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BOSTON, SATURDAY, FEBRUARY 5, 1870.

The Pecture Room. THE IRRECONCILABLE:

SCIENCE AND SCRIPTURE, GENESIS AND GEOLOGY.

A LECTURE BY PROF. WILLIAM DENTON, In Music Hall, Boston, Sunday, Jan. 24, 1870.

Reported for the Banner of Light.

We give below an abstract report of a discourse on the above subject, delivered at Music Hall, Sunday, Jan. 2d, 1870. The address was listened to by a good audience, and was frequently applauded.

We live in the nineteenth contury, when science is knocking at every door-not excepting the church door-flashing everywhere the light into the dark corners of ignorance and superstition. There never was a time when the intellect of man was as active as it is to-day, or as fearless. Science has put on his seven-leagued boots, and is striding forward with the pace of a giant; and we are following faster than man ever went before. Along the pathway we have trod, slavery and the old theologies lie like boulders, marking a time now gone forever. It is in vain for the enemies of science to such at it, or the skeptic to deny it; the progress of thonge is as resistless as the motion of the spheres. Barriers (said the speaker) could not stay, nor clouds darken the pathway of scientific investigation, which carried the power to destroy all obstacles, and the illuminating ray that could make the darkest midnight of dogmatic error shine as the fullest noontide. The height or depth of the matter to be investigated was nothing to science, which mounted to the clouds in pursuit of the topstone, or dived down to the foundation to see whether it were based on the rock of truth or the sinking sand. And the popularly supposed "sacredness" of any matter made it the more necessary that this great truthteller-science-should examine it keenly, as the subject was deemed to be the foundation on which rested a grander superstructure than the things of earth. If we put off the consideration of the problem's coming up to us in our day, we only left the work to our children, who would proclaim us cowards for failing, in our time, to do that which was demanded of every thinking soult

The Bible was placed in the hands of mankind by theologic teaching, as the direct word of God, either written by himself, or given through inspired men, who could not be mistaken. And yet, in the light of scientific research, the schoolboy of the present day, who would use his reason, would perceive that the statements contained in the socalled "Holy Writ," were at war with Nature's great volume which was written by him who could not lie! Suppose the Bible were placed in the hands of a person for the first time, and that he were told that it was the work of him that outspread the heavens, would not the individual expect something grand and lofty-a something as much beyond all human knowledge as the heavnrth? is not fl case, and the present generation is rapidly taking the ground that whatever is at war with science, is at variance with truth, and that idols, of whatever kind, must yield to the pressure of the times. In the very first chapter of the book, if this account came from God, we should find it to harmonize with all that science has gathered in its explorations, and as much beyond all this as we ought to expect of the mighty Author. We read: "In the beginning God created the heavens and the earth." The great question is, when was this beginning? There was a time when this question did not need to be asked, but it was taken for granted that it was about six thousand years ago but modern science had obliged theology to abandon these figures, and say that this beginning was in the mighty ages of the past. But unfortunately for theology, the statement in Exodus says the world was made in six days. "For in six days the Lord made heaven and the earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Here was the definition of what was meant by "the beginning," and it is very positive. On the last of these six days, man was made, and called Adam: and from that commencement we could trace the fact, according to the chronology of the volume, that five thousand eight hundred and sixty-five years ago (5,865) there were no heaveus, no earth, nothing in existence in the universe but the great Creator of all. Driven by geological research to put off "the beginning" indefinitely, theology was now forced to endeavor to define the length of those days. In old times they were supposed to be like our days of twenty-four hours, but now, in the light of research, the position had been abandoned, and the church took refuge in the statement that these days were also indefinite periods of time. The word translated day, we are informed by the best Hebrew scholars, cannot by any propriety be considered to mean anything more than a period of twenty-four hours. Why did the believers in theology proclair these days to be "indefinite periods " of time? Because they feared that geology and astronomy might force them again to stretch their figures. The speaker then read some passages of the Bible in the light of this new translation:

indofinite period. Why not say one indefinite period, which would cover the whole ground as well, if such an idea were in the mind of the original author of the first chapter of Genesis? If a day were supposed to mean a million years, for instance, as the Lord did nothing on the first day but pronounce the four words, " Let-there-helight," he must have spent two hundred and fifty. thousand years in speaking each one, in which case he was much slower of speech than he was to anger, according to the Jewish record.

But with these days must have necessarily comenights, and what was going on during these vast periods of darkness, if the new version of theology be correct? The Scriptures say: "The evening and the morning were the first day," &c. If the day was half a million of years the night also was the same. Geology declares this to be impossible; that such periods of darkness would have been destructive of all life, and the rocks would have given evidence of that terrible state which would have required a new creation every morning. No; the man who wrote the first chapter of Genesis meant such days as we have now, and no other; it was an outgrowth of his ignorance, and at war with the revealments of sel-

Dr. Dick says in his "Christian Philosophy," If anything could be found in science to contradict the plain statements of the Bible it would be evidence that the Bible did not come from the creator and governor of the universe. This first verse then demonstrates that the Bible did not come from any such being, for it is at war with Nature."

The second verse of Genesis informed us that The earth was without form, and void; and darkness was upon the face of the deep."

Darkness rested upon the water because light had not been created; and the spirit of God (whatever that was) " moved upon the face of the waters." What say geology and astronomy? They declare the earth originally to have been a flery mass, blazing in the heavens like a young sun and that no water could then have rested in the hollows of the globe-ages having elapsed ere the crust cooled sufficiently for the purpose. As regards God dividing the light from darkness, and pronouncing the first very good, it might be understood if God dwelt habitually in darkness, for then the light would be good to him. The idea of dividing light from darkness was as absurd as that of separating frost and heat-things that never were mingled. We are next informed that:

"God said, Let there he a firmament in the midst of the waters, and let it divide the waters And God made the firmament, and divided the

waters which were under the firmament from the waters which were above the firmament: and it was so."

Now a firmament which should hold these waters up, must be solid, else the floods would deabove from the waters beneath, and in which the

its surroundings, and then rested on the seventh | sun and moon, but those little insignificant stars | to tell how: God makes man out of the dust of the them as being made up of a little surplus material which God had on hand, in order to pass away the last hours of the fourth flay,

The earth, according to Genesis, existed three was made. Now, if we were reading the history of a man, and should find a passage stating that when he was three years old his father, was bern, was more ridiculous to any man whose soul had blasphemous. received the rays of science, to proclaim the astonishing and sweeping information that there was a world vast ages before there was a sun. The dependence of the earth on the sun was more the earth.

The speaker thought it remarkable that it should take five days to make the world and furnish it, and that the sun, moon and stars were made in thought the heavenly bodies to be as large as they looked, and our globe to be the grandest of all. It certainly sounded strangely to hear the statement that the earth existed three days before there was any sun to make the day; but the people for whom this book was written did not believe that the sun did make the day. St. Ambrose said, in effect, that the day makes its appearance before the sun comes, and the sun only gave distillional glory to 'ruled " it, in the language of this Genesical fablemonger.

The idea of a firmament in the heavens, dividing the fwaters above from the waters below, makes the heavens below the clouds (wherein said waters reside in a state of vapor). Therefore in finefweather, when the clouds are five uiles off, heaven and its sun, moon; and stars are five miles away from earth; and when the weather is cloudy, and the vapor hangs along the crests of the mountains, the heavenly bodies are nowhere—the clouds have put them out! Such is the sequence to be drawn it? the statement in the first chapter of Genesit!. The account was childish in the extreme, and (came from the abundance of an ignorant heart.

But, on the next day, we are told,

"God said, Let the waters bring forth abun-dantly the moving creature that hath life, and fowl that may fly above the earth in the open fir-And God created great whales, and every liv-

ing creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind."

Ho thus made " whales," " fowl " and " moving creatures" on the same day. What says geology? scend again upon the earth; and the idea of a The speaker could not decide what the writer fixed platform in the sky rolled outlike a "molten | meant by "moving creatures." Some thought looking-glass," as Job has it, to keep the waters creeping things were intended-but they were and Scripture on the other-geology on the one mentioned in the day's work; others try to prove side and Genesis on the other. The speaker said them to be the gigantic reptiles that swarmed the it was sad, indeed, to see the vast number of culearly seas. Geology says the primitive birds are found in the new red sandstone. What of the whales? No remains of them were to be found below the cretacean beds. Thus vast ages claused between the existence on earth of these animals. same day.

were stuck anywhere in the heavens for people to ground; the Almighty Spirit of the universe comes look at. The absurdity of the thought never on- down to this insignificant planet (smaller thantered his mind, or he would not have represented the atoms we breathe compared with the unfvorse), and scrapes up the dust with his hands and forms man without even any moisture to keep him together. Could any man conceive of so ludicrous a picture as the newly made man lying vast indefinite periods of time before the sun by the wayside and God bending over him to breathe into his nostrils the breath of life"" There were those in the churches who accused him (the speaker) of blasphemy when he spoke and when he attained the age of thirty years his thus concerning these stories, but he considered grandfather came upon the stage of being, we the dissemination on their part of such helittling should conclude the record to be a farce, but it views of God's power and majesty to be far more

The first writer says God made the cattle and beasts before man, but the second affirms that man was first made, and that God afterward made the cattle, &c., and brought them to Adam than that of a boy on his father; the boy night to be named. The vast procession of animals exist when his father had passed on-not so with drow near, and Adam bestowed on all their names, saying to the lion, " Lion, you can go." The elephant took his trunk and his name and started away, to bear it to the end of time; and many species whom, on account of their distant habitaone day. But the man who made this book did tions, Adam might not expect to see again, took not know the earth to be the child of the sun, but their leave. Who kept the account of these names? Could Adam remember them? The story was hardly to be credited.

But in the course of this first grand review. Adam could not find any one suited to be his companion, and he was sad. If Adam had not been so disconsolate and dissatisfied, where would non have been, ladies? How fortunate for you, this sadness of Adam, and the after thought of the Almighty, which resulted in that marvel of the day; just as the moon made not the night, but surgery, wherein God, having caused a deep sleep to fall upon Adam-by chloroform or otherwiseextracted a rib from our first parent's side, from which he constructed woman, and gave her to be man's companion.

God made man in his own image, says the record. Think of that! Science, to-day, is indicating what kind of a man that early one was; how brutish in his nature, how large in the back part of his head, how wanting in moral faculties, how savage in the extreme. Was God such an indi-vidual, and was man thus made after his image? No. To make God in the image of a man is the natural tendency of just such teachings as he (the lecturer) was now reviewing. The God man thus worships, is not related to the God of the universe. Such Gods have no existence-they never had, save in the ignorant imagination of the human brain; and they will did just as sure as they are created, and be swept away by the mighty breath of science to the nothingness from whence they emerged.

Men try to harmonize these things, but every new harmony cats up every other harmony, just as Aaron's rod ato up the rods of the Egyptian magicians. All we have to do is to stand one side and allow the creedists to do battle with each other. There is no harmony possible; there is a mighty chasm between science on the one hand, tivated intellects who were passing their days in casting cartloads of feathers into this chasm, hoping thereby to fill it up; the winds of truth would scatter their efforts as fast as made. Hugh Miller, like a brawny Scotch giant, endeavored to lay a path of solid granite blocks over which all might cross. But where are those blocks, to day? We cannot see them-not a vestige remains. Who stands by Hugh Miller's theory now? Hugh Miller accounted for the matter by telling that God represented to Moses, in a kind of panorama, es pecially prepared for the occasion, all the grand act of creation, but Moses failed to get the right conception of it. In such a case God must have been a poor showman, or Moses a poor spectator. The speaker said he was sometimes asked : Why spend your time in trying to teach people that there is no harmony possible between science and the Scriptures? In reply he would state that wherever he went to proclaim the knowledge which science gave, this book rose up as a stupendous block in the pathway of the car of progress. It was the duty of all who could, to demonstrate this inharmony, that the Bible might no longer rule as an infallible guide. [Applause.] Every step the world desired to take in advance, this book came up like a ghost, threatening with the torments of hell those who dared to see, and those who dared to tell what they did see. Under the torments of apprehension awakened by the teachings of this book, hundreds of thousands of people lived sad lives, and it was our duty to relieve them, if posslide, from this dreadful curse. [Applause.]

Spiritual Phenomena.

EXPERIENCE WITH THE MEDIUM. HOME.

NO.

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A handsome large octavo volume, in purpte and gold, entitled, " Experiences in Spiritualism with Mr. D. D. Home, by Viscount Adare, with intreductory remarks by the Earl of Dunraven," has been recently printed for strictly private circulation among the family and friends of these distinguished noblemen, who belong to the highest circles of English society, "Monadnock," the London correspondent of the New York Times, speak of it as "one of the most important and in every way remarkable books yet written on the "Those who had the pleasure of subject. ¹¹⁵ meeting Viscount Adare during his recent visit to America, will not question his competency, as an observer, and the Earl of Dunraven has too solld a reputation as a man of science, and too high a character in all respects to be suspected of either. deceiving, or being deceived,"

We have already published much of the testimony given upon this subject before the Committee of the Dialectical Society, comprising the evidence of noblemen and noble ladies, men of science and men of letters, who have witnessed the vailed and extraordinary manifestations through Mr. Home. These include, in addition to the more ommon phenomena, the elevation and floating of Mr. Home's body in the air-the shortenings and longations of his body-and that more strange and terrible series of manifestations called the firetest. In this volume, elaborate details are given, fully corroborating what we have published, of facts, says " Monadnock," " which within the past year have carried strange consternation to the minds of numbers of hard-headed scientific materialists-facts it is no longer possible to denyfacts which no scientific theory can in the least ac-

The moving of objects by themselves, with novisible force, is recorded in no less than thirty-three instances. The chords of a plano are swept

three instances. The chords of a plano are swept when no one touched the keys. "The plano was lifted," says Lord Adare, "about two inches off the ground. I had my hand underneath, and it was again lifted two huch-es higher, and then without any effort, I should say eight inches higher." Chairs, sofus, tables, books, move about the room from place to place of their own accord, and are seen to rise in the air. In fourtsen instances flowers are brought by invisible hands and given to different persons. The fragrance is taken from: flowers and thrown about the room. Brandy rises from a glass into the air-that is, it disap-Howers and thrown about the room. Brandy rises from a glass into the air—that is, it disap-pears from the glass, which is quite empty; then it falls ont of space into the glass through Lord Adare's fingers. Then the spirit was taken out of the brandy, the water remaining. In twenty-three instances spirit forms were visible; in thir-teen, spirit hands were seen, and cases of spirit hands touchus persons are recorded in twenty. hands touching persons are recorded in twenty other places. Spirit voices are heard in nine in-stances. Many of these things were very striking, utterly impossible to be accounted for on any hy nutry industries to be accounted for on any hy puthesis of deception or hallucination." Nothing in all the marvels of Spiritualism is more calculated to astoulsh and stagger all belief, than what has been called the fire-test — Here again, we have diadayed a power over matter, or a control of forces, of which all our science can give no exlanation—of which the utter ignoramus know panarion—or which the utter ignorations knows last as much as the most hearned Professor. At the house of Mrs. Hennings, at Norwood, in the presence of several persons whose names are given, says Lord. Adaro: He (Mr. Home) went to the fire, poked up the coals, and putting his hand in drew but a hot burning ember about the size of an orange; this be carried about the room as if to show it to the spirits, (who, he said, were n to snow a to the spirits, (who, he shift, were present.) and then brought it to us; we all exam-ined it. He then put it back in the fire and showed n4 bis bands; they were not in the least blackened or score (ed, neither did they smill of the back to the score (ed, neither did they smill of fire, but on the contrary of a sweet scent which he three off from his fingers at us across the table. Having proparently spoken to some spirits, he went back to the file, and with his hand stirred the enders into a flame; then kneeling down, he placed his face right among the burning coals, moving it about as though bathing it in water. Then getting up, he held his finger for some timi-in the flame of a candle. Presently be took the same hump of coal he had previously bandled and came over to us, blowing upon it to make it with the star walked howing upon it to make it same imp of coal he had previously bandled and came over to us, blowing upon it to make it brighter. Ho then walked slowly round the table, and said, 'I want to see which of you will be the best sati-ject. Ah! Adara will be the caslest, be-cause he has been the most with Dan.' Mr. Jenck-en held out his hand, saying, 'Put is in mine.' Home said, 'No, no; touch it and see.' He touched it with the tip of his finger and burned binuself. Home said, 'No, no; touch it and see.' He touched it with the tip of his finger and burned binuself. Home is and Mr. Hurt's hands, and they could hot endure the heat. He cance to me and said. 'Now if you are not afraid, hold out your hand.' I did so, and having under two rapid passes over my hand, he placed the coal on it. I must havo held it for half a minute-long enough to have burned my hand teartually; the coal felt scarcely warm. Home then took it away, laughed, and scened much pleased. As he was going back to the fire place, he suddeily turned round and said. 'Why, just fancy, some of them think that only one side of the coal in them and then put byly his on the of the coal in them and then to make a hollow of both of my hands; U did so, and he placed the coal in them and then the some time. Up tour hands, and we held it therefor some time. Up tour hands, and we held it therefor some time. Up tour hands, and we held it therefor some time. Up tour hands, and we held it therefor some time. Up tour hands, and we held it therefor says: "Walking over to the frequency any heat at all could he perceived. Again at Ashley House, after the measured clon-gation of his serme, above described, Lord Adare her about the size of a small orange. Mrs. G. [the names are green in full, but I. omit hose of ber about the size of a small orange. Mrs. G. [the names, are given in full, but L omit those of persons unknown to me, and who might object to publicity.] became nervous, fearing that he would: request her to take it. He, however, went to Miss D., and said, 'Now, if you have sufficient faith, let me place this coal in your hand 'She replaced I have faith, but l'cannot overcome the physic cal dread; pray do not ask me to take it' Home-then placed it on the Master of Lindsay's head, but immediately took it crushed it in his hand and throw it away, because it had now become black. But presently he took another red hot mack. For presency, no cook another red not ember from the fire, and holding it in his hand, spoke a few words to Miss D, on the subject of faith. She held out her hand, and he placed the coal in it. Miss D, was not in the least burned, and said it felt rather cold like marble. After allowing it to remain a few seconds, Home took the coal and requested Miss D. to touch it; sho placed her fingers near it, but withdrew them immediately, saying that it burned her. He then placed it in Mr. B.'s hand." Earl Dunraven adds.

"Remember the Sabbath indefinite period of time, to keep it holy.

time, to keep it holy. Six indefinite period of time shalt thou labor, and do all thy work: But the seventh indefinite period of time is the Sabbath of the Lord thy God. For in six indefinite periods of time the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh indefinite period of time; wherefore God bleased the Sabbath in-definite period of time, and hallowed it." definite period of time, and hallowed it."

What a definite revelation it was, to be sure, coming from the Ruler of the universe, that in six than our sun, which alone could be divided into a indefinite periods of time he made the world and i million globes like ours! He made a place for the i the second writer has no such fear; he undertakes i man.

tars were fixed like tiny shining points by way of ornament, was quite as absurd as the way invented of getting rain through this beaten floor, viz: by opening the windows thereof, and shutting them. To our ears these stories sounded like the babblings of infancy, but not so to the Hebrews. They believed in a firmament solid and opaque, + which Genesis asserts were created on the selfabove which was God's throne, and when Jehovah was angry he stamped his foot on the floor of heaven, making it rock throughout all its vast extent, and drop its starry treasures as the fig tree casts its untimely fruit in the breath of the storm. They believed the time would come when this firmament should be rolled up like a scroll, and our planet be involved in everlasting ruin.

The account goes on: "And God said, Let the waters under the eavens be gathered together unto one place, and herveus

let the dry land appear.' Our knowledge of the law of gravitation teaches us at the present time that when the "controlling nower was removed, the waters would inevitably have returned and the land been again submerged. The only reasonable hypothesis as to the formation of dry land was shown by geology, viz: the elevation of the land surface above the water; in the Silurian period the land surface consisted of islands only; in the Devonian, the islands became enlarged, forming continents in the Carboniferous period. Continents grow just as trees do, and the geologist could trace their rings of growth, the layers of rock formed age after age. Herein again the statement of Genesis was at war with science and Nature's law. The statement continues:

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit free yielding fruit after his kind, whose seed is in itself upon the earth: and it was so." the

Thus the earth must have brought forth grass and trees, ages before the sun, moon, and stars were created. Geology gives the lie to this statement. According to Genesis, the first types of life were vegetable-but the geologist finds them to have been sea forms-the radiates, mollusks, articulates, early fishes, &c., which came millions of years before the true grasses and trees.

The fourth day's work next presented itself: "And God said, Let there be lights in the firma-ment of the heaven, to divide the day from the night; and let them be for sigus, and for seasons,

And for days and for years: And let them he for lights in the firmament of the heaven, to give light upon the earth: and it

was so. And God made two great lights; the greater light to rule the day, and the lesser to rule the night: he made the stars also."

The most remarkable statement contained in the whole account, was in the last five words, " he made the stars also." Little did the man . who wrote that dream those tiny points to be worlds, millions in number, and many of them larger The next day,

"God said, 'Let the earth bring forth the liv-ing creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it WRS 80. And God made the beast of the earth after his

kind, and cattle after their kind, and everything that creepeth upon the earth, after his kind." Hero cattle, creeping things, beasts and man were made on the same day; but, according to geology, cattle could be traced only as early as the recent tertiary formation, while creeping things were to he found as low as the carboniferous heds; the remains of man could not be found below the pliocene beds. Here, then, we have species, geologically separated by vast ages, constructed and placed on earth at the same period, in Genesis.

Last of all we are told that the heavens and the earth were finished " and all the host of them." When was the earth finished? Never! the same forces are at work to day as in times past, and as busily, too. The powers of Nature were always at work, transforming the material of the globe, from age to age, into forms of fairer loveliness. But we have an account of the creation given in the second chapter of Genesis, no better than the first, and evidently written by another hand. One says "God " all the time, the other " Lord God." The first man had a broad head, the second a narrow one; there was poetry in the sentence " Let there be light," whether there was any truth in it that difference increased each day. Truth is our or no. The same was to be found in the other steps of creation, when the rocks melted into soil, that in so doing we shall be blessed, both in this and trees arose, animals gamboled, fowl mounted life and in the hereafter. in air, and whales clove the foaming seas, at the command of the mighty Master; there was poetry, if not truth, in all this. But the second writer is a plain, straightforward bungler, having no idea of ideality. He says God made" every plant of the field before it was in the earth, and every herb before it grew." God made every tree before it was in the earth. Just imagine God going round over the world in a very clumsy fashion, making and sticking in full grown trees here and there, and watering them like a careful gardener with " a mist that went up from the earth."

The first man, we were told by the faithful chronicler of the first chapter, was made in God's hand, and knew if he attempted to describe the process of man's creation he should utterly fail; so he satisfied himself with the assertion. But

Was there no difference between truth and falsehood? Then we should shut up the schools and go back to Paganism. There was a mighty difference between science and revelation, and master; we will go wherever he leads, knowing

SHORING HORSES.—Two gentlemen connected with the British army—Mr. George Fleming, vet-crimary surgeon, and Col. Fitzwygram—have ro-cently published works on the treatment of the horse, and both evergetically protest against the paring and cutting away of the sole and frog which often accompanies the operation of shocing a horse. Nothing can be more barbarous than the carving and cutting of a horse's foot before shoe-ing, though on his skill in this many a farrier prides himself. The idea that the frog must not be al-lowed to hear on the ground—that the sole must be thinned till it "springs to the thumb," is a most peculicitus one. On this subject Mr. Flem-ing's precept is: "The sole, frog and bars must, on chronicler of the first chapter, was made in God's no account, or under any conditions, except those image—"male and female created he them." The of a pathological nature, be interfered with in first writer was a judge of the subject he had in any way by kulfe or rasp." At each shoeing the hoof must be shortened to its natural proportions, beyond which it has grown behind the protecting shoe, and it is this which forms the chief difficulty of the work, and is the criterion of the good workin a note: "I am informed by Miss D and the Master of Lindsay that Lord Adare has omitted to state that Mr Home put this coal between his Coat suid shirt, under the arm, and that no mark of singeing or burning was visible on the shirt."

To these very wonderful statements of Lord Adare, we add two more, which are in the appen-dix to this book. The Counters M. de Pomar writes to Lord Dunraven an account of a scance held at Ludy ----'s, at Brighton, in which she "Mr Home went to the fire and took out A large red hor mass of coal, which he held in his * stended hands and blew upon it to keep it alight. He walked up and down the room with it; then went to Lady and wanted to put it in her hands, but she drew back. He then said: No. you must not have it, for you have no faith; it will burn you." Lady G. extended her hands, saving: '1 will take it without fear, for I have faith." Mr. flowe then placed the burning mass in her hands, and she did not feel it at all bot, although she held it for at least one infinite. It was afterward put on a sheet of paper, which directly begau to blaze, and had a great hole burned

This matter is of such exceeding interest to men of science as well as inquirers into the marvelous, that we copy entire one further testimony—a let-ter from the well known authoress, Mrs. S. C. Hall, to the Earl of Dunraveu:

15 ASHLEY PLACE July 5, 1869. DEAR LORD DUNRAVEN - You have requested me to regili the circumstances of a scance that took place here several weeks ago. Unive much pleasure in doing so; but I never take notes. I am, however, certain of the facts, though I shall not heable to place them in the order in which they occurred.

were nine, (a greater number than Mr. 11. Home likes.) we were seated round the table, as usual in the small drawing room, which commuideates with a much larger room; the folding doors were pushed back into the wall, and the portiers unclosed. I think there was one map burning over the table, and a very large fire was blazing away in the large room. I know that there was a great deal of light. The Master of Lindsay, Rev. Mr. Y — and his wife. Mr. Hall and myself, Mr. Home, and the Misses Bertojacci is was for some little time before portiers unclosed. I think there was one lamp were present. We sat for some little time before the tremulous motion, that so frequently indicates stronger manifestations, commenced; but It.was quickly followed by raps, not only on the table, but in different parts of the room; the table was moved up and down - lifted perfectly off the ground - made 'light 'end 'heavy' at the request of one or two of the gentlemen present; and after the lapse of, 1 suppose, nearly an hour, Mr. Home went into a trance. Presently be pushed his chair, or the chair was pushed, quite away from the table. He got up, walked about the room in lds usual manner; went to the fire place; half knelt on the femder stool; took up the poker and poked the fire, which was like a red-bot furnace, so as to increase the heat; held his hands over the fire for some time, and thaily drew out of the fire with his hand a large hump of live burning coul, so large that he held it in both hands, as be came from the fire place in the large room into the small room, where, seated round the table we were all watching his movements Mr. Hall was seated nearly opposite to where I sat; and I saw Mr. Home, after stinding about hulf a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head! I have often wondered that I was not frightened, but I was not; I had perfect faith that he would not be injured. Some one said: "Is it not hot? Mr. Hall answered-"warm, but not hot." Mr Home had moved a little way, but re-turned, still in a trance; he smilled, and seemed quite pleased, and then preceded to draw up Mr. Hall's white hair over the rid coal. The white hair had the appearance of silver thread over the red coal. Mr Home drew the bair into a sort of pyramid, the coal, still red, showing beneath the hair; then, atter, 1 think, four or five minutes, Mr, Home pushed the bair back, and, taking the coal off Mr Hall's head, he said, in the peculiar low volce in which, when in a trance, he always speaks,) addressing Mrs. Y -, "Will you have it?" She drew back, and 1 heard him murmur, Little faith, little faith."

"Little faith, little faith." Two or three attempted to touch it, but it burned their ingers. I said, "Daniel, bring it over to me; I do not fear to take it." It was not red all over as when Mr. Home put it on Mr. Hall's bead, but it was still red in parts. Mr. Home came and knelt by my side; I put out my right hand, but he nurmured, "No, not that, the other hand." He then placed it in my left hand, where it remained more than a minute. I telt it as my busband had said, "warm," yet, when 1 stooped down to ex-amine the coal, my face felt the heat so much that I was obliged to withdraw it. After that, Mrs. - took it, and said she felt no inconvenience When Mr. Hall brushed his hair at night he found a quantity of cinder-dust. Mr Home was elonga-ted, and all the manifestations that evening were very remarkable; but, 1 believe, your Lordship requested me to relate only what 1 remember of the goal test. i co 11

Dear Lord Dunraven, sincerely yours, ANNA MARIA HALL. (Mrs. S. C. Hall.)

struck her particularly, though her idea was that the figure was draped in white,) entered, and, ap proaching the foot of the bed, made a profound inclination, saying: "I am the person who haunts this house," and instantly disappeared.

That day, while overlooking one of the women mployed to make the house ready, my aunt menher dream as an amusing occurrence tioned Laws bless yon, ma'm," exclaimed the woman; why, did a't you know this house is haunted?" No," said my sunt; "I did n't. What is the tory?" "Why, everybody knows that. Mr. T. No story?" could n't live here because his niggers would n' stand the noises; and no one round about here 'll come near it after dark. Laws! to think yees none o' ye knowed it-guess the missus 'll have to do pretty much her own work. If she stays." to do pratty much her own work, it she stays." Pleasant, but all the satisfaction my aunt could obtain, and that night my father brought my mother to the house. But to make my story clear, I must describe the house; it was approach-all four the matter work has a but the start. ed from the country road by a lane through a thick woods; across two or three fields back of the house was a rapid stream that had its source among the incontains. The stable and barb were across the lane that led from the road. The bonso-itself was of brick, double—that is, with the ball in the centre; on the right of the front door, which was covered by a plazzi, were two rooms, the front and largest used as a parlor, the back as a the dining room. The left was one long room, the dining room. The staircase began a foot or so from the dining room Anor, and up stairs the division of rooms was the same . My aunts occu-pied the long one over this dining room, my parents that over the parlor, while the small back room was used as a sort of store-room and closes. An old-fashioned garret extended over the whole on to another porch. The kitchen and negro quarters were to the left of the main huilding. and, though close against the house, had no com-munication with it save by the front or back doors A path led a few feet from the front portico to a gate opening into the lane. The house was miles gate opening into the lane. The house was miles from any neighbors, and there were no rats about

My parents'were not left long in quiet possession beföre the entertainment began.

sion before the onfertainment began. The family consisted, at first, of my parents, two aunts, and three colored servants—a cook, chamberunaid, and waiter boy, not forgetting two couch dogs, a Newfoundland, and my futher's favorite setter. He being then very fond of hunting, the dogs formed an important part of the ménaige.

The first manifestation was this: My aunts were nwakened one night by a knocking at their bed-room door; they called "Who is there?" but there was no answer. In a few moments the knocking was renewed; after which a strange, scrambling noise at the head of the bed, as of some animal failing from the colling and catching the place, said, with a sigh, "This house is very at the wall as it fell, reaching the floor with a matural to be; my father built it, and if we have thump and a grean. The next day my annt ask-ed my father if he wanted anything in the night questioned her in hopes to solve the mystery, but that brought him to their door; but neither she did not seem to understand exactly how her my father nor my mother had been out of their

The sound a colubler makes nonnding on his lapstone was heard constantly in the small spare bed-room, back of the parlor, night and day, and the family became so accustomed to it as hardly to give it a thought. This disturber of the family peace walked all over the house with a heavy footstep, which they would follow up and down stairs without being able to meet anything. One day my aunt sent Stephen to the little

town of E----, some two miles distant, and while svaiting for his return sat at the back window in the dining room. Presently she heard the gate open, a step come up the path on to the porthe, and into the hall. She called out, " Is that you, Stephen?" but no answer came, and still the step went on; supposing he had not heard her, and was going up to her room, my sunt went to the door and said; " Here I am, Stephen—in the din ing-room," but still the step went on, and she, quite provoked at what she considered the boy's stupidity, followed until she found herself in the garret, and no sign of Stephen anywhere. About

an hour after he rode up to the house, A cousin of my mother's was a theological stu dent at the college, and he, with one of the pro-fessors, was invited to tea one evening. Mr. B came without cousin James, who sent word that something had detained him, and he would be over presently, but not to wait tea for him. They did so for a little while, howover, and had just given him up and taken their seats at the table, when the gate opened and a sten came up the path into the ball and stopped at the dining-room My mother called out, "Just in time, Jim but no further indication of "Jimmy's" my!" but no further indication of presence was made, and, quick as thought, my father and Mr. 8, each selzed a caudle from the table and went over the entire house without being able to find any one. They finished tea with-out my consin making his appearance, nor did they see him at all that evening.

Another sound was as if some one would kick a sack of wheat, step by step, down the staircase, from the garret to the dining room door, which was varied by sometimes letting it fall through the banisters to the lower hall. Often my father has sprung into the hall at the first sound, but could see or hear nothing. he back of the house as

low" was too much for them. The porches were their favorite alsoping places, and they all four would be lying sound askeep, wien with one im-pulse they would spring up, rush as far from the house as they could get, turn around and bark and howl fearfully, all four hashs close together, and pointing up to some part of the house. They and pointing up to some part of the house. They all pointed to the same spot at one time, but the attraction was not always to the same part of the house; sometimes it was at the back, sometimes the front, and when it came no coaxing or scold-ing could silence them till they chose to stop. Always some member of the family would go out to them and try to find out what was the matter, but never could.

OF LIGHT.

BANNER

One morning my father said to my youngest aunt, "What on earth did you sit up rocking all night for?" "I was not rocking; I heard you rocking the cradle, though I did n't hear the baby ery, and I thought you must have wanted some thing to do." "It was not I," said my failer, "for the baby was very quiet all night." The rocking noise was very disinct, but neither could account for it. My parents lived in the house nearly two years, and then the owner took possession, and since then we have never heard anything about it. The noises were heard by the following persous: my father and mother, four aunts, three uncles three consins, the professors at the colfive in number-several gentlemen from lege Philadelphia and Baltimore, besides the various relays of servants. Many theories were suggest, ed, such as subterranean echoes, &c., none o which, however, seemed satisfactory, and to this day the mystery is unsolved.

One night, however, they thought the ghost had at last decided to show himself, or herself. There was a fearful thunder-storm; the lightning was terribly vivid, and the thunder seemed to shake the earth. Of course no one slept. The only ser-vant, a girl who way not afraid of anything natural or supernatural, slept in the attle, and just in the midst of this storm a figure, all in white, enthe midst of this storm a figure, all in white, en-tered my aunts' room and approached the bed; my youngest aunt, although startled, spoke, ask-ing, "Who are you?". There was no answer, but still the figure came on. "Who are you?" again asked my aunt, but still no answer. At last, with a great effort, she gasped: "In the name of God, who are you?" when the figure sank to the floor at the foot of the bed, and the voice of this servant girl was heard: "It's me, Miss — I, was so scared at the thunder I could n't stay up stairs." Now, as she professed herself not to be afraid of anything, and acted it out, my aunt always anything, and acted it out, my aunt always thought it was a malicious attempt to frighten thought it was a malicious attempt to frighten her. Having heard the noises and the talk about her. them, she had wrapped herself in a sheet, and came with some such intention, there is no doubt Just before my parents left, a woman who had done some sewing for my mother brought it home. She was in the dining-room, and, looking around father had lost it, but said he was a shoemaker and had used the small room back of the parlor as

his shop: he used to sit there at work. Remem ber this was the room in which the sound of the coulder pounding on his lapstone was heard. This was all the clue and all the information they could ever obtain. The owner is living in it now, or was some few years back. I have often heard the family discussing the

subject, and though they all agree that there must be some explanation of it, none has ever been made. Reader, can you give one? FLORENCE MCCOMB.

Washington, D. C., Jan. 18, 1868.

LIBERAL CHRISTIANITY AND SAB BATH-BREAKING.

BY DYER D. LUM.

During the recent session of the Vermont Legislature the Spiritualists at the Capitol secured the services of the able and eloquent A. T. Foss, On his last Sabbath with us he delivered a lecture on the "Sabbath-its history and its sanctity"-which was exhaustive in its treatment of the subject, and the rise to much comment. The following Sund, Rev. E. J. Wright, pastor of an "Independer, church of liberal Christians, announced a sermon, on the same subject Auxious to hear the subject treated from a " Liberal" standpoint, I took notes of the discourse, which I herewith submit for your consideration. The speaker began by announcing that in treating this subject he should not speak as a Jew, but as a servant of Jesus Christ. He took the ground that the Sabbath was peculiarly a Jewish institution, and that no trace of it could be found among the Patriarchs, or was it mentioned until after the Exodus from Egypt. Though mentioned as a day of rest in Gen. ii, no iden of reverence was attached to it. The day was set apart by Moses as a sign to the Israelites, and is not for us, more than their manner of its oh

love of truth and a desire to awaken conscience to higher principles, and to prevent his hearers from making themselves a laughing stock, by repealing the old and worn-out Jewish arguments to men who knew their worthlessness. The Jews, he asserted, had no more idea of spirituality than the Chinese have of perspective; hence the necessity of the Mosaic law, to ensure rest for both man and beast, Though once glorious, yet but temporary. And here we would remark that the "glory" is altogether Jewish; for, though borrowed from the Egyptians, and only maintained by death penalties attached to its non-observance, yet the gloriousness connected with it only began under Moses, and in nowise existed under the Pharaoha!

We are to look, he continued, to Christ-not to he Law. The true Christian never thinks of law, but is controlled by the highest of principles -by a law from within. He needs no external law, but on all days he experiences the rest of continual activity in God's work. So the perfect Christian need make no distinction of days, but renders every moment holy time. But the speaker, being aware that we had run out of the article here, and had not so much as would serve as a sample of "the perfect Christian," and realizing that this community was not singular in that respect, proceeded to state that we are imperfect Christians, and that rest is imperatively demanded alike by hody, mind and soul, but that the laws regulating that rest should be self-made laws.

We must regard Christian expediency, and being unable to keep all time, keep a certain portion thereof sacred to our devotional needs; and, as the First Day has become hallowed in the Gospel story, we naturally devote that day to meditation and devotion. Being "bought-body, mind and soul-with a price," we must consult Christian expediency, which says a special day, set apart by common consent, is the best, and that day should be entirely devoted to the higher requirements of our spiritual natures; consequently, we should not indulge in secular amusements, because its tendency is to undermine religious instruction, and hence detrimental to public morals, ute., <u>ot</u>e.

"Christian expediency!" Was this not the same plea made in late years, for refusing to demand liberty for the slave? We should not endanger the church, by refusing longer to commune with the master. Christian expediency decried agitation, as detrimental to the interest of the church of Christ! Christian expediency also refused the use of "God's house" to our early temperance lecturers, and forced them into the School houses and halls, rather than endanger the church of Christ! Christian expediency has fostered or covered every crime that has ever been sheltered by the shadow of the church, and its agitation rebuked, or extreme measures discountenanced. And to-day, while the "church of Christ" are making renewed efforts to secure 'the better enforcement" of our Sabbath laws, and have just been considering a bill to that effect in our Legislature; while from a variety of pulpits denunciations are being continually hurled against the Sabbath breakers, liberal Christianity repeats its lullaby, and, though assuring us that all such protensions are false-that nelther the Christian religion, nor the Bible, make any such claim-conceding that we are controlled by "conventionalities," and our liberty curtailed, still refuses to utter a word of rebuke, but joins the orthodox ranks in chanting hymns of praise to the Sabbath, and aiding them in their efforts to secure the perpetuity of our Sabbath enactments, by refusing to protest against what they concede to be a fraud and an imposition. Like the Laodiceans of old, they are neither hot nor cold, and only fit to be spewed out of the mouth.

Written for the Banner of Light. CAIN AND HIS WIFE. Gen. iv: 16-17.

BY JOHN & GLOVER.

How many a man, in tracing his race, Has puzzled his wits and cudgeled his brain, And puzzled, and cudgeled, and queried in vain, To ascertain who was the wife of old Cain. The Good Book has told us that Cain in his sadness FEBRUARY 5, 1870.

presence; and that I should feel so much alone in those places where we had worked together. So, indeed, has it been. In many a Western

home have I seen her picture, almost worshiped as a token of remembrance, and heard her mentioned only with expressions of love and admiration. Everywhere that she has been, her "foot-prints in the sands of time," havie both men and women to higher purposes and loftier aims in life. Thank God, she could not diel and, though invisible, "still lives" to encourage us, poor worn and

the, "still dives" to struggle on. These years, since she has labored in the spirit-life, have told on my human nature, and I find myself, unable to endure hardships as in days gone by. My labors, from year to year, with troubles common to the great overturning of ele-ments for human progress, have been all I could bear; and while, to day, my interest is deeper and broader than ever in the subject, and my whole soul aglow with anxiety to give the thoughts grown from these experiences, my phys-ical is not equal to the spiritual demand, and this is why, my dear friends, I am not so active as of

I am sure that a new wave of interest is to baptize this whole country, arousing those who seem to have forgotten that angels have called them out from the dead things of the past, to examine

be living things of the present. There is an awakening interest in this little town, and I think many people are beginning to feel the need of more light.

How long we may abide here, time only can determine, but at present, the friends wishing my services in this region of the country, can address me at this place, and I will do all I am able to for them

The friends at Marblehead wrote me some months ago, and as I have lost the address of the secretary, cannot answer, as I promised, until I bear from them again.

Hoping that all the true and faithful may be found at their nost, in the coming conflict for right, freedom and God's eternal truth, I am yours, M. S. HOADLEY.

Hudson, Mass., Jan. 17th, 1870.

Written for the Banner of Light. NOT GUILTY.

THE EX-SHERIFF'S SHORT STORY.

BY GEORGE SOMERVILLE. "Well, uncle, another change in the adminis-

tration of municipal law. The opposition have gained sufficient to afford encouragement for future effort." said I in salutation, on meeting my generous uncle in the library of our country villa. on the morning after the late city and State elections.

"Yes, George, and I am free to say that I feel no regrets I am elected-to stay at home."

" Indeed, uncle. I am proud to know you accept the result so philosophically !"

" Philosophy or sophistry, George, I feel relieved, and experience real pleasure in present / defeat."

"Uncle! uncle! can it he possible that we thus hear one of the 'disaffected?'" exclaimed Cousin Belle, breaking in suddenly upon us:

But little disconcerted, Uncle D---- calmly answered, "Loyal to principle as ever, Belle, but growing daily to despise more and more the heartless duties of the office."

"Heighol can such things be? But the emoluments, perquisites, etc., you know-how about them, uncle? Sufficiently agreeable, are they not?"

"Like others, ere my time, I may, of course, have had aids to do the menial, the unpleasant obligations of the office. But my principals would never allow me to shirk official responsibility."

"And in this, Uncle D-, you have shown a degree of peculiar nobility that is far from being common among men to-day."

"And yet, George, the degree to which I have suffered for this there are none other than myself can know. The nights of sleeplessness and days of tedious torture are terrible even yet simply to think of."

" Dear uncle, what is this? The enigma of your late sadness and reticencel Please unfold it to us."

"A short but sad story! Oh, that I had acted the more manly part, and, instead of listening to the persuasive sophistry of Deacon Longshore, or even our minister, resigned the office before I joined the fatal noose that strangled the life from the two young men. Jasner Wetherill and Thomas Ware. Their struggles are stereotyped on my brain in characters of liquid flame. The horrible scaffold scene is ever before me. I cannot shut it out nor forget it. At night, retire at what hour I may, early or late, when I lie down, there they are, one on each side of me, their flaming orbs flashing murder into my very soul. Such unwelcome, constant companionship is indeed fearful. Sleep I cannot, and the borrid vision is wearing the flesh from my frame. Yesterday, the day of the election, amid the shouting and hilarity of political partisanism, the sun shining down strongly at midday, and as the great sentinel of independence, I heard the minute toll of the State House bell; there on each side of me, again, as clearly defined as my own shadow, I saw the restless spirits of my late victims, still hearing round their necks that hateful relie of barbarism, man's inhumanity, the gallows-rope, dragging the sidewalk as they, in measured step, paced silently along in keeping with my tread. They did not upbraid me; would they had; perhaps 't would have proved a relief; but the sad and pleading expression of their youthful faces, and, though their lips moved not, yet the keen glance of the speaking eye pierced my very soul with the simple sentence, "NOT GUILTY!" I could have cried out even there amid the jostling throng, but pride came at once to my aid, and, choking back the half-formed cry, we quickened our pace impulsively and hurried on. And now, my nephew and amiable niece, am I to blame for despising with a perfect hatred the murderous duties of the hangman's office?"

A STRANGE AND STARTLING NARRA TIVE.

. We received the following facts from a relative of the family mentioned in the narrative, and a person of reliabilty, who vouches for the truthfulness of the statements given. The writer is not a believer in the spiritual philoso phy.]

The following strange and interesting story is ounded upon facts within the knowled perience of persons now living in Washington. and was written by a relative of the family who were principal witnesses to the affair: The folks at home have often urged me to write

out "The Family Ghost Story," as we call it It is as well-authenticated a recital as any of kind—better than many, I might say. My father, a naturally silent man, was very fond of telling it, and would become quite excited in so doing; and often as I have beard the story, it is never repeat ed before no, without producing a nervous shiver and a tendency in my hair to rise to a perpendicular, although I am no believer in the supernatural, as demonstrated by knocks and table movings.

That our human nature yearns for som knowledge of the world of spirits cannot be denied, and only goes to prove that man is essen-tially a spiritual being, bound to earth by the ties of the tiesh, while his soul longs, for something after state which is to be his when the trammels of earth are removed. And this longing leads us to question of the dead, and sometimes the dead have answered; but when they have spoken it has not been by the methods of the modern Sulritnor have they revealed the secret of the ualist great hereafter. They have come sometimes to warn, sometimes to reprove.

The house within whose walls the ghost held high carnival is situated among the romantic scenery of the Blue Ridge, a good day's journey by the old stage route from Baltimore, and about mile from the college where my father, for a short time, held a professorship and the president of which was his uncle, - The events I am about to record occurred nearly thirty years Whether the ghost is as troublesome now or not, I cannot say.

The owner of the house is a rephew of a late member of the bar who graced or disgraced the highest judicial office in the gift of the people at Washington. It had not been lived in for two years when my father rented it, Mr. T. not being

able to keep a negro on the place. But to my story. It was April when my par ents moved into it, and the day before they so my mother's two sisters, she being an invalid, went to see that everything was arranged properly for her reception. They were to remain all night under the protection of Stephen, the colored No report of the house being haunted had boy. reached their ears as yet, and they prepared to retire in perfect security, neither expecting to bear or see anything unusual, nor thinking of it. The lock of the door being out of order, one of my sunts remedied the fault by inserting a pair of sciences over the bolt. Before falling asleep, one said to the other, jokingly, "We must remember. what we dream to-night, for, of course, it will come true, as it is the first night we have slept bere.

The next morning my oldest aunt told her dream. She thought he was bing awake, when suddenly the science fell to the floor, the door opened, and a tall figure, with a turbau on its head, (that being the only part of the dress that

some nights the noise of sawing and chopping wood would be heard all night, though the wood-My father's eldest sister was with then for a

while, and she slept in the spare-bed-room on the first floor, undiamayed by the cobbler's pounding in the room or the wood-sawyer's industry under her window

One evening in the fall my mother's sisters had father from Baltimore; mother had arranged her room, and they were skiting reading in the dining room, when it seemed from the noise as if the windows in her room had fallen in. My nother snid, "Now, would n't it he too had if those windows are broken, just when — is coning?" On going to examine, no crack or breakage was to be found.

A few weeks after, when my parents were again alone, my mother was standing at the front door waiting for my father, who was over in the barn. It was just before dark, and the stillness of a country twilight was disturbed by no sound save the milking and my father's voice speaking to The milking and my father's voice speaking to Stephen. She was enjoying the quiet, when a crash of glass was heard, as if every window in the house had fallen in. My mother's first thought was that the hoise would wake the haby, and she turned and ran up stairs, looking into each room as she passed, till she found herself in the garret, without being able to discover one broken pane. When she found herself standing in the middle of the garset a feeling as if some broken pane. When she found herself standing in the middle of the garret, a feeling as if some one had ponted a bucket of cold water over her came upon her, and turning, she ran screaming to the front door

this time the cook had left; she could pot B stand it. The chambermaid soon followed, and no one was left but Stephen, who begged hard to be allowed to sleep in the house, as the " noises were," so awful had " in the quarters, The winter passed with no new developments,

and summer brought again my mother's sisters and my father's youngest and married one. As the latter was a nervous, tind woman, it was decided not to say anything to her on the subject of the noises. One day, after she had been there some weeks, one of my nunts asked her if the rats disturbed her. "Rats!" said she; "well, if rats make the noises I bear, they are most re-markable rats!" On being questioned, she said some one knocked at her door almost every night, and the rocking-chair was in motion frequently she could hear it on the hare floor, (the carpets were taken up in summer.) and she did wish the cook would n't sing her child to sleep so loudly or rock so hard; when her own chair was n't go-ing, she could hear from the "quarters" the rocking, she could hear from the "quarters" the rock-ing sound. That cook, too, lett, and finally they had to give up trying to keep servants at all. This summer my aunt brought with her a wait-ing maid, a young girl for whom she had under-taken to provide. A hed was arranged in the closet room back of my parents' for her, and one day she said to my mother, "I wish Miss — would n't come, and walk round my bed in the night!" "How do you mean, Mary?" asked my mother; "do you see her?" "Oh no, I don't see angbody; but I hear her and feel her, and I anybody; but I hear har and feel her, and I thought it was Miss — come to see if I was cov-ered warm enough."

The crooning or humming noise in connection with the sound of a chair rocked across the bare boards, was very annoying. But the most singu-lar of all was the manuer in which the dogs be-haved. They were very well trained, and never

servance, which no one observes. Their Sabbath was the seventh day, and from sunset to sunset.

We neglect, the observance of the seventh month, the seventh year, and the seventh seventh, or forty-ninth year, though equally binding, and their observance enjoined in the same passages of Scripture. We "dilute" the Sabhath law, and entirely abrogate the others.

Does the New Testament, by a change of day still enforce the obligation? Such is the popular impression, but we are controlled by conventionalities in this respect. Calvin favored howling and athletic games on the Sabbath, yet no Calvinistic church to day would dare play a game of base ball after services. German Protestantism differs from us radically in their observance of the day; while in Scotland a guest is asked on Saturday night what he will have for dinner on Sunday; for it is permitted to broll or fry, but is a deadly sin to roast his dinner. A stranger at Dundee opened the plano in the parlor of the hotel, and began playing a sacred tune, which reaching the ears of the landlord below in the bar dealing out whiskey, he rushed up in amazement to prevent such a desecration of the day in his house, yet thought it no evil to deal out rum. We need not stop to consider whether Jesus relaxed the Jewish law or not, for we are not Jews and not under their law.

No other nation has ever condemned Sabhath breaking as a sin-as an infraction of moral law. Jesus made no distinction of days, but did right on all days. Nor can it anywhere be shown that the observance of Sabbath was transferred to the First Day.

Paul was determined and outspoken in his opposition to Sabbatarianism. The ten commandments did not trouble Paul in his condemnation of "sabbath-days," for his meaning cannot be misunderstood.

If the speaker had here closed his remarks, Sabbatarianism would have been left comfortless; but his occupancy of a pulpit required of him additional remarks. What, then, was his object, he inquired, in introducing this subject? And here, we might think, there could be no disagreement. If the popular observance of the day is condemned by Christ, by Paul, and by all the early fathers, as well as the Reformers of the Church, one might think it would be a duty to assert our liberty of these "conventionalities," and hear testimony against so erroneous a belief, which is still seeking support in legislative enactments.

But not so. Shall we eat, drink, and be merry he asked, or imitate the Germans? No-no. He greatly preferred the Puritan sabeath of 1680, to the Parisian Sabbath of 1860. His object, on the contrary, was to exalt it, rather than to degrade. it. Men have attempted, he said, to enforce its observance by force, but in vain, for the obligabarked unnecessarily, but at times the "Old Fel- i tion must come from within. He spoke from a

Obtained him a wife from the fair land of Ncd; The problem, however, seems hard to unravel. Since only four people the face of earth trod,

've conned the facts o'er, like the many before; Like them have been clouded with darkness and doubt One solution slong I will venture to give, Perchance it may differ from those given out :

When Adam, his father, kept bachelor's hall. lle 'il no one to talk to, to fondle, or fight; He grew drowsy one evening, as he sat all alone And nodded and nodded, till quite late at night.

Till, tired at last with nodding and dozing, He wisely concluded to post off to bed; No'er dreaming the sleep that weighed down his cyclids, Would bring, in the morning, a maid to be wed.

How the malden was molded from out of a rib. Or the rib was dissected from out of his side We know not: suffice it that on the next morning. lle woke to behold a young blushing bride.

Now Cain, no doubt, as the son of his father, Inherited traits (does it seem very queer?) Of nodding to sleep, as he sat down to ponder, And possibly waking to find a bride near.

Our early tradition has much that is vague-Porhaps wives were brought, by "the power of God." to Adam and Cain, when both were asleep; Thus both of them came from the dream-land of Nod

Ye priests, and ve prelates; and bible expounders. If ye think that I do not from mystery clear it. Pray give us your own correct explanation ; The puzzled will thank you, and be ready to hear it. Quincy, Mass., 1870.

Notes from Mrs. M. S. Hoadley. Editors Banner of Light :

It will be sixteen years, I think, in March, since first I was caused to speak to a public audience, hy those invisible ones who have attended me since that time, and how much before I know not. At that time, Miss Sprague, whose memory is ever sacred to those who knew her best, stood side by side with me, and together, as one in spirit, one in purpose, and one in love, we labored on, each in our own way, carrying, as I have good reason to know, comfort to thousands, by aiding them to grasp the spirit hands, and gather the inspirations that flowed to their hungering, thirsting souls. For years, thus we labored on, until her overtaxed physical nature yielded to the deadly influence of that fearful humor, scrofula, from the effects of which the dear angels raised her to such a field of true usefulness, and she passed from our sight to that Summer-Land, ever since so much brighter for her holy presence. Oh, with mortal agony my heart was wrung, as I saw her sobbing spirit going from the precious tenement of clay, and comprehended the sad fact that we should soon have her visible presence no coming with such delight, would mourn with real purity and goodness, so clearly felt in her sacred | NOT GUILTY."

"But some one, uncle, must execute the law, or rather the transgressor of the law. It is the bulwark of our protection. Social law is the acme, the expression of legislative wisdom, and, believe me, uncle, the old couplet is true as it is trite:

•No raical over felt the lighter draw, With good opinion of the law."

"And yet, Belle, I can but think there must be a better way to protect society. Every additional execution seems to me to be simply adding sin to sin, and the law fails entirely to restrain men. from the commission of crime."

"Ah, I fear me, dear uncle, you are quite too tender to prove a successful general or a valiant soldier. And you must pardon me, please, but a man with a woman's nature is not-hal well, is not what is commonly called the better manhood. is it?"

"Pard in your raillery, Belle? Of course I will freely; I cannot be offended with the kind witticism of my amiable niece. But my chickenheartedness, as it may be termed, I cannot help It is my nature. I therefore claim no personal merit; for over the circumstances, the peculiar conditions of my birth, I of course could have no control. But may the blessed peace-angels save me from all blood-guiltiness, and assist me over so to shape my course through life's basy battle, more. That the multi tudes who had hailed her | that as, passing through Nature's beautiful mutations, I shuffle off at last this mortal coll, I shall sorrow the absence of her strong influence for happily realize the cheering and hopeful plaudit,

BANNER LIGHT! \mathbf{OF}

The Reviewer.

Emma Hardinge's New Work-"History of Modern American Spiritualism."

Having been waiting for some time in vain, in hope of perusing a full analysis of the above work from some capable critic whose contributions adorn the columns of the noble Banner of Light, I am induced to attempt the task myself, first, that it may stimulate some worthier and more able pen to the effort; secondly, because I feel the absence of such a notice is a reproach to Spiritualists, who have been favored with the production of so magnificent a compendium of their faithso noble a propagandist for their cause. Emma Hardinge's "History of Modern American Spiritualism" is a complete reopening of the gates, which apathy, coldness, and a lack of true Spiritualism had almost suffered to swing together again and to rust on their hinges. Tracing up with astonishing perspicuity the era of causation which preceded the mighty spiritual outpouring in 1848, the author lays bare the machinery set in motion by Mesmer, projecting currents of vital electrical fire through the veins and arteries of humanity, until it was prepared for the great unfoldment of mediumistic power, by which it has become the co-worker with the immortals in the wonderful spiritual telegraph of the nineteenth century. The first point which strikes the reader of Mrs. Hardinge's book, is the strict justice which at last compels one capable author to write a history of purely American Spiritualism. Her motives for this undertaking are admirably defined in the preface, where, as she truly affirms, the Spiritualism of every other nation has employed the pen of the historian with the most elaborate diffusiveness, whilst the movement in America, although the widest, most phenomenally grand and wonderful that ever has transpired, has been dismissed with a few simple repetitions of the Rochester knockings narrative, or, at the most, two or three pages of meagre detail. The splendid vindication which the American history has receiv ed at the hands of the author, should enlist the thanks, admiration and appreciation of every American Spiritualist. Mediums know that full justice has been done toward them, and the whole spirit-world receives it with joyful recognition and grateful praise.

The next feature of interest to which I would call attention, is the immense field of space that has been traversed, the legions of phenomenal people that have been brought together, the mass of history that, sifted, verified, succinctly classified, has been laid down with the mathematical precision of a chart, and the stupendous record which is here snatched from oblivion for the benefit of present and future ages. The reader treads again, and that, too, in every State, the public bumanity. and private footprints of this mighty movement. At one panoramic glance the immense plan is unfolded; the persecuted and the persecutor stand face to face; the unkindness of the press, the jealousy of the pulpit, the mistakes of the bigot, the petty subterfuges of the ignorant, the silent, but inevitable workings of great spiritual armies, their onslaughts, stratagems, feigned retreats and overwhelming advances, the distribution of their vast legions, the culminations of their high purposes, and their final triumphs, are all detailed with a force, simplicity and truthful eloquence. which brings the mighty conflict and all its eventful scenes and personages as clearly before the eye of the reader as if he were himself a living actor therein.

The last speciality which I can notice out of the many subjects of wonder and admiration which this book presents, is the candor, impartial justice, and fearless honesty with which the whole narrative is presented. Although the writer is, perforce, compelled to allude to her own experiences, not a shade of egotism is found in her book. Those who have enjoyed her personal association in private, and to whom are known the days and nights of patient labor and untiring devotion requisite to bring forth this great work before the public, and who understand her spiritual and sensitive nature-only those know how beautiful is the trust in her true, womanly heart, that enabled her to forget and forgive those who were inimical to her, in one sense as a foreigner, or more unkindly still, from a feeling of petty jealousy of her success as a public teacher. Yet detail of the tricks, impostures and recantations, these personages, deemed so unfriendly to her, Mrs. Hardinge has mentioned in her history, with all the generous laudations that their public services could demand. In these respects, and as an evidence that she has written with a strict sense of justice, all due praise will be found to the mediums and their spiritual powers. The vein of truth running throughout this whole history may well serve as a model for the historian of future ages. The charge of the poet, " Nothing extenuate, nor set down aught in malice," has been literally the pole-star of the record, and our Spiritualists, who are so fond of slander, and even dare to rush into print and perpetuate their malice by handing it down to posterity, might take a profitable example from these pages. The volume consists of a preface, introduction. and forty-one chapters, the specialties of which will be found clearly mapped out in the table of contents which precedes the preface. The first chapter gives a succinct account of the mesmeric and electro-biological movement which preceded the Rochester Knockings, and which the author justly calls the "John the Baptist" of the spiritual outpouring. In this section of her work, just and honorable mention is made of the " Poughkeepsie Seer," for whom a career of the most enduring and appreciative recognition from posterity is confidently predicted. This chapter concludes thus "A. J. Davis and his friends, ridiculed, despised. contemned and slandered as they were, on the one hand startled the age from the worship of atoms, in which material science pretended to discover the sources of mind, and on the other embodied the vague transcendentalisms of creedal faiths in the distinct and tangible form of an electric, living, silver cord, uniting the shadowy phantasmagoria of matter with the deathless and changeless principle of spirit. Though not the origin of or immediately connected with the phenomenal movement called modern Spiritualism -though indeed up to this date the Harmonial Philosophy of A. J. Davis and the doctrines of Spiritualism may maintain lines of separative demarcation between them - the great spiritual unfolding revealed in Mr. Davis's person, and the irresistible influence which he has exercised upon the opinions of the age, unquestionably formed the John Baptist which inaugurated that sunlit day when faith became knowledge, hope of immortality a glorious realization, and the dark spectral shadow of death became transfigured into the radiant form of a ministering spirit in the bright illuminating beams of modern Spiritualiam."

by new features drawn from sources accessible only to the author, which gives the weird history all the charm of freshness and novelty. Read the comment on the first spiritual circle, held on the 31st of March, 1848, in the mysterious dwelling at Hydesville, where the rappings were first identified as from spirits:

"Those who have become familiar with the revealments of the spirit circle will smile at the consternation evoked in this rustic party, by the now familiar presence and manifestations of 'the spirits'; but to those who still stand in the night of superstition, who deem all earth's countless millions, who passed from mortal sight as dead! dead! lost! gone no one knows whither, never to return, to give no sign, no echo, no dim vibration from that vast gulf profound of unfathomed mystery-what a picture is that which suddenly brings them face to face with the mighty hosts of vanished beings, clothed in life and girded round with panoply of power, light and strength, with vivid memory of the secret wrongs deemed buried in their graves. The wrong doer and his victims face to face; earth's murdered ones in life again; loved ones, supposed to be crumbling into dust, in busy, active life, fanning our cheeks with threads of golden hair! Why, sirs, the very air is full of them; our city streets are thronged with an unseen people who flit about us, josiling us in thick crowds, and in our silent chambers, our secret closets, and our busiest haunts; their piercing eyes, invisible to us, are scanning all our ways. The universe is teeming with them. 'There are no dead.' Those who went out from the humble chamber on that night of mingled fear and awe, beheld the world they lived in with changed eyes. Every familiar thing was altered, some mighty, nameless change had fallen on all around them, and though they knew not how to phrase their thoughts in speech, they all and each felt that they were another man or woman; whilst the air, earth and dust beneath them, the sky above, were filled with a viewless host of spirit witnesses; and that for all they had loved and lost, as for themselves, 'There is no death.'"

The "Corinthian Hall Investigation," at Rochester: the theories of the scientific (?) who disgraced themselves on that memorable occasion. and the terrible scene of marvel, martyrdom and consternation, are detailed with a daring and vigorous hand. Then follows a chapter devoted to the Spiritualism of Auburn; and five chapters devoted especially to a description of the movement in New York City and State. It is in these chapters more, perhaps, than in any others in the book. that the reader becomes impressed with the vast array of information, both of a public and private nature, that has been brought together in this record. Taken as an isolated history, the Spiritualism of New York alone, as here presented, would form an invaluable item in the annals of

The sixteenth chapter opens with Spiritualism in the Eastern States, the first item of which is an entire chapter devoted to a page of "Modern Necromancy," which puts old Salem Witchcraft quite in the shade. But I must not diminish the interest of this terrible narrative by any quotations, and commend its exciting details to the reader as one of the most startling-and, except for its ample verification, incredible narrativesthat has ever yet appeared on the page of history. More familiar to the reader, perhaps, but scarcely less incredible, is the chapter which contains the full details of Mr. F. L. H. Willis's persecution and his expulsion from Harvard College, now for the first time given to the world in all its fullness of famous and infamous details. Now, if never before, may Prof. Eustis, of Harvard, expect to achieve the questionable (in his case) honor of immortality! The whole farce of the Cambridge "investigation " follows, in clear and comprehensive details.

Then, the New England States are scoured, and the keen scent of the indefatigable author hunts up the Spiritualism of every town, village and district, in her searching analysis. A few chapters devoted to the astounding details of the famous "Mountain Cove" movement, the new motor, the sacred order of Unionists, and other wild and scarcely credible absurdities, show that the bold hand of a master spirit is dealing with the subject, and fears no more to display its shadows than to record its lights.

In the anne anirit

THE GUIDE-POST.

By Bayard Taylor (from the German).

D' ye know the road to th' bar'l of flour ? At break o' day let down the bars, And plow y'r wheat-fields hour by hour, Till sundown—yes, till shine o' stars.

D' yo know the road where the dollars lie? Follow the red cents here and there; For if a man leaves them, I can guess He would have dollars anywhere.

D' ye know the read to poverty? Turn in at any tavern sign; Turn in—it's tempting as can be, There's bran-new cards and liquor flue.

D' ye know what road to honor leads, And good old age? a lovely sight! By way o' temperance, honest deeds, And tryin' to do y'r duty right,

And when the road forks ary side, And you're in doubt which one it is, Stand still, and let your conscience guide Thank God it can't lead you far amiss. nido:

Go, fearin' God, but lovin' more i-I've tried to be an honest guide; You 'll find the grave has got a door, And somethin' for you t'other side.

The Ellis Girl Medlum Controversy FOSTER TO LEWIS.

EDITORS BANNER OF LIGHT-My friend Mr. lewis and myself are at a friendly variance as to the reliability of Miss Laura V. Ellis as a medi- of earth. um, and her honesty. In discussing these points, I have no object in view but truth, for, as I remarked in a previous communication, so far as Miss Ellis is concerned, if she is practicing fraud and deception, I say let her be exposed. Spiritualism does not hang on her or her manifestations. But if she is to be condemned, let it be on solid proof, not inferences. Character, truth and honesty are not to be east aside on light and trivial grounds.

Mr. Lewis says, I " contend for the genuineness of Miss Ellis's manifestations as compared with the *expose*, mainly on the ground of the failure of the *expose* in one item (in the placing the strip about the neek and tying it), and the greater length of time." I put my dissent from the par-allelism of the *expose* on its general character. I instanced the strip about the neek as any of the strip about the neek as any dissent from the par-tance of studying the laws of prophecy, and her divorcement will give a time chance in the as allelism of the *expose* on its general character. I divorcement will give a fine chance in the con-instanced the strip about the neck as one of the ference to compare it with the McFarland case, category of an expose. All through the performances were in no sense comparable with what was witnessed with Miss Eilis. The element of time is one which cannot he passed over. It is notorious that most of the feats attempted by Mr. Raub were measurably longer than those with the girl. The latter were as near instantaneous as possible, in some instances the door of the cabinet being ordered open from the inside as soon as shut. In not a single instance was this the case with Mr. Raub. Mr. Lewis very well knows that in several instances he stood behind the cabinet, ear close up listening, while Mr. Raub was manipulating to accomplish his feat. He remarked, too, that there was evidence of severe exertion going on within. With Miss Ellis he would not have had time to step from the front of the cabinet to the seat before the door would have been opened. The time elapsing is an element, and an essential one. And in this respect Mr. Raub was behindhand, I. think I may safely say, in every instance.

What Mr. Lewis says as to conditions is of little interest. Miss Ellis nor her friends have no occasion " to offer proof of difference in conditions," though, if they should, I believe the difference would be found in favor of Mr. Raub.

As to the instinuation about meeting the ques-tion fairly and squarely, and attempting to excite sympathy, turn to my communication and see if I dodged or skulked. And who used fierce epi-thets? Not myself surely. I translated into plain English the evidently guarded sebtences of Mr. Lewis, and shew exactly what was the inevi-table inference of his communication. Whether As to the insinuation about meeting the questhe full table inference of his communication. intended or not, Mr. Lewis condemned both Mr. Ellis and his daughter, and if hedid not call them knaves, meant his readers should understand they were. This portion of the communication smacks of the lawyer, and shows that friend Lewis is an apt scholar. As to the evidence of exertion, Mr. Raub unmis takably exhibited it on more than one occasion His flushed face, labored breathing and general appearance indicated that he had been hard at work. Nothing of this with Miss Eilis in the least. I was not on the platform, but at a distance of some fifteen or twenty feet, and assert that, from my position, I saw and know that Mr. Raub did exhibit the evidence of hard work I have stated. I impugn not in this statement Mr. Lewis's powers of observation or his veracity. That he did not see it I can account for most satisfactorily from his peculiar psychological status. As for the pulse, that may be quickened without exertion. If Miss Ellis's pulse, on any occasion. was raised, it may have been done by nothing on her part. There are times when the magnetic powers of the system are excited from without, when the magnetic forces are active and there is entire passivity of body and muscles even. Sometimes there comes upon me a power from a spirit circle, an inpouring of magnetism, that is felt; and, from my own experience, I am satisfied that the thermometer would indicate an elevation of temperature on the surface of the body. Miss Ellis is surrounded by spiritual or magnetic forces, and cannot but be affected while they are in play; and if, as stated, her pulse at any time has been noted as having quickened, it is nothing extraordinary. Thus much in response to friend Lewis. He takes one view; I another. I claim to be as solicitous to elicit truth as he, and care not, so far as Spiritualism is concerned, who falls; for that is independent of one or a dozen individuals. My defence of Miss Ellis's manifestations is nothing personal to her, as such. I, having witnessed them at her recent visit, and on previous occathem at her recent visu, and on previous occa-sions, have discovered nothing to impeach her honesty and reliability. I, therefore, feel my sense of justice appealed to to vindicate her and the cause of which she is an exponent in one of its phases. I am not sorry the discussion has been had on the subject of physical manifestations, as devel-oped-by the recent attempts to expose them. Raub and Turner, Carbonell and all the rest will go to the wall, for truth ever viudicates itself, and the spirit-world will take good care that no backthe spirit-world will take gool care that no buck-ward steps are taken. I look for greater things ere long than have yet been vouchsafed to us. These I expect will be pronounced humbugs, as has every phase of manifestation since the first faint rap at Hydesville. Sectarians may howl, the weak-kneed may falter, but ever the truth will windicate itself and open to mortal vision brighter glories than have yet irradiated the world or the race. Providence, R. I., Jan. 25, 1870. Providence, R. I., Jan. 25, 1870.

Matters in Milwaukce, Wis.

DEAR BANNER—I wish to lay before your many intelligent readers some of the doings of Spiritualists in Milwaukee, and first is the elec-tion of the officers of the First Society of Spiritualists, which took place, Sunday, Jan. 21. H S. Brown, M. D., President; N. M. Graham, Vice President; Enos Gay, Secretary; N. M. Graham, Treasurer; Trustees, H. S. Brown, M. D., C. M. Campbell, T. J. Freeman, J. B. Smith, William Sivver.

Solver, Society meetings are held every Sunday at Bowman's Hall. At 2 P. M. a chapter of the Bible is read, and its teachings compared with those of the material and spiritual sciences. We have read and considered in this way twenty chapters of Matthew's gospel, and learned that there are as many contradictions in Christ's teachings as there are among mediums, or any teachings as there are among mediums, or any other kind of teachers, and that he was mison-derstood as much by his disciples as any person is or ever was by their followers. He states in two chapters that there " are some standing here which shall not taste death till they see the son of man coming in his kingdom." Matt. xvi: 28; xxiv: 33-34. It would seem, if there is any truth in big areathere that he came to the carth and in his prophecy, that he came to the earth, and has been in the counsels of the Christians, direct-ing them, when assembled in his name; so that all the crimes Christians have committed were by his spirit's advice, and his kingdom was estab-lished by his counsels, and is now being over-thrown by the spirit counsels of republicans, who are now giving the truth of heaven to the people

We also meet at 71 P. M., when there is an es-say read, and the subject of it becomes the basis of the speeches in the conference. At all the meetings the freest criticism and speech are al-lowed consistent with order, because we wish to establish the truth. Spiritualists have not yet cultivated sufficiently the faculty of listening to sharp criticisms upon their opinions, but in Milwaukee a far greater amount of freedom of speech is attained by those believing in spirit power generally than I have seen in other places, and these have educated the Christians so they are ashamed to be abusive, and although they must condemn people, as their Christ has directed them, for un-belief, still they are obliged, from the pattern set

incurrents, and not naving my notes at hand, hav-ing mislaid them, I could write only from memo-ry. I will instance another failure—putting the ring in his ear. Other matters were done in such a manner that they were not comparable to those of Miss Ellig. Manner Paula at the such as the such incidents, and not having my notes at hand, hav- and learn if it would not have been better for a manner that they were not comparable to those of Miss Ellis. Mesars, Raub and Turner avowed in their handbills that they would do all that Miss Ellis did, and so avowed on the platform before the performances commenced. If they failed in one or more particulars, they proved themselves to be deceivers; and when they gave as an excuss a fatal one. But the general character of the per-formances stamped them as utterly out of the formances stamped them as utterly out of the second they hard not practiced it, the admission was a fatal one. But the general character of the per-formances stamped them as utterly out of the second they hard not practiced it, the admission was a fatal one. But the general character of the per-formances stamped them as utterly out of the second they hard not practiced it, the admission was a fatal one. But the general character of the per-formances stamped them as utterly out of the she did commence to get a divorce from bin. she did commence to get a divorce from bin. So it is no matter about Mrs. McFarland. McFar land was happy, if she was not; she should have suffered on; so says the clergyman of this city. The civil laws of this country are based on the principle of justice; that every person has the right to life, liberty and the pursuit of happiness, and the question is whether we shall continue such laws, or e tablish the Christian ones, which are calculated to murder unbelievers, and justify murderers and assassins.

We find that Spiritualists here, as elsewhere, will not pay their money to be extorted to believe with hot pay their bolley to be extarted to believe any doctrine. They want knowledge; this in spiritual matters, is obtained from mediums, or they want to be healed, when sick, by spirit pow-or, or they want prophecy to them personally to enable them to judge of the value of present knowledge upon the subject; for these things, not only Solvituality, but Corriting nay their only Spiritualists, but Christians, pay their money.

Money. Among those who at present are most success-ful in convincing all of the realities and henefits of spirit power are Dr. and "~, A. S. Hayward, recently from Boston. She especially carries balm to those whose friends have gone to the spirit bonne. Many skeptles are convinced that while communicate hereaves they reaches through spirits communicate, because they receive through her organism simple, truthful words, that con-vince them that the loved one's spirit is present; and give them heartfelt joy and confidence in To her all go, Spiritualist, Christian and skep-

tic; will this plan or incident excuse the many Spiritualists who attend the churches and pay

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A. B. FERECH, Ann Arbor, Mich. MREA. M. L. FERERE, Nan Francisco, Cal. GROBOR A. FULLER, Inspirational, Natich, Masa. Mits ALEMEDIA B. FOWLER, Inspirational, Hextonville, Rich-land Co., Wis, care F. D. Föwler. Da. R. P. FELLOWS, Vineland, N. J. MISS ELIZATION & FULLER, Inspirational, Ran Francisco, Cal. N. OBERTIZATION & FULLER, Inspirational, Ran Francisco, Cal. N. OBERTIZATION, AND STRAND STRAND STRAND STRAND RANGE C. GREEN, INSPIRATION STRAND STRAND STRAND MED. LOW DOWN NOT SPIRA STRAND ST

HEV. JONGPH C. GLU, Belvidere, H.
 MAR. LAURA DR. FORCE, GURDON WILL PECENDERIN, Calls to be three on Works No. 2123, San Francisco, Cal.
 MARA GURDA, SOFTAL, Belvider, Hartic Materiand Territories.
 Mint, G. GURAW, Hypirational speaker, Rerlin, Mieb.
 Mu, J. G. GURAW, Princeton, Mo.
 Hu G. Amaria, Ferince (Mass. Will answort calls to beture. Mus. P. W. GURAW, Inspirational speaker, St Greenwich ave-ments of the L. Law serves. Will beture for Malen. Mass., Feb. 6 and M. Adars. Inspirational speaker, 33 Greenwich ave-ments of Vark.
 Marker, Hichmeind, Ind.
 Marker, M. Guray, Inspirational speaker, 33 Greenwich ave-ments of Vark.
 Marker, H. Hannen, Millerture in Malein, Mass., Feb. 6 and M. Address for the present, care Mirs Frank, Tyler, 144 Marker, M. H. M., West Siles P. O., Cheveland, O., Zenna, M. Hawn, New Stiller, D., Cheveland, O., Zenna, M. Hawn, New Stiller, J. O., Pretonia, N. T. Marker, M. Hawn, New Stiller, J. O., Pretonia, N. T. Marker, M. Hawn, West Siles P. O., Cheveland, O., Zenna, M. Hawn, Neurasinational, Jonz P., Pretonia, N. T. Marker, J. House, Inspirational Speaker, No. Clarendon, VL-Int, A. House, Inspirational Speaker, No. Clarendon, Mass. Mus. A. House, Inspirational Speaker, No. Clarendon, M. Mus. A. House, Inspirational Mount Clemens, Mich. Chanker, Hawner, Newree, Warren Co., Fa Mus. A. House, Inspirational Mount Clemens, Mich. Chanker, M. Sorow, York, In Arritin Hoston, Permanent address, 2015 (1997), Marker, Co. In Marker, M. Marker, Marren, Warren, Co., Fa Mus. A. House, Inspirational apeaker, Care Hanner *Const. Hawner, Science York*. F. AMMARINE, Marker, Marker, Marker, Miller, M. Mus. M. S. Tow Switch House, Engluin, Mass. Miras Miras, Hernand, Ha, Shination, H. C., Marker,

DE O. W. MORELES G.A., FARLE M. M. M. MIDDLEBROOK, BOX 778, Bridgeport, Conn. MRR. ANNA M. MIDDLEBROOK, BOX 778, Bridgeport, Conn. MRR. SARAH HELES MATHEWS, Quincy, Mass Chattles S. MARNI, scini traince speaker. Address, Wono-woe, Juncan Co., Wis. PHOP. R. M. Y CORD, Centralia, 111. EMMA M. MARTIS, Inspirational speaker, Box 375, Haver-MID, Mass B. MORRISON, Inspirational speaker, box 375, Haver-MII Mass.

The Shaker, the first rappings at Hydesville, the Rochester knockings, the first spiritual telegraph, and first spirit circle on earth, form the subjects of the chapters; but these oft-told tales studying arithmetic? Because he puts down are given with a fascination of style, enlightened | three and carries one.

which have harassed and beset the movement. But, side by side with these perplexing features of the history, are set the antidotes, namely, answers, results, counter explosions, defences and final triumphy of the stupendous truth. All these theories which pretended to explain away the spirit manifestations, are afforded fair play, and, though they have by this time died out and are forgotten, the author's fidelity to truth gives them a place in her history which their own shallowness would never else have secured.

The Spiritualism of Pennsylvania, Maryland, Washington, and other places, are there fully recorded, and with a deeply exciting description of all the marvels that have given Buffalo such a weird celebrity, from the famous Davenport Brothers, to the notorious Buffalo doctors, the author carries her readers to the mighty West.

For the present I close my analysis, and reserve for another article a review of the wonderful phenomena, recorded in the succeeding chapters, of the strange scenes which loom up beneath the facile pen of the author, like Titans of old, whose gigantic proportions seem to have imbued her with their own marvelous powers.

JANE M. JACKSON.

To the Spiritualists of Michigan. At the last meeting of the Mic. igan Association of Spir-tualists, there were claims presented for balance due for dissionary labor, to the amount of over four hundred dol-ars. The officers of the State Association employed these missionaries in good faith, believing arrangements were made for the payment of their services. The present officers of the Association find unpaid sub-

missionaries in good nath, beneving arrangements were made for the payment of their services. The present offleers of the Association find unpaid sub-forlytions due to the missionary fund and about \$75 in the treasury, as the only means to meet this indebtedness. The committee to whom this matter was referred, reported that it would be unwise to continue the missionary work until this debt was paid. The question now presents itself. Shall our association go on with its work, or shall it cease? At your annual meeting a financial plan was adopted, which, if practically carried out, cannot fail to prove success-ful in the prosecution of our work. A resolution was unan-mously adopted, making it necessary for every person de-siting to become a member of the State Association to pay the sum of one dollar annually. The undersigned were ap-pointed a committee to prepare an appeal and have it cir-culated among the Spiritualists of the State, to enable each and all to become members of the association, and thus create a fund, not only for the payment of the amount now due, but also to create a fund for missionary purposes. Therefore the State to send their names with a sum "not less than one dollar" to the Screetary of the Associa-tion, and thus become with us members of the State Associ-ation. The Secretary, (J. P. Averill, of Battle Greek.) on receipt of the money will forward a certificate of member-ship, which has been prepared for that purpose. You will thus become co.workers in disseminating the great truths of Spiritualism annong those who are now in darkness and doubt on the subject of immortality. We believe that with-out organization no great work can be accomplished. We therefore ask you all to unite with us in furnishing the means to discharge our obligations and continue our work. Dr. WM. E. WETRUEN, SAMUEL LANDODS, J. P. AVERILL

Why is a dog with a broken leg like a boy

half to the church at most, yet the balance is struck nearer the line of justice when we see them inducing Christians to give their money to our most valuable mediums for tests of splrit-manifestations. H. S. BROWN, M. D. 425 Milwaukee street.

Milwankee, Wis., Jan. 12, 1870.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behoover Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur: Should any name appear in this list of a party known not to be a lecture, we desire to be so in-

a party known not to be a lecturel, we desire to be so informed.]
 J. MADISON ALLEN, ADCOTA, N. J.
 C. FANDLE ALLYN WILLSPEAK IN Bridgeport, Conn., during February in Confections during March. In New York (Experiment Rooms) during April. Will answer calls to speak week eventure. Address as abeve, or Shunclian, Mass.
 J. MADISON ALEXANDER, Inspirational und trance speaker, Chicago, Ill., Will answer calls East or West.
 HARRISON AKEXA, M. D., 188 Month Clark street, Chicago, Ill., betures on Laws of Life, Temperance, and Reform and Programs were shown of Charles City, Iowa 207, Fitchburg, Mass.
 MER, N. A. A DAMS, Inspirational, box 277, Fitchburg, Mass.
 HARRISON ALEXA, Stollar, City, Iowa.
 MES, N. A. A MOROS, trance speaker, Delton, Wis.
 DR. J. T. AMOR, box 2001, Rochester, N. T.
 MARY A. AMULENT, Gende Line, Wis, M. B., 198, 110, C. BARRET, Glenbeulah, Wis, M. B., 111, P. M. BROWN, P.O. box 432, Nan Francisco, Col. Miss. Anny N. BURNIKA, Bispirational, Bageaker, 112 Hudon atreet Boston. Mass
 Mass. Nata A. BURNES will apeak in Marblehead. Mess., huring February. Permanent address, 57 Spring atreet, East ADDB, B. BALLOT, Lawring Least and Mass.

CAUDULARC, MANN. MRS, NKLLER J. T. BRIGHAM, Elm Grove, Colerain, Mann. ADDIR L. BALLOU, Inspirational speaker, Chicago, 111., care R. P. Journal.

ABB, NELLE J. T. BRUGHAM, FUT DETOVO, COLPHIN, MAMAADDEL, BALLOU, INSPECTIONIS SPECKET, Chicago, ILL, care R. P. Journat.
MEB, M. A. C. BROWN, West Randoluh, Vt. MIBS, A. P. BROWN, Will speak in Glover, Vt. Feb. 6. Addrees, SL. Johnshury Centre, Vt.
MEB, EMMA F. JAY INFLEXE, 151 West 12th st., New York, DR. JAREK K. BALEY, DOX 352, LAPOTte, Ind.
WK, BRTAN, IOX 33, Camden P. O., Mich.
DR. J. M. CURBER, 39 Wall street. Boston, Mass.
J. M. CHRERE, 1990, Canter, Vt.
WARREK R. BALEY, DOX 352, LAPOTte, Ind.
WK, BRTAN, IOX 33, Camden P. O., Mich.
DR. J. M. CURBER, 39 Wall street. Boston, Mass.
J. M. CHRERE, 39 Wall street. Boston, Mass.
J. M. CHRERE, 1990, Nature Banner of Light, Boston, Mass.
MER, ANNIE M. CARVEA, trance aneaker, Cincinnati, O. BRANCHARE, N., Caro M. C. English.
MES, J. M. CHRERE, CAR, STANCE ADMENTING, MASS.
ME, J. K. M. KARVER, CARE BARGE, Chelonati, O. BRANCHARE, Markin, N. Y., caro A. C. English.
MES, J. M. CHRENE, CLARE IS permanently engaged as a Missionary objective and attend funce als In the New England Starces. Address 105 Harrison avenue, Boston, Mass.
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J. P. CONCLANK, M. J. OURWAR, HANDON AMSS.
J. P. CONCLANK, M. J. OURWAR, HANDER, Mass.
J. P. CONCLANK, M. J. OURWAR, HANDON AMSS.
J. P. CONCLANK, AN J. OURWAR, HANDER, Fordowar, New York, MISS, ANGHY CANTRELL, Fairhaven Mass.
J. P. CONCLANK, AN J. OURWAR, MASS.
M. THIMAS C. CONSTANTINK, lecturer, Thornton, N. H. MRS, METTELLANK, TRANCE ADREART, Methy Mass.
MIS, M. J. COLBURK, THANGE ADREART, MARK, MARKEN, MASS.
MIS, M. J. COLBURK, CHAMPHIN, Hennepin Co., Minn.
MISS, MAS, COORER, Bellelontaing, O., will lecture and MISS.
MIS, COLBURY, CHAMPHIN, HENDERING, O., will lecture and MISS.

JANKS COOPER, Bellefontaine, O., will lecture and

N. J., hox 272.
DR. JAMKS COOPER, Bellefontaine, O., will lecture and take subscriptions for the Bunner of Light.
MES. MARETTA F. CROSS, trance speaker, Bradford, Mass.
MES. L. DANIMER, 5 Dartmouth place, Boston, Mass.
PROP. WIL DENTON. Welleyis, Mass.
MISS LIZZIE DOTES, Pavillon, 57 Tremont street, Boston, HESP, WIL DENTON. Welleyis, Mass.
MES. DATETA M. D., West Bandoph, VL.
DE, E. G. DINN, Rockford, HI.
MRR. Andre DETTON, M. D., West Bandoph, VL.
MRR. Andre M. D., West Bandoph, VL.
MRR. ANDRY, DAVIS, (formerly Addle P. Mudget.) White Indi, Greene Co., PL.
MISS. E. B. DANEORTH, M. D., trance speaker, (formerly sl Boston), Lawrence, Kan., box 4dil
MRS. PHISCILLA DUTT speaks in Madleon Mills, Me., one-fourth of the time. Address, Kendall's Mills, Me., OR-TIGMAS GALES FOUSTER, 32 Spring Row, Baltimore, Md.
MRS. FANNER B. FELTON, HOUTH, Millen, M. M., ANDREW T. FOSS, Manchester, N. H.
REV. J. FISINGAR, Nurgis, Mich.
MRS. PANNE B. FELTON, HOUTH Mailen, Mass.
REV. J. FRANCIS, Ogdensburg, N. Y.
J. G. FISIN, Hammonton, N. J.
MRS. M. LOUISE FRENCH, trance and Inspirational speaker.
Wave street, Washington Village, Nouth Boston, Mass.
DR. H. P. FAIRFIELD, Ancora, Camden Co., N. J.
CHARLES D. FARLIN, inspirational speaker, Deerfield, Mich.

LOIB WAISHROOKER can be addressed, box all, Des Molines, DANIEL WHITE, M. D., box 2507, St. Louis, Mo. MRS, MARY E. WITHER, Holliston, Mass. N. FRANK WHITE IF Fourteenth street, Washington, D. U. WR, F. WENTWORTH, Schemettady, N. Y. box 231, A. B. WHITEG, Albon, Mich. MRS, HATTE, E. WILSON, 36 Payver street, Boston, DR, B. Q. WELLS, TAINET Space, Beaufort, N. C. MRS, E. WILLIS, 75 Windsor street, Cambridgeport, Mass. MRS, E. WILLIS, 75 Windsor street, Cambridgeport, Mass. MRS, E. WILLIS, 75 Windsor street, Cambridgeport, Mass. MRS, E. WILLIS, 76 Windsor street, Cambridgeport, Mass. MRS, E. WILLIS, 76 Windsor street, Cambridgeport, Mass. MRS, E. WILLIS, 76 Windsor street, Cambridgeport, Mass. MRS, S. J. WILLIS, 76 Windsor street, Cambridgeport, Mass. MRS, S. J. WILLIS, 76 Windsor, Street, Cambridgeport, Mass. MRS, S. J. WILLIS, 76 Windsor, Street, Bavana, 10, A. WIEREOGR, Toledo, O., box 643, MRS, S. J. WILLIS, Tanes Speaker, Havings, N. Y. S. H. WORTMAN, Burington, Iowa, BUR, BURTSKY, Inspirational speaker, Rock Orove City, Floyd Co., Iowa, MRS, E. A. WILLIS, MR, Hannibal, Oswego Co., N. Y. box 40

Floyd Co., Iowa.
MER, F. A. WILLANS, Hannibal, Oswego Co., N. Y., box 41.
ELIJAN WOODWORTH, INVITUIONAL JOURGER, Ledle, Mich.
A. G. and MES, ELIZA C. WOODRUFF, Eagle Harbor, N. Y.
MER, JELIETER FEAW WILL Speak. In Leuminster, Mass.,
March 6 and 20. Address, Northboro', Mass.
MER, FANDER T. YOUNG, trainer sucker, Address, Marengo, III, care Miss H. H. Carliola,
MIR, & MES, WELL YOUNG, Boise City, Idaho Territory.

Passed to Spirit-Life :...

From Salem, Mass., Jan. 8th, Mary Ella, eldest daughter of M. C. and Betsey Reynolds, aged 19 years 7 months and 3 days. The transit of this beautiful young lady from her happy nome and the pleasant, enleating a sociations of her earth life to the Indecess, sun-ht realms of the higher life, came not as an unleased for event to the afflicted family, for in her early illness, when confined to her hed, she early predicted her departure, and with a spirit of genile submission and pa-garents in the sale of her mind with brig. I anticipantical of the future life, and reconclud the anxious hearts of her doting parents to the approaching change. Though they have con-ligned the form, shrouded in flowers, to Mother Earth, they are not without lines, for they know the circle is not breken, and her gentle spirit will return and hover near, accompanied by the loving satisf, who was early called from home, and whose arms encircle the spirit just fled, and will give evi-gences of their sacred provence. M. C. and Betsey Reynolds, aged 19 years 7 months and 3 days

From Lempster, N. H., Jan. 6th, Nathan George, aged 73 vears.

Ills companion, sons and daughters, with a large circle of The companion, sorts and daugneers, with a bree create of relatives, mount his absence tout may the glorious truths that sustained the departed et eer and confort each heart. Many were the words of regret that fell room the Hysof hea-neighbors as they gathered at his residence to pay the last tribuit of respect to the defarted. May the angels bring Bight faithe wish of the welter. SARAU A. WILKY, Rockingham, V., Jan. 16, 180.

From East Ablucton, Mass., Nov. 3d, 1869, Marilla Davis, whilow of the late J. Warren Davis, aged-41 years 5 months

For a long time a firm believer in the Spiritual Philosophy, she has gone to the Sammer-Land to join the loved ones gone before.

Jan, 10th, Charles Nelson Wilkes, only son of Caleb U. and Sophronia E. Atkins, aged 2 years 2 months and 9 days.

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The Banner of Light is issued and an anle every Monday Morning prejeding date.

Banner of Light.

BOSTON, SATURDAY, PEBRUARY 5, 1570.

OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. AGENCT IN NEW YORK,

THE AMERICAN NEWS COMPANY, HE NASSAU STREET. WILDIAM WHITTIS & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, DUBBLE COLEY, ISAAO IS THOR

All business connected with the editorial department this paper is under the exclusive control of he unwa Coubs, swhom letters and communications must be addressed

. A New Story:

Next wook we shall commence the publication in the Banner of Light of a new story, entitled LEIDA'S TRIAL,

written by Mrs. Eliz's M. Huckok. The story is a pecultarly interesting one, and will win the sympathy of the reader for its strikingly truthful presontation of life's trials, afflictions and trium; hs

The Bible in Public Schools.

The question, whether the use of the Bible as a reading book in our public schools shall be discontinued, is up for public discussion, and deserves the carefal consideration of every one who may have an influence in giving the answer.

The State establishes and maintains these schools, and requires ther children and youths to attend them, excepting such as are furnished proper instruction elsewhere.

The aim of the State is to reach to High and well. Schund citizens This she may do, But she may not prescribe a religious creed, nor should she epecially favor any-one-creed.

18 religion an essential element of such teaching as the State, or city, or town, may prescribe? Using the word religion in a very broad sense, we answer, yes; but we ask in the same breath, whether the peculiar opinious or creed of any one denomination, or of any one religion, are essential, and we answer, no. The Jew, the Mahometan, the red Indian may be as sound in his religion, and in true religion, as is any Christian of ADY Sect

If our Protestant version of the Bible does, or may, or is thought to, or is deemed enpable of inclining a child to a faith which the parent of that child does not receive, and does not wish his child to believe, he has, as a citizen under a Government whose principles divorce Church from State, a fair ground of complaint. And now that the complaint is made, it seems wise to give it an unprejudiced boaring. With us New Englanders, whose ancestors came here centuries ago, opposition to Catholies and their faith has seemed almost a duty. Distrust of them is an inheritance, and many of us have not parted with all of it yet. But whatever our views of the Catholic faith or Catholic practices may be, what right have we to lot them influence us as citizensa! And it is as citizens and not as religionists that we should look at the question of using the Bible in public schools. Books, and good books, are so plenty that the schools do not need the Bible as a textbook; while the family circle and the Sunday sobeol afford opportunity enough for every Protestant child to learn all the sectarianism or peculiar tenets of the parents, which can be needful. to the child's welfare.

The great religious principles which are at the bottom of all the religions, should be, and will, of necessity, he brought to the observation of chil--dran by every competent teacher, because his or her faithful performance of duty in the school--room will manifest them. Why special religious in the workshop, the counting-room, the field or the office where the fathers go, we are not able to see. In all places where the young and where, sand persons will suddenly feel themselves affectthe adult perform their daily duties, we like the presence and prevalence of the religious snirit: but we do not see the need of what are defined roligious services, outside of the church, the vestry room, the Sunday school, the family and the closet. Perhaps careful consideration may induce a majority of minds to conclude that the holding of such exercises in the public school room, and especially where a large number of the pupils are fobliged to listen to what their parents would prefer that they should not hear, might be omitted without danger of either social, political or spiritnal harm or loss. If, as some published statements imply, the discarding of the Bible from the schools is but the first step on the part of Catholic managers toward the establishment of separate public schools for the children of Catholics, then we should say, the sooner we yield the religious ground of the question, the stronger we shall stand upon our legitimate grounds, viz., the social and political, in resisting the apprehended demand for separation. Wo do not, ourselves, apprehend any such purpose as this on the part of the Catholics generally, nor do we believe that a majority of them will favor it by their votes. They are subject to the liberalizing influences of the age, of education and of our institutions; and, as a whole, they have no desire for fundamental changes in our principles of Government. Those who are born and edu--cated among us, liberalize and Americanize very fast, and that class is constantly increasing. They hold to the Cathollo Church, but they are not so much its blind and unreasoning servants as their fathers were "at home," nor are they willing to bo priest-ridden. This is true of a large portion of the more intelligent and influential ones among them; and such will be the controlling and the restraining ones the moment any church threatens to subvert the principles of our republicanism. There is doing as we would be done by in leaviog off the use of the Bible in schools, for nearly every Catholic desires that. But when brought -to the point of so changing our political action as to make Government recognize and legislate for sect and creed, the liberalized Catholic will see the danger as clearly as the Protestant, and will work shoulder to shoulder with him to provent it. So we read them; and if we promptly and openly grant their first request, they, or a sufficient portion of them, will see to it that no sectarian school shall be supported at the public expense.

Jeans and the Spirit.

it is even named, fills the mind and heart of those presented in any other manner. But we will woman, What hast thou brought forth?" not detain the reader from his enjoyment and in-

struction: " As to familiarity of belier, connecting heaven the Spirit of God, simply as not being concurrent with earth, first an angel disappeared, and then with such laws of Nature as have been ascortaina spirit became improbable, and then by degrees ed at the present day, and as not apparently being the Holy Ghost became less and less intelligible, willing to be classed and manipulated, like the and more limited as to what it might seem to laws of chemistry, mean. And this has been, as a murky effect of : those various philosophies of a materialistic ori. Apperypha, also, in its degree, together with ergin, which have obtained during the last two hun- elesiastical memoirs of all ages, and, along with dred years. It is at this point that the records of them, many a passage also in pagan literaturerevelation are liable to be obscured to minds thus these are the history of man, as the subject of the accidentally darkened. But the reliability of the Spirit of God, the Holy Ghost. And Christians Scriptures, as to meaning, is not therefore invalled differ from one another dectrinally, not altogether dated. For a dictionary may be lost; but if it because of more or less learning, or because of should be found again, and answer its purpose as an interpreter, it is not therefore the less trust. Spirit, some persons are more susceptible than worthy. And indeed the mere records of Chris. others are, and some less. And this may be, just tianity, with their multitudinous corroborations, simply as one man differs from another man as historical and psychological, are in the high court of reason, and by comparison, far superior, as to feredibility, to all the evidences; on the strength of which geology prides itself. But apart from this all and above it, is what is the main evidence as to Christianity, as soon as ever a man begins really to hear the gospel; because "the Spirit itself beareth witness with our spirit, that we are the children of God,' and because further 'it is alone there is any intelligence as to the ways inthe Spirit that beareth witness, because the Spirit is troth."

"The Spirit of God is equivalent to all miracles in one, just as it is the essential spirit of all the developments or creations which have been since the time when what was ' without form and yold' began to grow into the forms and powers of that nature which surroun is and supports us. It is the spirit of life.' from insect to man, and more divinely still it is ' the spirit of life in Christ Jesus.' through a sense of which any man may become 'a new creature.' It is the spirit of the universe waiting on man, as far as what is universal and eternal can possibly express itself through what is merely temporal and local, or as far as human nature is possibly susceptible of it.

"But here it may be said, 'What then? and how is it? Human nature, at its best-dust of the earth, however divine the soul may be that wears -human nature, how is it approachable by that Spirit? For indeed cradibility is something and indeed it is a great matter! And so it is: and every seed is a presumption of there being somewhere a soil fitted for it; and 'every word of God' implies that properly somewhere, there are ' ears ' strated truth that the penitentiary system, in the to hear.' , Milam. tover gift in any age has come 'down from doove,' must certainly have reached man through some channel of which his own nature was the receptiveness. A kind word can soothe a man mentally; and why, then, should not a man full of 'the spirit of life,' be able to at- make it permanent in its character. A Commistune fellow-creatures, bodily, and heal them with sion is prayed for, to be without pay except for a touch? Some neonle have a wonderful sense as to character, and a singular instinct as to the quire into and mature a financial plan for the spirit of their times, and the significance and connections of events; and is it not conceivable that pline, to inspect the prisons thoroughly and have such persons, if quickened from above, would power to remove prison officers and afterwards, readily grow prophetic? Certain people have remarkable experiences as to dreaming; and it, correct all evils that may be discovered in the would seem that by nature, they may be like those | moral or financial administration of the prisons, exercises should be had in the school-room every - persons who were susceptible of visions in Pente- and to guard against peculation and partiality in morning where the children meet, any more than costal times. This is certain and very striking contracts as well for supplies as labor. psychologically. At a time of great excitement. as to some high matter, social or religious, a thoued toward one another like brethren, and as though pervaded and possessed by a common spirit. And by the transforming and elevating effects of this spirit, every man in the crowd will: feel as though he had become a new man. And so indeed he may be, for the moment, because of the affinity which he experiences as to all the the Committee on Prison Discipline, which is a souls about him; and through which he thrills to guarantee of the faithful performance of service. whatever is strongest spiritually, in the living crowd of which he is a member. And what is this but a manifestation of some of those susceptibilities, on which as a preparation, when the heavens are willing, the Spirit is poured out? The body of man may be clay, but it is alive with animal. As Circuit Judge of the First Circuit, he soul

while have fancied it so. But as I do not myself We cannot too heartily recommend to the pa- see that it is so, I will not believe in the roar as rusal of our readers the ensuing extracts from the being an effect of these incredible falls. And writer in the Monthly Religious Magazine (l'nita- | what, for the multitude, is the apparent sense, rian), with whom we have made them more or must be explicable, philosophically, in some other less familiar. The present subject is one that, as way.' But there are people who are in a still worse condition, mentally, than that blind man who hear the words. "Jesus and the Spirit," under the falls. For they hold seriously that convey volumes of meaning to those who in fairle they ought not really to believe in anything at all, search everywhere for tokens, proofs, illustra. because they have never been admitted behind tions, and examples of the truly divine in life and their own eyes, where they could watch that menature. Jesus was the highest human embodi. chanism of nature with its spiritual connections, ment of this principle. Ho makes its practical through which external objects become thoughts meaning and its incalculable worth far better in the mind. A man who is not to be contented known to us than we ever knew it before, or in in any other way than by being not only himself any other way. Our author proceeds to treat the but also a witness with his own oyes, apart from subject in his necustomed free way; betraying a himself, is necessarily in some way bosido him ready insight that gives us continual confidence self. But enough as to this skepticism of the day! in following him, showing no desire for any re. For it is twenty-five hundred years out of date as sult but to reach the highest truth and most per. In novely, as is evident by these words in the feet goodness, and enriching his discourse with prophecies of Isnish, Woo unto him that saith such convincing illustrations as could scarcely he junto his father, What begettest thou? or to the

"And like the absurdity denounced through the prophet Isniah is the folly which demurs to

"The Old Testament and the New, and the more or less intellect, but because, also, as to the to postic sensitiveness. Nor in this statement is there anything of presumptuousness implied. For the action of the Spirit is but one among many influences by which character is formed, as is evident from the fact that Judas was one of the twelve. The Scriptures are like a labyrinth which may be forced and broken through by selfwill; but the elew to them, and that by which volved, is the Spirit, as a subject of belief. And, indeed, the Spirit of God may well be credited as what made the rod of Aaron to bud and blossom. and as being, also, what, at its will, might make

a child of God display himself like an archangel, and hold all surrounding nature like a servant.' -----

Prison Discipline.

The Prison Association of New York some little time since presented a Memorial to the Legislature of that State, praying for an amendment to the Constitution in respect to the entire Penitentiary System. It comes to our hands printed in excellent and convenient form, accompanied by a list of the Association officers, local committees of correspondence, life natrons and life and bonorary members, and an amplification of the Memorial itself into the still more effective form of a report. The distinct proposal of the amendment is appended. What gives this petition peculiar force and significancy just now, is the well ascertained fact that an additional State Prison is contemplated for the State, and the demonlanguage of the Memorial, "has not kept pace with the advance of our knowledge, the increase of our population, and the consequent augmenta-'ion of crime." The present movement is there fore one simply of reform, and the purpose is to necessary expenses, whose duty it shall be to in-State Prisons, to mature a system of prison disciif proper, reinstate them, and to be authorized to It is shown that for the past twenty administration of the prisons has been a failure. both financially and morally. This Memorial plainly shows in what particulars. The corruption charged against their management is gross and wanton. The discipline of the convicts, with a view to reformation and restoration to society, is neglected or shamefully diverted. Judge Edmonds's name appears as that of the Chairman of So long ago as the years 1843-4-5, the Judge was an arduous laborer in the cause of convict discipline with a view to reform, the cardinal principle held by him, as well as the Association, being that the moral part of man is naturally supreme over the spiritual possibilities, because of the indwelling addressed the members of the Legislature on this important subject. In 1844, he was President of the Board of Inspectors, who appealed to the public to render aid by forming a society to find employment for such discharged prisoners as were willing to lead honest lives. And while in that office, he inaugurated the humane system of ntoner funeral services over the remains of decensed convicts, the custom being to cut up their hodies and ship them to New York for dissection. The very first funeral thus attended by him was that of an inmate who had threatened to take the Judge's life, and the scene is described in the Memorial as extremely moving, all the attending convicts being deeply affected.

Labor Convention in Boston.

The Labor Reform League which has been in session in this city for the first three days of the disclosure of the views, sentiments and feelings the grand army of Labor in this community and elsowhere. The speakers who contributed to the interest of the discussion were many of them well known to the public as advanced leaders in come together so much for the purpose of harmonizing differences of opinion, and thus reaching a concentrated plan of action, as to expose to view those wrongs and that unfairness under which labor in all departments groans, and aftercommon understanding.

Convention by a distinct proposition to repudiate Light." to pay them more, with accruing interest for a protracted term of years, would be loading heavier burdens continually on the shoulders of labor. hindrance and discouragement, and chiefly because it falls on labor at the last. It is so because sense in proposing to repudiate honest engagethe problem, it cannot be permitted to usurp its ; time to come." place in the general discussion. The question simply is, how shall labor so protect and fortify itself that it shall be surer of its own rights and rewards.

Among the speakers at this protracted Convention were E. H. Heywood, Mrs. Albertson, Mr. Buntin, who advocated the cooperative plan for working people, Mrs. Daniels, Prof. Denton. Mr. Blanchard, Miss Collins, Mr. Appleby, Mr. Orvis, Mrs. Lane, Mr. Chamberlain, candidate for Governor in the last State canvass, Prof. Tooliey, Edward Hamilton, Rodney French, and others. the debates must have been comprehensive and [thorough. The principle of industrial conceration was the one chiefly insisted on as leading most i directly to practical results, although all related i topics came in for their share of examination. The solution of the labor problem was held to inolude that of the temperance problem; and the income tax was placed back of the taxes on fea, sugar, coffee, and other necessaries of life, as less worthy of immediate repeal. Minority representation was petitioned for, so that every class and interest might have a voice. Also free bankand repudiation. The fellowing is a list of the officers of the League, chosen for the ensuing vear:

President-John Orvis.

Vice-Presidents-L. K Joslyn, of Rhode Island; Mrs. E. L. Daniels, of Boston; S. S. Foster, of Worcester; C. C. Young, of Maine; A. W. Phelps, of Connecticut; I. G. Blanchard, of Boston; Sam'l Flint, of New Hampshire.

Corresponding Secretary-E. H. Hoywood, of Worcesfer.

Recording Secretary-Herbert Daniels, of Boston Treasurer-H. H Bigelow, of Worcester. Auditor-A. A. Reed.

Executive Committee-E. H Hoywood, E. D. Linton, John Orvis, Mrs. E. L. Daniels, H. H. Bigeow, W. J. McLauthlin.

A large and enthusiastic meeting of the workingmen of the city of Dover, N. H., was held at Franklin Hall on Tuesday evening, Jan. 25th, to choose delegates to attend the State Convention at Concord on the 28th. Every seat in the hall was filled by the friends of labor reform, who were evidently in sympathy with the work in hand. F. A. Orno was chosen President, and E. D. Metcalf, Secretary, Mr. Orne, on taking the chair, made a thrilling speech upon the situation of the State and country, setting forth distinctly the principles of the Labor Party. He said that the laborer had been neglected in legislation, and only thought of by the politician when his vote was wanted to keep them in power and to fatten them with the toils of the poor. He urged every workingman to cut himself loose from the old corrupt political parties and join hands in this reform in the interest of the laborer. He said there nover was an hour in this country when the labor of the country had not the control of its destinies and could not control its legislation-that labor was the great interest and power of the country. We have honest men in this labor reform organization fully competent to fill any office in the State. We want improvement. We want justice to all classes. The old parties will not give it, and it is only through the laborer that reform can come-that the people can be relieved of their hurdens. Several other gentlemen addressed the meeting in an interesting and spirited manner.

Friendly Greetings.

It is pleasant, in times of mental despair, when we are borne down by ardnous duties, when propast week, though its discussions were marked fessed friends become lukewarm, when envy and with no more spirit or variety of matter than was malice take the place of love and harmony in to have been expected from the important charac. some hearte, to know that we are appreciated by ter of the question, was, as a whole, a profitable true friends, who are disposed to ald us to the extent of their ability. One writes from Pine Bluff. which actuate the several branches and wings of Arkansas, (enclosing \$3 to have the Banner sent to a friend.) in this wise: " Permit me to wish von success in the noble efforts you are making to spread Light and Truth through the land. I wish I could have sent you a thousand subseri ers inthe numerous walks of reform. They did not stead of one; but our people have not as yet come into a full knowledge of our grand scientific religion. We need mediams in our midst, to agitate the question-to set the people thinking?

A friend in New Orlcans, (ordering books,) says, under date of Jan. 19th: "The few last numbers wards, by a frank comparison of plans and pur- of the Banner I find more interesting than ever, poses, to see how nearly all sides could come to a and I certainly could not do without your paper. It feeds my spiritual thoughts and makes no feel Unfortunately for the real cause at stake, much happier. Go on with your noble work. I will do prejudice was allowed to be raised against the all I can to aid you in supporting the Banner of

the public debt, on the ground that the public Another writes: "I have, Messrs. Editors, sent creditors had been fairly paid already, and that | you five dollars per annum for several years past, on renewing my subscription to the Banner, for I want your Free Circle Department continued; Enclosed you will find \$5 more in aid of the Free It cannot be successfully denied that a dobt is a Circles. I feel grieved that the friends of Spiritnalism-every one of them-do not see the nocessity of contributing toward defraving the expenses everything comes upon labor that takes away a incluent to the holy work in which you are envalue. There is no help for it. But we see no gaged-to continue the opportunity to the dwellers of the border-land to send messages to their friends ments because they fall heavily on us. And es. in the earth-life through the columns of your papecially, if the proposal operates as a prejudice per. Could they but have heard the recent adto the very reforms which we are seeking to insti- dress of Dr. Henry T. Child, of Philadelphia, upon tute, it is blindly unwise to run against obstacles spirit communion, they would not hesitate to give that can be better overcome, after all, by carrying abundantly, I am-sure, in order that your Mesthem. Whatever the debt may have to do with sage Department may be continued for a long

Another friend, who sends us Si, says: "Your paper is getting better and better. Success to it and you.'

Another brother, writing from Utica, N. Y., says: " Enclosed find my check for \$10, for which send me the 'History of Modern American Spiritualism,' by Emma Hardinge, and the balance credit, from a friend to Free Circle Fund, as I read with a great deal of interest the Messago Department, and hope that I may at some time receive a message from some of my spirit friends through that source. I trust that all the friends of pro-Many of these names are familiar to the public, gress will heed the call, and cast in their mite in and from running them over it will be seen that support of that department of your valued paper, which I think is doing more good than anything else for the cause. Rather than have it go down, I would respond to this amount every mouth."

Music Hall Spiritual Meetings.

Thomas Gales Forster, Sunday, Jan. 234, made his first appearance in two years on the Music Hall rostrum, in this city. His great reputation as a trance speaker drew together a large audience, as was of course expected. As he walked upon the platform, in apparently strong and vigorous health, the assemblage felt ing opening of the Public Library on Sundays, sure of enjoying an intellectual feast; and they were not disappointed. The theme selected by Mr. Forster, (or his controlling influence, Prof. Edgar C. Dayton,) " Does man ever forget?" was treated with marked ability, as is always the case with that intelligent spirit. The discourse was a grand success, and during its delivery the audience could not refrain from heartily applauding many of the strong points made. . In a long time we have not seen an audience better pleased with a lecture. We shall print it in our next โสสเบค.

Next Sunday afternoon Mr. Forster's subject will be "Protoplasm," a topic that will bring out new thoughts and ideas on matters of vital interest to every one.

Mr. Forster has a strong, full-toned voice, which is easily heard in any part of the spacious hall. He speaks with freedom and animation. We hope all who can, will embrace the present opportunity of listening to some of the best lectures on the spiritual philosophy ever given in Boston.

A Full Supply.

We have on our counters a full supply of Emma Hardinge's great book, MODERN AMERICAN SPIRITUALISM, which will be forwarded to any address on receipt of advertised price and post-Age.

"But Jesus was not accessible to the Spirit, simply as the prophets were. He was never convulsed, nor after his return from the desert, with his nature explored, by his resistance of Satan, was he ever entranced. Nor for mood was he dependent on external assistance of any kind, as sometimes the prophets were. But through him, as a serenc atmosphere, the Father that dwelled within him did the works which were wondered at, and spoke the words.

Jesus Christ was, on this earth, the Spirit of the Highest, in action among men, as condescendingly as when, with that Spirit, chaos was first agitated and those ways were started through which, by development and concurrence, and by word upon word ' injected into nature, and with, at last, the breath of God for inspiration, there was produced a living soul in the image itself of God

"And the Father, who was in Jesus, was the Spirit. But also that presence was the Spirit, as it never was or could have been in any other person on this earth, because there never was another who could have been called Son of God, as he was. And, under the high heavens, it was because of the sonship of Jesus that the Spirit in him was the Divine fatherhood.

" But there are persons who demur to this, and who say. 'The Spirit! That is a possibility. But how possibly could any man over have been affected by it, and how did it operate upon him?' But now how is the spirit immortal of a man connected with his mortal hedy; or how even does the will of a lion strike with his paw? Indeed, the universe may resound over so loudly with that stream, which is the spirit of life, and there

will be some, at times, who will say, 'I do not hear, because I do not know how I ought to. And there is many a philosopher, at the present day, who does not consider that perhaps he may be partially insensate as to spirit, by wrong education; and who is like some blind man under the Falls of Niagara, who should say, 'It might be by the sound. And intelligent men for a long

We shall reserve further comments on the contents of this petition of the Prison Association for some future time, when they will be of value in illustrating the need of the very reforms which all humane people are thinking about. It startles one to read that criminality much more than keeps pace with the growth of society, but so this Memorial teaches. The very fact that more prison room is needed shows that the present system is a false one, and domands instant correction.

Lizzie Doten's New Book.

This elegantly got-up book of moral stories, written in a style to suit children as well as adults, is having a ready sale. Yet we have a "few more left" of the same sort. Send in your orders. We know you will be satisfied with your purchase. Romember that Miss Doten is the author of the best book of poems in the English language, when we take into consideration the subjects treated. We alludo to her " Poems from the luner Life," which we will also forward by mail to any address ou receipt of price.

A. J. Davis's Morning Lectures.

The attention of the reader is called to the advertisement of this very readable book. Its contents are varied and highly interesting. We have just received a fresh lot from the binder of these valuable lectures. Every Spiritualist in the land should nurchase a copy.

A Practical Prayer.

A few years since a series of revival meetings was held at "Father Rohinson's " school-house in Western New York. Among the converts was a verdant young man, a farmer, head of a family, who early began to manifest his gifts of discipleship in public. At an evening prayer meeting at the school-house he joined with others in the wrestling match with the Almighty, to secure his special interposition for personal benefits. While thus zealously engaged-humbly upon his knees in the midst of his brethren, he continued: " And now, oh, Lord, while I think on 't, wilt thou come and hold my old red cow's tail, so she can't switch it in my face when I am milking, which makes me swear so sometimes." Tuis is a true report, as related by one of the deacons who was present. The author of that prayer is now a reverend, having charge of and ministering to a flock.

Emma Hardinge Going West.

In answer to numerous appeals from her iriends in the West, Emma Hardinge desires us to announce that she has determined to postpone her return to Eugland for a few months, for the sake of making a brief tour through the Western States. Mrs. Hardingo's last engagement in the East is in Boston, where she speaks during the month of April, after which she will form engagements for the summer and fall months. Her route is at present undetermined, hence she requests such friends as desire her services West, both for Sunday and week night lectures, to address her as speedily as possible at 229 East 60th street, New York City.

We like the candor of the Investigator, and therefore republish from its columns the following extract of a letter written by R. McIntosh, of Davenport, Iowa, which sets at rest the assertions so often repeated in that and other journals that the Davenport Brothers are impostors:

"Some years ago. I had a hand in tying the Davenport hoys. The day of the evening of the adance, we got gloves made of sheet iron, through which they could put their fingers and thumb. The gloves were tied to their wrists, and their arms thed to their bodies, with some thirty feet of cord. They were placed in the cabinet, and in half a minute the door burst open with all the cord untied. They were placed back in the cabi-net in the same space of time. The door burst open, and all were tied as at first. We then tied open, and an wors then as at mat. We then then them anew, and filled each of their hands with flour; tied them as before, placed them in the cabinet, and in the same time as before they walked out, cords untied, and not a particle of the flour to be seen where they sat in the cabinet. I think the various attempts to expose them are an entire failure. I am as anxious as any one can be to have them exposed, but I want it done fairly. After the science, I inquired of one of the boys what influenced them? He simply said He simply said to nothing. I am 'spirits,' which to me amounted to nothing. I am by no means a believer in Spiritualism, yet there are various occurrences that take place which cannot be explained."

Decease of Rufus Eimer.

Rufus Elmer, for many years a leading citizen of Springfield, Mass., died at San Francisco, Oal., Jan. 8th, at the age of 63 years. Early in the movement, Mr. Elmor became a believer in and a strong advocate of the Spiritual Philosophy, and remained firm in his faith to the last.

The following note from San Francisco, dated Jan. 12th, 1870, makes further mentiou of the event:

"Our old friend, Rufus Elmer, late of Spring-field, Mass. left us for the Eternal Home, on the 8th inst. He was on a visit to his son in this city. His departure was rather sudden, from a disease of the heart. His cordial and genial manner remained with him to the last, and he still delight-ed to hold forth upon his favorite theme of the harmony between Spiritualism and the Bible, especially the New Testament. He took quite at especially the rew rescalent, the work quine active part in discussions here, and made a very favorable impression upon the minds of many to whom he had been heretofore a stranger. He will be no stranger upon the other side, as we may well Cordially yours, HERMAN SNOW." believe.

Lynn, Mass.

Quite a spiritual revival has been going on in Lyon during the past month. Dr. H. P. Fairfield, the popular trance speaker, has been lecturing there to crowded houses. The hall-which will hold a thousand persons-was not large enough to accommodate all who came to listen to the doctor's telling discourses. We are pleased to notice the interest the Lynn people take in the Spiritual Philosophy. Dr. Fairfield lectures in Willimantic, Conn., during February, and in Vineland, N. J., in March.

OF LIGHT. BANNER

J. H. W. Toohey in Providence. This able worker has commenced a course or scientific lectures in Providence, with the intention of gathering together the friends of reform into a movement having for its object the dissemination of liberalizing and spiritualizing ideas. The facts of science are fundamental to every movement to day that is generic to humanity and progression, and as such it is believed by Mr. Toohey that they should be made the basis for the Spiritualism of the future. As the disintegrating element becomes prominent throughout our civilization, the theological element is becoming subservient, even in the churches, and is almost entirely wanting in power to influence our philosophy. The necessity, therefore, is pressing itself upon our speakers and writers to think out the scientific bearings and aspects of Spiritualism, that as teachers they may become qualified to meet the issue before the public.

For the past month Mr. Toohey has been laboring in the Musical Institute Hall, Providence, in conjunction with the Labor Reform League of Rhode Island. The meetings are supported by many of the original friends of the Spiritualistic movement in Providence, and although there are two free conferences on Sunday, yet the meetings of Mr. Toohey are well attended and there is a promise of future growth. The friends of reform in New England will remember that while Mr. Toohey is endeavoring to perfect the organization, which he hopes will expand into a general and permanent movement; his time will be occupied; but as soon as this is accomplished he will be ready for work elsowhere, and will accept calls to lecture week evenings and Sundays. Address, Providence, R. I.

Still Condug.

Below we give the names of our old patrons who are working to extend the Spiritual Philosophy by giving the Banner of Light a larger circulation among the people. Since our last issue, S. B, Heath has forwarded two new subscribers; II. A. Case, two; Miss R. Bowker, one; Mrs. C. ple, properly so called, will have nothing to do Downer, one: Rebecca Valance, one: Samuel Luckey, one; S. Tracy, one; W. S. Spencer, one; so absurd a dogma as the personal infallibility of Wm. S. Moore, one; N. B. White, one; Jeptha the Pope. Brown, one; A. C. Chandler, one; N. E. Marcy, one; S. C. Patrick, two; Josephine Van 'Deusen, one; J. M. Sterling, two; Esther Welch, one; V. D. Morse, one; L. A. Hart, one; Chas. W. Allen, one; Miss M. L. Bartlett, one; Wm, Painter, one; J. A. Jost, one; Mrs. S. Nettleton, one; I. M. Fisher. one; S. A. Caswell, one; L. Marston, one; Clara sented the murder as a religious sacrifice, and B. Howe, one; L. T. Williams, one; N. Tucker, they passed the evening of the bloody day in one; Jos. Rice, one; Mrs. E. J. Sherman, one; J. H. Scott, one; Margaret. Hubbard, one; Hiram Perry, one; Sam'l Tucker, one; Win. Cook, one; W. Buok, one; I. Merrill, one; L. C. Stephens, one; Wm H. Palmer, one; E. Annia Hinnman, one; P. H. Conant, one; W. R. Carson, one; Reuben Halsted, one; Jos. Alexander, one; Otis Searl, one; D. P. Turner, one; J. D. Britt, one; H, Pryor, one; E. W. Stuart, one; S. O. Blanchard, one; W. Granger, one; A. E. Macomber, one; H. P. Buckley, one; Wm, Corey, two; L. Meigs, one.

Religio-Philosophical Journal.

It gives us pleasure, always, to learn of the success of our cotemporaries in the cause of Spiritualism. Bro. Jones, in his last issue, holds the following language, which is good evidence that our cause is not dying out:

"The unparalieled success of this paper, during the last six mouths, in the greatly increased minher of its subscribers, is evidence conclusive that it has won its way to the good opinion of the Spiritualists of the world by its hold and fearless advocacy of truth

Dr. A. S. Hayward in Chicago.

Dr. Hayward, of Boston, an excellent magnetic heater, and a gentleman of reputation, has opened an office at 164 State street, Chicago, for the purpose of treating the sick. Mrs. Hayward is with him. She is a fine test medium.

Spiritualism in Boston and Vicinity.

MERGANTILE HALL .- The Boston Children's Progressive Lycoum met, as usual, at their hall on Summer street, Sunday morning, Jan. 23d. Exercises were opened by singing, followed by Silver-Ohain recitations, speaking by twenty mombers, (mostly girls,) music by Ada Morton, and songs by Charles W. Sullivan, of Boston, and Hattie Richardson, of Chelsen. One hundred and twonty members and leaders

ALL SORTS OF PARAGRAPHS.

DF The reader can find something worth perusing and remembering in our Message Department on the sixth page.

Emma Hardinge's new book is attracting the attention of the secular press. The New York Times devotes over two columns to it.

EP- Read Mr. Jonkins's advertisement offering his mammoth farm for sale to Spiritualists. He is desirous of establishing a colony of Spiritualists in Farmington, Dakota County, Minn. He says some of the best minds in that county are Spiritualists, and he offers inducements for more of the same sort to locate there.

121 See call in another column for a Convention of Mediums and Speakers, to be held at Batavia, N. Y., Saturday and Sunday, Feb. 19th and 20th.

Dr. Bro, J. M. Peebles is in London. A private letter from him, just received, informs us that he shortly intends to publish an edition of his work, "Seers of the Ages," in Glasgow, Scotland.

Attention is called to the appeal to the New York Spiritualists, on our eighth page. Dr. A. C. and Mrs. Woodruff, laboring in the missionary work, will be in attendance at the two days' meetings at Eddyville, Feb. 6th and 7th, and at Jamestown the 13th and 14th, after which they will lecture in Wayne County.

Horatio G. Eddy is requested to inform ns where a letter will reach him.

The Pope's infallibility has been put to the test. He has prayed for and promised a prince to the wife of the ex-King of Naples, and the result has been a daughter, while his great enemy, Victor Emmanual, has had a grandson.

The New York Herald (the proprietor of which paper is a Catholic.) says that the American neowith Roman Catholicism if it identifies itself with

A forgiving lient is one of the noblest qualities which a man can possess.

A Jew in Galicia murdered his son because he persisted in having a Christian girl for his wife. In order to pacify his mother, the father repreprayer.

> Seel seel the "Stellar Key To the Summer-Land." Have no fears of its great ideas-

They are simply GRAND!

Harper's Magazine started on the new year with 116,000 subscribers.

The fleet with the remains of the philanthropist, George Peabody, arrived at Portland, Maine, Jan. 26th. The annual January thaw was postponed this

year, as there was nothing to thaw.

Prof. W. H. Niles, of Cambridge, in his recent course of lectures at Jamaica Plain, on "The law of progress as exhibited in geological histcry," repudiated the biblical idea of creation.

George D. Prentice, the poet and editor of the Louisville (Ky.) Journal, has passed to the spiritworld.

At a meeting of the pew proprietors of the Church of the Unity, Boston, held Monday evening, a unanimous call was given to Rev. Robert Laird Collyer, of Chicago, to become their pastor, as successor to Rev. George H, Hepworth.

New Publications.

COSMOLOGY is the comprehensive title of a striking work from the pan of George Mellvaine Ramsay, M. D., from the press of William White & Co. its mette is, "First of all, learn to be just." The real object of the author is to make a discovery of natural laws which will explain natural phonomena hitherto unknown. There are twenty-three chaptors in the book, treating on matter, motion, polar centres, currents, geological strata, ethnology, axial rotation, moons, meteors and comets, with their origins, motions and destiny, planets, and infinity. In such a vast realm a grand ed, which we find on these pages in of thought is deman In no limited space, such as a notice of this kind offers, could it be expected that the substance of so rare a volume could be exposed to the reader's attention. We can only affirm of it that for variety and significance, for its profound suggestiveness, its amazing stimulus to the spiritualized thought its bold and daring yet procise speculations, it bears a part in the work of discovering and disseminating scientific truth, that cannot but receive a cordial welcome from an ago fully awake to the grand announcements it makes. We commond the faithful study of this book to all who would stretch their thoughts and strengthen their faith by a studious contemplation of laws which outrun, the life of man on this planet, and which will be the delighted wonder of his intellect as long as the stupendous system of the universe engages his mind.

Movements of Lecturers and Mediums. Spiritual Periodicals for Sale at this

William Rose, M. D., inspirational speaker, late of Springfield, Ohio, has removed to Louisville, Ky., residence 122 Second street. We trust he will do a good work there.

Miss Julia J. Hubbard will lecture in Salem, Mass., Feb. 6th and 13th; in North Scituate, Feb. 27th; in Kenduskeng, Me., through March.

Emma Hardinge will lecture in Washington during February; in New York during March; and Boston in April; after which she will go West, via Cincinnati, where she speaks during May, For Sunday and week-night lectures, address 229 East 60th street, New York City. West ern applications solicited immediately.

Susie M. Johnson lectures in Bangor, Me., Feb. 6th and 13th, and in Lynn, Mass., Feb. 20th and 27th.

New York.

The Children's Progressive Lyceum of this city will hold its Sixif Annual Exhibition and Soci-able at the Everett Rooms, on Friday evening, Feb. 4th, commencing at half-past seven o'clock: After the dramatic entertainment is over, the floar will be cleared for dancing, which will be con-tinued for three or four hours. Tickets for the writch and another the seven the floar the seven seven of the seven tinued for three or four hours. whole, 50 cents each. P. E. FARNSWORTH, Conductor.

Charlty Fund.

Moneys received in behalf of our sick and destitute brother, Austin Kent, since our last report:

Obelses.

Thomas Gales Forster lectures in our neighboring city next Sunday evening.

WONDERFUL CURE OF A SCHOPULOUS TUMOR IN THE EAR.—Mrs. P. Angleau, of Variok struet, Binghamton, was alliefed for some time with a scrofulous tumor in the car, accompanied with great pain, causing deafness and loss of sleep. It was removed by her physicians four times, twice under the influence of chloroform, besides being burnt out with caustle every third day, but still it greav complete filling the car fill finally still it graw, completely filling the ear, till finally burns, an tother pain it was pronounced a most difficult case, an 1, as a for colds in winter. last resort, they informed her that it would be christian decode. necessary to use a wire through the throat, to the ear, to extract the matter. In this terrible condi-tion she came to Dr. J. W. Stewart at Way's Hotel. After taking one prescription, the pain sub-sided, the swelling began to disappear, and she could close her teeth, which she had been before could close her teeth, which she had been before unable to do for weeks. At the second treatment the matter was removed without the use of the knife, and she is now completely cured, and her hearing restored. Can be referred to. Dr. Stewart can be consulted by the afflicted, at his permanent office, in Way's Hotel, every day.— Daily Republican, Binghamton, N. Y. Jan. 17, 1870

J. W. SEAVER, Committee, P. I. CLI M. Committee, FRANCIS RICE, Committee, Buron, Jan. 19, 1870.

second Annual Meding of the New Jersey State Society of fipiritualists and Friends

State Bocicty of pointmaines and Freedow of Progress. The Second Annual Meeting of this Society will be held in Cameen, at Central field, corner of Fourth and Plum streets, on Wednewday, the 18th day of February, at 2 and 7 P M E. S. Wheeler and its. II. 7, Child will be present. Jackeon and Mary Davis and other speakers are expected. All fields of the cause throughout the State and closewhere are earnestly invited to come to this meeting. Joint Gage, Pres. 24 much favor in the past, is now ready. It has been re-written and improved, printed with new type, and on fine paper, illustrated with a beautiful Lithograph, and many other fine corravings from nature. It contains full descrip-tion and the culture of over 1800 leading valieties of Flowers and Vegetables; also descriptive list of the inveltes of the prenet season, to which is added a collection of 200 choice French liverid Gaudiolus. This work, we feel confident, will compare favorably with any similar one. From there is a field to the work of the season of the seas From Let Barthett, Warner, N. H. "I have received a copy of your superbly getten up Ama-teur Chilvanor's Guide. I think it far ahead of anything of the kind ever before issued from the American prets." Sent to any aldress upon receipt of 25 cents far paper cover, and 50 cents for tastefully bound in cloth WANS BURN & CO., Boston, Muss. Feb. 5.-41cow

Boston Music Hall Spiritual Mootings. Feb. 6th, Lecture by Thomas Gales Forster.

The third course of lectures on the philosophy of Spiritualism will be continued in Music Hall-the most elegant and popular assombly room in the city-

SUNDAT AFTERNOONS, AT 21 O'CLOCK.

until the close of April (29 weeks), under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the

Officer

THE LONDON SPIRITUAL MAGAZINE. Price BO CIS, percopy, HUMAN NATURE: A Monthly Journal of Zoistie Science and Intelligence. Published in London, Price 25 cents, The RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spirit-ualism. Published in Chicago, Ill., by S. S. Jones, Req. Price 8 cents, The LYCKUM BANNER, Published in Chicago, Ill. Price D cents. 10 cents THE AMERICAN SPIRITUALIST. Published at Cloveland, ().

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Each line in Agute type, twenty cents for th Brst, and Blicen cents per line for every sub-questinsection. Paymentinalleases in advance TP For all Advertisements printed on the 5th

page, 20 cents per line for each insertion. Advertisements to be Renewed at Con

tinued Rates must be left at our Office befor 19 M. on Tuesdays.

PAIN KILLER.

PERRY DAVIS & SON, Manufacturers and Proprietore, PROVIDENCE, R. I.

(Testimonials from the Press) THIS remedy is well known to be ope of the very best ever effered to the public. It is all that it is represented to be. The testimonials in its favor, reaching back for a series of years, and the experience of a long test, incontestibly prove it to be one of the mest reliable specifics of the age. -Old North State

We cheerfully add our testimony in favor of this medicine. -Roman Cilizen.

DAVIS'S PAIN KILLER -- We have tested this medicine, and assure our readers that it not only possesses all the virtues claimed for it but in many instances surpasses any other remedy we have ever known - Herald of Gospel Liberty. It is really a valuable medicine-it is used by many physi

Inne,- Hoston Trareller. I have used Davis's Pain Killer, and consider it an India-

pensable article in the medicine box. It has effected curve in charchesa, and for cuts and bruises it is invaluable - N. F. Exammer:

It is spoken of in terms of high commendation by both druggist and physician. - Philadelphia Eagle,

It is known almost universally to be a good remedy for burns, and other pains of the body-and is valuable, not only for colds in winter, but for various summer complaints.-

There is no medicine I value so highly as the Pain Killerinvertised if for years, and in every case it has proved a nov-cruign remedy.— Messenger, them's Palls, N. F. aw-Feb. 5. Bold by all druggists.

DR. A. L. SCOVILL

I s the inventor of several medical preparations which have become very popular, and have been illierally used. Among his inventions are "Hall's Balsam for the Lungs" and "Liverwort and Tar." For the past six years a better Lung remedy has been offered to the public. Read the following letter from DR. Scovitt, referring to it :

 Borsvention of Mediums and Speakers.

 A Quarterly Convertion of Medium and Speakers.

 A Quarterly Conversion and Palace and Speakers.

 Weak coll at Maravia.

 Weak conded at Maravia.

Flower and Kitchen Garden.

THE SUMMER-LAND. CULTIVATOR'S GUIDE

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BY ANDREW JACKSON DAVIS, KNTITLED,

that has ever issued from the press.

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a large number for a stormy day) were present.

Dr. L. K. Coonley, of Vineland, N. J., was introduced, and made a brief speech. He described some spirits he had (clairvoyantly) seen upon the platform during the children's declamations, and said, among other things, that the reason so little progress had been made after eighteen hundred years of preaching the gospel, was that the church had begun at the wrong and, by teaching children that they were totally depraved. The second point where a mistake had been made was that munkind had been taught that, not withstanding they were thus totally depraved from infancy. they could do nothing for their own salvation, but must depend wholly upon Jesus. The speaker believed that Spiritualism had taken the right direction in teaching the purity of little children, and the divine possibilities of growth. within all awaiting the action of each individual soul-a growth which did not stop at the boundary of time, but would last throughout the ages of eternity. After marching, and a song from the Lycoum Quartotte, the services

BOYLSTON STREET LYCEUM .-- This new organization held its second meeting on Sunday afternoon, Jan. 23d, at No. 18-Boylston street. The exercises were conducted as usual in kindred associations. Six children declaimed, answers were given to the question, "For what do we attend the Lycoum?" and singing and the Banner March filled out the session. A very liberal contribution toward completing the outfit of the Lyceum was taken up at the meeting, and overything seemed to point to success in the future.

CHARLESTOWN .- The regular session of the Children's Progressive Lycoum was held at Washington Hall, Sunday morning, Jan. 23d. Music, singing, recitations and reading from the groups, contributed to render the services inter esting.

On Monday evening, Jan. 24th, this Lycoum gave a social entertainment (consisting of dancing) for its pecuniary benofit at Washington Hall. A good number were in attendanco, and the onjoyments of the occasion were enthusiastically participated in.

On Sunday afternoon, Jan. 23d, a conference was held at Union Hall, Main street, and in the evening Cophas B. Lynn lectured to a good house. Subject: "God and Immortality." Miss Lizzie Doten is announced to speak at Union Hall on the second and third Sundays of February.

The Social Society in aid of the Spiritual Association mot at the house of David Hill, 40 Russell street, on the evening of Wodnosday, Jan. 26th. The session was well attended, about thirty members being prosent. Singing, the reading of "The Witch's Daughter," by Miss Nellie Walker, and remarks by Dr. Richardson and others, occupied the time.

CHELSEA .- On Sunday evening, Jan. 23d. Prol. William Denton spoke at Granite Hall. A large audience was in attendance. Miss Lizzle Doten introduced the exercises by the delivery of a poem, "Nature and Grace," after which the lecturer spoke on the subject of "Growth." It is a pleasing fact with reference to the Ohelsen Lecture Association, to know that it is out of debt, and that the prospects offuture success are very encouraging.

CAMBRIDGEFORT .- Dr. L. K. Coonley spoke in Harmony all, on Sunday afternoon and evening, Jan. 23d.

The meeting of the Children's Lyceum, held at the same lace in the mouning, was very interesting. This organizanis working its way up to a position of usefulness and held regularly every Thursday evening at Harmony Hall, the proceeds going to aid the Lyceum. The series has, so far, proved a success. *

HARPER'S MAGAZINE for February continues the illustrated story of Frederick the Great, which will be carried through the present volume. It likewise gives a fourth paper on Reast, Bird and Fish; one on The Andes and Ama zon : one on South-Coast Saunderings in England, all illustrated; and a list of articles among which wo name Mary Russell Mitford, Paraguay and her Enemies, Lord Lytton's new Comedy of "Walpole, or Every Man has his Price," and others. Harper for February is particularly full, engaging and valuable. Its popularity and merits grow with every year.

THE GALAXY for February goes forward with Charles Reade's story, gives an essay on Expression, an account of Brigham Young and his way of living, aline of fine stories, sundry miscellaneous essays, and the usual quantity of editorial commentary, grave and lively.

PUTNAM is another good number, though not rising to the standard of brilliancy. It contains some goo I stories, written in the true magazine fashion, and a variety of eketches and essays that fill out the issue to its usual standard and size.

In the February ATLANTIC, Bayard Taylor proceeds with his story of "Joseph and his Friend." There are verses by Cooper, Morris and Helen Hunt. Mr. Parton prattles again on "The Pressure on Congress," meaning the lobby. The tondency to insbriation and its treatment are discussed in an essay on "Quaff." There is a paper on "The Street Gries of New York," by Shanloy. "The Brick Moon" is still kept hanging in the sky. And the other noticeable article, which concludes the number, is one in the obituary temper, by Benator Wilson, on the late Secretary Stanton.

The NURSERY keeps advancing on its own sterling merits, and we should not want much to do with the children that do not cry for it, if kept from them after a first acquaintance. Mr. Shorey is working a happy and, we trust, a profitable voin. If a little thing, it is being done thoroughly.

Serena Gilman's "RELIGIOUS TRACT" touches how she came to abandon Calvinism and become a convert to Spiritualism, and sketches some wild scenes in the wildorness of Aroostook. She acknowledges her grateful obligations to the Banner of Light, as well as to some of our more popular publications.

Lee & Shepard publish MIRTHPULNESS, by Rov. B. F. Clark, a timely volume, showing what are the excitors of that desirable habit, and discoursing pleasantly of rational laughter. Such a book should be in wide demand in these earnest, thought-compelling times. There is too much strength which is equaled by few. Parties for dancing are knotting of the brows for healthy enjoyment and existence. The range of the compiler of this book of anecdotes is wide, and the contents are sufficiently fresh to stand the brunt of the most envious criticism. Its perusal will do much good,

lecturing field. Thomas Gales Forstor will lecture during February, Prof. William Denton during March, and Mrs. Emma Hardinge during April. Vocal exercises by an excellent quartotto.

Beason ticket, with reserved seat, \$2,00; single admission 15 couts, to be obtained at the counter of the Banner of Light Bookstore, 158 Washington street, and at the hall.

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AND edited by FRANCIS ELLINGWOOD ANBOT, negister of the First Independent (recently Unitarian) Society in

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The Banner of Light Free Circles. These Circles are held at No. 158 Washinoton strant. Riom No. 4. (up stairs.) on MONDAY, TURMANAY and THURA-DAY AFTERNORS. The Circle Room will be open for visitors aliwoofchck; sarrives commence at precisely three of circle. after which time no one will be admitted. Heats reserved of strangers. Donations solicited. Mas. Comment receives no visitors on Mondays, Tuesdays, Wednewlays of Thursdays, until after six of check r. M. Bho. girles ne private sitings.

giros no private sittings Dunations of flowers for our Circle-Room are solicited.

Invocation.

Invocation. Oh Infinite Spirit, our father in wisdon and our-mother in love, we pray then this bour for the descent of thy hely spirit of truth. May its rays permeate our being and drive, out all the mists, and fogs, and bats, and owls of error, giving its in their stead the steady white light of thine own infinite truth. We thank they, oh Spirit Eternal, for life, beautiful life. We thank their to all the phases of life for its shalows, and for its bright and glorious subleams, for without the shadow we could not understand and enjoy the soulight. Each degree of being possesses its own value and we could not understand and ereby the soulight. Each degree of being possesses its own value and its perfect in these. We praise these oh Lord, for all the goad there is in lite, for all that which our souls instinctively how down and worship. And no less our Eather, do we praise these for those conditions of being that seem to our sense de-formed, and histeous, and imperfect for since life is all of these it must be very good. It is only our imperfect sense that considers it very had. Our Father, may thy love, in its divinest sense rest upon all hearts who have need of it. And may thing angels with soft hands when away the tears from mortal eyes, bind up broken, bleeding hearts and give that encouragement to every soil that overy soil has need of. Thin knowest our needs, oh Lord, and yet it is our pleasure to portray them hefore these to ask thee to give us from thy fountain of love, and widem, and truth, and fountain of love and wisdom, and truth, and strength—to ask they to be town upon us those fare glite that can come only from thee, for doth thou not always teach us to ask that we may receive, to pray that blessings may descend upon us? We to pray that blossings may descend upoints? We thank thee, oh Spirit of Nature, for flowers, bean-tiful flowers. They talk to us of beayen. They whisper to our souls something concerning the beauty of life. Oh, our Father, may they always have an existence, gray they always speak thus truly, and perfectly, and harmonionsly to our souls, leading us higher step by step, and causing us to behold in their beautiful faces the face of our Cont. At our the biologic matter and the face of our God — May thy kidgdom come to usin all its perfectness, in all its strength, this bour, for thou art holy and true to day, as thou ever last been, Dec. 2. + . 31

Questions and Answers.

CONTROLLING SPIRIT-If you have queries, Mr Chairman, I am ready to consider them, - QUES —Two mortals, looking at an object—a chair or table—see it (practically speaking)alike. Questions: Do all spirits see any or all object twittes of the spirit-world in the same manner, alike?

Ass—Yes, and yet there are no two that see any one thing exactly alike. There is some dufer-ence, however small that difference may be.

Q = Do spirits only see things as correspondences of their thoughts, or are they fixed and per-

manent as things on the earth? A.--Thoughts take form in the spirit-world as they take form in this life, which is, in fact, the spirit-world. It is the world of mind as it is the world of matter. The world where spirits dwell is where bodies dwell. Allow me to illustrate, Van room is hunched. Allow me to illustrate. Your room is hung with works of att, every one of which lived in thought before it had an object-ive form, so that the eye could behold it. This is the way that thoughts take form in the spirit-world, and in no other way that 1 am aware of. Q - Do the pictures we see in this room exist in spirit world?

-Yes, everything that has form, that has an A. The provery image that points only to all the state existence, a being, with you, has a being also in that life which is unseen by you. The counter-part of all you have, you will find when you enter the spirit world. In other words, there is a part which is seen by mortal senses, and there is another part which is not seen by mortal senses. One buying to charge the there is the the other to One belongs to physical, human life, the other to spiritual, immortal life.

 $Q \rightarrow Are$ these objects perceptible to every spirit in the same way as to us here, A, -Yes; not in precisely the same way, for no

two can conceive of an object in exactly the same way. Surpose, for instance, two persons are looking at a rose; one sees it as very beautiful, another says it looks well enough, but he sees no beauty in it. They both see the rose. The rose is a fixed fact, but they see it each from a different spiritual standpoint, therefore there must be a different of a standpoint.

that I have conversed with on the subject tell me the same story. They say as quick as they come into rapport with physical life it is just as natural for them to move, to talk, to see, to hear, as it is

for them to breathe. My name, when here, was John Holland, and I lived in Boston. I was a baker by trade, and a part of the time I kept a small bread store on Hanover street. Now since this Spiritualism has been running over the earth, to and fro, I have been quietly looking round to see how I could reach some of my descendants who still remain reach some, or my descendants who still remain on the earth, for I, thought I might be benefited by coming, and might benefit them. It don't do anyhedy any hurt to gain' knowledge. I know there is an old adage, that says, "Where igno-rance is blies 't is folly to be wise." But I, don't believe in the truth of it, because ignorance won't give us eternal bliss, That's sure—only tran-sient. It's here to-day and gone to-morrow.

give us eternal blies. That's sure-only tran-sient. It's here to-day and gono to-morrow. I was a sort of a free thinker when I was here. I did n't belong to any church, nor I was n't bound to any particular religious faith. I believed in the existence of a supreme being, who would take care of us all; but I did n't see any need for the existence of a supreme being, who would take care of us all; but I did n't see any need for chirches, nor ministers, nor Bibles, and I always said so whenever occasion required; but I do n't that everything is good in its place and in its time. It serves some good purpose. There are some people who could n't very well get along without their Bible and minister and church, so it is good for them. It is not good for me. I would like that my niece, Gatherine Holland, would make herself nequalated with these sprit-ual things, in a quiet way, and she will find that she has what is called the power of mediumship that can be nsed beautifully. But it would be no use to undertake anything in that direction till she is educated out of fear; when she knows enough of this thing not to fear it, then she can be successfully used as a medium. Do h't forget, and when anything used as a medium. Do h't forget, and when anything used as a medium. Do h't forget, and when anything used as a medium. Do h't forget, and when anything used as a medium. Do h't forget, and when anything used as a medium. Do h't forget, and when anything used as a medium. Do h't forget, and when anything used as a medium. Do h't forget, and when anything in dual there the many high as a medium. The she has a medium when anything in that diteration the sh

enough of this thing not to fear it, then she can be successfully used as a medium. Do n't forget, and mistake the name—Catherine Holland. I want her to know that I am often with her, and often impress her as to what she had better do. I was with her, when she was South, and impressed her to come away from a certain place immediately, because I know if she stayed, there she would get the favor and it would go very hard with her, so I impressed her to go away and in or of that year the fever and it would go very hard with her, so I impressed her to go away, and to go that very day, and she did. And she often wonders what it was that forced her out of that, house so quick. Tell her, it was me. I have impressed her on quite a number of special occasions—at one time with regard to some money she had invested. I impressed her to change, the investment immedi-ately, or as soon as she could; and by heading the impression she sayed her money. And is won-

I was called to this place, but, faith I dop't know at all who bas called me here. I was told, quite a spell a 0, I was wanted here, and I come, but I had n't the power to speak. [What is your name?] Thomas McCarthy, that was my name,

to know how I am and where I am. I'm very good. well off, and I'm round where I am. I'm very good. never have to pay railroad fares, nor anything of the kind. I am very well off. It is a comfortable body? M.—You may never, know while here in the body? Q.—Do they watch over us for our good? M.—If they love you and are your friends they your soul and body together. Don't have to do certainly will watch over you for your good. that in the life where I am now. Oh, it's a better world than this one; yes, sir. Faith, I don't know, nor I don't care, whether it's purgatory or beaven, or whether it's the other place—makes of difference at all. It's a good place, and that's j ago come back to earth and see the advancement heaven, or whether it's the other place-makes Q.-Can spirits who lived two thousand years no difference at all. It's a good place, and that's page come back to earth and see the advancement

The interference at all 1 error for. [Don't you understand who of your friends] A_{-} Yes; there are many who return communi-called for you?] No, sir; I don't, at all. I been here before, but not able to speak, at all. It's a very bail fashion people have here in your life of send- Q_{-} Can they see the progress that has been and taking people mixto here was only one of the name in the whole spirit-world, and that spirit-world was no bigger than a nutshell. Faith, they would n't do like that if they were going to send a letter to their friends in this life; no, sir; they a letter to their triends in this life; no, sir; they know better But about this thing they are pref-ty much fools. [You mean they are ignorant.] Well, what's the difference? [They don't like to be called fools.] Well, I don't see any difference at all. If a man don't know anything, he is ig-norant, or be is a fool, just which you please to call him. [Haw it your own own with the at the wen't hurt anybody, my way won't. You see in this life, the Fathers of our Church

You see, in this life, the Fathers of our Church A = You may not always know, unless you are they go with us wherever we want to go—where susceptible to spirit influence. Then you will be they can help us at all. We not have to go much very likely to know. after them; they go after us. If they have got is their dury to give us, and not hile it like they do in this world. So, you see, this is a great help to us. It is not for the want of light that our poo-ble is their inducence. do in this world. So, you see, this is a great help to receive whatever good may be ready to come to us. It is not for the want of light that our peo-ble is kept in darkness. There's plenty of it, but it's kept under some kind of a dark thing. I do n't know what at all it is. And that's not carried know what at all it is. And that's not carried the benefit of it all the while. I sometimes think that it's like this, that I am called back. When I was sick and I was going, I said, "I shall pray myselfout of purgatory. I shall get out my-self." And, now, maybe some of my friends think I am there, and want to know do I want any help, No, faith, I do n't want any help at all. I am all cease when he enter a spiritual existence?

ANS,-Concerning this special case we have no knowledge. There are those amongst you who could receive such intelligence from disembodied spirits. There are such who could work out the problem through material human consciousness. We do not know which path the gentleman who made the prediction pursued.

made the prediction pursued. Q.—Are there animals in spirit-life? A.—There are. Q.—Are they similar to those in material life? A.—Yes; they are the spiritual of what you have the material. Q.—Is prayer ever answered? A.—Always, in some way. I would not say that you will always receive what you pray for, or that the answer will come in any such shape as you may desire. Nevertheless the answer unst come-some kind of an answer but it is as you may desire. Nevertheless the answer must come-some kind of an answer, but it is must come—some kind of an answer, out it is generally silent. It does not come with a sound of trumpets. It makes no noise. It is a feeling within the soul, an elevating power that makes you feel that you have done what you ought to do, a strength that comes to you in consequence of your placing yourself in a condition to receive strength.

doubt it. Qu.—They do, so far as my experience goes. A.—I cannot see that your experience can be very much, since you are still in mortal form. Qu.—I have seen many in that condition, A.—Those, who are in darkness are so because, they desire light from a certain direction, and it cannot come to them from that direction. They They want to receive it by the way they expect, precisely as certain religionists who are on the precisely as certain religionists who are on the earth to-day expect to receive their Lord and Sa-viour, Jeaus Christ, from the clouds of heaven. They expect he will come down with a retinue of angels, surrounded by all the pomp and salendor of an earthly king. They will be mistaken. A quiet, humble, yet powerful Jesus is with them, but they do not know it, because he has come naturally and not in the artificial way that they with regard to some money she had invested. I impressed her to change the investment immedi-ately, or as soon as she could; and by heading the impression she saved her money. And she won-ders why it was she thought to do so and so. Tell her it was me that made her think so. I lived here sixty, two years. Quite long enough to have learned considerable, but I did n't know to have learned considerable, but I did n't know much. Good day, sir. Dec. 2. Thomas McCarthy. I was called to this place, but, faith I do p't know at all who bas, called me here, and I come, but I bad n't the power to speak. [What Is your, Q.-Does each one of us have aguardian spirit?

but I had n't the power to speak [What is your name"] Thomas McCarthy, that was my name, str. When I was here in these parts, I lived in each one of us have a guardian spirit? A.—In all probability each one of you have many, since it is to be expected that you have South Boston. I've been gone nearly three years, spirit-world, who is anxious for your welfare, I don't know at all what's wanted, unless it is who would be true to you, desiring to do you well off, and I'm round where I am, I'm very good.

of vents. Q.-Can they see the progress that has been made in science?

A. – Sometimes they do. It depends very much upon how much they are interested in those

The new much they are interested in those things. Q—Are our guardian spirits necessarily our earthly relatives? A.—Oh, no; any one who finds profit or pleas-ure in your mental of spiritual sphere may be-come your guardian spirit. Q.—Are they supposed to be with us continual-ly or only occasionally? A.—They are not always with you.

A.—They are not always with you. Q.—How do we know when they

A.—You may not always know, unless you are

Mother, Nature, and their Father, God. In intel-lectual attainments, of course the white man is far superior to the Indian, because they are based Q-Is the negro capable of heing on the same

A.—In my opinion the negro has capacities which, when unfolded, would stand side by side

with our own. Q.—You say the Indian lives nearer God than the white man. Is be happier in the spirit-world? A.—Generally be is Q.-Why are they permitted to become extinct?

A.—That we cannot tell, except it is their desti-y—written in the book of their fate. Q—Can that destiny be changed by the angel-

world exerting an influence on the Government to protect them? A .- Large efforts have been made in that direc-

tion. If they are crowned with success perhaps the tide will turn. If not, we may feel quite sure that the end that is coming will not turn aside for

Q .- What is the difference of the origin of the white and the black man? A.—None whatever; at least I have been able A. This whice is the oldest? to find no difference—to draw no line of demarca tion between the essential of the white man, and the essential of the black man. Q.—Which race is the oldest? A.—That is hard to determine. Some authors

declare that the negro had an existence on this planet long before the white man. I should be inclined to doubt that. I think it is the reverse.

Q — Is it true, as some contend, that the older the race, the higher in intellect? A.—I do not think it is. The Chinese, as a peo-ple, are very old; but, except in certain directions, we know they are far below other races much

younger than themselves, Q.—Do the spirits of our departed friends know about us at any time they wish?

A.—No, they do not possess absolute power to come whenever they may wish. They are gov-erned by law and circumstances, and these do not always favor their country. Q - Can all of our spirit friends come sometime

or other?

A.-I think so, I think there is a time for all. Dec. 6.

Thomas Williams.

I have been since 1857 trying to come back and speak. [That is some time] Yes, some time, but it might have been a good deal longer. I know it is your custom to receive from each returning spirit certain things by which they may be iden-tified each as the place where they may be identified, such as the place where they were born, and the disease of which they died, their names and age, &9. I will give, so far as I am able, and further, of course, you cannot expect. My name was Thomas Williams, I was born on Block. Island, and when I was here, I believe there was something of a contention between New York and Rhode Island, as to which owned the island. You know where it is located. It is off Newport, with. I was told it was consumption, so I must Vita. I was told it was consumption, so I mate let it go for that. I suppose. I was twenty-nine years old at the time of my death, and I died in Cardington, Obio. I had gone West on business, and was returning bome, was taken quite sick— waited to get better, and died. I was assisted here and told of the place by one Anderson Bose.

bere and fold of the place by one Anderson roose, who tells me he communicated here in the first days of your paper. Now since I know I can come, I shall feel doubly anxious to communicate personally with my own people, and particularly with my brother Hiram, who is always bound to be opposed to anything that runs counter to the old established religious I want to communicate with him, and as way. way. I want to communicate with him, and as he is living on the earth, he must make himself acquainted with the ways and means of our re-turn, and seek out the best medium he can flud, and give me an opportunity. That is what I want. I am used to making myself as plain as I can. I don't want to be misunderstood. Good day, sir. Dec. 6 Dec. 6.

Philip Sturgis.

It seems very curious to come back. I always used to say, when I was here on the earth, that if I wanted to know what was being done in heaven, or hell, I'd send a Yankee to find out, and if he was a downright Yankee he would be sure to do

I was born in Opelousas, Louisiana; died at Gedar Mountain. Philip Sturgis. I have a wife and child whom I desire to come into communication onid whom I desire to come into communication with; I have a son fourteen years old, and a daughter between eleven and twelve. I went out by the fortunes of war; I am satisfied to have gone that way, but, really, I should like to be back here for a short time, possessed of the experience I have had since I came here to this new spirit-world. If I only had a couple of moder 4 think The spiritual problem of the sequence of the their spiritual muscles. This making a pack-horse of somebody else, I don't approve of; I thought it was all right when I was here; I thought that to believe in Jesus Christ was enough; I don't think so now; I think we have got to live pretty honest lives, in order to get what we want after death. Since it is our good deeds and good thoughts that furnish our habitations in the spirit-world, it stands us in hand to do about as well as we can. No blood of Jesus will ever save us. We must save ourselves; and everyboily must. And I want my children to be taught that; and I want the privilege of tenching taught that; and I want the privilege of teaching them. I taught them, so far as I could, quite an-other thing when I was here, and I want to undo that, and do something that is better. When here, I was what you Yankees do n't like—a slave-holder. I believed it was right to hold property in men, women and children. My Bible taught me that it was done years ago—that Abraham did it, and all these old worthles we were wort to worship, and even now I don't Abraham did it, and all those old worthles we were wont to worship, and even now I don't think that is the worst thing that a man or wo-man could do. I'tell you, plainly, I think you sometimes here at the North, who preach so largely, hold slaves in a much worse sense than we at the South ever did. It is a fact for you people—a fact—and you will see it so. I expect I large cleared a way by which my message can go as I want it to: but if unt—if I dil—can I come as I want it to; but if not—if I fail—can I come again? [Certainly, if you comply with the con-ditions on your side.] Oh, yes; that I expect to do, of course. Good day, sir. Dec. 6.

come back to live, because people have to be slok here, and they are misunderstood here, and they can't all be dukes, and peers, and kings, and queens, and princes, and princessen, but they have to be poor people, and I don't think it is half so well to live here. Tell mother so, and stell father if he pays more attention to what Old Ben says, it will he better for him. He gives him good advice, and tells him what to do, and father don't always do it; if he did, he would be a great deal hetter and happier every way, and mother would be, too, because old Ben has some-body on our side that tells him; so, you see, he knows better than father does. The uext time I come, I am coming nearer home, if I can. [Can't they find some good medium?] Oh, they are very hard to find there, mister; they are all among the nobility, and they won't go out to us, a nice medium, but he won't come to us, you see, new would n't go to him. [Is it a gen-tleman?] Yes, sir; and he could n't come to us; she would n't alow it; so I have to come here. It was too bad, was n't it? Old Amit Hannah used to come here before she died; she used to come to America. She came as steward-ees on board the "Red Jacket." Good-by. used to come to America. She came as ateward-ess on board the "Red Jacket." Good-by. Dec. 6.

Seance conducted by Theodore Parker; letters answered by L. Judd Pardee.

Invocation.

Invocation. Oh, thou who art the Saviour of every soul, the Holy Spirit of every age, the one God living through and sustaining all, to thee we pray, ask-ing to be delivered from the bondage of error, from the iniquity of false thinking and false do-ing. We pray thee, oh God, that thy way may he so clearly shown to us that we cannot mistake it; and having seen and understood it, may we walk in it. We seek, oh Lord, to worship thee in spirit and in truth. Oh, give us strength to do what we seek to do. We seek for the bighest good of our souls. Oh Spirit Eternal, may we not fail in the seek to do. We seek for the highest good of our souls. Oh Spirit Erernal, may we not fail in the way. We would scale the heights of being and know what life is, and wherefore we are. Oh, grant that we may not be disappointed, and, our Father, may our inner lives shine so brightly through the darkness that we may he indeed a light, not only to ourselves, but to all that may come within our sphere. Father, we thank thes for thy gifts. We praise these for all that thou hast bestowed upon us—for the long earthly life that was ours, for the experiences of that life, for its shadows and its sunheams; and we praise thee, our Father, for that which has been ours in spirit—for the joy, for the sorrow, for the dark-ness, the light, for everything which has goed to make up our life as an immortal spirit. Oh, thou ness, the light, for everything which has gone to make up our life as an immortal spirit. Oh, thou who art tenderly watching over us, we know we need not pray that thou mayst care for us, for thy tender guardianship is ever around us, and thou canst not, thou wilt not forsake us. It is only our ignorance and our lack of faith in thee, and in life, that makes us fear that thou wilt de-part from us. Oh, give us more faith. Give us that strength of faith that shall guide us through the darkness, that shall give unto us a crown whose light shall ontshine the sun. Father, hear our prayers, and in thy way answer them, for thine is the kingdom, and the power, and the glory, to day, and forever. Amen. Dec. 7.

Questions and Answers.

QUES.-Suppose an individual has inherited or

QUES.—Suppose an individual has inherited or is possessed of a strong inclination to steal, com-mit suicide, or murder, is it possible to ontgrow such inclinations without actual commission of the deeds, either in earth or spirit-life? If so, please point out the principles and means by which such result is reached. ANS.—We may have certain germs of evil im-planted in us, but, they may never come to matu-rity, or flud an exhibition in the external world, unless circumstances shall be thrown around them to favor their coming forth, to foster their development. "To be forewarned, is to be fore-armed," said a certain writer, and I believe that is a truthful utterance. It is our duty, as immortal spirits, to make ourselves acquainted with our-selves externally and internally at as early a period as possible. Just as soon as we are able to receive instruction, it is our duty to seek for it. And if we find that any of these germs of evil are implanted in on ratures, it is our duty to use all possible means. And if we find that any of these germs of evil are implanted in our natures, it is our duty to use all possible means to destroy them; and we can do it only in one way, and that is by denying those conditions under which they can be unfolded. When you have certain organs that are poorly developed, what do you do? Why, you seek to develop them—you cultivate them. If you do right, you do this. You throw around them those conditions that are most favorable to develop

Q.—Will the attempt now being made to modi-fy the Constitution of the United States, in re-gard to the Christian God, he successful? A.--Not precisely in the way that is anticipated by those who are seeking for the change. But a change will come, and speedily, too, for it is needl very much. Q.—In what is a change needed?

difference of opinion with regard to the rose,

 \mathbf{Q} — With us the thought of any particular form, as the square or triangle, reveals it only to the irs-againation—it is not tangible to the mental sight as it is to the eye, when we take a pencil and de-scribe the forms on paper. Does the thought of any particular form present it to the mind of a spirit any more tangibly than to us—or does it, in other words, appear as taugible to you as with us, when described to the eye? $A \rightarrow A \parallel$ thought, must take form ere it can be

tangible to the external senses. You may think of a thing for a thousand years, if you please, but if you give it no form it is absolutely an intangi-

be thing. It lives only in thought, It has no body. It has soul, but it has no body. Q_{i} —If the objectivities of the spirit-world are only correspondences of the spirit shoughts, then that world is simply relative and ideal, or only what the subjective capacity of each spirit hap-pens to make it; but if otherwise, if all scenery is fixed and permanent, then is it universal in space, or does it consist of belts, or concentric zones around each inhabited planet, or is it in the form of spiritual globes by themselves, or apart from material planets?

A.—The spirit-world is everywhere where a spirit can exist. It matters not where that is, It need not of necessity be divided from the material mundane world, nor is it. The spirit-world is here in your milst, and it is also everywhere where a spirit can exist. In seeking to set off a spirit-world, or spirit worlds, apart from the material world or worlds, you do but wander away from your Mother Nature, who is ever ready to enstain you in all that you require. It is like placing God apart from his works. It is like withdrawing the inspiration of Deity from mortal minds. It cannot be. The spirit world needs not to be separated from your life here; it is one with

O.-By what means does the new born spirit become clothed upon immediately entering the spirit-world? By the aid of *friends*, or how?

spirit-world? By the aid of feiends, or how? A.—It goes to the spirit-world beautifully and perfectly clotheid. It attracts to itself during the chemical change called death all that peculiar clothing that it requires: Its adornments are simple, but they are truthful to life. Q—Is the person, who claims to be making an expose of the Davenport and Eddy mediums aided by spirit power, or is it chiefly trickery? A.—I have been informed by those who have investigated that particular case, that it is chiefly by trickery that this individual performs his feats.

by trickery that this individual performs his featby trickery that this individual performs his fears. We have on other occasions declared that all the so-called physical manifestations are not the re-sults of trickery—a large majority of them are the results of spirit power, spirit acts. Q.—Does Eddy perform his feats by trickery? A.—1 can assure you he does not. Q.—This man, Carbonell, says he was formerly mandation. Is he modifunction and?

a medium. Is he medlumistiz, or not

A,-1 am told that he has in former times been very successful as a medium, but that owing to his disposition to trickery he was abandoned, by his spirit-guides and left to shift for himself. Dec. 2.

John Holland.

It is thirty-two years since I lived in a mortal body, but I ve not forgotten how to talk-thirty-two years this very month, and it comes just as natural to me as it ever did. And all the spirity

right; and they can save their prayers and their shillings for themselves. Yes, sir; but if I can do anything for them here, I am all ready to do it. I want nothing of them. I am very much obliged to you, sir, for letting

mecome this way. [Do you wish to address your message to any particular friend?] No; I don't know at all who has called me. Maybe it's my brother James, I. don't know. If it's, why, I'd very glad. That's all. Good day, sir. Dec. 2.

James Good.

I would like to have you say for me that James Good would be glad to communicate with his friends, who are in Windsor Locks, Conn. They are not sure that I am dead, but suppose I am. But I am quite sure of it. Farewell. Dec. 2.

Lydia Rhodes.

I am Lydia Rhodes. I was born in Bath, Me., and lived there till I was thirteen years old, when and lived there till 1 was thirteen years old, when I came to Boston as apprentice to the dress-mak-ing business, and worked at it as long as I lived. I told my friend, Sophia Hill, if there was any truth in these things, if I died first I would come back and tell her. She is on the earth, and I am away from the earth. Tell her it is true that spirits can return and communicate, but there is a great deal that is false inized up, with it. So she must learn to discern, between the genuine and the false. Tell her I am sorry she feels so and the false. Tell her I am sorry she feels so had about loging the ring I gave her. She hones to find it, but I don't think she ever will. She lost it in crossing the Public Garden in Boston, which has been here the the the the state. and it has been long since trodden into the earth. Tell her to be of good cheer; when she is done with this life there is a better one ready for her. Dec. 2.

Scance conducted by Theodore Parker; letters answered by L. Judd Pardee.

Invocation.

Come, Holy Spirit, and breathe thou upon us, that we may live consciously anew in thee. Come and take away our fear and give us holy faith. Come and inspire us to all good thoughts and all good deeds, and may our every thought and our every net be as pure as the falling snow-fakes. Father Spirit, Mother Love, teach us thy way, and guile us, wherever we go, in all truth, way, and ghose us, wherever we go, in all truth, in all integrity, such as it means with thee. Oh our Father, we thank thee for life with its many, many changes. We praise thee for that which men call death; for that beautiful revealment which calls the soul nearer; consciously nearer to thee. Our Father, may thy kingdom come to us this hour, and thy will be done by us all the days of our lives. A men. Dee 6 of our lives. Amen. Dec. 6.

Questions and Answers.

QUES.-In the Banner of Light of Nov. 6th is a prediction by Lieut. Luxley, of severe atmos-pheric disturbances on the lat to the 31 of No-vember, which prediction was thoroughly fulfill-ed. Was the knowledge obtained by science or which computing 2 spirit-communion?

cease when he enter a spiritual existence?

A.—By no means. Q.—Would the person who has small self-esteem in this life, continue so?

A.—Not necessarily. Q.—Do the organs that are deficient in this life develop in spirit life? A .- They are capable of being cultivated there

as here.

Q.—Will the little child passing into spirit life grow in knowledge and become a man in spirit knowledge?

A.—It certainly will. Q.—Which is best adapted to the development of children, this or the future state? A.—So far as its physical life is concerned, this

of course is the best, but so far as its spiritual mentality is concerned, entirely apart from the material, the other is best. All intellectual attainments are more easily acquired in our life than in yours. Q —When we first become unconscious in this

world, do we at that moment wake to conscious-ness in the spirit world?

A .- Not always. Sometimes souls remain un. onscions for years, for centuries. Q.—Why is it? A.—The reasons are various. Sometimes those

remedies given in sickness cast such a blight or shalow over the spirit that it cannot throw them off for a long time after entering the spirit world A variety of narcotics that are used will often do this

Q.-Then are not the spirit, and mind two things, two beings or substances? A.-To me the spirit is the inner life. The mind

may be called the glass through which the spirit reflects its deeds, its purposes. Mind is the result Q.-Do not some spirits return very soon after

death?

A.—Yes, almost before you are aware that they have departed. Q.—Do our spirit friends know what we are doing in this world? A.—They very often do know your most secret thoughts.

thoughts

Q — Will they do anything we ask of them, if it is tor our good?

tions, as they exist with you or with the spirit who desires to aid you; upon conditions in the atmosphere, spiritual and material, surrounding you and surrounding them. Q—Cannot spirits read our thoughts at any time?

time?

A.—Not always, but they very often can. Q—Is not the race of North American Indians destined to become extinct?

destined to become extinct? A.—So far as, earthly existence is concerned, I believe that is their desting. But they live in the spirit-world, a nation more powerful and grand-than you have any idea of. Q.—What is the condition of the Indian race in the spirit-world as compared with the white race? A.—The Indian lines name to Mother Nature

A,—The Indian lives nearer to Mother Nature, consequently nearer to God than his white brothers. His white brothers have sought out many inventions, and have followed largely after them. His white brothers live more in art than in Nature, and are therefore further from their

Julia Sayles.

My name is Julia Sayles. I was cloven years old, I lived in Liverpool, England. My mother's name was Margaret Sayles, and my father's namo was William Sayles. They know about people's coming back, but they do n't know much about it. coming back; but they do n't know much about it; [Will your message reach them?] Yes, sir. Old Uncle John, that they said was so cruel and wicked to his tenantry—I have seen him a good many times, and he is n't wicked at all. If he was when he was here, he is n't now, and he helps the little children, and, everybody that comes to him that wants to be helped; and he goes back to Lancashire, and does just the best he can for his people there; and I think it is too bad for people to think so had of him there. I do n't wait mother to, nor father, because he has had for people to think so had of him there. I do n't wait mother to, nor father, because he has been very good to me. He says that his old fid-dle was left in Derby Lane. Father always wanted to know. He died suddenly, and did n't have a chance to collect his things together, and his old fiddle was at Derby Lane. He had a good many things here; he had a good deal here, and people said he was hard, and wicked. If he was then he was inst different from what he is here People shift be was just different from what he is hero, [Perhaps he was called hard by lazy and shiftless people, who would do nothing to help them-selves.] Well, I reckon it was so, because he always likes to have people try to help themselves. He said he did n't think it was good charity to be always helping people that never tried to help themselves. When people come to him here, and ask for help, he always asks them, "Have you tried to help yourself?" If they say "yes," he says, "Tell me how you have tried." Then they tell him, and he will say, "Now that aint the best way-now try such a way; and if that do n't work well, come to me, and I will try some other way; and when he has told them all the ways he knows, then he takes hold hard, and helps them ways likes to have people try to help themselves.

A.—The people have outgrown the constitution. They want one larger, broader, that will answer the needs of the present time better than the old one. The spirit of the old Constitution is large enough, but the letter is not; what is needed is to make the letter correspond to the spirit. Q.-Shall we pursue in the spirit-world the same

Q - Shall we pursue in the s callings that we do on earth?

Callings that we do on early A,—If you find pleasure in them, Certainly not without, You will not be obliged there to pursue any calling that is distasteful to you.

Q.--Nor to mingle in society we are not attract-ed to?

A.—No. certainly not. Q.—Will a miserly disposition be a bar to progress there?

A — Yes, a very great bar, because misers will, nine times out of ten, carry that condition with them to the spirit-world, and be pursuing the phantom still, ever seeking for and not obtaining

16. Q.—That state will not be eternal? A.—Oh uo. No state of thought is eternal, for we are so constituted that we must change. It is a law of our being. Q.—Do you hold that Jesus Christ was superior

 $Q = D_0$ you note that get of our st was superior to any other man that ever lived? A.—No, I certainly do not. Q.—Would it he advantageous to take the Bible from our public schools?

A.-In a certain sense it would, in a certain world?

A.—I have, Q.—What is his relative state as a spirit? A.—Good, very, very good—far above those who claim to have purchased a higher estate in heaven then he did than ho did. Dec. 7.

Charles D. Cadwell.

The wheel of life keeps turning, and sometimes The wheel of life keeps turning, and sometimes we are here, sometimes we are somewhere else. It is very hard for us to say where we will he at a given time. There seems to be a desting that is shaping our ends, whether we will or no. That is my way of rendering it. If any one had told me ten years ago that this country was going to be involved in civil war, and I was going to partici-pate in it, and get killed, and coming back this way. I should have said, "Yon are a fool"—or if I had u't said it I should have thought it. But so it is. I went out in the 16th Massachu-setts, Co. C. I presume the records at the State House will prove me correct. My name, Charles D. Cadwell. To speak after the old earthly fash-

D. Cadwell. To speak after the old earthly fash-ion, I should say my body sleeps at Point of Rocks, Virginia, but I think a good share of it has gone into the soil and been so far chemically changed that I should not recognize it myself, and knows, then he takes hold hard, and helps them himself. Tell.mother I don't think I'd want to

A .- Not always. That depends upon condi-

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MESSAGES TO BE PUBLISHED. Miscellaneous. Reto Books. Thursday, Dec. 9.—Invocation; Questions and Answers; Eduie Irask, of New York City, to his mother; A. D. Rich-ardson, of New York City; to his mother; A. D. Rich-her father; James McCann, to his brother. Monday, Dec. 13.—invocation; Questions and Answers; Virginia Hyder, of Charlestown, K. C. to her friends; Joseph L. C. Twombly, lst 11 Cavairy; Joseph Horrowscale, to his fiends; Fattick Kelley, of Nouth Boston. Tuesday, Jan. 18.—Invocation; Questions and Answers; Charlotte Baker, of Hisannis, Mass. to her mother; Hepla-min Taylor, to his mother. near Hanover Court House, Va; Dehorah Eldredge, of Irovincetown, Mass. to her grandsons In Monum. THE GREATEST A NEW BOOK JUST FROM THE PRESS, A WONDERFUL NEW BOOK. iar as I am concerned. I do in taoton. iar as I am concerned. I do n't know as I ever in taotor. iar as I am concerned. I do n't know is I care. But I should like to have everybody know that the dead can return and communicate to their friends you call living; because I think, if it was universally known, there would be fewer evil deeds committed and more good ones. If you was evil disposed you would n't want to steal a shilling, would you, right before your pions friends? You would rather they would be out of sight. That's everybody's feeling, I take it; and when it comes to be known, positively realized, that spirits can return, and you not know when they are looking on, it seems to me as if those peo-ple who are porne to be good, because they won't want to commit their evil deeds right triends who are not as the sight the spirits can return and you not know when they are looking on, it seems to me as if those peo-ple who are porne to be good, because they won't want to commit their evil deeds right triends who are not as the sight they are not as they when all they MEDICAL REAL LIFE · ' I N STRANGE VISITORS. 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DR. A. B. CHILD, MRS. LOIS WAISBROOKER,

you know you are in Boston?] How do I know? I should know by the very air, if in no other way, and I happen to have other ways of knowing. I took a preity general survey before I came into this physical control, as you call it, and I could n't be mistaken. If 1 am not largely out of the way, I am within a stone's throw of the Old South Church. [Yes.] I thought so. Now it is one thing to say I come back and to

they are looking on, it seems to me as if those peo-ple who are prone to evil, as we call it, will have an incentive to be good, because they won't want to commit their evil deeds right before their friends who are not so inclined. And, still better, when all those who are on the earth are sensitive enough to feel the presence of departed spirits, it seems to me as though they would shrink from doing anything that would be to them a wrong deed. Don't you think so? [I do.] I say God speed the time when everyhody knows it; and if there's anything I can do I am ready to do it. I would come back here and take on myself the would come back here and take on myself the meanest body in Christendom, and go through a century, fighting my way as I went along to give the light, if it was necessary and could n't be given in any other way, because I think it would be one of the greatest blessings that could be con-

ferred on humanity. I know there is a great many differ from me, but I always did have my own way of thinking. I was always a little peculiar in that way when I was here, and I am no less so now.

Joseph Prescott.

[How do you do?] Comfortable, for me. I've got round, though at a late day, to fulfill a promise. I said, if there things were true, I would come back to those I had left who believed them to be back to those I had left who believed them to be true, and to acknowledge it, and I would come back right away; and I ve been gone since 1863, That's hurrying things a good deal, is n't it? I am from Concord, N. H. My name is Joseph I am from Concord, N. H. My name is Joseph

Prescott; I was seventeen years old; of the 11th New Hampshire. One of my friends, Daniel Harris by name, was a firm believer in this com-New Hampanire. One of my Friends, Daniel Harris by name, was a firm beliover in this com-ing back, and used to tell us a good deal about it. We used to have a good many laughs at his ex-pense. He said, "All I ask of you is, if you go there first, to come back and let me know who is right and who is wrong, if you can come." And I said I'd be back just as soon as possible. Well, I could n't have come before. I've come quite near bim a good many times, but never could let him know that I was present. They say there is a time for everything, Major. Do you believe hi? [I do.] Then there was a time for my coming, and I could n't come before. [Doubless there were good reasons.] Yes, I saw good reasons every time I undertook—to keep me away—but I could n't see wherefore the reasons were. [Were you of the Baptist faith when here?] Yes; I was brought up in that faith; what made you I was brought up in that faith; which defer 1 ies; 1 was brought up in that faith; what made you think so? [I knew a family of your name in Concord, who were Baptists.] Yes; there were several families of our name there. Well, I am dead, and I can come back, and my friend's phi-

several families of our name there. Well, I am dead, and I can come back, and my friend's phi-losophy is true; there's no dodging it; and if I ever caused him an unhappy moment, by ridicul-ing his faith, I ask his forgiveness for it; that's the most I can do. When we used to laugh at him, he would say, "Oh, well; I can afford to bear your ridicule, because I know I am right!" We, of course, thought he wasn't. I went so far as to say, "I will tell you when I come back, that is to say, if I can"-of course I never supposed I could-" just what you were doing at the time I made you the promise to come back." "Do!' he says; "I'd like to have you." Well, he was cleaning a pistol, and some of the boys kept cou-stantly cautioning him. I don't know why-thought he was rather careless-I believe it was loaded at the time-he was brashing it up in some way-I don't know how it was. But I re-member very well what he said. "Now," he says, "you who believe you are to be saved im-mediately after death through Christ, ought not to fear to be killed at any time. I don't believe in any such salvation; but I should n't cry baby, if I knew I were going to be shot the next instant." if I knew I were going to be shot the next instant." He was a brave fellow, but he used to make some very strange speeches. I'd like to tell him I've met Dick Avery, and he is just as much of a fool here as he was before death, I was going to say. Don't know any more, at any rate. Good day, Major. Dec. 7.

Annie Sprague.

I am Annie Sprague, of St. Johnsbury, Vt., aud I have come here to find my sister, and com-municate that way, if I can. Lizzie Sprague is her name. She is in Boston—I do n't know where, and I have tried so many times to come and speak to her. I knew she was coming before I was sick, and died; I knew she was coming here to stop. She is a togalar here in Boston here to stop. She is a feacher here in Boston. Tell her that Aunt Elizabeth tells me that there are hetter times in store for her than any she has ever realized—on the earth, too; tell her that Uncle William Sprague is on the way from Call-fornie here the store for her way from Callfornia here. I have no sickness now, no fear of death, but everything is beautiful where I live. I want Lizzle to know it is nothing like what we have been told—nothing at all—but it is so natural and so beautiful that you would hardly realize that you were away from the earth, but would think you had been transported to some lovely spot. I want her to find some place where I can talk to her, and go there and let me talk, as I want to tell her a great many things that I don't want to say here. fornia liere. say here Did I tell you how old I was? [No.] I was in my seventeenth year. I don't know what I died with—I took a very hard cold, and was sick ever after. I lived more than a year after that, but I was never well. Good day, sir. Dec. 7.

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Samuel Johnson,

[Do you know where you are?] Why, yes, I know something about where I am.' I don't know exactly. I think I am North. I think I am in Boston. That's where I want to come. I got a sister here. I been dead four months. I want her to know it. She wonders why I don't write, and I want her to know I been dead four mouths months.

My name was Samuel Johnson, and my father's My name was Samuel Johnson, and my sister's name was Susan Johnson, and she married a Lewis, was Susan Johnkon, and she harried a Lewis, here in Boston. I am twenty-nine years old-colored man. My sister lived-when I was here-in Anderson street. I been here visiting. I was coming back here to live. I wasn't a slave. I was free-never was a slave. I was born South. was free-never was a slave. I was born South, in Louisiana, just outside New Orleans. Susan came here with a family she worked with. She went out to service here, and after a while she got married. I want to let her know I been dead four months. She wonders why I don't write or come. [Where did you die?] Iu New Orleans. I was picking up my things, getting ready to come. I worked on the wharves, there. I had good work all the time. I made money. I had about \$900. [What became of that?] Well, I think Susan will get it when she knows I am dead. S:00. [What became of that?] Well, I think Susan will get it when she knows I am dead, because she knows who to write to there, and all about it, but she don't know I am dead. That 's what I came here for—to let her know. [Your friends have the money.] Oh, yes, and she will get it. But she won't get it till she asks for it. She knows about people's coming back. Oh, yes, She told me about it. [Did n't you know about it hefore?] No, I did n't know much about it. I heard 'siderable about it, hut did n't know much. How do you like your new home?] Oh, I like it very much indeed, I do n't think I want to come back. [Not even for your \$900?] No, no. I don't care a pleayune about it. How soon do you print? [It will he five or six weeks. But your sister will see your unne in the paper next week] That I see your name in the paper next week. That I am come? [Yes.] Well, then, if she comes bere-[I will tell her about it.] You will tell her, be-cause she won't want to wait-be very much obliged-do just as much, and more, for you, whenever I can. [Thank you. I shall do it with pleasure without design any reward.] Theat pleasure, without claiming any reward.] Thank you, sir; thank you, sir. Dec. 7. you, sir; thank you, sir.

Séance conducted by John Pierpont; letters answered by L. Judd Pardee.



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No. 527 North Futn street, St. Lon s, Mo.

CHILDREN'S PROGRESSIVE LYCEUMS,

The St. Louis branch of this heaven born instithilon has commenced on its lifth year with new ly adjected officers and renewed energies, with flattering prospects and encouraging promises of success. It has passed during the last year through one of the crises such as are connect to all-such organizations, and have so often proved fatal, and it has come out, like a percunial platit in the spring, with better prospects of blossom and frultage than ever. In its troubles and struggles, as in every case we have known elsewhere, the difficulties were among the adults; and we have often thought, if these institutions can be kept alive until suitable persons are developed, educated and ripened in and by them for conductors, leaders and teachers, there will be no danger of failure; but it is now extremely difficult to flud persons fitted for these places that have been trained in the theological discipline of the church. or that have not been trained at all. It is not difficult to take children who can be extravagantly. or fantastically dressed to the Sunday school and then teach them to repeat, parrot-like, the catechism and to answer the theological questions as the church does, by which they are fitted for so--ciety and its general gossip and pious chit-chat; but the Lyceum is a very different institution, and one in which without regard to the outer garmonts which wealth can bestow and poverty cannot give, in extravagance, the mind is called out, unfolded and developed in its organic capacity and powers, and by which the person is fitted not only for this life, but for its higher and better enfoyment of the next. It is the place better than all others we have ever seen to unfold the intelfeet and discipline the passions for the participation in and enjoyment of life.

There is one fact we have noticed markedly here and partially elsewhere, viz., that the girls take the lead in the exercises. On the last convention day over three fourths of the speakers and singers were girls, and in all meetings of the Lycoum they are largely in the superiority, not so much in numbers as in speaking, singing and enlisthenics, the boys evidently shrinking timidly from the competition in which they feel an inferlority. This, however, does not apply so much to the elder as to the younger student. We are glad to see this, as it goes to prove what we have so long advocated, that woman, with equal chances for education and intellectual development, would be fully equal, if not superior, to man, and we are rejoiced to see this new channel for opening to to her the door to the pulpit, the bar and the rostrum, and calling out her powers for the share she is evidently soon to take in public and private life, on, to her, a new platform,

Blessed be the Lycenms! We hope they will not be allowed to wholly die out in any locality while passing through the cold winters of discord among those to whom the nursery is intrusted in these early years, and before the earliest fruits are ripened into teachers who will, in due time, be qualified to conduct them and lead them on in harmony and success.

BIRTHDAYS.

forent feelings, but with about the same regard. The young have this world prominently before them, looming up in air castles built by hope, and often, under a vivid imagination, gloriously beautiful, but which, as they near them, usually fade or vanish into thin air, and the stern realities and the jarring conflicts of life take their place. The hopes, feelings and fears of the future they speenfuture of this life.

We have just passed another of those periodica landmarks on the downward slope of a century, and nearly closing it dirst decade, and by which we are reminded, by the years, as well as by the slackening of vital forces, that the bell will soon toll us over the bridge and into the presence of those who have gone, heloved by us, to the "home of the sout." How much of disappointment awaits us in the future, we do not know, but of one point we are sure; there can scarcely be a life in which we can find a harder or more uphill row to hoe than we have had in this; always on the cold side of the church, the state and popular institutions, alone in most of our years, battling for the unnonular and defending the accused, and often sharing with them, voluntarily, the scorn of society, because we believed them right, often even when they would condemn themsolves. But there is a brighter day for our earth, if not for those of us who pass over before it is opened in its brightness on the world below.

dependent even in its Protestantism. There is a shrinking from the term Infidel and the name of Thomas Paine, and the inddelity of Jefferson and even of its own revered political saint, Thomas H. Benton; and since the religious element has

been stirred up to wrath by Spiritualism, it shipks almost as much from the Spiritualism of Wester and the devil-scing taculty of Martin Lather, as trion the names of P due and Voltaire. Revivals triva fulla of and she topreaching does no good, and loven the the are meetings of the Sundays draw bostly the sported and those worthleast other burches, while the Catholics plud on in the same old rule as if nothing had impaired their progress; and yet the speephiney of the leading. minds keeps up its show of reliations respect, or tear of justing ais, that give no evidence of moral or jutellectual strength which they can add to or convey to the public mind. It is what the church has been, and not what it is, that is revered, respected, or feared, and the eringing shows intellectual weakness:

ANOTHER GONE HOME.

HOS. CHARLES DURKEE, formerly U. S. Senafor from Wisconshi, and late Governor of Utah, took his departure for the Summer-Land and left his earthly body in Omaha while on his return from Utah. Thirty years ago we were a near neighbor to Mr. Durkee, in Kenosha, Wisconsin, then Southport, and in the early introduction of spirit intercourse he was one of the few of our personal friends who engaged in honestly examining it, and who became convinced of its truth and the value and importance of it to this world, and although we had not seen him for the last ten years, yet weare assured by those who know that he remained firm to the last in the knowledge and faith that early made him free from the shackles of an old superannuated theology. Only a few of our little band of Wisconsin pioneers are now left, and they are scattered, but soon we shall meet on the other shore, and we trust our brother Durkee, who was ever one of the kindest hearted and best natured men in this life, will be there, as here, among the happy band whose labors on earth will bring the blessings of a satisfactory reward. His body was taken to his old home with much of the apathy prevailing. Selfish, in Kenosha, and ceremonies appropriate to his dis-tinguished public life were said and done over its appeal can reach; but there are thousands of burial, and we regret that we could not have par-burial, and we regret that we could not have parincipated.

THE ISDES is the litle of a new paper issued weekly at Toledo, Ohio, and edited by F. G. Abbott, and devoted to TREE RELIGION and, as we view it, consequently to true religion, as we do not deem Christianity true roligion, because it is not a free, natural and spontaneous religion, but an educated, sectarian and bigoted, partial religion of authority, against which we have ever protested because it was sectarian in its aggregate as well as its fractional beadings, and for which protest we have ever been accused of battling against all religion, while we have ever proclaimed and defended man as a religious being by nature and not by education, but sectarian by education only, and consequently Christian, Mahometan or Pagan, as the case might be, but no more Christian by nature than Pagan, as persons born in Christian countries and under Christian influences are not more likely to be Methodists or Baptists than Unitarians or Quakers without edneational training.

We are glad to see this and every other move that aids in freeing the mind from the authority of popular institutions and the tyranny that cramps the growth of soul and cripples the moral These milestones to the graveyard are usually | and intellectual power of the human mind, as we noticed by both young and old with somewhat dif- are sure Christianity does in this day, however are sure Christianity does in this day, however nothing, and many a poor stringgling, brother or much it may have added it in former times and sister will feel it a blessed privilege to give a dolunder darker clouds of superstition. We hope the Index will succeed and prosper, but we know how hard has been the struggle for life of other liberal papers.

SUBJUGATION OF WOMAN, BY JOHN STUART aged note them as they pass, as lessening the few MILL - This is the best written, most rational remaining years of earthly life, and with varied and consistent defence of the rights of woman and exposition of her legal wrongs we have yet seen, alluded, and does any one fail to realize it? Is it, late on-what is to be next after the body reaches | and it ought to be read in every family in our the graveyard. Probably as many are disappoint. ; country and in Europe where any books are read. ed on these expectations as of the young on their (A few such books, widely circulated, would soon produce a change of policy in our government, places, especially where society is not dominated

NEW YORK. An Appeal.

New York is the last of twelve or more States to engage in missionary work, and the question arises, whether, being last, she shall also be least. This enterprise, though always regarded with boost on the prise, mough arways regarded with hopefulness, was, at the outset, somewhat of an-experiment; but, conducted as it has been for years—though in an imperfect and halting man-ner, for want of proper financial support - with such encouraging results, it has long ceased to be busine wants on according to and has instabilities. to the confidence and substantial aid of every

true Spiritualist. With the disjointed and disorganized condition of affairs now existing, it cannot be doubted that ducted and adequately sustained, would do more for barmony, more to bring order out of chuos, to, collect, organize and render efficient our scatter-icd strength, than could be hoped for under prosent methods. To, this end, it should have the hearty encouragement of the whole body of Spiritualists, and ample provision for its pecuni-ary needs; and through the stimulus thus given to free inquiry—in the removal of that spirit of bigotry which at once fears and anathematizes every liberal thought and in the resulting or-ganizations of Lycenns, and county and local societies, we should have some measure of its usefulness.

These County Organizations I regard as of great practical value. Meeting quarterly, and continuing in session for two days, it brings the Spiritualists together from all parts of the coun-try, and severs them from the inharmonieswhere they exist-of local societies; and in the opportunity thus afforded for mutual acquaintance-for each one to speak and listen to the various experiences of others, as a promoter of har-mony and social feeling, and an efficient instrumentality in onkindling zeal and enthusiasm-its influence is most happy and permanent. This was the redeeming feature of the plan in Michigan, and was, I believe, the suggestion of Bro. O. Barrett.

The work in this State was entered upon with totally inadequate pecuniary means, and it is for the Spiritualists of the State to say whether it shall be continued on to success, or abandoned. We have already met, in our travels, many Spir-itualists, and we find them generally asleep-quite oblivious, that they have anything to do in. the matter, though by no means always averse to doing, when they rightly understand the position of affairs. Want of information and thoughtless ness, rather than indifference, are chargeable ing heard have not considered, or are resting un-

der the delusion that some wealthy men will take care of it, or that it will somehow get on without their help—whic, if they know the facts, would feel an individual responsibility which they would hasten to acknowledge by liberal contributions. What is requisite, is a fund which will enable the committee to send out every needed laborer, to speak regularly, at intervals, wherever a hearing can be obtained, at the thousand localities where no remuneration can be expected—and able, if occasion required, to here their own halls and pay their own board; and soon, at many places, uch meetings would become self-sustaining, and rganizations follow, as the consciousness was organizations awakened that in the interest of community a free platform and a free religion were indispensa-ble. As it is now, we have many earnest calls from places where we can expect no remuneration; and though we often accept such, many are obliged to decline for those more promising countarily. And now will not the Spiritualists this great State do their duty in the premises? Each one must answer for himself or herself: but remember how easy, if indisposed, to find ex-cuses—so many wanta unsupplied, which increase with our means, and are generally much in excess of our needs; and if these, real and im-aginary, are all heeded, the work falters and ends from this hour. Besides, it is no particular credit to give where there is no sacrifice, after first pro-viding for every selfsh want; and the reflection will not be pleasant, that we failed to aid the cause we claim to love, in its hour of need, in a self-sacrificing and generous spirit. Some can do lar; and if every family in confortable circum-stances in the same spirit would give the sum of ten dollars--to say nothing of that number, not small, who could well afford to give one hundred to five hundred dollars--success would be as-

sured. Those who have not ready means can write and pledge themselves for a certain sum, to be paid through the year, which will answer the

To the importance of this work I have already not apparent that the prejudice against Spiritnalls in is due to ignorance-is a surface condition - and that, intrinsically, it is the conscious need of every sonl? Is it not a fact that in almost all of every soul? and one very much needed, also, in the popular by a sublish aristocraw, the people are eager to walks of social life. When such men take hold listen, and the more eager the more they bear? The candid, thoughtful presentation of the Har-monial Philosophy shames the scoffer, disarms the blgot, arouses the indifferent, and gives hope the bigot, arouses the indifferent, and gives hope to the despairing. It is the destiny of the race to accept its grand precepts, and the hour is already at hand. Much of the opposition of to-day is for appearance's sake, and when nothing is to be feared, as a consequence, open corfession will be made. It is but one step in our progressive ca-reer; and the intellectual type of the age, as Leckey says of the progress of other truths, has given society a predisposition to receive it, and the chief merit of argument is to accelerate the inevitable crisis. To bring this truth before the inevitable crisis. To bring this truth before the minds of the recepte is, I believe, the all-impor-tant work of the hour. The world needs it—is ready, and waiting for it—and shall we respond to the call, or, unmindful of our duty and oppor-tunity, leave the work for those more true and faithful to the sacred trust?

BUPPALO, N. Y.—The First Spiritualist Society hold meet-ings in Kremin Hall, West Eagle street, every Sunday at 10% A. M. and T.W. P. Children's Lycoun meets at 29 P. M. II. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian, CHARLESTOWN, MARS.-Union Hall.-First Association of Splritualists hold meetings every Sunday in Union Hall, at 24 and 74 r. M. Mrs. J. Brintnahl, President; A. H. Bichardson, Corresponding Secretary, S. Wildren's Progressive Lyceum meets, every Sunday at Washington Hall, 16 Main street, at 164 A. M. G. W. Bragdon, Conductor; Miss H. S. Abbott, Giaardian; N. G. Warren, Muscial Director. URLESA, MASS.-Grante Hall, -The Children's Progress-ive Lyceum meets, every Sonday at Grantle Hall, Bradway. BY MISS LIZZIE DOTEN.

EIRESKA, MASS.—*Granice Indi.*—The Condrer's Progress-ive Lyceoup meets every Sanday at Granite Hall, Broadway, corner of Fourth street, at 16 A. S. J. S. Dodge, Guardian; Hrs. Richardson, Asst. Guardian. *Free Unmet*.—Asst. Conductor: Mrs. E. S. Dodge, Guardian; Mrs. Richardson, Asst. Guardian. *Free Unmet*.—The little Christian Spiritualists hold meet-ings every Sunday in their Pree Chapel on Park street, near Concress Avenue, "commencing at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D.J. Rick-er, Sund.

CAMBRIDGEFORT, MASS.-Children's Lyceum meets every Sunday at 10 A. M. at Harmony Hall, Watson's Building, Main street, S. A. Wheelock, Conductor; Mrs. D. W. Bui-lard, Guardian.

Main street, S. A. Wheelock, Conductor; Mrs. D. W. Builard, Guardian.
FOXBARD, MASS.—Progressive Lyceum meets every Sunday at Town Hall, att 107 A. M. C.F. Howard, Conductor; Mrs. N. F. Howard, Conductor; Mrs. N. F. Howard, Conductor; Mrs. N. F. Howard, Contentation, C.F. Howard, Conductor; Mrs. N. F. Howard, Conductor; Mrs. N. F. Howard, Conductor; Mrs. N. F. Howard, Contentation, C.F. Howard, Conductor; Mrs. N. F. Howard, Contentation, C.F. Howard, Conductor; Mrs. N. H. —The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall.
GEORGETIWN, COLUMNO, —The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairyoyant speaking medium.
HAMMOSTON, N. J. —Meetings held overy Sunday at 103 A. M., at the Spiritualist Hall on Third street. W. D. Wharton, Dresident; A. King, Secretary, Lyceum in I. P. M. J. O. Bansom, Conductor; Mrs. J. M. Peebles, Guardian.
HINGHAM, Mass.—Children's Lyceum meets every Munday afternoon at 20 o'clock, at Temperance Hall, Lincoln's Building, E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.
HOLTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. Lowrell, Mass.—The Spiritual Society ineets in Weels intil. Lectures at 2j and 17 y. M. Children's Togressive Lyceum meets at 104 A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.
LEOMINSTER, MASS.—The Spiritual Society model and Pressing every second and fourth Sunday of each month, at Brittan Hall, Speaker engaged :-Jallette Yeaw, Feb. 13 and 27.
V. H. Yeaw, Recretary.
J. J. Nask, Mass.—The Spiritualists hold meetings every Stinday afternoon and evening, at 3 and 7 y. M. at Cadet Hall, Speaker engaged :-Jallette Yeaw, Feb. 13 and 27.
J. Jansino, Mich.—The First Society of Spiritualists hold regular meeting every Sunday at 10 o'clock, in Capital Hall.

LANSING, MICH.-The First Society of Spiritualists hold exular meetings every Sunday at 10 o'clock, in Capital Hall. regular meetings every Sunday at 10 o'clock, in Capital Hall. Rey, Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

Incerts at 1 0 clock. I.A PORTE, ISD. —The Association of Spiritualists hold meet-ings every Sunday at 10 A. M. and 3 P. M., at Concert Hall. Dr. S. B. Collins, President; F. A. Tuttle, Cor. Sec. LOUISVILLE, K., —Spiritualists hold meetings every Sunday at 11 A. M. and 75 P. M., in Temperance Itali, Market street, between 4th and 5th.

between 4th and 5th. MILWALKEE, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Social confer-ence at 2 P.M. Address and conference at 74 P. M. H.S. Brown, M. D., President. MORTHANIA, N.Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 34 F.M.

MILAN, O.-Spiritualists' and Liberalisis' Association and Children's Progressive Lyceum. Lyceum meets at 102 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian. MARLBORG', MASS. - The Spirituality Association hold meet-ings at Forest Hall. Mrs. Lizzie A. Taylor, Secretary.

Murokh, Máss. -Children's Progressive Lyceum meets at Washington Hall, at H A.M. Prescott West, Conductor; Mrs. Maria L. Buxton, Guardian; S. W. Gilbert, Musical Director and Corresponding Secretary. MALDES, MASS.-Regular meetings will be held in Plerpont Grove, every Sunday, at 24 p. R.

Grove, every summary, it 'sp. n. MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday atternoon and evening, at Lyceum Hall. Stephen Austin. President: Joseph Michols, Secretary, Hall. Stephen Austin, President: Joseph Mchola, Secretary, New Yonk Cirv.—The Society of Progressive Spiritualiste will hold meetings every Sunday in the large hall of the Ev-erett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 104 A. M. and 74 P. M. Children's Progressive Ly-centum at 24 P. M. P. E. Farnsworth, Secretary, P. O. box 5678 Nouri AC21 A. T. D. Ass.—The Spiritualist Association hold meetings the second and fourth Sunday in each month, in Confinesset Hall, at 10 A. M. and 2 r. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 1 M r. M., and alternate Sundays at 12 M. Daniel J. Bates, Con-ductor; Mrs. Della M., Lewis, Guardlan; C. C. Lewis, Mili-tary Director; A. A. T. Morris, Madeal Director.

New BURYPORT, MASS.—The Children's Progressive Lyceum neets in Lyceum Hall every Sunday at 2 p. M. D. W. Green, Jonductory Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musi-al Director; J. T. Loring, Secretary. Conference or lecture in same hall at 7} o'clock.

meanneonant av 47 0 0100K. Nonwalk, O.—The First Spiritualist Association hold meetings every Sonday at 1% and 7 o'clock P. M., at St. Charles Hall, Main street. Speaker engaged:—M. Henry Houghton during January, February and March. Ira Lake, Agent.

Agent. New ALDANY, IND.—The Society of Progressive Spiritual-ists hold meetings every Standay at 2 and 7 P. M. J. Kemble, President; Isaac Bruce, Vice President; A. Sharp, Record Ing Secretary; A. C. McFadden, Corresponding Secretary; J. ing Secretary ; A. C. . W. Hartiy, Treasurer.

NEW ORLEANS, LA.—Lectures and Conference on the Phi-losophy of Shiritualism, every Sunday, at 10% A. M. in the hall, No. 34 Exchange place, hear Centre street. William R. Miller, President; J. H. Horton, Secretary.

Miller, President; J. H. Horton, Secretary, Osw.Eco. N. Y. --The Spiritualists hold regular meetings at their new "Lycenum Hall," Grant Block, every Sinday at II A. M., and 76 P. M. John Austen, President, Children's Progressive Lycenum meets at 2 p. M. J. L. Dool, Conductor; Mrs. C. E. Blehards, Guardlant, F. H. Jones, Musical Director, "PUTNAM, CONN.-Meetings are held at Central Hall every Sunday at 14 p. M. Progressive Lycenm at 104 A. M. PLNNICTU MANS - Children's Progressive Lycenm meets

PLYMOUTH, MA89.—Children's Progressive Lyceum meets every Sunday at It A. M., in Lyceum Hah.

every Sunday at 11 A. M., in Lyceum Hah. PHILANKLPHA, PA.— Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above Zibhstreei, at 94 A. M., on Standays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian.—Lyceum No. 2, at Thompson street church, at 10 A. M. Shaw, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualits thas its lectures at Har-monial Hall, corner 11th and Wood streets, at 3% and 8 p. 4, every Sunday, Children's Union Progressive Lyceum Merets at Washington Hall, corner 8th and Spring Garden Mreets, every Sunday, at 10 A. M. Damon Y. Kligore, Esq., Conductor: John Kirtpatrick, Assistant Conductor; Mrs. B. Pathenger, Gaardian; Miss Hattle Balley, Assistant. PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 A. A. A. G. Smith, Conductor: Mary E. Dowey, Guardian. QUINCY, MASS.—Neetings at 24 and 7 o'clock P. M.

QUINCE, MASS.-Meetings at 24 and 7 o'clock P. M. Progressive Lycenm meets at 14 v. M.

RENSSELAES, 13D.-" Society of Progressive Spiritualists " meet every Sunday, in Willey's Hall, at 104 A. M. I. M.

nent author in his introduction, says:

senser, Resulting from a combination of those five special faculties is the production of another called memory, by which he is enabled to accumulate knowledce. Inaving learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus elicit a third, by much the same process, mentally, as the chembat, by a union of two kinds of substance, produces a new and there there are a substance.

a third, by much the same process mentally, as the chemist, by a union of two kinds of substance, produces a new and third kind. Man has still another faculty, which we have all agreed to call reason, by which he further adds to his knowledge through a process calle analogy. Having obtained a limited knowledge of a smething which has see or feels or hears, he there reasons by analogy, either retrospectively or orns-pectively, and thereby gains forther knowledge; c. g., ff. on traveling through a forcet the first time, he sees a green many trees standing upright and a few lying down, his reason inti-tively suggests that those trees lying down, his reason inti-tively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fail to the ground. Still extending his chain of thought, he would lears that some of those trees iving down looked fresh and life like, much like those of those irces had loog since failen, while others had failen but receiving.

FEBRUARY 5, 1870

A NEW BOOK

IN PROSE,

Author of the Popular Book of

"POEMS FROM THE INNER LIFE,"

ENTITLED. MY AFFINTEY AND **OTHER STORIES.** TABLE OF CONTENTS.

My Affinity.

My Affinity. This story is a satire on the doctrine which gained so many friends among those people who, by continually thinking that they have made a mistake in their connubial relations, at last heliove it, and straight way seek some one whom they think can sympathize with them, without whom there would be an "Incompleteness," and with whom can only come the "in-dissoluble" 'that shall last "throughout the ages of eternity." It treats of a man who having imbibed this doctrine, seeks to put it into practice, and is suddenly brought back to his sober scales by the plain talk which he receives from the father of the lady whom he came to believe was his "affinity." He returned to his home and no longer sought for that which well nigh wrecked the happiness of his family. An experi-since shurricity seek to escape the trials incident to married life by dissolving the tle, would enhance the well being of society and save a portion of the rising generation from his which their parents have no right to thrust upon them.) Modeom Boundfour on the set Proses

Madam Bonnifleur and her Roses. Women and Wisdom.

The Faith of Hasupha.

The Bachelor's Defeat.

The Great Carbuncle.

Marrying for Money.

The Prophet and the Pilgrims. Mr. Silverbury's Experience.

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The Elfin Spring.

All of the above stories tench a truth that shines clear and steadfast. Every one would do well to cultivate a love for the beautiful, so that they too might say of the works of na-ture, "They are the beautiful, this altogether lovely"; and also to keep far from the Ellin Fount, whose winsome waters teach false bleas and perverted theories of life.

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George M'Ilvaine Ramsay, M. D.

THIS work is purely scientific, and the subjects treated upon are handled with care and great ability. The emi-

Man has various means and avenues by and through which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five

J. B. FERGUSON.

Those who have not heard this able speaker, as we have, through a succession of Jectures, gannot form any correct idea of the depth, strength and force of his inspiration. We do not hesitate to say, and that by personal knowledge, that we have no mind connected with our philosophy, and laboring in this country, who has a clearer and better understanding of our philosophy than Bro: Ferguson; and no one who has better ability to lay their knowledge before those disposed to listen to them, either in public or private conversation. We are sure if our friends who are able and who could get together audiences in sufficlent numbers to secure for him a good hearing. knew, as we know, his ability to explain our philosophy, and enlighten, interest and instruct them they would keep him occupied every hour of his remaining days that he could give to the public. We have long wondered that our friends in Baltimore, Philadelphia, Boston and New York have not had courses of lectures from him. and we can assure them that if they do not secure his services they will soon lose the chance, and never know their loss, as his health is poor, and strength failing, while his spirit has already far outgrown his physical power.

RELIGION IN ST. LOUIS.

There is much subservient time serving and trashy superficiality in the religious element of St Louis; there is a cringing and cowardly yielding in the press, and a fawbing weakness in politicians unworthy this age and country, and which we should not look for or expect in so large and flourishing a city as St. Louis, located, as it is, in the valley of the "father of waters" and the very heart of our glorious empire; but it must be accounted for on the ground of its strong Catholic element, of which the mind is not yet entirely in-

of this subject and treat it with the ability shown in this book, both historically and scientifically, the tyranny of ages must succumb to the marchof the age. We have waited and watched, and now see signs of daylight for women.

Note from Dr. Roberts, San Francisco.

EDITORS BANNER OF LIGHT-Since my recovery from "congestive chills," I have opened my permanent office in this city. During my severe illness, I had the unspeakable pleasure of sceing and conversing with the "slindles of the departed" -but they were real men and women to me then, when I was so very near "passing over." They told when I wasso yegy near "passing over," They told me my "time had not comevet;" that I must return and labor on until the Master shall say "come!" Through the "ministry of angels," and iny noble wife, I have been again returned to duty, and by the blessing of God and the angels, I mean to "quit life's fiful, fever "only with the harness on." . Rev. C. G. Amos (Unit trian) is giv-ing a course of rather on the tence becomes on "Solitualism," in Mercability Library Hall to foll Spiritualism," in Mercantile Library Hall; to full

business of healing the sick by the "laying on of bands" has been attended with most won-derful results, and what may seem strange to you is, that the *glorious* system which I have the honis, that the glorious system which I have the hon-or to so bumbly advocate, is really becoming very popular in the churches and out of them, in the interior of the "Golden State," where I have been practicing for the plast year; but how, it, will terminate in this "Great City of Discord." I will not venture to guess, even. May God bloss you in your noble work of disenthralling the im-mortal mind! Yours for truth, b. The Remers, M. D.

1. R ROBERTS, M. D. 229 Kearney street, | San Francisco, Cal., Jan. 10, 1870. |

To Moses Hull and Elder Grant.

MESSRS. EDITORS-1 observe in the Banner of Light of Dec. 25th, this sentence from Moses Hull, "I despair of getting another discussion with Elder Grant." And in the Banner of Light of Jan. 8th, Elder Grant responds that Mr. Hull is mistaken. "That, trusting in the Lord, he has no fears, nor the least thought of backing down." 1 write this to inform them that in the city of Darlington, Wis., is a fine large court house, that will be well lighted and warmed and presented to them free, for the arena; and the friends of free discussion will see that the notice be widely circulated in two newspapers printed here, and the proceeds of the admission fee will be divided equally between them, if they will hold a discus sion here. Now let us see who will back down:

Darlington is the county seat of La Fayette Co., and is accessible by railroad, and is in just the condition to enjoy and appreciate such a discussion. Please let the Elder know that W. F. Jamleson threw down his glove here, but no one dared to take it up. Any correspondence with mo on this subject will be attended to. Darlington, Wis.

S. W. RICHMOND.

A. C. WOODRUFF.

SPIRITUALIST MEETINGS.

Alphabetically Arranged. (All interested in these announcements are enrostly requested to nothy us of any changes that may take place in regard to places of meeting, time, suspension, de, so that we can keep the list correct; otherwise it would be useless, and compel us to suspend if altogether.]

Aphran, Mion. --Regular Sunday meetings at 10% A. M. and 74 P. M., in Odd Feilows' Hall, Main street. Children's Pro-gressive Lyceum meets at same place at 12 M. Mr. C. Care, President.

ASTORIA, CLATSOP Co., OR.—The Society of Friends of Pro-ress have just completed a new hall, and invite speakers raveling their way to give them a call. They will be kindly vectived.

APPLETON, Wis.-Children's Lycoum meets at 3 r. M. every

APPERTON, WIA.-Children's Lyccuin theels at 3 p. 11, every Sumlay. ANDOYER, O. --Children's Progressive Lyccuin meets at Morley's Hall overy Sunday at 119'A. N. J. S. Morley, Con-ductory Mrs. T. A. -mapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary. BOSTON, MASS.- Maise Hall,--Meetlines are held every Sun-day atternoon, at 22 o'clock, under the management of Lewis B Wilson. Thomas Guits F rater will lecture daring Feb-ruary, Prof. William Denton during March, and Mrs. Ismina Hardinge in Anril. Music by an excellent quartette. Mcreantic Hall.-The Frist Spiritualist Association meet in this hall, 22 Summer street M. T. Dole, President; Samuel Children's Progressive Lyccum meets at 10 A. M. D. S. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary. New Era Hall.-The Golden Era Association convenes every Sunday evening, at 71 o'clock, in the New Fra Hall. Lid Termont street (near Masonic Temple). Secretary, Dr. L. A. Plumb; resident, Dr. J. C. Chesley.

A. Flumb: resident, Dr J. C. Chesley. BROOKLYN, N. Y.- Sareyer's Hall. — The Spiritus into ind meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 33 and 73 P. M. Children's Progress-ive Lyceoum meets at 103 . u. A. G. Klop, Conductor: Mra, R. & Gradient, Guardian of Groups Camberland-street Lecture Room. — The First Spiritualist Society hold meetings every Sunday at the Cumberlan Istreet Lecture Room, near De Kalb avenue. Circle and conference at 16 o'clock 4, M : lectures at 3 and 74 p. M.

Balbakront, Coss.-Children's Progressive Lyceum meets every Sunday at 1 P. M., at Lyceum Hall. Travis Swan, Con-luctor: Mrs. J. Wilson, Gnardan.

BALTINORE, MD.-- Saratoga Ilali.--The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Ilali, southeast corner Cal-cert and Saratoga streets, Mrs. F. O. Hyzer speaks till für-her notice. Children's Progressive Lycourn meets every funday at-10 s. M.

Nunday at 10 a. M.
 Broudacay Institute. — The Roclety of "Progressive Splittu Broudacay Institute. — The Society of "Progressive Splittu alisis of Baltimore." Services every Nunday morning and evening at the usual hums.
 BRUTDERR, ILL. — The Splittual Society hold meetings in Green's Hall two Sundays in each month, foremoon and even-meets at 1 o clock. Couldren's Progressive Lyceum meets at 1 o clock. W. P. Jamie-on. Jonductor; R. C. Hay-h wood. assistant Conductor: Mrs Hiram Bidwell, Guardian, Bartuz Carge, Micro. — The First Society of Splittualists hold meetings at Stusrt's Hall every Sunday, at 104 a. U. and TM P. M. Lyceum at 2 F M Abner Hitchcock. Sec'y.

Stackhouse, Sceretary,

ROGINSTER, N. Y.-Religious Society of Progressive Spirit-ualists meet in Schtzer's Hall Sunday and Thursday evenings A. L. E. Nash, President. Children's Progressive Lyceum meets every Sunday, at 29 r. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor;

BUCHMOND, IND.—The Friends of Progresshold meetings ev-ery Sunday morning in Henry Hall, at 109 A. M. Children's Progressive Lyceum meets in the same hall at 2 p. M.

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 9 clock.

NALES, MASS.—The Spiritualist Society hold meetings ev-ry Sunday at Lyceum Hall, at 3 and 47 v. M. H. H. Lake, "resident: E.S. Stimpson, Secretary, Children's Progress-ve Lyceum meets at Lyceum Hall, at 12 v. St. H. H. Lake, Conductor: Mrs. Mary Archer, Guardian. Speaker engaged : -Miss Julia J. Rubbard.

STONEMAN, MASS. The Spiritualist Association hold meet-ings at llarmony Hall two Sundays in each month, at 24 and 7 P. M. Afternoon lectures, free, Evenings, 10 cents, The Children's Progressive Lyceoum meets every Sunday at 104 A. M. – E. T. Whittler, Conductor; Ida Herson, Guardian;

SAN FRANCISCO, CAL - Meetings are held every Sunday evening in Mechanic's institute liall, Poststreet. Mrs. Laura Smith (late Cuppy), speaker.

Smith (late Cuppy), speaker. Sr. Louis, Mo.-The "Noclety of Spiritualists and Pro-gressive Lyceum "of St. Louis hold three sessions each Sun day, in Philliarmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. Su. and Sp. M.; Lyceum SA A. Charles A. Fenn; President; Mary A. Fairchild, Vice President; W.S. Fox, Necretury; W. H. Rudolph, Treasurer; Thomas Allon, Librarian; Miss Mary J., Farnham, Assistant Libratian; Siewey R. Fairchild, Conductor of Lyceum; Miss Sarah F. Cook, Guardian of Groups; Victor Vogel, Musical Director.

Magnadistry O, CAL. -- Meetings are held in Turn Verein Hall in K street, every Sunday, at 11 A. M. and T. M. Children's Progressive Lyceum meets at 2 P. M. Henry Bowman Jonductor: Miss G. A. Brewster, Guardian on K street, every Progressive Lyc Conductor : Miss

Connector: ansa of A. Drewster, Guardian Sprinsepitzb, ILL.—The "Springfield Splithtual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. John Ord-way, President; A. A. Brackett, Vice Freshient; W. H. Planck, Secretary; Mrs. L. M. Hanson, Treasurer, Children's Progressive Lyceum meets at 30 o'clock, R. A. Richards, Con-ductor; Miss Lizzle Porter, Guardian, Ca. Bioland, Con-

auctor; Miss Lizzle Porter, Guardian, TROY, N. P.-Progressive Spiritualists hold meetings in Apollo Hall, corner of liver and Congress streets, at 163 A. M. and 74 P. M. Children's Lyceum at 24 P. M. Henj, Star-buck, Conductor. TOLEDO, O.-Meetings are held and regular speaking in Old Masonie Hall, Summit street, at 74 P. M. All ure invited free. Children's Progressive Lyceum in samo niace every Sunday at 10 A.M. C.B. Eelis, Conductor; Miss Ella Knight, Massing and A. M. C.B. Eelis, Conductor; Miss Ella Knight,

Buardian.
 TERIKI HATTE, IND.—The Spiritual Society hold meetings overy Sunday at Pence's Hall, at 14 A. M. and SP. M. Lyceum meets at 25. E. G. Granville. Conductor; Mrs. Louisa Pence.
 Guardiau; T. A. Madison, President; L. B. Denehle, Secre-tary of Spiritual Society.
 TOPERA, KAN.—The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 104 A. M. and 74. P. M. at Constitution Hall, No 133 Kensas avecaue. Admis-sion free, Mrs. 11. T. Thomas, inspiritional speaker; F. L. Crane, President; F. P. Baker, Secretary; Miss Alice Hall, Organist

Organist VINELAND, N. J.-Friends of Progress meetings are held in Plum-street linil every Numbay at 104 A. M. and evening. Freshleni, C. B. Campbell: Vice President, Mrs. B. H. Ladd; Recording vecreary, B. H. Ladd; Corresponding Sceretary, John Gage; Trensurer, S. G. Sylvester. The Children's Lyceum meets at 124 P. M. Dr. David Allen, Conductor; Mrs. Julia Bricham, Guardian; Miss Ella Beach, Musical Di-rector; D. F. Tanuer, Librarian. Speakers desiring to ad-dress said Society should write to the Corresponding Secre-

Will AMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand Tickvis of admission, 10 cents; to be obtained of H. Witt, Sec retary, 92 Fourth street. Dr. B. McFarland, President.

Washinotow, D. C. --The First Society of Progressive Spiritualists meets every Sunday, in their (new) Harmoniai Hall, opposite Metropolitan Hotel, Pennsylvania Avenue, be-tween 6th and 7th streets. Lectures as 11 a.M. and 7 r. M. Speakers engaged: --Prima Hardings during February: Mosco Ituli ouring April Children's Progressive Lyccom (George B. Davis, Conductor) meets at 123 o'clock. John Mayhow,

WalrHam, Mass.—The First Spiritualist Society hold meet-ings every Sunday at Union Hall, at 23 and 64 r. M. Seats free. C. O. Jennison, President; Dr W Sherman, Mrs. E. Wetherbee Vice Presidents; P. Jennison, Necretary; J. Lin-coln, J. Mayo, , Fessenden Trustees. Children's Progress ive Lyceum meets at 114 A. M. M. P. Wyatt, Conductor; Afrs. E. Wetherbee, Guaidian.

bly he, that some of those trees had long since fallen, while others had fallen but recently. Now, this reasoning by analogy, as a means of obtaining knowledge is of paramount value when we come to study the heavenly bodies, including our carta. The life of man, and indied the race of man, is so short, when compared with the age of suns r-in moons and planets, that, compared with the age of suns r-in moons and planets, that, compared with the age of suns r-in moons and planets, that, compared with the age of suns r-in moons and planets, that, compared with the age of suns r-in moons and planets, that, compared with the age of suns r-in moons and planets, that, compared with the age of suns r-in moons and planets, that, compared with the age of suns r-in moons and planets was and what will be, from what exists. But, notwithstand-ing this crowning attribute sill cosmologists must, in the degining, start without whereon to rest so much as the sole of their foot, and make the best of such a foundation. We claim no more. The book is elegantly printed and superbly bound,

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