a grove where laurel flourishes and wild flowers abound. They were to go in a large sail-boat, some ten or twenty of them, spend a few hours in the grove, and return by moonlight. It was a party of young people, some of them at home for the summer vacation, and all full of merriment, ready to enter into any pleasure that presented. Jim was the manager of the boat, presented. Jim was the manager of the boat, and his reputation as a sailor was such that every and his reputation as a sailor was such that every one felt confidence in him. This position and the responsibility which he felt, precluded him from much attention to the ladies, but not from seeing everything that went on. Clive knew nothing about raising or lowering sails; his skill was only as an oarsman. Jim had a trusty man to aid him, and had therefore no need to call for assistance from any one of the party. Each young lady was rrom any one of the party. Each young lady was accompanied by a gentleman, but mone of them understood the art of playing cavailer as well as Clive, to whose care Dalsy was intrusted. Poor little Dalsy! She never suspected how closely of," said she and her companion were watched that day by Jim; that all the minute attentions to her comfort, and the watchfulness of Clive over her, "make a which she received as preserved." which she received as mere form, or the etiquette of a young man of fashion, were construed by him to mean a claim asserted. Jim had always felt that he had a right to that place. Daisy had called him brother, Uncle Joe had done the same, and all the boys and girls in town yielded to Jim without dispute the place of protector. Mary and Daisy were bosom friends; the children had and Daisy were bosom friends; the enharen had been raised together, and it never entered Jin's head that any one would dare to step between them. Now, everything was changed in a day. Daisy had removed herself from him, and seemed like one of the stars, and this handsome fellow aspired to come near to her, while poor Jim had

aspired to come near to her, while poor our had no wings to ascend.

The careless, gny party took no heed of Jim's sullenness and silence; he was managing the boat, they thought, and it was all right he should be quiet and watchful. They sung all their songs so common then, but little remembered

touched my heart. And then that still sweeter

song, "Oft in the stilly night, When slumber's chain hath bound me,"

"A rare old plant is the lwy green, A creeping o'er ruins old." Then Clive and Dalsy sung. He had a rich bass voice and she was a sweet soprano. They blended finely, and sung two or three song together on the ampty faculty of making vivy whome in his own house.

Our friend, Mary Wood, had grown plump in Daisy's absence. There was nothing sylph like in her appearance. Her face was fair, round and this time was anything but musical, and never would be much to boast of in singing.

would be much to boast of in singing.
"I wonder what the fellow cannot do?" he

"I wonder what the fellow cannot do?" he said to himself. "I don't believe he is canny, as grandmother would say."
Whatever Jim thought, the girls pronounced him in their vocabulary "splendid!" and were delighted to receive his notice.

The table was faid in the grove, the early sup-

per taken, and then the party rambled in search of flowers. Jim had taken no one but his sister, and she had remained by Daisy's side, thus leaving him alone. In a moment after the party scattered he heard Daisy's voice calling him.

"Oh, Jim! come and see! Here is the monotropa—Indian pipe, you know. I have been wanting to find it. I used to tell my teacher in Bonn and the state of the second of a thorous triangular state.

about it. You know it is an example of a flower with one pistil and without a colored covalla. Do you remember when you showed it me the first time?"

she might look on.

"One minute," said he, "and I expect to be captured by my own opponent. That will end the game. I am checkmated, you see."

Uncle Joe called Jim to come and look at the brig, already under glass, and then brought some curiosities from Herculaneum and Pompeii for him to examine. As they were looking at those watching from our observatory, with the glass, to catch the first sight. You are not gained this summer. I hope."

with the glass, to catch the first sight. You are not going this summer, I hope."

"I am not certain. Captain Balch wants me to go with him to Canton. I have not decided." "I hope you will stay at home this summer, Jim. I have been away so long, I think you might. [For an instant Jim thought that Cap-tain Balch would go without him, but Dalsy added:) Clive Duncan will be here often, and he likes you, Jim. You know he is to study law in Cam-

brilge, and spend his vacations at our house.
Don't you think he is very handsome?"
"The girls call him so. I don't know—never

thought much of handsome men."
Dalsy smiled. She knew Jim so well that she was aware that he was out of humor, but she never guessed the cause, and went recklessly on. "Clive is more than handsome; he is accomplished in manners, and stands high in his class at college. I think he is charming, and you would think so if you had seen how kind and attentive he was to Uncle Joe and myself on our vovage home,'

So guileless and childlike was Dalsy at that time, that Jim was altogether to blame for his rude answer: "Folks don't always see alike,

Daisý. The girl opened her eyes wide and looked at Jim for an instant. His straw hat was slouched over his forehead, and she could only see the

assistant, and not being obeyed at once, stepped quickly forward to see for himself. Clive and Dalsy sat near. He was wrapping her shawl

close about her, for the night was chilly, and Jim heard him say:

"Next vacation I will buy a boat, and take you to sail every fine day. "I shall look forward-to vacations as the most delightful part of my life in America." life in America.'

Jim longed to send him into the river and let him swim home. He had said he could swim like Byron, and if he could, Jim thought it would be a good chance for him to show his expertness. im was to be pitied. He was making his own misery, as we all of us do at times.

The next morning he went to Captain Balch

and told him that he should be ready to sail with him whenever his vessel left port.

"In two weeks, my boy, you must be on hand.
Am glad you are going with us."
That same day Clive Duncan left Oldbury for his classes. Dalsy thought that the whole fam-

ily would mourn for him, but they expressed nothing—neither regret nor pleasure. It was so strange, she thought; so unlike Uncle Joe. Her experience with Jim held her silent with all excepting Mary Wood. The two young girls dis-cussed Duncan to their hearts' content, and found many scraps of poetry which they thought described him, but did not speak of him to others.

Jim stood one day at Uncle Paul's bedside. "Come nearer, Jim. I am growing blind, and want to see your face if I can, for it will be the last time.

Jim started, and looked troubled.

"Don't think anything of that, Jim. I have no fear of death. I know that my Redeemer liveth. I trust Him for this world—I trust Him for the next. I shall be as happy when death comes as the sailor is in making port after a storm. I must sail on awhile longer—so the Commander orders-but I must go it blind, Jim. I shall never see you again, but you will look at me, and I shall hear your voice. Now tell me, he, and I shall hear your voice. Now ten me, boy, what is the matter with you lately? Your voice has lost its 'Cheery, hearty, my boys!' riag, and Ann tells me that you look down in the mouth."

"Nothing particular is the matter that I know the state of the state o

of," said Jim, with the least bit of a quaver in

"Jim, my good fellow," sald Uncle Paul, "make a clean breast of it. There is nobody here; Ann is in the kitchen, and can't hear us. If you have any trouble Uncle Paul's the fellow to help you out of it if he can, or, if he can't, to give you a grip of his hand, to show he feels for

"Uncle Paul," said Jim, "I hate that hand-some fellow that has come over from England here. I don't have any more good times at here. I don't have any more good times at Uncle Joe's, now-days,"

The words came out like "wads of butter out of a bottle," by jumps, with pauses between

them.
"Ha! ha! ha!" laughed Uncle Paul, whose voice was sonorous, and rang through the house,
'I hit the nail on the head.' I knew it was that, I not the nail on the head. I knew it was that. I never say hate about anything save sin and the devil, but I do not like Clive Duncan.. That much for your comfort. He is altogether too handsome, too accomplished. I like ordinary mortals better. But he is a heart-killer among the ladles. Ay, Jim, I remember his mother; she was a beauty, and turned the heads of all the "I see them on their winding way.

About their ranks the moonboams play."

The moan of that "Captive Knight" always

She was a beauty, and turned the heads of all the young men when she was here, myself among the number. Do n't laugh, Jim. I was a gibd-

looking fellow once. I would have laid the world at her feet could I have conquered it. I know nothing against young Duncan; everybody speaks well of him. Ann says that no picture painter can make so handsome a face. Daisy brought him here, and he was kind and entertaining. He amused me. For all that, my heart did n't warm toward him. Daisy likes him. I could see that. She likes all beautiful things, and this man's beauty pleases her, while his pollshed manners enchant the child. Just as likely as not he will fall in love with her when she is a little older, and she will respond. Don't she is a little older, and she will respond. Don't you pout, now; that is no way for a man to do. We can't have all we want in this world. I cannot, Napoleon and Cosar and Alexander could n't; why should you, Jim Wood, expect to have all you desire? At the same time there is no need to give up trying for it. Go to sea; that's what you ought to do, because you like it. Work up in your profession. You have hoped that some day you and Daisy would marry each other. Don't deny it, boy. It is a good and noble thing to wish it. She is the dearest, sweetest little woman that our town has raised, and if you can succeed you will be a happy man. First little woman that our town has raised, and if you can succeed you will be a happy man. First of all make yourself worthy of her. Remember that! This will do you no harm if you fail in the other. I shall be your friend, never fear that, because I expect you to turn out a good man and a fine-looking fellow, though you are a little like a young bear now. Time and exercise and fresh air will lick you into shape. Keep up a good heart. Time and patience work wonders."

Jim went home comforted. He liked this Jim went home comforted. He liked this plain talk, and while it told him truths it did not shut out hope. He went to sea in three days from that time. Uncle Joe and Daisy came down, with his own family, to see him of. Her

last words were:

last words were:

"Now, Jim, write to me a good long letter."
"Will you answer, Daisy?"

"Yes, indeed, Jim, the very day I receive it."
"Good by! God bless you, my boy, and bring you back to us alive and well." sald Uncle Joe.
There was something in Uncle Joe's manner and voice that touched Jim's heart. There seemed to be a mutual sympathy between man and boy.

Dalsy went home and had a hearty cry alone

Datsy went nome and in her room.

"After all," she said to herself, "I shall miss Jim out of my life. It seems as if half of Oldbury had gone away."

[Continued.]

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over his forchead, and she could only see the large month, and that had a sullen look. His hands were dark and hard from much rowing without gloves, his clothes were not fitted well, and his trousers were too short. He was not the ideal of a beautiful girl. Daisy was a little vexed that Jim didn't respond to her admiration of Clive. Had Daisy been older she would have kept these thoughts to herself, but she had an idea—she could give no reason for it—that Uncle Joe had no particular affection for Clive. She wondered at it, and she wanted sympathy. She expected it from Jim, and, behold! the more she talked of Clive the more sullen Jim grew.

Before many minutes some of the party came back loaded with laurel, which they welshed to put into the boat. Jim must see to it. Clive rejoined Daisy and remained by her side the rest of the trip. They returned by moonlight. Jim was busy, for the navigation of this river requires a skillful boatman. He was alert and wary. Once when he had sounded and found they were in a little danger, he shouted to his assistant, and not being obeyed at once, stepped quickly forward to see for himself. Clive and Cloth, \$1,00, postage 12 cents.

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