



Original Essays.

ORIGIN OF MAN, AND HIS PLACE IN NATURE.

It is now some quarter of a century since the "Needles of Creation" appeared with its "most recent theory of man. It made no little stir among the dry bones of the old sciences and old theologies. The question has been continued, and students more or less overshadowed by it. It may be said rather to have gained ground in its physical aspect, and its great exponent would appear to-day to be Darwin with his "Natural Selection," and Prof. Huxley in the sign of chimpanzee and gorilla. Agassiz appears the leader-up of the opposite hosts, but from matter to spirit, or from spirit to matter, quite safe? If we embrace the whole subject, is there really any conflict of ideas? May not each hemisphere in the researches fit each other in the circle, and may not the evolution of the question depend upon the link at which you begin in the circular chain of being? The physical philosopher, by virtue of his circumscriptive positivism, can measure Nature only to the vision of the outward sense; but he may so set his facts in order as not to be out of line with the spiritual counterpart in causation. Their question brought to a point would appear to be this: Is the germ of man in matter or in spirit? But may not these be interchangeable terms in the full order of being? To us, what is termed matter is but the exoteric of spirit. Where the spirit is, there, to us, is the manifestation of life, individualized at conception from the great ocean of spirit, by the magnetism which weds it to matter, evolving the resultant form. But we may revolve in the same circle, whether we talk of matter or of spirit. We may claim all matter quickly bursting into birth, or we may claim that the Great Spirit moves upon the face of the waters, making them pregnant without much varying the sum of the matters. What is impermissible to the outward sense may be very solid to the inward or spiritual. What matters it whether we behold the spirit where other senses do but view the matter? or whether that which is first is the natural, and afterward the spiritual, as per Paul, or that the spirit was precedent, or that the twin are one? With us, the spirit is paramount—its precedent in creative order, but though all of life was in the "I am" before Abraham was, yet we were not in person, or conscious individuality, till rooted and grounded by the sexual incarnation.

As we live, move and have our being in God, we must behold him incarnate in every variety of life, from the soul of things in pollywog, chimpanzee and gorilla—in man, the paragon of animals of fullest development, and crowned the image of God, yet in larger scope of imagery as we escape the body of death and shine by spiritual growth and unfolding in the more glorious aptitude of the Almighty. What matters then, we say, whether man from pollywog jumped to chimpanzee, and this over the great gulf to man, bringing the types of all intermediates stowed away in the brain, or whether God made Adam by special creation, and Eve out of his rib, at the same time making the serpent, subtlest beast of all the field, to flank her? Says Agassiz, in his late lecture in New York City, "If it ever is proved that all men have a common origin, then it will be at the same time proved that all monkeys have a common origin; and it will be by the same evidence proved that man and monkey cannot have a different origin," &c.

What awful infidelity is this of Agassiz, that he should thus clean out Adam and Eve and the serpent, the fall, and the original sin, taking in the same sweep the first Adam of the earth earthy, and the second Adam, the Lord from heaven. If Agassiz be correct, what is to become of Milton, whose genealogical tree brought death into the world, and all our woe, with loss of Eden? If Huxley be the truer vision, who shall pride himself on genealogy when the further he goes back to the root of the tree, the nearer he approaches gorilla and chimpanzee?

Some two hundred years ago, a boy, by the name of Robert Druy, was cast away on the island of Madagascar. He undertook to instruct the Madagascars savans upon the creation and origin of man, according to the Biblical story, as written with the finger of God.

A day was appointed—the savans gathered to hear of the wonderful creation of the white man. Robert succeeded very well in getting Adam made; but as he began upon Eve, and proceeded to fashion her upon the rib taken from Adam, and to show that therefore woman had one more rib than man, to be grave exceeded all power of face, and the assembly exploded in a shout of laughter, loud as the Homeric gods. Not having the faith as evidence of things not seen, the matter was tested at once by setting a damsel in the midst, and counting her ribs in the sight of all Madagascar and the sun. Poor Robert was overwhelmed with the bolsterous mirth of these Heathen blasphemers, and attempted no more missionary work in that direction; but he throws the blame upon the religious teaching he had received in England—the teaching as God's truth the literal nonsense of the Biblical story. We may suppose that he long remembered the success of his "prentice hand on man, and the increase of task when he made the savans O."

But, says Agassiz, "If it is an error to consider man as derived from monkeys, we must admit that men are not derived from a common stock, because the differences which exist among men are at the same time quite as striking as the differences which exist between monkeys and between the lowest animals." So that if the Church chooses to have the common stock of Eden, it must take the chimpanzee instead of Abraham to its father; and now, if we recollect right, there is a Carlwight D. D. on snake-charming, who does set forth that it was the chimpanzee who seduced

Eve; hence the fall of man and original sin till the coming of Christ to purge away the old leaven. Says Agassiz, "The question is whether we are the lineal descendants of monkeys or whether we are the children of a creative mind; whether we are the result of a natural evolution, or whether we are the expression of a specific act of creation." This position, by solution of continuity, borders somewhat on the miraculous by the interjection of Deity, for a specific purpose not interrelated with the natural laws, as if God did not create in evolution, as the soul of things, but by independent action. Agassiz, in "Types of Mankind," has set forth an octave of these specific creations of man with the grace notes according to the Fauna and Flora. As none of these specific creations of man happen to be within the historic period, we must take appearances as the evidence of things, which, without tongue, speak with miraculous organ. However, on this question, nothing we affirm, nothing we deny; for if we are of such stuff as dreams are made, who then shall pride himself on intellect, whose use so much depends upon the gastric juice? At the next specific creation, however, may we be there to see how Adam and Eve are made, whether by evolution or by specific creation. According to Prof. Huxley, the day of the new Lord is at hand. He says: "Since the revival of learning, whereby the Western races of Europe were enabled to enter upon that progress toward true knowledge which was commenced by the philosophers of Greece, but was almost arrested in subsequent long ages of intellectual stagnation, or, at most, gyration, the human larva has been feeding vigorously, and moulting in proportion. A skin of some dimension was cast in the sixteenth century, and another toward the end of the eighteenth, while within the last fifty years the extraordinary growth of every department of physical science has spread among us mental food of so nutritious and stimulating a character that a new ecdysis seems imminent. But this is a process not unusually accompanied by many throes and some sickness and debility, or, it may be, by graver disturbances; so that every good citizen must feel bound to facilitate the process, and even if he have nothing but a scalpel to work withal, to ease the cracking integument to the best of his ability."

Go to—all ready! Let elder Himes and Father Cummings hurry up in the sign of the Scorpions to roll away the old heavens as a scroll, so that we may enter at once into the New Jerusalem. Let the new Son of Man be born by evolution or by specific creation, as is most fitting in the condition of things. We shall not stand upon the order of his coming, whether upon an ass and the foal of an ass, or upon his sign in the zodiac, flanked by a young colt of a comet—whether from the waters under the earth, as via sacra for cryptogamia of the turtle, or in the clouds of heaven, with the nincompoops of St. Alban's Church, in ritual tomfoolery, hobbling around to do the gin-gorbrend work, as so many chimpanzees not yet having cast the sloughs of the dark ages. We do not decide whether these fossils from the older strata belong to the "Ape more anthropoid, or to Man more plithocoid"; but what did they come from, if not from the one or the other? O. B. P.

INKLINGS OF MORAL TRUTH.

ARTICLE SIX. BY GEORGE STEARNS.

There is a remarkable solecism in the sentiment that "Whatever is, is right," in consideration of the rhetorical matter of fact that the word right, in its absolute moral sense as an adjective, to which it is evidently restricted in the proposition cited, does not properly apply to that grand division of things denoted by substantive names, but only to nouns derived from active and quasi-active verbs. Thus all specifications of human conduct are truthfully designated as being either right or wrong, and some of them also as good or bad; but the latter epithets are especially appropriate to entities, substances, and their distinctive predicable, which are respectively conceived to be either good or bad, but never right or wrong. We never say, a right peach, or person, a wrong house, or horse, nor a right or wrong anything which has no implication of verbal action.

But there is a book entitled "The Right Word in the Right Place," (or else such has been the phrase of its advertisement), the object of which, as the author claims, is to elucidate "the right use of words," or their proper employment as symbols of thought. This example, however, does not controvert my position. It only serves to exemplify the common versatility of language, which often becomes perplexing. It suggests especially what should never be lost sight of in reasoning upon this subject; that is, how loosely the word right or wrong is wont to play in the common mind, now representing one thing and then another. The right word in speech concerns the occasional importance of being understood. This requires verbal precision, or the employment of those words only which are suitable, as to their conventional meaning, to the thoughts of a speaker or writer.

But this occasional rightness or suitability of words is quite distinct from their general utility as embodiments of conception and vehicles of intelligence. It is for this that all words are predominantly good rather than right; though this distinction is completely ignored in practice, for the plain reason that language is partly the result of usage, while it is used by everybody, and all are not philosophers. It is good, nevertheless, for the logical purpose to which I am about to apply, both the alleged proclivity of usage against it, as together showing that the adjectives good and right are contemporaneous in their application, that, to the objective means of Good, and this, to all proper methods of employing them. At the same time, both right and good have two express mean-

ures of meaning, namely, the integral and the partial, as distinguished in the following AXIOMS OF MORAL SCIENCE.

- 1. Happiness is the integral form of essential Good; and Misery is the integral form of essential Evil.
2. Enjoyment is some partial form of essential Good; and Suffering is some partial form of essential Evil.
3. The means of Happiness are relatively good; and so are those of Enjoyment, only in a more restricted sense.
4. It is integrally right to use the means of Happiness, and integrally wrong to abuse them.
5. It is partially right to use the means of Enjoyment, and partially wrong to abuse them.
6. All the issues of right action are good, as being elements of Enjoyment.
7. All the issues of wrong action are evil, as being elements of Suffering.
Now, with this resume of Moral Truth before us, let us see what is to be made of the judgment under review. We see at once that the subject of the proposition, "Whatever is," includes the means of Happiness, which, according to the foregoing exposition, is not right, but good, as being substantive things; and thus we stumble on the solecism for which the whole expression was impeached in the beginning of this special criticism. That it is evident that the proposition, in distinction from the judgment which it represents, is faulty; and nothing can be fairly determined as to the merits of the latter, until the former is revised so as to meet the demands of rational conception; that is, as to free it from the solecism which prevents a perfect apprehension of what the judgment is. This can be done in a way to elucidate its logical purport without altering the value of either that or its literal import, only by the following substitute: "Whatever is, is good; and whatever is done, is right."

There can be no reasonable objection to a criticism of the judgment itself as represented by this translation of terms, which, as a whole, differs from the original text only in respect of periphrasis. This is preferable to that as being intelligible, whereas that is obscure and indefinite. There are, indeed, two predicates in this, between which the original subject is divided, making two propositions in place of one, in which, however, both were covertly contained.

Yet the proposition as amended is incomplete, inasmuch as the predicate of either of its categorical divisions is undefined, leaving room for these two queries:

- 1. Whether "Whatever is, is good" essentially, or relatively.
2. Whether "Whatever is done, is right" integrally, or partially.
But these inquiries are aptly intercepted by the constantly obtruding evidence that some things in the world of sense are good and others evil, whereas some of the doings of its inhabitants are right and others wrong.
I cheerfully testify to the conception that all created things and essences are good; that is to say, for the uses which they are specially fitted to serve, and which Reason is apt to discover; but I am not prepared to admit, what the judgment in question vaguely implies, that everything done by mankind, is right, in the sense that it ought to be done, and must be, "for the best good of humanity."

But these thoughts are negative. I recall my promise to say, as well as I can, what is RIGHT, in the strict moral sense of the word, and shall hereafter find less in the way of its fulfillment. Hudson, Mass.

ORIGIN OF SPECIES.

Students of Nature, having observed method and rule in all the works of the Creator, are strongly disinclined to believe in any miraculous beginning of creation essentially different from what is now to be observed; and, hence, many, for want of a better, have been led to adopt the development theory of Darwin, loaded as it is with impracticabilities. But the Philosophy of Spiritualism will enable us to exhibit a plan of creation far more reasonable and acceptable.

We believe that spirit creation precedes the material organization, and that the latter is merely a visible representation of the characteristics of the former; that all organic beings, whether animal or vegetable, have each an individualized spirit which builds up its material form and controls its life and action. In this view we have the support of Agassiz, who, in his method of study, says, "The physical germ we see; the spiritual germ we cannot see, though we may trace its action on the material elements through which it is expressed."

Men of scientific investigation inform us that all organisms, whether of the vegetable or animal kingdom, originate in single cells, and that these cells have the power of self-multiplication. They have life and character, too; for each cell is seen, in its final development, to be a true representation of its parent species. Such facts, with others, observed in their life history, are amply ground for the assumption that these original cells are each subject to the manipulation of some individualized spirit. Their life and action can be no more satisfactorily accounted for by the influence of natural forces than those of the mature animal. Individualization of spirit is taught by the definite limitation of power given to each species.

Believing, then, that these individualized spirit-powers exist, whether created or not, we are prepared for the appearance of different species in the world, just at the time when the earth is in a suitable condition for them, and so dispensed with the necessity of a long lapse of ages for fishes and frogs to be transformed into birds and quadrupeds; and equally, so of any miraculous violation of the order of Nature in their sudden, matured appearance. All organisms, even the highest, must be sup-

posed to have had a humble origin at first, as well as now, and to have passed through the first stages of life in water—the common matrix of all; but passing through these lower stages would be only the natural course to a higher organization, into which they would be speedily developed, according to the design of its governing spirit. With these views we still may admit great possibilities of variation in species. A. C.

FASHION.

BY MRS. GEORGE S. KING.

Fashion is the greatest despot in the world, and nowhere does it reign more supreme than in America. We speak of Paris fashion; true, all our models come from there, because they are the people of taste and refined manners, but also of exquisite frivolity. But there is a Parisian society which we never quote, never follow, and yet it is the best. They are the descendants of the old nobility of France, those great giants of genius, bravery and honor, like Turanne, Condé and Coligny; children of those chivalrous families, who would say to their younger sons on sending them adrift into the world when scarcely out of childhood, so great was their trust in them: "Go; here is thy father's sword and thy father's name; both are unsullied; bring them back unstained, or never meet thy mother's face again." They mostly live in the Faubourg St. Germain, some in quite reduced circumstances, others in great wealth, but they have little intercourse with strangers unless they are highly recommended to them by some dear friend—then they treat you as a brother, you go and come when you please. That society fell into the snares of fashion and unruly pleasures during the reign of Louis the Fourteenth and Fifteenth. They followed its demands at the expense of their morals and their honor! (Alas! I very much fear we do the same.) When Louis Fifteenth introduced his favorites at Court, Mme. Dubary and others, those immoral beauties gave the ton to fashion, (and they are not the best women to-day that give us the new fashions,) they wore the same ridiculous head-dresses that we wear now, and the most costly attires, on seeing which Modesty hid her face and chaste Diana wept bitter tears. (I wonder if she weeps at present, or has become used to it?) The hallowed oil furniture of honest grandmothers was discarded for decorations which made the pious blush; even the pure Maria Antoinette, who with her upright German nature, in all the freshness of youth and health, had come to that corrupted Court, and who cordially hated its sham etiquette, which scarcely veiled its depravity—she had come from her pure mountain home, where to this day the countryman lifts his hat and salutes his Queen on the highway with the beautiful greeting—"Glory be to God!" while she does not disdain to answer, "Forever!" Even this pure princess, in order to propitiate her profligate father-in-law, received the favorite, followed her fashions and whims, and renovated the old castle, still perfumed with the holy prayers of St. Louis, and the sacred pictures of a better age, à la Dubary.

In the midst of all this corruption an angel walked. It seemed as if her pure feet but skimmed over this yawning precipice, so surrounded was she with halos of sanctity, that the pestilential atmosphere never could approach her, and as if she only stayed to alight the storm, which she heard in the distance, to try and save the victims or perish in the attempt. The early morn would find Mme. Elizabeth, the King's sister, wending her steps toward the Church, when they all slept after the revelries of the night, in which she never took part, although young and beautiful. She alone, long before prime mistletoes were aware of the fact, saw the plucked, hungry faces of the poor contract into revengeful, hideous monsters. Envy, that demon which the rich never heed, had gnawed at the heart of the workman for thirty years, and at last had eaten it away. What use was it, then, to talk of mercy? She gave all she had, and many a curse on the lips was changed in a blessing, when her pure white hand fed the hungry. She wore no gold or silver, no silks or satins, but the blue and white spotted muslin stands peerless in France to-day, for having been the favorite and humble garb of Mme. Elizabeth. She warned brother and sister of the fearful danger, but alas! what does one just one weigh in the balance against thousands of sinners? She was not heeded; then she made the sacrifice of her life. The gates of France were opened to her, for fury and vengeance had not yet reached their height. But such souls do not fly; she would die with the loved ones she could not save! And when they dragged this lily to the guillotine, the wretches did not dare to accuse her, only they said, "She has royal blood and she must die!"

She stands immaculate in French history and in the Catholic religion, and that Church is rich in saints. As the purest martyr that ever trod the earth, it is said that her name in spirit-life is "Queen of the Morn'!" How faithfully must angels have watched her early footsteps and recorded them in heaven. The wrecks of that old nobility remember such victims, as well as the fearful cost of extravagance in those days, when they first forgot the golden rule: "Love God with thy whole heart, and thy neighbor as thyself"; and when they descended from their lofty pedestals of virtue, honor and truth, to follow strange gods, they fell by thousands into the whirlpool of dissipation, and thence were dragged, with their innocent children, under the axe of the executioner.

They are called proud and exclusive. It is not the case. Those who have been admitted into their homes have found them simple and unpretending; but they are serious and avers toward themselves and toward others. They have been baptized with blood, which like a holy rain, has purified them into coming generations. They still weep for their fathers. They mistrust the deceitful pleasures and fashions of the Court,

which have proved so ruinous to countries and individuals. They wish to avoid, if possible, a second reign of terror, which in Paris is always to be dreaded, where the lower classes are thoroughly imbued with the idea of social equality. Sad experience has taught them that neither men nor women can spend the gifts of God in worthless pleasures, nor lavish on themselves what has been entrusted to them for the welfare of all. In no quarter of the city do we see such devotion or unbounded charity; such simplicity of manners or such Christian lives. Who does not remember the old and oddly dressed gentlemen in brown, who dares to scorn the fashions of the present day, and still wears the threadbare coat of another age, coming from or going to the Madeleine, a parcel of clothes under one arm, and a faded umbrella in the other, heavenly peace in his clear blue eyes, and snow-white locks on his manly brow, while ministering to his fellowmen?

Ladies in black, with faded shawls which their grandmothers might have worn, but with faces so finely molded that you know them to be of high degree—they bend toward the crippled beggar at the church door, comforting his misery. They dare, after years of tribulation, to go unattended and on foot to do the right, without asking, "What will fashion say?" They dare at least to be Christians, mindful of God and his children, careless for the world and its corrupt ways. Why, dear friends, do we not follow their fashions to do good, to wear what we please, and to stand on our own responsibility? Why do we not heed the lesson which they have learned at such cost, rather than follow the foolish milliners or head-dressers who laugh at our expense, and at the expense of our husband's purses, and often at the cost of their honor. We stand just where they stood eighty years ago, with the same elements of society around us, only still more radical. Our country is composed of free men, of free thinkers; they will demand their rights from us, some day, with blood, unless we grant them freely. We must cooperate in the great work of liberating humanity from too severe taxation of labor, from ignorance in its duties and from abject poverty. The work devolves chiefly on women; let them be helpful to their husbands, good mothers, true wives and less fashionable, frugal, satisfied with little without desire to outshine each other in dress; in virtue and simplicity let competition go as far as you please. Then will your husbands need less for your support, and become themselves more honest and just toward their employers. Let women value each other not for their moral worth, and so teach their children that the great Father of our Country may not from above regret the struggles he has undergone to make you true to God and true to man.

THE MEDICAL PROFESSION.

BY JANE M. JACKSON.

A philosophical history of the art of healing would be strange and suggestive—details of theories which checked its growth for centuries; accounts of its secrets hoarded by the priests; the slow progress of its success in regard to diseases, known by the fact that it was two thousand years after medicine was used and acknowledged as a science that the circulation of the blood was discovered, and the opposition to the introduction of inoculation seems incredible to us who have witnessed the rapid developments of alleviating and curative agents; when mineral and vegetable substances are analyzed, and combined with a skill never known before; when human magnetism and chloroform render physical suffering almost impossible, and pain is excoriated from the system by a magical process. Brilliant discoveries line the road of medical professors from the time of Galen and Paracelsus up to Hahnemann, whose wisdom left Nature to operate with science in the exigencies of disease. Modern science has abolished the custom that once prevailed of periodical depletion, and the life-blood spouts no longer from open veins, draining from Nature her curative powers.

In the hands of a skillful and scientific physician, the stethoscope becomes a divining rod, as internal organisms reveal their secret and dangerous conditions to this power. Habits of acute observation, tact and ability teach him the required remedies; and if he has an aptitude for his art, joined with sympathy and energy, his magnetic gifts of away the tides of life, and he stands among his brother practitioners a medical reformer. The true physician will ever exert an ardent investigation of diseases of the mind as well as those of the body; soothe the impatient; suppress their doubts and nervous fears, as moral alchemy is a conjoiner to the healing process. To be a successful operator, he must fully sympathize with the cause of the mental disorder, not ridicule the sensitive, or become impatient with their complaints. This would be a hot coal to their delicate and tender nerves. He should be strictly honorable and humane, for he often fills the office of a confessor and comforter. By the exigencies of cases he gains control, and enters in rapport with his patient; gaining the confidence due a friend as well as that of a physician, and being revered as a counselor, be far more able to effect a cure. The mysteries of births and agonies of death are familiar to his gaze. He witnesses the triumph of faith over the falling flesh; listens to the words of remorse, the groans of the despairing, until his sympathies are excited, and he learns to calm even deeper causes of suffering, mental and physical. He enters into the sanctum of the homes and hearts of his patients; a privileged one, and beholds Nature stripped of all disguise. Hatred, love and revenge hide not their attributes from him. He reads, as from a book, the secret souls of his patients. This confidence is all the honorable to both parties—where one confides, and the other ministers to mental and bodily diseases, leads by medical practice, elevates and

From the Newport Mercury. THE FORSAKEN.

BY GERTRUDE M. HAZARD.

There is joy in the future for thee, On sorrow and despair of the world, In a day whose swift coming I see...

Through tempest of sorrow and sin, Fulfills calm of repentance, whose peace Did but usher the hurricane in...

They are near thee! thy heart's bitter cry Flashed the night which fell black on life's sea, O'er the roar of the waves rising high...

There is love in the future for thee, Oh thou, who thy mockery hast known, And the pure arms of angels shall be...

Thou art bowed to the earth 'neath its load, And hardly canst hope enter in, Oh believe that forever the Good...

Oh cast off the pall of the past— A new life for its deed shall atone, And luminous, glorious and vast...

The Lecture Boom.

Music Hall Lectures, Boston.

On Sunday afternoon, January 18th, Professor William Denton lectured on Spiritualism in Music Hall. A very large audience assembled to listen to his remarks, which were often highly applauded.

The lecturer said that the works of nature and the cities of men disappeared from earth—but science was eternal; time wrote in marble her laws. Science was the rock of ages; what was built on her should stand forever—what was not, should assuredly perish.

But it was said Christianly lived; yes, whatever of truth it contained was handed down the generations, but the narrowness and genuflections of creeds were as wood and hay and stubble, and when the fire came, nothing but their ashes would remain.

Were we, as Spiritualists, building better than those of old? Was our work more stable in its character than theirs? Should we dread when the trial came, and we saw the waves rising up to heaven and sinking down to hell?

The lecturer said it was a scientific fact that there was electricity in the desk before him. Skeptical people might say where was this wonderful electricity, this power that was everywhere?

Let him put it in their hands that they might feel it; let him give it them that they might weigh it in the scales. What was the use of a thing that was ruled out of existence by every word he uttered?

But spirits out of the body were like spirits in the body. No man could die a fool, and wake up a philosopher! You must learn here. A spirit was only a man with his jacket off—the jacket of flesh.

You must never give up your reason; by doing so you would only be in the same pit again in which you were when a man of the old sects, and from which you had just been resurrected.

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away, where she had never been. This was the first scientific demonstration, to his mind, of the fact that there was a spirit in man that did not ask the aid of feeble mortal vision to look beyond its dwelling-place.

The lecturer said he had hundreds of times received the evidence that the spirit could smell, hear and see, and had powers of locomotion. The spiritual, like the natural, body was dropped, the soul could march on to the glorious mansion before it.

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Let Spiritualism be based on the solid rock of science, and it would live forever; but if it were built on anything else, it would be as hay and wood and straw, and when the fire came, nothing would remain save the gold and precious stones that were built on the everlasting rock of truth.

Presence of the Invisibles. EXTRACT FROM A CHRISTMAS SERMON BY REV. A. D. MAYO.

And amid our social delights, amid our loftiest public rejoicings, will mingle the recollections of those who once were with us, but in the flesh shall be seen no more.

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Correspondence in Brief.

LITA BARNBY SAVLES, writing of "Unhappy Marriages," by A. D. Child, M. D., says: "The first chapter of a projected volume is before us, and only the first, from the vast depths of a life experience can fully finish what he has so broadly begun."

DANIEL WOOD—When no one will do anything but what is useful and necessary for health and sustenance, it will put a stop to intemperance in all its forms.

Wm. S. Baker, Galesburg, Ill., Jan. 28th, 1868.—Perhaps some of your many readers may wish to hear from this city of colleges and churches, and the Spiritualists here.

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inst; at 10 o'clock A. M. when the Business Committee presented majority and minority reports of a plan of organization. After a full discussion of the merits of the two reports, participated in by Messrs. Wilson, McCoy, Garver, Poole and other members, the majority report was unanimously adopted.

In accordance with a call signed by a large number of Spiritualists and Friends of Progress, for a Convention to be held at Macon City on the 12th, 13th and 14th of January, 1868, the members in said Convention assembled, desiring to advance the cause of liberalism and free thought in this State, and recognizing the superiority of associated and organized action over individual effort, do hereby adopt the following Preamble and Constitution:

ARTICLE I.—This Society shall be known as the MISSOURI STATE ASSOCIATION OF SPIRITUALISTS. SECTION 1.—The objects of this Association shall be to promote a dissemination of the facts and philosophy of Spiritualism, by such means as may be adjudged best by the Association or its Executive Committee.

ART. 2.—The officers of this Association shall consist of a President, ten Vice Presidents, a Secretary, and a Treasurer, to be elected by ballot on the third Wednesday of August. ART. 3.—This Constitution may be altered or amended by a majority vote of the delegates present.

ART. 4.—The members of this Association shall consist of delegates elected by Societies throughout the State—each Society being entitled to three delegates. ART. 5.—The meetings of the Association shall be held annually, and to hold their offices until their successors are elected.

ART. 6.—The Executive Committee be requested to place a lecturer in the field as soon as practicable. ART. 7.—The Executive Committee be requested to place in communication with the State Association, the Missouri State Association, and the Missouri State Association, the Missouri State Association, and the Missouri State Association.

ART. 8.—The Executive Committee be requested to place in communication with the State Association, the Missouri State Association, and the Missouri State Association, the Missouri State Association, and the Missouri State Association.

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Logic for Women.

In the Banner of January 15th, I have read with interest an article on the subject of Growing Old, and am pleased with the philosophical view taken by its author, who is evidently a man. Few comparatively look upon age as he does. Most people—even men—are melancholy in the view of the approach of old age—although, as he says, they have been growing old ever since their birth.

Uneducated women, and their name is legion, having no literary resources and no objects of engaging interest in the decline of life, may well be pardoned for deploring the loss of their personal attractions and physical powers—aside from which they are accounted of as little value by the other sex, whose estimate of women appears to depend upon the plane of life which they themselves occupy; e. g., man on the animal plane, or near it, gives woman no credit for being anything more than an animal, and thus on according to his own elevation or degradation.

Men on the lower planes of life judge women by themselves, except that their vanity raises them above the level of women in their own esteem. With rare exceptions, every woman is situated like a plant with a wall built close around it, and a protection placed over its head, shutting out the influences from nature relationship to the outside world, from which Nature intended it to draw its life and its growth.

It would be scarcely possible for a plant thus walled about and protected, to fill even the limits allowed it—while it is almost absolutely certain to be dwarfed far, far below that point. Most women at fifty or earlier realize that their earth-life has been only a miserable abortion of what it might have been—should have been—and would have been if they had not been deprived of their liberty.

Man does not well understand the culture of humanity—especially female humanity—which thus far is very little understood in any respect. A very few women are so happy as to be understood and appreciated by a very few men; but the delicate sensibilities, strong affections and sensitive consciences of women are generally either overlooked, disregarded or despised by men, who, with few exceptions, have no sympathy with such femininity.

That God-like intuition, for God does not arrive at his knowledge by a process of reasoning, as men in their ignorance pride themselves upon doing, having discussed the comparative value of reason and intuition, and assume to themselves reason as the higher attribute—that God-like intuition, the crowning glory of womanhood, which, if treated with the consideration to which it is entitled, might be the saving of the nations, is more frequently treated by man in his blindness with derision.

Man, as a race, does not understand woman as a sex. Woman does not understand herself. Tens of thousands of women profess to believe as they have been taught by the Bible and otherwise, that they originated from the fragment of a man, and ought properly to remain his appendage through all time.

Others among us feel ourselves his equal in everything except physical size and power, and think that the law of compensation may make amends to us for even that inferiority in something of not less intrinsic value, though under present conditions not quite so available.

Our thinking and leading men, those whom we of course consider the wisest and best, are beginning to accredit us with superior moral endowments; and the Rev. Dr. James Freeman Clarke—God bless him—says: "If the intellect of a woman differs from that of a man, by being more quick and subtle, then she will help us to escape many of the stupidities of our average legislation."

A few other glorious men of the present time admit that the intellect of woman is not inferior to that of man, although until recently men have especially claimed superiority in this respect, and portraits of "female heads" with receding foreheads, pretending to show the lack of intellect, (casually, the highest intellectual organ, being flattened by the artist for that purpose,) have been published in phrenological works, in the endeavor to support a spoken and printed falsehood by a pictured one. "Vanity of vanities." But men are growing. Women also must and will grow.

We do not yet understand ourselves, and we claim nothing. Under existing circumstances all that we can positively know of woman as a sex, is that we are individually walled about and "protected" by men, and consequently dwarfed more or less, in proportion to our organizations and the narrowness and discomfort of our limits. That God will give us liberty, and through it the opportunity to learn and to prove what we are, is the prayer of at least one woman.

M. S. L.

The Work in Michigan.

OFFICE OF THE "MICHIGAN STATE SPIRITUALIST ASSOCIATION," De Witt, Mich., Jan. 30, 1868.

The Michigan State Spiritualist Association closed its semi-annual session at Jackson, on Sunday evening, the 28th inst. The meeting was by far the largest ever held by our Association, there being some two hundred delegates in attendance, who, together with visitors, rendered the Convention large and very interesting. The most important topic considered was the work of organization, which, according to the reports of Rev. J. O. Barrett and other agents, has prospered beyond the most sanguine expectations of the friends of the enterprise, there having been over forty "Local Societies," four "County Circles" and two "Children's Progressive Lyceums" organized since the plan of organization was adopted the 23d of October last. There are now some sixty Spiritualistic Organizations in the State, and some ten or twelve agents are actively at work in various parts of the State, to promote the cause, and it is felt to presume that before the next Convention—in June next—there will be over one hundred organizations in the State, with at least five thousand adhering members. Nearly one thousand dollars have been subscribed, and a liberal percentage of it paid in to carry on the work.

This Convention adopted a model of Articles of Association, both for local and county organizations, to be recommended for adoption throughout the State, to give uniformity to the work and consolidate the Spiritualists, believing that greater progress and greater good may be accomplished thereby. These organizations are all put upon a legal basis, under the statutes of our State, authorizing the formation of religious societies, and, consequently, possessing all their powers and privileges. Resolutions were also taken, after the Convention closed, to place the State Organization upon the same basis; consequently a new constitution was adopted, and a new election of trustees and officers held, reflecting all that was new and of good omen in the place of the old. The present officers are Col. D. M. Fox, of Lyons, President; Mr. S. D. Goryell, of Lansing, and Mr. S. F. Brood, of Paw Paw, Vice Presidents; L. B.

The Indian Commission Report.

The official report of the Congressional Peace Commissioners to the Indians has been sent in to Congress, and it is a document of great interest to the people of the country. It goes carefully over the whole ground of the Indian question, supplying that consecutive history of it which readers chiefly desire. The details of the story would surprise one not familiar with them. It is shown by the Commissioners that there was peace between the Indians and the whites until the unprovoked and wholly unparalleled massacre of several hundreds of the former, including helpless women and children, by Col. Chivington; after which the tribes united with the most determined spirit in a war of the most savage character. From that most shocking and disgraceful event in our history—the Chivington massacre—dates the general Indian war which immediately followed, and to quell which, as well as to secure and furnish guarantees for the future, the present Commission was appointed and sent out by Congress. No wonder that bloody troubles followed thick and fast on that cruel occurrence, or that the nation which has not even yet called its author to a stern account has been compelled to run in debt thirty millions of dollars for its share in the guilt. The report shows that it cost just about a million and a half dollars to kill one Indian.

The key-note of the conduct of the Commission is furnished in the statement, that it was determined for the first time to try kindness in dealing with the red man. If he was by nature proud, solitary, and sullenly suspicious, it did not follow that he would be managed any better by deceit and treachery than by fairness, justice, and open-handed dealing. Until now, in fact, we had not tried that system at all. We had gone to work with the Indians, carrying the black flag in our hands, and crying out "kill," "kill" openly asserting that an Indian was fit only to be killed, and resolved on slaughter accordingly. This latest report on that style of business shows how thoroughly cruel and wrong it is. It furnishes a practical indication of the character of the Indian, when subjected to fair treatment. His dissatisfaction is shown to be no more than natural, after being given certain reservations to find himself dispossessed of and driven from those lands by invading miners. True, we should all say that the treasure lying hidden in the bowels of the earth ought to be discovered and dug out; yet if that process involved the deprivation of the red men of lands which had been solemnly set apart for him and given to him, common justice dictates that a fair recompense should be given. This, however, has not been done; and while still smarting from his wrong, he wages a desperate warfare with the white man.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 15, 1868.

OFFICE 158 WASHINGTON STREET, ROOM NO. 2, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, CHARLES H. CROWELL, LUTHER COLBY, EDITORS. LEWIS B. WILSON, ASSISTANT EDITOR.

All letters and communications forwarded to this Office for publication must, in order to receive attention, be addressed to Luther Colby.

The Spiritual Advance.

Every week brings to us fresh evidence of the progress of our beautiful and inspiring faith in the minds of the people; and not alone of the people, but of the Churches. There has of late been held several public meetings in New York, in which the most striking proofs of this progress have been furnished. Among the rest, a discourse was preached in the pulpit of St. Teresa's Church, Roman Catholic, by Father Hecker, on the distinct and direct theme of Spiritualism. The preacher is of the order of Paulists, and he announced that his discourse was from the Catholic standpoint. He admitted that one of the most important of questions in this life is, "Can the angels in heaven assist us in the way of salvation, or is the Catholic teaching on this point mere superstition?" There is one way, he said, in which to determine the verity of such a question, and that is when we find the whole human race freely testifying to it. And he passed on to consider if we possessed this concurrent testimony as to the invocation of spirits.

He cited the fact that the entire Pagan world, except the Jews, had believed in spirits, having their gods whom they supplicated and worshipped. This ancient idolatry, said he, "is only the truth of spiritual intercourse exaggerated." Besides Pagan testimony to this point, we have sacred history also testifying that angels hold communion with men. Angels announced to Abraham that Sarah should have a son, Isaac, from whose seed should spring the Messiah. Jacob wrestled with an angel, and would not let him depart without his blessing. Balaam saw one when his eyes were opened, standing directly in his way. The archangel Gabriel announced to the Virgin Mary that she should conceive and bear a son, whose name should be called Jesus. St. Peter was delivered from prison by an angel. And numerous instances of the communion of angels with men are recorded in the Bible, on the belief in which is made to rest the common faith in the Bible itself. And, added the preacher, "no one who reads can doubt that there has ever been an intercourse between the human race and the spirits of the other world." Shakespeare introduces the ghost in Hamlet. Socrates believed strictly in his "familiar spirit." Dr. Johnson felt obliged to subscribe to a faith which he admitted to be the faith held by all the world.

This is interesting from the standpoint of the doctrine of spirit communion is held by the Catholic Church and clergy. It shows that Spiritualism has a firm hold on the minds of the masses, in one church and another, and outside of all churches whatever. How could it indeed well be otherwise, with so mysterious and profound an instinct planted in the soul of all human beings secretly know they possess? There have been several popular meetings of the Spiritualists of New York likewise, at which the controlling power of this instinct has been most indubitably evidenced. Upon the heel of such emphatic testimony in favor of Spiritualism as these meetings and discourses furnish, we find occasional articles in the daily journals, which, from the mere fact that they touch this subject, confess its growing influence and importance. We find in the Herald, of New York, at nearly the same date with Father Hecker's discourse, an editorial article in excess of a column in length, holding up to view the significant fact that the influence of the pulpit in this country is on the wane. Says the Herald, in looking the case all through—"We say it deliberately, a new order of affairs must be inaugurated, or the influence of the pulpit is gone. In New England, the people as a rule are in thought ahead of the pulpit; in New York, the people have no sympathy with the morbid nothingness of pulpit talk; and in the West, the tendency to speculative skepticism, just beginning to crop out, is stronger than the whole army of clergymen throughout the Union. Everywhere the pulpit is inadequate to the wants of the people, and is likely to remain so until it studies the people and draws the inspiration of its thought from their needs."

All this we know, and knew it before; but it is much to find it accepted and acknowledged by the influential popular journals, which as a rule have obtained from discussing religious matters. The wretched salaries paid to the ministers, averaging one pulpit with another; the continually thinner and thinner condition of the churches on Sundays; the waning influence of sermons and their preachers over the popular mind; the hunger and thirst for the truth, as it lies all about us in facts and suggestions, in science, in Nature, in spirit communion; these are unmistakable testimony in favor of the opinion we advance, which are not readily to be set aside. To relax the grasp of dogmatism was naturally the first step to be taken before higher and holier influences could be brought directly to bear; and we there consider it just what might be expected, that the pulpit should yield its way as the spiritual platform begins to come in.

Anniversary of Modern Spiritualism.

It is with pleasure we announce that it is the intention of the Spiritualists of Boston to celebrate the Twentieth Anniversary of the birth of Modern Spiritualism. Arrangements are already being made by a competent Committee, and the event will take place on Tuesday, March 31st, on a grand scale, and worthy of such an occasion. Music Hall and Bumstead Hall have been secured for the day and evening. We cannot give a full programme of the exercises in this paper, but hope to in our next issue. We will mention, however, that it is in contemplation to hold public exercises in Music Hall afternoon and evening. In the afternoon there is to be a splendid exhibition of the Children's Progressive Lyceums, in which several of them will take part. At the close of this part of the programme, a collation is to be served to the children in Bumstead Hall. In the evening Music Hall will present a lively and brilliant scene. During the first part of the evening the great organ will discourse its melodious strains; short speeches will be made from prominent Spiritualists, and an original poem be given by Miss Lizette Doten. At ten o'clock the floor will be cleared for dancing, Hall's full band furnishing the music. Thus it will be seen that quite a variety of tastes can be sufficiently gratified. The proceeds of this entertainment are to be appropriated to educational and charitable purposes.

This is an excellent movement, and we trust the anniversary of modern Spiritualism will be observed in every place where the Spiritualists hold meetings. Such a course was recommended in a resolution unanimously adopted by the last National Convention of Spiritualists. We hope it will be done, and that the observance of the 31st of March will hereafter be kept up annually.

Religious Insanity.

Miss Catharine Gibbons, a young lady of the highest respectability, committed suicide at her mother's residence in New York on Thursday, the 23d ult. For the past few months she had given close application to religious subjects, on which topic she was exceedingly enthusiastic, with a tendency to insanity. Watching the opportunity when her guardians were asleep, she crept from her room and proceeded to the stairway, adjusting a cloth about her neck, one end of which she fastened to the banisters. She then threw herself from the stairway.—Chicago Liberal.

What has the priesthood to say to this? Nothing, of course. All their condemnation is poured out upon the heads of poor Spiritualists. It simply proves that the clergy are dishonest—that they harbor not even one spark of the Christ-principle in their hearts. But a better state of things will finally be inaugurated, and the grand truths taught by Spiritualists will take the place of the fossilized Christianity of to-day. We can afford to patiently bide our time. The great laws of progress are ever onward. Truth must and will prove victorious over error. Humanity demands it. Their prayers have gone up to spirit-life asking for freedom from bigotry and superstition; and the world of spirits, acknowledging the righteousness of their petition, is responding with a power the potency of which was never before so palpably manifested to the peoples of earth. Hence, then, ye teachers of old theological dogmas, hurrying your anathemas against those who have fervently embraced the New Religion that is destined to revolutionize the world of thought upon the momentous issues which involve the future destinies of the human race. Rather join the hosts that are flocking around our standard, and lend your talents and your influence to promote the great work.

Movements of Lecturers and Mediums.

Robert Dale Owen lectured in Philadelphia Jan. 23d, on the "Law of Kindness." The Rev. Edward C. Towne, who recently resigned his pastoral charge at Medford, Mass., has accepted an invitation to the editorship of the literary department of the Chicago Tribune, and will devote some of his time to lecturing. He gave his farewell sermon Sunday, Feb. 2. His Society were very unwilling to have him leave, and voted to pay his salary to April, the close of the quarter. Mr. Towne is well qualified for the new position he has assumed.

Mrs. Laura De Force Gordon and Mrs. Laura Cuppy have both been speaking in San Jose, California, to large audiences.

Dr. H. B. Storer, of this city, will lecture in Foxboro', Mass., next Sunday, Feb. 16th, morning and evening.

Mercantile Hall Meetings.

John Wetherbee, Esq., volunteered his services as speaker, Sunday evening, Feb. 23d, the Society having no regular one engaged. He entertained the audience for an hour in a free and easy talk upon hope, the visitation of angels, Spiritualism, and the value of a belief in its philosophy, and so forth. The audience seemed pleased, and no doubt went home the happier for having been there.

The Children's Lyceum was very fully attended in the forenoon. In the afternoon the children visited Music Hall, marching through the streets with their banners, flags, badges, &c.

Licensing Apothecaries.

It is about time there was an end of the fatal "mistakes" made by ignorant apothecary clerks, and a contemporary caudal loudly for a strict system of licensing, by which none should be allowed a situation where he might compound medicines, unless he had previously proved himself possessed of sufficient education to pass an examination. Were medicines all equally harmless, it would make no such difference; but, unfortunately, they have a fatal power to work hurt, when they can really do no good. We hope something will be done to protect helpless persons against the results of ignorance where only intelligence of an approved order should find a place.

A Practical Philanthropist.

It always gives us pleasure to record the good deeds of men, in this age of condemnation, whether they "belong to our church" or not; and hence it is with unalloyed satisfaction we have learned that our old friend Dr. E. Andrews has given ten thousand dollars to the "Orphan Asylum and Home for the Friendless," located, we believe, in Albany, N. Y. Such deeds will live long after the donor has passed to the spirit-land. He has indeed "laid up treasures in heaven."

Dr. W. A. Knight's Gymnasium for both sexes we understand is fully appreciated by the citizens of Worcester, where it is located. The children especially are delighted with the exercises. The doctor possesses in his own person great healing power, which, with his knowledge of gymnastics, combines to make him a very useful person. Dr. J. Whipple, the well known healer, may also be found at Dr. Knight's office, 236 Main street.

Our Relations with England.

There has been a good deal of war talk, of late, over the Alabama claims, which have reached the end of diplomatic discussion; but whether the President is prepared to act upon the case with a vigor that implies a readiness to resort finally to violence, or Congress is prepared, in the present state of the country, to go to war, is a point to be developed by the progress of circumstances. We are satisfied that the people of both countries prefer to think only of a peaceful settlement of all disputes and claims.

Many thanks, brother, for that most opportune present. Will dispense the bounty, as you desire.

"Dawn."

A more fitting title to a book of this character could hardly be suggested. From beginning to end it discusses, develops, defends and preaches the great and simple truths of Spiritualism. The fact that it is a novel will of course abate none of its attractiveness, but tend to make it all the more sought after. As a tale, it possesses unusual interest, from its characters and characteristics; and it is not putting our estimate of it too high to say that it will gradually take rank very near to that singular novel, "Jane Eyre." In order to properly develop the story, the various characters in it take up and discuss, one after another, the leading principles and points of faith in Spiritualism, and seek to apply them to the elucidation of many of the absorbing questions of the day. This will naturally draw to its pages large numbers of readers who might otherwise fall to be attracted. A lucid answer for any one of the problems that vex the human soul will not fail to arrest the attention of thousands, in whatever form furnished, fact or fiction, poetry or prose.

It is barely possible that the ideas of the gifted author may, in some instances, be thought too radical, even to the verge of rashness, socially considered; but as the reader goes on into the book, and becomes familiar with its positions and purposes, he will discover that all is but in advocacy of that advance movement which forms the characteristic of this active time. There is no more progressive thought to be met with than may be found on these pages. It only foreshadows what is in the future to a certainty, and demonstrates that it is all attainable by morals in their present state. The views on the social relations are developed and stated with the frank boldness and a clear perception of the inner individual life, that are certain to provoke thought in turn, lead directly to free discussion, and find acceptance with all who are neither unthinking nor bigoted. The sacred marriage relation is by no means repudiated, nor in any fair sense underrated, but the fatal inharmonies and cruel wrongs growing out of it, as at present recognized, are depicted with powerful faithfulness, and right remedies suggested.

The reader of "Dawn" repeatedly has the great fact of spirit communion brought practically before him, the mystery being unveiled to his comprehension and approved to his belief. This is the striking feature of the book, and the one which will commend it powerfully to the attention and regard of Spiritualists everywhere. It is plain that the story itself is based on actual experience, some of the passages being unmistakably biographical. The heroine, who gives the name to the book, is a truly charming character, endowed with mediocrity power at her birth, and at a very early age manifesting clear gifts of inspiration. She was clairvoyant to such a degree that she became a blessed angel to every one with whom she came in contact. The following extract will give a pretty clear insight to Dawn's character:

"The next day Dawn was filled with delight at her father's return. He came early in the morning, and found his pet awake and watching for his approach. 'Oh, papa, such a dream, a real dream, as I had last night. Sit right here by the window, please, while I tell it to you.' 'Perhaps your dream will be so real that we shall not want anything more substantial for breakfast.' 'Well, it's better than food, papa.' 'Well, go on, my pet.' 'I was thinking how glad I should be to see my papa, when I went to sleep and had this beautiful dream: 'I was walking in a garden all full of flowers and vines, when I saw my mother coming toward me, with something upon her arm. She came close, and then I saw it was a robe, oh, such a white robe, whiter than snow. She put it on me, and it was too long. I asked if it was for me why it was so long. 'You will grow,' she said, 'tall and beautiful, and need the long garment.' Then she led me away, and motioned me to follow. She led me down a dismal lane, and into a damp, dreadful place where the streets were all mud and dirt. 'Oh, my dress,' I said, 'my pure white robe.' 'No dust and dirt can stain it,' she replied; 'walk through that dark street and see.' I went, and looked back at each step, but my pure white robe was not soiled, and when I returned to her it was as spotless as ever. Was it not a lovely dream, and what does it mean, papa? 'A lesson too deep for your childhood to comprehend, and yet I will some day tell you.'"

We think we have said enough to assure the reader of the rare merits of this latest work of fiction, and to induce all who believe in spirit-communion, as well as those who are already inclined to, to peruse a book which we feel certain is destined to lead an active life, and work out for itself and its author immense practical usefulness.

Personal.

We learn with regret that Mr. Joseph E. Hood, who has been for many years a leading editorial writer and worker for the Springfield Republican—the most talented newspaper in the State—has been obliged to relinquish his position for a time on account of ill-health. We have known Mr. Hood from youth up. We were fellow apprentices together at the printing business, many years ago, and were aware, even then, that he would one day be an ornament to the editorial fraternity. We heartily endorse the Republican's personal allusion to him:

"Mr. Hood left town Monday for Kansas, where, among family friends, he expects to remain until May for the benefit of his health. His family accompany him, and so do the tender regards and hopeful wishes of his associates and friends. His rare talents and long experience as a journalist have made him an important member of the Republican editorial family, as his many high personal qualifications have won for him great respect and affection in the limited circle to which his quiet and unobtrusive life and disposition allowed his intercourse. Both will alike rejoice in his full recovery to health and in his early return home and to them."

New Music.

Oliver Ditson & Co., 277 Washington street, have issued the following new musical compositions: "The Fairy Mazurka," being No. 6 of "Crystal Gems"; "When leaves are falling now," answer to "Leaf by leaf the roses fall," poetry by Geo. Cooper, music by T. Brigham Bishop; "Bow down thine ear, oh Lord," solo and quartette, by O. H. Gerrish; "The Bird's Nest Song," by J. W. Cherry, very pretty; "Pickwick Galop," dedicated to Charles Dickens, with a fine lithographic likeness of the distinguished author; "Gov. Andrew's Funeral March," with a splendid lithograph bust of the ex-Governor. The two latter pieces are each forty cents.

The Methodist Centenary Collections.

The Secretary of the Centenary Committee has published the returns, so far as received, of the centenary returns of the Methodist Episcopal Church. The grand total is over eight millions—\$8,241,000. Of this amount we find credited to New England \$345,710.00.

According to a correspondent of the Adventist.

The mortality from famine in Algeria is so great that the dead are thrown into trenches, as on the day after a battle.

Miss Catharine Gibbons, a young lady of the highest respectability, committed suicide at her mother's residence in New York on Thursday, the 23d ult. For the past few months she had given close application to religious subjects, on which topic she was exceedingly enthusiastic, with a tendency to insanity. Watching the opportunity when her guardians were asleep, she crept from her room and proceeded to the stairway, adjusting a cloth about her neck, one end of which she fastened to the banisters. She then threw herself from the stairway.—Chicago Liberal.

What has the priesthood to say to this? Nothing, of course. All their condemnation is poured out upon the heads of poor Spiritualists. It simply proves that the clergy are dishonest—that they harbor not even one spark of the Christ-principle in their hearts. But a better state of things will finally be inaugurated, and the grand truths taught by Spiritualists will take the place of the fossilized Christianity of to-day. We can afford to patiently bide our time. The great laws of progress are ever onward. Truth must and will prove victorious over error. Humanity demands it. Their prayers have gone up to spirit-life asking for freedom from bigotry and superstition; and the world of spirits, acknowledging the righteousness of their petition, is responding with a power the potency of which was never before so palpably manifested to the peoples of earth. Hence, then, ye teachers of old theological dogmas, hurrying your anathemas against those who have fervently embraced the New Religion that is destined to revolutionize the world of thought upon the momentous issues which involve the future destinies of the human race. Rather join the hosts that are flocking around our standard, and lend your talents and your influence to promote the great work.

Movements of Lecturers and Mediums.

Robert Dale Owen lectured in Philadelphia Jan. 23d, on the "Law of Kindness." The Rev. Edward C. Towne, who recently resigned his pastoral charge at Medford, Mass., has accepted an invitation to the editorship of the literary department of the Chicago Tribune, and will devote some of his time to lecturing. He gave his farewell sermon Sunday, Feb. 2. His Society were very unwilling to have him leave, and voted to pay his salary to April, the close of the quarter. Mr. Towne is well qualified for the new position he has assumed.

Mrs. Laura De Force Gordon and Mrs. Laura Cuppy have both been speaking in San Jose, California, to large audiences.

Dr. H. B. Storer, of this city, will lecture in Foxboro', Mass., next Sunday, Feb. 16th, morning and evening.

Mercantile Hall Meetings.

John Wetherbee, Esq., volunteered his services as speaker, Sunday evening, Feb. 23d, the Society having no regular one engaged. He entertained the audience for an hour in a free and easy talk upon hope, the visitation of angels, Spiritualism, and the value of a belief in its philosophy, and so forth. The audience seemed pleased, and no doubt went home the happier for having been there.

The Children's Lyceum was very fully attended in the forenoon. In the afternoon the children visited Music Hall, marching through the streets with their banners, flags, badges, &c.

Licensing Apothecaries.

It is about time there was an end of the fatal "mistakes" made by ignorant apothecary clerks, and a contemporary caudal loudly for a strict system of licensing, by which none should be allowed a situation where he might compound medicines, unless he had previously proved himself possessed of sufficient education to pass an examination. Were medicines all equally harmless, it would make no such difference; but, unfortunately, they have a fatal power to work hurt, when they can really do no good. We hope something will be done to protect helpless persons against the results of ignorance where only intelligence of an approved order should find a place.

A Practical Philanthropist.

It always gives us pleasure to record the good deeds of men, in this age of condemnation, whether they "belong to our church" or not; and hence it is with unalloyed satisfaction we have learned that our old friend Dr. E. Andrews has given ten thousand dollars to the "Orphan Asylum and Home for the Friendless," located, we believe, in Albany, N. Y. Such deeds will live long after the donor has passed to the spirit-land. He has indeed "laid up treasures in heaven."

Our Relations with England.

There has been a good deal of war talk, of late, over the Alabama claims, which have reached the end of diplomatic discussion; but whether the President is prepared to act upon the case with a vigor that implies a readiness to resort finally to violence, or Congress is prepared, in the present state of the country, to go to war, is a point to be developed by the progress of circumstances. We are satisfied that the people of both countries prefer to think only of a peaceful settlement of all disputes and claims.

Anniversary of Modern Spiritualism.

It is with pleasure we announce that it is the intention of the Spiritualists of Boston to celebrate the Twentieth Anniversary of the birth of Modern Spiritualism. Arrangements are already being made by a competent Committee, and the event will take place on Tuesday, March 31st, on a grand scale, and worthy of such an occasion. Music Hall and Bumstead Hall have been secured for the day and evening. We cannot give a full programme of the exercises in this paper, but hope to in our next issue. We will mention, however, that it is in contemplation to hold public exercises in Music Hall afternoon and evening. In the afternoon there is to be a splendid exhibition of the Children's Progressive Lyceums, in which several of them will take part. At the close of this part of the programme, a collation is to be served to the children in Bumstead Hall. In the evening Music Hall will present a lively and brilliant scene. During the first part of the evening the great organ will discourse its melodious strains; short speeches will be made from prominent Spiritualists, and an original poem be given by Miss Lizette Doten. At ten o'clock the floor will be cleared for dancing, Hall's full band furnishing the music. Thus it will be seen that quite a variety of tastes can be sufficiently gratified. The proceeds of this entertainment are to be appropriated to educational and charitable purposes.

Religious Insanity.

Miss Catharine Gibbons, a young lady of the highest respectability, committed suicide at her mother's residence in New York on Thursday, the 23d ult. For the past few months she had given close application to religious subjects, on which topic she was exceedingly enthusiastic, with a tendency to insanity. Watching the opportunity when her guardians were asleep, she crept from her room and proceeded to the stairway, adjusting a cloth about her neck, one end of which she fastened to the banisters. She then threw herself from the stairway.—Chicago Liberal.

The Spiritual Advance.

Every week brings to us fresh evidence of the progress of our beautiful and inspiring faith in the minds of the people; and not alone of the people, but of the Churches. There has of late been held several public meetings in New York, in which the most striking proofs of this progress have been furnished. Among the rest, a discourse was preached in the pulpit of St. Teresa's Church, Roman Catholic, by Father Hecker, on the distinct and direct theme of Spiritualism. The preacher is of the order of Paulists, and he announced that his discourse was from the Catholic standpoint. He admitted that one of the most important of questions in this life is, "Can the angels in heaven assist us in the way of salvation, or is the Catholic teaching on this point mere superstition?" There is one way, he said, in which to determine the verity of such a question, and that is when we find the whole human race freely testifying to it. And he passed on to consider if we possessed this concurrent testimony as to the invocation of spirits.

ALL SORTS OF PARAGRAPHS.

If you have n't business, advertise; if you have business, advertise. People go to places that are advertised, and they go to those that are not.

THE LYCEUM BANNER, edited by Mrs. E. F. M. Brown, improves with age. We trust it is now on a secure basis and that it will prove a permanent success.

Why should telegraphers endorse the spiritual phenomena? Because they receive intelligence by "raps."

It is easier to be good than great; but most folks prefer the latter. Reason: they don't know any better. More's the pity.

"Do you know a man hereabouts?" inquired Digby, "with a good falsetto voice?" "No," said Quill; "but I can show you a man with a good false set o' teeth!"

The railroads in different parts of the country have done a smashing business the past year.

G. Arthur Vinton will give one of his choice and interesting musical and dramatic entertainments in Chickering's Hall, this (Monday) evening, Feb. 10, assisted by a number of talented artists.

A NEW PAPER.—Joseph B. Hall, Esq., has issued the prospectus of a new paper called the Temple Monitor, devoted exclusively to the interests of the Order of Templars of Honor and Temperance.

The Eastern railroad earned \$306,851 in the last fiscal year, a gain of \$69,471 over the previous year. In the same time it paid \$115,099 in taxes and issued new shares to the amount of \$305,000.

The New York Tribune predicts that 1868 will be a better year for business than 1867 was.

The Paris Figaro announces the approaching marriage of Adeline Patti to the Marquis de Canx, one of the nobility who enjoys a good reputation, and is remarkable for his ability in leading a quadrille.

Recent experiments conducted by the French Government show that the water tanks on board a ship should be coated inside with tin, and not with galvanized iron, as at present. It was discovered that the water, under certain conditions, dissolved the zinc off the iron, and rendered it injurious to health.

When is silence likely to get wet? When it rains.

Miss Burdett Counts has undertaken to pay the rates of the tenants of her model lodging-houses in London, without increasing their rents, thus enabling them to obtain the franchise to which they are entitled by the Reform bill.

Misfortune is never mournful to the soul that accepts it; for such do always see that every cloud is an angel's face.

A new penny weekly paper has been started in London, called the Rock, to oppose Romanism, Ritualism and Rationalism.

We are informed that steps are contemplated for the speedy repeal of the Massachusetts General Incorporation law, in view of the abuses for which it has been frequently made instrumental.

Ridicule is a weak weapon when leveled on strong men. But common men are cowards and dread an empty laugh.

Capt. Lewis found on the coast of the new Arctic Continent, quantities of coal which answered for fuel as well as the best anthracite. He also found birds resembling the American partridge very abundant there, and a great variety of flowers in full bloom in the month of August.

The Seine is frozen over, and American skating girls are astonishing the French by the figures they cut on the ice—literally cutting figures and letters, a very common accomplishment in this country, but not much known in "the pleasant land of France," where the ice is not often of a character to invite the pursuits of literature and science on its surface.

The American horse-cars are finding great acceptance in the old world. But in Paris, the first city that has adopted them extensively, the cars are run by a flat wheel, without a flange, upon a flat rail, without a groove; the vehicle being kept in place by a central fifth wheel, running in a grooved central rail.

A Paris physician says that six cigars a day will shorten a man's life five years.

The Massachusetts Institute of Technology in this city has over 170 students. No institution in the country is doing more good, and the benefit is enjoyed by the whole community.

Rennet receives from his publishers one franc for every copy sold of his "Life of Jesus." The sales the first year following publication amounted to eight hundred thousand copies. He also receives a certain additional sum for an abridged edition of the work. He lives in a very modest style, and is said to be indifferent to the luxurious vanities of the times. His wife, daughter of Ary Schaffer, brought him no other dowry than a brilliant name.

The ancient kingdom of Poland will hereafter be known as the Province of Visluta.

A lady watcher by the body of what was supposed to be a dead infant, in Aberdeen, Miss., the other day awoke the sleeping servant so suddenly that she screamed very loudly. This aroused the child from the stupor of apparent death, and in a short time it was running about the room, to the great alarm of the inmates.

GREAT FEAT IN TELEGRAPHY.—Ten Thousand Miles in Three Minutes. The weather Friday, Jan. 31, being unusually favorable for telegraphing, an experiment was made, according to previous arrangements, by connecting the lines through from Valonia, Ireland, to San Francisco, California, a distance of between five and six thousand miles. A message was sent through and an answer received at the place wherewith it was dispatched in three minutes. This is the greatest feat in telegraphy ever accomplished.

Being unable to find the place where a prayer meeting was to be held, a lady stepped up to a member of the legal profession, and very politely inquired: "Mr. —, will you please tell me where the prayer meeting is held this afternoon?" The lawyer, looking every way for escape, finally stammered out: "Madam, I give it up. You'd better try some other profession."

New York Department.

BANNER OF LIGHT BANNER OFFICE, 344 BROADWAY, (Opposite the American Museum.) WARREN CHASE, LOCAL EDITOR AND AGENT.

Very Large Assortment of Spiritualist Books. Complete works of A. J. Davis, comprising twenty-two volumes, nineteen cloth, thirteen paper; Nature's Divine Revelations, with edition, just out, 4 vols. Great Harmonies, each complete—Physician, Teacher, Seer, Reformer and Thinker.

Spence's Positive and Negative Powers, Dr. H. B. Storer's preparation of Blood & Nervous System, (20 cents and 50 cents) Bin's Ambrosia for the hair, (25 cents) and an invaluable medicine for coughs and sore lungs, Dr. Chase's Balsam of Longwort, (50 cents per bottle.)

Signs of Progress. Even the New York Herald—which smatches everything it touches, and always seeks for news that will please its readers whether reliable or not—devotes large space lately to Spiritualism with much less of its vulgar slang than formerly, and being the best witness in the nation, shows plainly that the popular wind is shifting and will soon blow in our favor, hurrying on the cause that has been so long beating against wind and tide.

Among the multitude of comic cuts in the pictorial, it is singular that no one has portrayed Spiritualism "riding astride" the churches, with the Herald and other popular journals tugging away at either foot, trying to pull it over. Whenever Christianity goes to seed and casts off its faded foliage in any insane performances like those of Newark, in which Scripture scenes and characters are reenacted by living persons, the Herald first, and followed by a train of smaller sheets, head their long lists of sensation articles with "Spiritualism," supposing (whether rightly or not we will not say) that their readers are as ignorant as their reporters of the true nature of Spiritualism, and that their thousands of readers who are busy all the week and sleep in church on Sunday, will be delighted at their exposure of the popular humbug. Again, when any infidel society or party of free thinkers who are unpopular with the churches, assemble to celebrate the birthday of Thomas Paine, or other noted event in infidel history, down come these wise reporters again loaded with "Spiritualism," making it responsible for every unpopular event on either side of the meeting-house of Christians. The leading papers have ceased to be news papers, but send out a long and eager list of reporters searching for some sensation subject to feed the greedy appetite of prejudice and passion. The Herald, Police Gazette and Sunday Dispatch take the lead in such literature, immolating on their sacrificial altars every unpopular subject, sacred or profane, of which to them Spiritualism is the chief of sinners.

"Hiding Astride." Among the multitude of comic cuts in the pictorial, it is singular that no one has portrayed Spiritualism "riding astride" the churches, with the Herald and other popular journals tugging away at either foot, trying to pull it over. Whenever Christianity goes to seed and casts off its faded foliage in any insane performances like those of Newark, in which Scripture scenes and characters are reenacted by living persons, the Herald first, and followed by a train of smaller sheets, head their long lists of sensation articles with "Spiritualism," supposing (whether rightly or not we will not say) that their readers are as ignorant as their reporters of the true nature of Spiritualism, and that their thousands of readers who are busy all the week and sleep in church on Sunday, will be delighted at their exposure of the popular humbug.

Nowburyport Lyceum. On the first Sabbath of last October, the Spiritualists of Newburyport met together in one of the halls of City Hall Building, and with an earnest and united determination, successfully organized a Children's Progressive Lyceum.

Our old friend, S. B. Swan, of Norwich, Conn., writes us that he is healing the sick by laying on hands. Success to him, especially with his church-going patients, whose souls as well as bodies need curing of maladies neither M. D. nor D. D.s can reach. We hope he can save some souls as well as bodies.

Another Contradiction. We clip the following from the New York Tribune, to prove further, if further proof is needed, what we have said about the Newark transactions, which the press so falsely and glaringly charged to Spiritualism; but which false charges not one of them will take back or correct, whatever testimony we offer to prove the falsity of their statements.

LETTER FROM DR. WICKES. The jury in the case of Prof. E. Z. Wickes, tried at Newark on charges of publishing, offering for sale, and selling obscene publications, after twenty-four hours' deliberation, returned on Saturday a verdict of guilty of exposing for sale, and not guilty of the other two counts. We have received the following letter from Dr. Wickes in reference to the charges made against him:

Rev. A. A. Miner.—At the Convention in the Madison on the 20th of January, called to urge that the Constitution of the United States should be so amended as to recognize the providence of God and the Christian religion, Rev. A. A. Miner said, "The pendulum of toleration, has swung to the wall. It is time that Christians should be tolerated." This is not the sentiment Mr. Miner, which Christ would have uttered. It is essentially an infidel's sentiment, and comes from some thought and feeling, and will go to bind as monstrous, as disgraceful to humanity, as that sentiment which built the Inquisition and lighted the fire at the stake. No doubt, Mr. Miner, you think you are doing God service, as you probably thought when you took so prominent a part in the excommunication of Rev. Rowland Connor; but that was intolerance, and no more. If God is in the church, there will be no need of printing his name in the Constitution.—Weekly Voice.

ounce of brains, can call it an obscene work. It was never exhibited, an alleged in the indictment, which must have been obtained by hard swearing and entreaties, and not by any moral Benefit Publishing Company, which owns the publishing house in Garden street, Newark, consists of twenty-two members, who consider Spiritualism a terrific scourge and terrible delusion, and never have published a line in its favor. Even was simply arrested at the building because he ran there to avoid the public, and could not be driven out. I believe in the inspirational teachings of the Word of God, in the Gospel of truth and liberty. I consider modern Infidel Spiritualism the last great effort of demons to destroy the Church of Christ. No one can give up to the influence of promiscuous spirits, without destroying soul and body. This infamous effort of my persecutors to saddle the Company with Spiritualism and convict me of an imaginary crime by thus prejudicing the public mind, has ended in a farce of a trial, which was hurried through with indecent haste, giving me little or no opportunity to defend myself. I am a native and resident of New York; was kidnapped at my office, 208 Broadway, reading the case without evidence on the merits of the book itself. The jury stood out fifty-two hours; at last unanimously agreed that the Medical Counselor is not an obscene book. E. Z. WICKES. New York, Feb. 1, 1868.

A Discovery. Among the hundreds of new inventions that are constantly surprising us, no one has for a long time appeared to us so simple, natural, practical and useful as one recently made by our Bro. Wm. D. Swinnerton, of Peoria, Illinois, and called the Swinnerton New Movement. It is no less than a wheel, working any amount of machinery and other wheels without cogs or belts, making scarcely any noise, and saving over thirty per cent. of power and friction, and avoiding what mechanics call the dead center resistance. It is beautiful and simple, and can be applied to any machinery, from a coffee-mill to a steamboat. I understand our large hotels have applied for it at once, to avoid the noise and save strength in holding their guests up, where they now raise them by noisy cog wheels and hand cranks. A company has already been formed and purchased the right for the State of New York for \$120,000, which gives some estimate of its value, and no doubt they will sell it out for three or four times this amount. The railroads will be required to apply it to trunks on the cars, as soon as the public are aware of its advantages. We congratulate our brother on his valuable discovery.

Thomas Paine. It has seldom fallen to our lot in life to meet with a pleasanter company or to find a more congenial and intelligent party of ladies and gentlemen at a social gathering, dinner and dance, than the one that assembled at the Steuben House in New York on the evening of Jan. 29 to commemorate the one hundred and thirty-first anniversary of the birth of Thomas Paine. The party was not large, but large enough to furnish all the parts and variety to make it agreeable. The best of feeling prevailed through the evening (and morning) exercises. An excellent dinner, eloquent speeches, moistened toasts and pathetic sentiments, all with perfect harmony, made the occasion one long to be remembered by those who participated of the spirit and substance of the occasion. Letters were read from R. D. Owen, Ernestine L. Rose and O. B. Frothingham, who could not attend. Mrs. Rose on account of illness, and the others from previous engagements. Dr. Kirget, B. F. Underwood and others, made excellent and appropriate speeches, of which the reporters, except the one from the World, took little notice, being more engaged with the dinner.

Matthew K. Cassien, as will be seen by her notice, has returned to her home in Newark, N. J., where she can be addressed by those who want answers to sealed letters from spirit friends. Miss Cassien has a very slender constitution, is extremely sensitive and delicate, but in her quiet and humble way is doing all she can to bring the two worlds into more intimate relations with each other, for which we have many compliments and thanks for her.

Our old friend, S. B. Swan, of Norwich, Conn., writes us that he is healing the sick by laying on hands. Success to him, especially with his church-going patients, whose souls as well as bodies need curing of maladies neither M. D. nor D. D.s can reach. We hope he can save some souls as well as bodies.

Nowburyport Lyceum. On the first Sabbath of last October, the Spiritualists of Newburyport met together in one of the halls of City Hall Building, and with an earnest and united determination, successfully organized a Children's Progressive Lyceum. Daniel Green was chosen Conductor, and Mrs. Olive Richardson Guardian of Groups. As honest men and women they all went to work, not for themselves, but for the Lyceum, and the consequence of this united effort was, that at the end of the first three months, or on the first Sabbath in January, they had paid for all of their equipments, the members were all provided with the Lyceum Manuals, all paid for, and an increase of one hundred per cent. in point of numbers. A more happy set of faces I never met than were at that Lyceum on the first Sunday in January. All were ready to do their duty and work for the grand object of better improvement of the whole. They are now at work procuring books for a library; and better still, they are negotiating for a larger hall for the accommodation of the Lyceum and the friends that come to learn of its teachings. It seems that seed is sown in good ground and will grow, and bears the efforts of all. The Spiritualists of Newburyport are earnest in the cause. They are putting forth a true prayer in deeds, not in words only. In short, they have gone to work to help themselves, and the angel-world will aid all such noble efforts. It is the Lyceum first, and lectures afterward. Sociables are held every week for mutual interchange of thought, and to add to the Lyceum fund such sums as each may feel disposed to contribute. When they have no regular speakers with them they hold Conference meetings, where all can freely express their views in such terms as to them seem best. And they have learned one great lesson, namely: that all shall have the privilege of speaking the honest sentiments of the heart. N. S. Greenleaf and Mrs. S. A. Horton spoke for them in January. W. W. OURNIER. Iaverhill, Mass., Feb. 2, 1868.

Rev. A. A. Miner.—At the Convention in the Madison on the 20th of January, called to urge that the Constitution of the United States should be so amended as to recognize the providence of God and the Christian religion, Rev. A. A. Miner said, "The pendulum of toleration, has swung to the wall. It is time that Christians should be tolerated." This is not the sentiment Mr. Miner, which Christ would have uttered. It is essentially an infidel's sentiment, and comes from some thought and feeling, and will go to bind as monstrous, as disgraceful to humanity, as that sentiment which built the Inquisition and lighted the fire at the stake. No doubt, Mr. Miner, you think you are doing God service, as you probably thought when you took so prominent a part in the excommunication of Rev. Rowland Connor; but that was intolerance, and no more. If God is in the church, there will be no need of printing his name in the Constitution.—Weekly Voice.

New Publications. SENSE. By "Brick" Pomeroy, Editor of the La Crosse (Wis.) Democrat. With Illustrations. New York: Carleton. NONSENSE. By "Brick" Pomeroy, Editor of the La Crosse (Wis.) Democrat. With Illustrations. New York: Carleton. These two books, the one thrown off from the surface and the other brought up from the interior of their author's nature, are simply caricatures by way of contrast. The "Nonsense" is nonsense, sure enough; a book of the most droll, exaggerated, and explosive sketches imaginable; broadly overdone, yet forcing you to come down for a horse-laugh in spite of yourself. The "Sense" is a very different book, its exact opposite, in fact; and there are touches of pathos in it that are of the truest power. It should properly go with the other, as its exact counterpart and corrective. We have not run through an older and more striking pair of books in many a day. For sale by Leo & Shepard.

FENIAN HEROES AND MARTYRS. By John Savage. Boston: Patrick Donahoe. With Portraits.

This portly and handsome volume, which does great credit to the press from which it is issued, contains, besides the full and authentic history of the heroes and martyrs of the more recent movements in Ireland, a complete account of all the rebellions and revolutions in the "green isle," thus furnishing in one view a picture of all the tumultuous occurrences on that soil of which its later history makes any record. That it is well and eloquently done, might be inferred from the well-known character and ability of the author. The reader will go through these pages with increasing interest, realizing that men must indeed be inspired with lofty and patriotic ideas who could risk so much, and oppose and protest so steadily, on behalf of the soil which gave them birth and still claims them for its own, though exiles to other lands.

ECCE ECCLESIA is the title of the last of the family of religious books after the "Ecce" model, which is an essay aiming to show the "essential identity of the Church in all ages." Bilock & Co., of New York, are the publishers, and they have made a neat volume with their literary material. Those who are interested in learning the course of history in regard to the Church, and in deciding upon the value and authenticity of the various commentaries on the Scriptures and their treatment of Judaism, the Law, the Commandments, and the doctrines generally which the Church holds and upholds, will avail themselves of the opportunity furnished by this book to inform themselves on the entire subject. We do not pretend to endorse its positions or its criticisms, but regard it as timely and exceedingly readable when the whole ecclesiastical system gives signs of coming to the ground and being supplanted by a nobler and more spiritual structure. For sale by A. Williams & Co.

Russell & Co. publish in very neat form, on tinted paper, gilt top, and handsomely bound, the poems of Dexter Smith, almost all of which have been set to music and been sung from one end of the country to the other. Many of these productions are very pathetic, and all are simple, and in a desirable degree homely and heartfelt. They will have a very wide circulation in this form.

W. F. Everts, of Mexico, N. Y., has published a little pamphlet on "NATURAL THEOLOGY," which he styles "An Exposition of the Principles of Natural and Revealed Religion, as illustrated by Science, Revelation, and the Works of Nature." There are many points well and strongly taken by the writer in his essay, to which he worthily invites public consideration.

MENRY'S MUSEUM for February is out with its full freight of good things for the boys and girls, which they will lose no time in laying hold of and devouring. The new series of this popular juvenile, since it was begun by H. B. Fuller, the present proprietor and publisher, shows a life, spirit, and tact in management not often to be found in magazines of this class.

Lee & Shepard have the last issue of Dickens for the million, being "SKETCHES BY BOX." Paper covers, price twenty-five cents. This edition of the popular author is, we are told, having an immense sale. The publishers are Peterson & Brothers, of Philadelphia.

Cora Wilburn has published a very neat little book, in paper covers, on the "Spiritual Significance of Gems," which will be read with interest by those who are familiar with her productions. Those who desire the work of this fine writer will address, Rockland, Me.

S. D. & H. W. Smith, of Boston, publish "HOME RECREATIONS FOR THE PARLOR ORGAN" by William H. Clarke, containing a great variety of pieces for practice on that favorite instrument. It makes a handsome volume, and an excellent collection.

Business Matters. THE RADICAL for February is for sale at this office. Price 30 cents.

COUBIN BENJA'S POEMS, for sale at this office. Price \$1.50.

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, No. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays.

DR. I. G. ATWOOD has good accommodations for patients at 28 Clinton Place, New York. F. S. W.

THE LONDON SPIRITUAL MAGAZINE is received regularly at this office, and sent to any address upon the receipt of 30 cts.

DR. L. K. COONLEY, healing medium. Will examine by letter or look of hand from persons at a distance. Address, Vineland, N. J.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

MRS. E. D. MUNFEY, Clairvoyant and Magnetic Physician, 1102 Broadway, between 27th and 28th streets, New York. F. S. W.

Mrs. M. K. CASSIER will sit for spirit answers to sealed letters. Inquire \$2 and 4 red stamps. 248 Plane street, Newark, N. J. F. L.

CONSUMPTION AND ITS CAUSES can be cured, by E. F. GARVIN, M. D., the discoverer of the First Solution, and also Voluntizing Tar. Send for circular, &c., 402 1/2 Avenue, between 29th and 30th streets, New York. J. A.

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Each Message in this Department of the BANNER OF LIGHT was claimed as spoken by the Spirit whose name it bears, through the instrumentality of...

Mrs. J. H. Conant.

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

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We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (upstairs), on MONDAY, TUESDAY and THURSDAY AFTERNOOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

Mrs. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

Invocation.

Infinite spirit, in whom we live and move and have our being; thou whose wisdom transforms all our ignorance; thou whose life we perceive in the falling snowflake; thou who art near and dear unto us, we hasten unto thee with our praises and our prayers, and we lay them upon the sacred altar of being, and we know thy blessing will rest upon them.

Oh Lord, for all we thank thee, for we know thou doest all things well; and whether others see as we see or not, they are all wedded to thee, they are all of thee, and thy life is their life, and their life is ours. So, Spirit Eternal, may we each one remember that thou art God over all; that thy children are our brethren; therefore, whether they sin or whether they walk in paths of righteousness, still they are thine, and being thine they are bound unto us; therefore so long, Oh Lord, as there is darkness anywhere, so long as there is sin anywhere, we pray thee that we may not falter in the way of well-doing. We pray thee that our lamp of life may be always trimmed and burning, and that there never may be a time when we shall fail to do our duty to those who have need. Oh, our Father, we thank thee that we are the recipients of this glorious light of the nineteenth century; though its full effulgence did not stream upon us in our earthly life, though we could not see its beauties nor be warmed by its light then, yet, Oh Lord, we thank thee for the light of to-day; and we thank thee for such as we were able to perceive in our earthly lives. For that light, Oh Spirit Eternal, is our sun, and we must revere forever and forever around it, in obedience unto it. Oh, thou Father and mother of all things natural and divine, we ask that we may be strong in well-doing. Oh may we rise upon the mountains of progress and with eagle eyes scan the world, asking, "Where shall we go to do the most good?" Oh Spirit Eternal, may we never falter in the way, but forever and forever may we continue to bear the crosses of external life, till, Oh Lord, we shall recognize thee in the fullness of thy glory. Oh, grant that thy children on the earth may learn the law of life, may practice all those Christian virtues that belong to godliness; so shall thy kingdom come and thy will be done on earth. Amen. Dec. 2.

Questions and Answers.

CONTROLLING SPIRIT.—We will hear your propositions.

Q.—What is the punishment in the hereafter of one who commits suicide?

ANS.—It is just such a punishment as every soul receives when conscious of having done wrong. They are acted in accordance to the law of their being. Every soul receives always the due amount of remorse for mistakes. Whatever mistakes it may make—what you call sins, I call them mistakes—every soul receives for these the proportion of punishment in the shape of remorse. The disembodied soul is able to perceive more clearly its surroundings, and more perfectly understand its relation to these surroundings than while in the body, and as it is able to perceive more clearly and understand more perfectly, it is also able to taste more keenly the joys and sorrows of its new state of existence.

Q.—Do you consider man, either embodied or disembodied, as subject to eternal progression?

A.—That is my belief.

Q.—Then is God progressive or not?

A.—I believe that the God-principle marches on through the law of progress, but I believe that that principle remains the same, yesterday, to-day and forever.

Q.—I do not know as I understand—is he progressive or not?

A.—You may understand me to say that he is not, according to my idea. The law marches on through the universe of mind and matter, through all universes of mind and matter; the law changes expression, but it is always the same of itself. It always was perfect, it is perfect, and I believe it always will be.

Q.—Then will not man ultimately reach and go beyond God?

A.—When you consider that the God-principle is infinite, is without limit, had no beginning, has no ending, can you expect that man through eternal progress will ever encircle this God-principle, ever go outside and beyond it? Certainly you cannot. God being infinite in all his attributes, if the soul is subject to infinite progress, allowing that it is, that it progresses throughout an endless eternity, even then will it ever overtake and pass beyond God? No, because God is infinite. I believe that the soul progresses in cycles, that it is perpetually revolving around its own centre in obedience to its great creator, God. I believe the soul is from God and it lives by God, this great eternal principle of mind and matter; for I conceive that God is in matter as he is in the thought.

Q.—Is man, then, a part of God? or is he outside of God?

A.—I believe that I am the child of God, therefore a part of God. I do not believe in the existence of any thing or any soul outside of God.

Q.—Then if man is eternally progressive and

God is not, how can a part of God progress, and God not be progressive?

A.—Principles remain ever the same, while the effects that shoot off from them are constantly changing. Now I believe that I am related to God, as I am related to all human nature, and in no different sense. I believe the principle which we call God—sometimes Jehovah, indeed we give it many names—exists everywhere and is constantly expressing itself through every conceivable form of matter and mind. But I believe that this inner life, this divine principle of self remains unchangeable. This is my belief. I may change my belief as I pass on—I cannot tell that I shall not. I should be very sorry to believe that that which I cherish now so dearly I should always cherish. No, I do not expect that I have gained all, that I have attained the highest summit of knowledge in these matters. By no means. I am but a child seated at the foot of the cross, earnestly beseeching the great Father and Mother of life to educate me.

Q.—In connection with the first question, I would ask which suffers most keenly—the suicide, or the one who murders another?

A.—From observation I have learned that the murderer suffers more keenly than the suicide, and for this reason: he has trespassed upon the law which is the life of his neighbor. He had no possible right to do it; and when he is roused to a sense of his wrong-doing, he takes in all the surroundings and all the different circumstances that have grown out of the murder, and he gathers them all into himself, and they are, I assure you, a most bitter draught.

But with regard to the suicide, it is somewhat different. He generally reasons in this wise: "I have committed the greatest sin against myself. I have wronged myself more than any one else." He judges, to be sure, from an external and superficial standpoint, but that is the way they generally judge, consequently his remorse is far less than the remorse of the murderer. But they each suffer sufficiently for the wrong-doing, you may rest assured. For every mistake the soul receives due chastisement, that it may know how to avoid them in the future. Could all the suicides and all the murderers be sent back to earth to live their earth-lives over again, I think there are very few who would dare commit either crime again—very few!

Henry Parker.

I am drawn to earth again by the unhappy, restless spirit who assisted in sending my spirit out of the body. He has quite recently learned something concerning the return of spirits after death, and it has had the effect to trouble the waters of conscience so thoroughly that sometimes they deluge the man, and make him regret that God ever gave him being. He feels that the hand of change is upon him—that in a few months he must enter that unknown world, and perhaps meet face to face the soul that years ago he committed the crime of murder against. I come here that I may assure him that I am not constituted his judge. There is a better judge that will take care of all the affairs of his life—that is nearer to him than I am—and he has more to fear from that judge than from any other. For many years he has suffered all the hell that a guilty conscience could create. He has mourned most bitterly over the part he took on that fatal night. I have watched him—I have pitied him—for I know he was led as a slave by those stronger than himself. He received but a paltry portion of the filthy lucre that lured him to crime. He disposed of it as soon as he was able to, and he has tried to live a different life since then. But in his spirit he is constantly saying, "Oh, that that ghost would only depart from me." And he fancies that I am not at rest, that I am unhappy, and that I haunt him continually. It is only the ghost of his own conscience. Nothing more. I have not visited him in vengeance. I pity him, and I may be the first to assist him to throw off this terrible load when he shall enter the land of souls. I would counsel that he carry his secret with him, and for this reason: He intends, when the hour of change is upon him, to make a full confession. I would not counsel to that, for he has children and friends and he should withhold this confession for their sake. The mantle will fall darkly upon them, and it will not help him—not at all. He fancies that if he confesses he shall rise above it. But no, it is not in mere confession. He has confessed to God over and over and over again. That is enough. The world now has nothing to do with it. It is in the hands of God, and I counsel that he carry his secret with him. It may be a heavy cross, yet he can bear it much better than they can who are left here to buffet with the cold winds of scorn that will blow upon them when it is known that their father was a murderer. No, no; let me beseech of you, oh man, who trembles at death, to carry your secret with you. I will meet you when you come to change worlds, and my pity and my forgiveness shall be the water that shall wash you clean. Carry your secret with you. Your children and your friends demand it, and God asks not that you shall make this confession. You have made it to him, and to him alone you are accountable. I am Henry Parker, once collector of Manchester, N. H. Dec. 2.

Joseph Huntress.

I came here only to listen to what my son-in-law would say upon this matter, and I was obliged to take control and say a few words, in order to make a square departure. I am very glad he has taken the stand he has. He has disappointed the friends here, and very happily too, and particularly the mother of the man he pleads for. She feared he was coming here to denounce and advise a full confession. She is very happily disappointed. My name is Joseph Huntress. Dec. 2.

Robert Duncan Craig.

I am here to show to my friends that I am alive. I was not much in the dark when I was here. I had some understanding about these things, and I sometimes could talk with those who had gone before, and I many times heard the voices of my friends telling me things that were to come upon me, and I had a belief in the return of spirits. And I told my friends I should come to this place in America, and I should tell them that I lived. I am from Ayrshire, Robert Duncan Craig. I stayed here fifty-one years. It is now nine months and will be six days when the sun sets, since I died. Dec. 2.

Mattie Anderson Bell.

[You are not afraid to speak, are you?] No, I am not afraid, but I wish I could go home. [Do you?] Well, it is necessary for you to come here first, and ask your friends to provide a way for you to go to them. Do not you never send us home? [Not often, unless it is quite near. Did you live far from here?] Yes, I did—pretty far. I lived in New York, on Columbia street. My name was Mattie Anderson Bell. I am ten years old now; yes, more than ten. I want to go to my

mother. She believes that we can come, and every week she gets the paper, thinking I am coming. Sometimes when she can't pay for it, she looks at the list, and when she don't see my name, she don't buy it. But I've tried ever-so-hard to come. I did n't know how I should, but I did to-day. The gentleman who takes care here, he was ever so kind, and he said, when I asked him if I could go to my mother, "Yes, little one, you can." But this ain't coming to her, is it? [Not exactly, but you can send a message to her.] You will put my name in right away, won't you? [Yes, and when your mother gets your message she will go to some medium, and they will let you talk to her. If your mother is poor, they will give her a sitting without pay.] In New York? [Yes.] My mother's name is Martha Bell. Well, on Columbia street, somewhere about forty-four or forty-five—I ain't sure about the number. [There is a gentleman here from New York who will try to assist you to speak with your mother.] Tell her, George, is well. He is gone to sea, and he is well. [Is he older than you?] Yes, he is fourteen. We wasn't always poor. When I was born, my mother said we lived in a nice place, and we wasn't poor.

Tell mother I did n't steal the cakes; I did n't. Mother thought it was so strange because I brought 'em home, and could n't tell who gave 'em to me. Well, I could n't, I am sure I could n't. I went into a store, and a gentleman was buying cakes, and he bought a whole bag full and gave to me, and I took them. Was n't it right? [Certainly.] I told my mother I did n't steal 'em, but she thought perhaps I did, and perhaps I told her a story. But I told her then I did n't—and I did n't. I did n't know who the gentleman was, and I don't now. [He was very kind.] Yes, he was; he gave me a whole bag full, bigger than he had. Mother thought I took 'em from some cart. I did n't do it. I want her to know I never stole a thing in my life. I was hungry, and I wanted the cakes, but I would n't steal 'em. Good-by. Dec. 2.

Séance opened by Theodore Parker; letters answered by Henry Wright.

Invocation.

Our Father who art in heaven and on earth, and whose loving kindness and wondrous wisdom hath watched over us all the days of our lives, thou who art near unto us, thou who art the strength for our weakness, thou who art wisdom unto our ignorance, we this hour return thee thanks for all thy blessings; and in deep contrition of spirit we bow our faces before thee, acknowledging all our waywardness, and all the mistakes we have made in life. We acknowledge, Oh Spirit divine, that we have not always followed our highest light. We have not always obeyed that inner voice that is of thee; for the confusion and disturbances of the external world have so wrought upon us that we have fallen many times, and as many times have been uplifted by thee. Oh our Father, we do not doubt thy love, we do not question thy wisdom, but still forever and forever we send out our prayers of thanksgiving and the murmur of our prayers unto thee; for like the summer brooks we must ever find action in the sunlight of thine eternal power, and as thou hast given us to praise and to pray, so our soul finds utterance through these channels, and thereby becomes lifted nearer and still nearer unto the understanding of thy wondrous self. We lay the prayers and praises of thy children that we have gathered in our walks through life upon the holy altar of faith, and we expect that thou wilt bless them; we expect that thou wilt understand their meaning; and every one of them, Oh Spirit divine, thou wilt fashion for good and for use. We thank thee that we are permitted to walk through the valley and shadow of mortal life; we thank thee that thou hast called upon us to retrace our steps, wandering again o'er the sands of time, and listening to the waves as they dash upon its shore. Oh, we thank thee that life is not so monotonous as many suppose; we thank thee for the great variety of mind and matter that is everywhere exhibited; we thank thee for all the variety that exists in mind upon religious subjects; we thank thee for the great variety in matter; the glory with which thou hast decked the earth; we praise thee for the stars that give their light at night; we praise thee for the sunlight; for the rain-drops; ay, for everything, thou Spirit of Love and Wisdom, we return thee thanks. And, Oh Lord, while thy children on the earth continually seek to know more and still more of thee, oh may they consult that inner voice that ever whispers of thee, and may they read thy Scriptures that thou hast written everywhere. Oh may they turn not alone the leaves of any written volume, but oh may they turn the leaves of Nature, and there study thee. So shall thy kingdom come here on the earth, so shall thy will be done here as it is done where souls have a better understanding of themselves. Amen. Dec. 3.

Questions and Answers.

Q.—Will the intelligence explain this passage—Luke xiv: 33: "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." If it was a spirit body, why did he say he had flesh and bones? and why did he eat?

ANS.—Concerning this particular case we have no positive knowledge, for that is born only of one's experience; but judging from analogy, we suppose that if Christ had passed through the change called death, and if he was, after passing through that change, a dweller within a sufficiently condensed body as to be able to meet the senses of humanity, we are to suppose that that body was formed of material particles, and these were drawn from mediumistic bodies and the atmosphere. The same has been done in your day, is being done all over the land, and it is vain for the skeptic to cry out "I do not believe it"—vain, so far as staying the light is concerned, for it will continue to roll on till all the darkness is dispersed. I suppose this body that the disciples handled, this body that he was said to have determined to be composed of flesh and blood and bones, was a material body formed for the occasion, as I have before said, out of the atmosphere and some mediumistic body or bodies. I do not believe in the resurrection of the body of Jesus after death—the material, natural body. Science gives that theory the lie. It is in no sense true. We are told that everything is possible with God; but we know that God acts by eternal, immutable law, and we know he never tramples upon that law. It is always the same. Now, then, if Jesus had passed through the change called death, there was an entire and distinct separation between himself spiritual and himself natural, therefore if he had such a body as could be handled, recognized by humanity, it was a body formed for the occasion.

Q.—Do you not suppose his disciples were very strongly mediumistic as well as himself?

A.—I believe they were. In fact, I have very strong evidence toward knowledge in that matter. Mr. Wirtz.—Would not their being in harmony so long on the earth give him greater power to make a body for them? A.—Yes, and in all probability if the harmony between the disciples had not been broken by the unfaithfulness of one of their number, Jesus would never have been crucified—you would never have had a Calvary in the Christian religion, you would never have had a Saviour in Jesus of Nazareth. But one was unfaithful and betrayed his master, and what followed you all know—or at least you know what the record tells you. By-and-by you will learn much more concerning that.

Q.—The progress and happiness of society and the world in all ages have been impeded and marred by bad men—monsters, I would say—from the unprincipled politicians in our midst, to kings, emperors, popes, &c. Now I desire to know if those frauds on mankind still hold their influence in the spiritual world? A.—To a certain extent they do. You should consider that all that this life has produced, all that belongs to it, either natural or spiritual, is in the imperfect state consequent upon the imperfect state of the earth. It has not yet arrived at that point of perfection by which it can sustain good men entire, or good women entire. There are poisonous plants everywhere upon the surface of the earth, and there are poisonous theories everywhere. There is spiritual poison as there is material poison, and both, I believe, are legitimate children of this planet, the earth. Now, then, as the earth grows, becomes more perfect, more spiritually unfolded, and more naturally unfolded, it will give you a higher type, not only in the vegetable, mineral and animal, but in the spiritual. But all these things come by slow degrees. The world was not made in six days, by any means. Man was not created in the twinkling of an eye, but thousands upon thousands, ay, millions upon millions of years rolled away ere thought was born. Now you have just as good a class of men and women upon the earth as the earth can take care of. Be satisfied; work on as the earth works on. The earth does not complain. It performs its mission, and I am very much inclined to think you will all perform yours, whether you desire to or not.

Q.—Will not this world receive, ere long, some astounding intelligence from the spiritual world? Will not the gates of the spiritual world be opened, so that we shall have a flood of light that shall sweep away darkness, superstition, priests, popes, &c., in one general ruin? A.—That very thing is being done as fast as there is any necessity for its being done. You are receiving to-day all the light you can bear, all you are ready for. The spirit-world has, indeed, a great ocean of light in the shape of truths that are new to you, to bestow upon you when you are ready to receive them. Milk for babes, meat for mature age.

Q.—Would it not be better for Spiritualists to organize—I mean the Spiritualists of this world and the spiritual—on some grand or universal platform? Such a thing could be done without being sectarian. A.—Yes, it would be better, in my opinion, and in my opinion, it will be done.

Q.—Is there not organized, in the spirit-world, a congress to control and direct the great spiritual movements in the earth-life? A.—There is such a group of spirits as your correspondent refers to; but they do not control the affairs of earth-life—not by any means. They only exert as much influence over those affairs as they are able to, by and through the instruments that they find on the earth. Sometimes, although they may desire to influence largely in certain directions, they may be prohibited from doing so, because of the want of some instrument through whom to manifest. Sometimes the atmosphere is against them; sometimes the soil. Different localities produce different thoughts, as well as different material influences. Dec. 3.

Paulina Bickford. I have the light of this glorious way of return, though I was not in the way of being informed concerning it before my death. I have only been parted from my own suffering body less than four days. Some months before my death I learned a very little concerning the way that spirits were said to return at this place, and I made up my mind then, if it was true, I would certainly make the attempt to come. But I said nothing of my intentions, though I thought of them very much, and they were among the first of my thoughts after I was freed from the body. I was sick a long time—many months—with consumption. I lived on Main street in Charlestown. And, oh, I want my friends—I want them all to know that we have the power to return; that the spirit-world and this are so woven together that there is scarce a line to divide them. I am Paulina Bickford, and I am assisted here by one of my husband's patients who died about two years ago, she herself having learned the way. I desire that my friends may lay down all prejudice, and visit some place where I can come; and I shall—I know I shall demonstrate to them the truth of life after death. Farewell. Dec. 3.

Nathaniel Jones. What a strange contrivance a good medium is, ain't it? I stood waiting for my turn, while that lady was speaking, and I thought to myself, "Poor show there is for me!" It so seemed to me as if the vital forces were all used up, and I thought there were no lungs at all, and that was a bad job for me, because I had a pretty good pair myself. But I find that a medium is very much like a speaking trumpet—do n't make no difference who speaks through it, the trumpet remains just the same. By gracious! I am happily disappointed. Well, book me as all right on the other side, will you? Happy as a young rooster! [Who are you?] Who am I? I suppose I am just the person I was before I died, that is, without a body. You mean to say what is my name, do you? [Yes.] Well, sir, the name I had, when I was here, was Nathaniel Jones. That's the whole of it. And I am from Illinois; not exactly a rail-splitter, but then I could split a rail if I was to try. I've been on a flat-boat, and I been into considerable many different kinds of truck, but I've come out all right, all right. Got sent over on this side by a little brush I had with a "grey back." He got as badly whipped as I did, only I went out a little sooner, so he was both here. He thinks it's all right, and so do I. [He is here to help you, is he?] To help me? Not a great deal that way! I reckon I help him more than he does me, for he is one of the kind that was almighty ignorant when he was here. [To the spirit.] No offence to your majesty, sir. I do n't mean to put him down at all, but then he was. That's owing to slavery. He was a white slave—a slave to the aristocracy of the South. I told him so, and first he hopped up like a young rooster, ready to fight. But by-and-by he began to see it himself, and then he was willing to back down and learn. I ain't educated, but I know more than he did.

Most all my folks are of the Methodist and Baptist persuasion; but I was n't, and I do n't know what I was; it's very hard to tell. They booked me for the lower regions, so I thought I'd come back and tell them I was booked a little higher. That's what brings me here. [Did they give you over as lost?] Yes, one of my good old relatives—plous clear through—gave me over sometime ago; right over to the devil; could n't do anything with me, anyway. I'd been prayed for, and gone to the meetings; I did everything a body could do to get religion, but I did n't get it, and they thought I was n't a subject for grace, and so gave me over. And now, you see, they think I'm a little worse off than I am, and I come here to give them a surprise. I am not any worse off, and I take it, I am a little better off. Don't have to do things now that go agin the grain. Don't have to do what you do here, if you don't like it. So I rather think I shall get up pretty respectable sometime. But I shan't never jine any church. You may just reckon on that. Tell the folks I shan't never jine no church.

See here, now: little Sarah—they know who she is—died in the full faith, right clear up to the top of the ladder, and she don't stand a whit higher than I do—not a whit. Now, what's the reason? Why, I take it, I had the internal goodness that equaled hers. That's it, ain't it? Never mind the rough outside; that's nothing, you know. It's the good motives that make the real life.

Well, well, well, I wonder what they'd say if they could believe that our Abe—they know him well—I wonder if they could believe that he comes back, just the same as I do, and talks, just the same. I want them to know he does. They ain't posted; they're behind, just the same as the chap there was, when he was down South, following in the wake of somebody that had more money than he did. I never did it! No; I was just as good a man when I had n't a copper as when I had four thousand dollars in my pocket—just the same. I never followed in anybody's wake, unless 't was a better wake than I could make myself.

I have a special message to send to my brother Sam. He has plead with the Lord, I suppose, two-thirds of his life for me. I want him to know now that I am happy, and in the way of doing considerable good; and now that I've come here, I expect to be able to do considerable more. And, if he wants to know further than I give him here, let him seek some of these good folks that I am come through, and I'll try to give it. The Bible he gave me did me considerable service. Sometimes I used it for one thing, and sometimes for another; can't say I read much in it. Never took to it. I really can't say what became of it. He has thought considerable about it; wishes he had it as a relic; but I do n't know what became of it. It done me considerable service; I thanked him then, and I thank him now.

Don't forget to book me all right—not below, but above—will you? [What town were you from?] Springfield. Oh, yes, I'm up in the world. Old Abe did n't come from the same stock exactly, but we're from the same town. [Won't your brother want you to give your age?] Thunder don't he know? I am now in my fortieth year, right now—I mean if I was here in the body. It's the body that grows old, you know. I take it I am about eighteen; not a white older, stranger.

I tell you there is nothing like keeping a good happy spirit all the time in attendance upon you. If you happen to get into a brush, have a little place inside that is all right, that you can send in case of a storm. I always managed to. When Sam got into trouble in money matters once, he said to me, "Oh dear, Nat, I am just as unhappy as I can be." "What for?" says I. "Oh I've lost everything." "Have you?" says I. "Yes, I've lost everything. No, I have n't lost God." "Oh I thought you had. Your stories don't agree." Now, I've been clear down, but I never saw the time when I had n't a little place inside I could crawl away to and feel that I was all right. It was n't no religion—none of your cooked-up stuff. No, sir; it's natural. You see his was a sort of a fog that forsakes you—no, it was n't fog, it was sunshine that forsakes you in a fog. Mine always stayed with me, through thick and thin. Now he will say I am just the same in hell. So I am; but leave out the hell.

Good-by, stranger. A happy trip to you when you come over. Dec. 3.

Priscilla A. Leonard. I have made many very earnest endeavors to communicate at this place since my death, which occurred in the spring of 1866, but they have all been unsuccessful till to-day. I had supposed that a great crowd gathered here on every such occasion as this, but that does not well express the idea. I think if one were to call it an innumerable throng it would answer better. And if the dear friends I have left will only consider it in that light, they will not wonder that I have not manifested to them from here. It is exceedingly difficult to gain access to your medium unless one has powerful aids. Sometimes little children have more than adults. But I have no right to complain, but only to be thankful that there is such a way, even if many are disappointed in reaching their friends in this way.

A real happiness possesses me here in the dear old State of Massachusetts. Many happy days have I passed in this State—very many. I never fully realized before death that I should be able to return, perfectly and clearly. I hoped I should, but I did not know. I entered the spirit-world from Florida, Boone Co., Ill. And I have to say to the dear friends here in Massachusetts, those dear to me in Taunton and in the West, that I realize more than I expected to in this spirit-life. It is real, absolutely real. There is no vagary about it. It is the real world. I live here and enjoy the society of my darling Willie—my dear baby boy who came to me a short time since, and is just as real to me and belongs just as much to me as he did here. And all my other dear friends—they are not shadows—and I enjoy their society and their love, far more than I ever did here. I want my friends to know that this spirit-life is a tangible, perfect life, and they need not fear to enter it. Only live in accordance with the highest light you have. Do just as well as you can in the circumstances you find yourselves surrounded by. That is all that is required of you. A happy, satisfied state, awaits you beyond death. You will be so perfectly satisfied with it that it will become heaven to you.

I want to tell George that I am satisfied with all that has been done since I left. I come to him often, and shall always watch over those dear to me while they remain on earth, and welcome them when their time to change comes. My name was Priscilla A. Leonard. Dec. 3.

Ida Sanborn. I am Ida Sanborn, from St. Josephs, Mobile. I want you to tell my father and mother that I came here. I was eight years old and fourteen days when I died. I don't know what I died of—no fever—I don't know what the fever was! Am you a Yankee? [Yes. Was St. Josephs where you lived, a town or village?] It was a

plantation and was called

town. [You mean in Alabama.] No, I don't; I mean Missouri.

Oh, I forgot what I come for. You will say, won't you, that I want to come to my father and my mother, and they must find somebody that I can come through?

Was you in the war? [No.] My father was, but he didn't get killed. You send letters now, don't you? [We get printed messages in our paper.]

My father belongs in Virginia. Tell him I came, won't you? and that I want to come to him? [Is he in Virginia now?] He is going through Virginia and Alabama and Georgia, seeing to his business.

[Come and see me sometime.] Where do you live? [Here in the city.] Do you want me? [Oh yes; I should be very glad to see you.]

Seance opened by Theodore Parker; letters answered by Henry Wright.

MESSAGES TO BE PUBLISHED. Thursday, Dec. 3.—Invocations; Questions and Answers; Clark Sumner, to his father; Charles Frederick, to his mother.

Friday, Dec. 4.—Invocations; Questions and Answers; Susan Brown, of Portland, Me., to her children; Lizette Templeton, to her mother.

Saturday, Dec. 5.—Invocations; Questions and Answers; Mary Graham, to her mother; Charles Frederick, to his mother; Alice F. Formey, to her mother.

Sunday, Dec. 6.—Invocations; Questions and Answers; Dexter Fields, of Marlboro, N. H., to his family; John Hall, to his mother; Henry Perry, to his mother.

Monday, Dec. 7.—Invocations; Questions and Answers; Charles A. Foy, to his mother; Janet Graham, of New York, to her parents.

Tuesday, Dec. 8.—Invocations; Questions and Answers; Enoch Davis, of Troy, N. Y.; Janet Joseph, of New Bedford, to her mother; William Temple, of Springfield, Ill., to his mother.

Wednesday, Dec. 9.—Invocations; Questions and Answers; Herbert Pennington, of Louisiana; Kate Murray, of Fairhaven, Mass., to her Aunt Nellie.

Thursday, Dec. 10.—Invocations; Questions and Answers; John McDougal, to his friends in Glasgow and Dunfermline; Olive Taylor, to her parents in Orange, N. Y.; Annie Dyke, to her mother in Chicago; Patrick Murphy, of Dover, N. H.

Friday, Dec. 11.—Invocations; Questions and Answers; three benevolent friends, of Boston, to his friends in France; Sarah Cook, of Boston, to her sister; Eliza Woodbridge, of New Bedford, to her friends.

Saturday, Dec. 12.—Invocations; Questions and Answers; Joe Harrows, of St. Paul, Minn.; Martha Niles Stacy, died in Paris; Peter L. Brown, St. Paul, Minn.

A Capital Inducement to Subscribe for the Banner of Light. Until July 31, 1868, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), a copy of either of the following popular works, viz: "Soul Affinity," or "A Book of Life," by A. B. Child, M. D.

For new subscribers, with \$6 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Cooley; "Poems," by A. F. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Harding; "Blossoms of Our Spring," by Hudson and Emma Tuttle; "Whatever Is, Is Right," by A. B. Child, M. D.; the second volume of "Aroma of Nature"; "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant.

Persons sending money as above, will observe that we only offer the premiums on new subscribers—not renewals—and all money for subscriptions as above described, must be sent at one time. Send only Post-Office Orders or National Currency.

Obituaries. From Duxbury, Vt., January 7th, the spirit of Ansel Turner left its earthly tenement, where it had dwelt for 29 years.

Consumption laid its heavy hand upon him, and after days of intense suffering his spirit passed to another and a better world, leaving two small children mourning the loss of their father.

Passed to a higher life, from Williamstown, Vt., December 11th, Mary S., only daughter of Moses and Aseneth Parsons, and wife of William F. Pratt, aged 24 years.

She had gladdened the hearts of her gentle and loving parents, and passed with the calmness of her spirit, leaving behind her a husband and a family.

Passed to the spirit world, January 21, from West Boylston, Mass., Mrs. Charlotte Goddard, aged 83 years. She was a firm believer in Spiritualism.

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A PERFECT RENEWER OF STRENGTH! A SURE REMEDY For all Diseases of the LIVER, STOMACH, OR DIGESTIVE ORGANS, And all Diseases resulting from any IMPURITY OF THE BLOOD.

HOOFLAND'S GERMAN TONIC is composed of the pure juices of, as they are medicinally termed, "Extracts" of the Roots, Herbs and Barks, making a preparation highly concentrated.

The stomach, from a variety of causes, such as Indigestion, Dyspepsia, Nervous Debility, &c., is very apt to have its functions deranged. The Liver, sympathizing as closely as it does with the Stomach, then becomes affected, the result of which is that the patient suffers from several or more of the following symptoms:

CONSTIPATION, FLATULENCE, INWARD PILES, FULLNESS OF BLOOD TO THE HEAD, ACIDITY OF THE STOMACH, NAUSEA, HEARTBURN, DISGUST FOR FOOD, FULLNESS OR WEIGHT IN THE STOMACH, SOUTH ERUCTIONS, SICKENESS OR FLUTTERING AT THE PIT OF THE STOMACH, SWIMMING OF THE HEAD, HURRIED OR DIFFICULT BREATHING, FLUTTERING AT THE HEART, CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTURE, DIMNESS OF VISION, DOTS OR WEBS BEFORE THE SIGHT, DULL PAIN IN THE HEAD, DEFECTION OF PERSEVERANCE, YELLOWNESS OF THE SKIN AND EYES, PAIN IN THE SIDE, BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNING IN THE FLESH, CONSTANT IMAGININGS OF EVIL, AND GREAT DEPRESSION OF SPIRITS.

DEBILITY, RESULTING FROM ANY CAUSE WHATSOEVER. PROSTRATION OF THE SYSTEM, Induced by Severe Labor, Exposure, Hardships, Fevers, &c.

PERSONS ADVANCED IN LIFE, And feeling the hand of time weighing heavily upon them, with all its attendant ills, will find in the use of the Tonic a new lease of life.

NOTICE. It is a well established fact that fully one-half of the female portion of our population are seldom in the enjoyment of good health; or, to use their own expression, "never feel well." They are languid, devoid of all energy, extremely nervous, and have no appetite.

TESTIMONIALS. Hon. George W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, writes: "I find HOOFLAND'S GERMAN TONIC a good remedy, useful in diseases of the digestive organs, and of great benefit in cases of Debility and want of nervous action in the system."

CAUTION. HOOFLAND'S GERMAN TONIC is counterfeited. See that the signature of C. M. JACKSON is on the wrapper of each bottle. All others are counterfeit.

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NELLIE STARKWEATHER, Writing Test Medium, 61 Indiana Street, Boston, Mass.

SAMUEL GROVER HEALING MEDIUM, No. 15 Dix Place, (opposite Harvard street), Boston.

MRS. AMELIA HABBITT, Business and Test Medium, No. 14 East Canton Street, Boston.

MRS. R. COLLINS still continues to heal the Sick, at No. 19 Pine Street, Boston, Mass.

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Miscellaneous.

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Come, Darling, come to the Spirit-Land.

Something Sweet to Think of.

O'er Graves of the Loved Ones Plant Beautiful Flowers.

Praise to God.

SOUL READING.

MR. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or by mail, for a full and complete description of their physical, mental and moral condition, and the cause of their ailments, and the means of their cure, will find in their "Soul Reading" a full and complete description of their physical, mental and moral condition, and the cause of their ailments, and the means of their cure.

DR. J. R. NEWTON WILL HEAL at Pulaski House, Savannah, Ga., Commencing Feb. 17th.

MRS. MARY LEWIS, Psychometrical or Soul Cook, is located in Marlboro, White City, N. H., where she is ready to receive calls; or by sending her photograph, or lock of hair, will delineate character, answer questions pertaining to the past, present and future.

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Miscellaneous.

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THE POSITIVE POWDERS CURE Neuralgia, Headache, Toothache, Rheumatism, Gout, Colic, Pains of all kinds; Cholera, Diarrhea, Hoop, Complaint, Dysentery, Nausea and Vomiting, Dyspepsia, Flatulency, Wind, Worms, Spasms, and all other ailments of the Stomach, Intestines, Liver, Gall Bladder, and all other organs of the Digestive System.

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Fee for Examination, 50 cents; for office treatment, \$2; for visits, according to distance, \$3 to \$5, including advice.

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Banner of Light.

WESTERN DEPARTMENT:

J. M. FEEBLE... Editor.

Indians' Conception of Death. That faithful friend of the remaining red men...

Rich was the rebaptism afforded. Thanks to the man who could write so justly, so magnanimously...

On page 201, Mr. Carver writes: "An Indian meets death in his hut with the same resolution he faces it in the field."

Our author further says: "The Indians believe that the souls of the deceased employ themselves much in the same manner in the country of spirits they did on earth."

Walking down Locust street, in St. Louis, Dec-ember last, we stepped into the office of the Methodist Christian Advocate...

Central Christian Advocate.—Free Love.

Walking down Locust street, in St. Louis, Dec-ember last, we stepped into the office of the Methodist Christian Advocate...

Free Love is a doctrine which will not be kind enough to inform me through the columns of the Central...

Look at it: an earnest, inquiring man—a soldier, anxious to reach the facts concerning Spiritualism and Spiritualism, propounds candid questions to a clergyman-editor.

For the benefit of this private soldier we would say that Spiritualism, equally unpopular in jails, penitentiaries and evangelical churches...

ed still with the Orthodox teachings of the present. In leveling dense forests, not the keen-edged razor, rather the axe and the bush-hook are the better implements to wield.

Also Dr. Samuel Johnson, sometimes quoted as the great Christian moralist, said: "A husband's fidelity is nothing."

The great theologian, Alexander Campbell, writing of the American priesthood, uses the following printed language:

"The Protestant clergy have, when it suited their interest, laughed at the idea of the great English Clergy of the 17th century. We view their pretensions to authority in just the same light."

Parson Brownlow, writing in the Knoxville Whig upon the folly of "foreign missions," says: "Our best portions of territory are overrun with thieves and cut-throats, who need reform even more than the heathen masses of China, Japan or Persia."

City Dailies and secular Weeklies abound in the lives of Christians, in clerical misdemeanors and criminalities. Their multiplicity is absolutely frightful.

There are several prominent mediums in Washington: Mrs. A. Hall, clairvoyant and magnetic physician, formerly from New York; Mrs. J. Lanston, test and semi-conscious trance medium; Mrs. A. D. Oridge, gifted psychometrically; Mrs. Young, drawing medium; Mrs. Ferris, trance and delineator of mental characteristics.

Dr. John Mayhew, earnest in every good word and work, is anxious to communicate with the committee on "spiritual statistics" appointed at the last National Convention of Spiritualists.

In the Banner of Light of Feb. 1st, 1898, under the heading "One Step Higher," I notice two makes: Mrs. Dorothy Perkins's age was seventy-six, instead of sixty-six.

Contrast. The Washington Chronicle—claims to it—refuses to publish Spiritualists' Sunday notices under the head of "Religious Intelligence."

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WILLIAMSON, N. Y.—The Spiritualist Society held meetings on Wednesday evening, at Conditonville, Feb. 10th, 11th and 12th, under the leadership of the following members of the Society.

NEWARK, N. J.—Spiritualist meetings were held at the Church of the Holy Spirit, 24th Street, Newark, N. J., on Wednesday evening, Feb. 10th, 11th and 12th, under the leadership of the following members of the Society.

NEWARK, N. J.—Spiritualist and Friends of Progress held meetings in Newark, N. J., on Wednesday evening, Feb. 10th, 11th and 12th, under the leadership of the following members of the Society.

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HARVEY A. JONES, Esq., can occasionally speak on Sunday for friends in the vicinity of New York, on the Spiritualist Philosophy and Reform, at the residence of Mrs. J. Jones, 14th Street, New York, N. Y., on Sunday, Feb. 16th, 17th and 18th, at 10 o'clock, with street permission, address, 147 West Street, New York, N. Y.

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