

{WM. WHITE & CO., } Publishers and Proprietors. } VOL. XXVI.

BOSTON, SATURDAY, FEBRUARY 12, 1870.

{\$3,00 PER ANNUM, In Advance.}

NO. 22

The Reviewer.

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

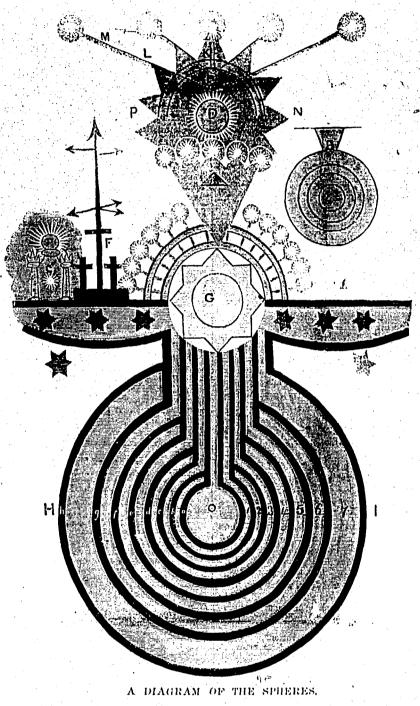
REVIEWED BY MRS. JANE M. JACKSON, OF NEW YORK.

In the last issue of the Banner of Light I gave a brief analysis of the above named work, reserving for another issue a review of the wonderful phonemena recorded in its pages.

The twenty-eighth chapter of Mrs. Hardinge's book commences with accounts of spiritualistic phenomena, produced in Buffalo, of the same character as that of the Davenports, only more wonderful, given through the agency of non-professional mediums. Specimens of rare and curious phenomena are also cited from the annals of Columbus, Cleveland and other Western cities, but the culminating point of interest, in this nortion of the narrative, is to be found in the vivid descriptions of the unparalleled marvels enacted in the spirit rooms of Koons and Tippie, in Athens Co., Ohio. Every Spiritualist is familiar with the names of these celebrated mediums, and fragmentary reports have from time to time informed the world that a series of demonstrations never before or since enacted had been given in the remote wilds, where the famed spirit rooms were built. The whole history, however, as presented in its complete form, in Emma Hardinge's book, transcends, both in interest and beauty, anything that has ever yet been written on the subject. We are furnished with an unique account of the origin of dark circles-of the " high, holy and anclent spirits" who desired these wonderful circles, and, above all, of the philosophy, theology and science upon which, as we are informed, the whole universe is founded.

We must here note the masterly descriptions of the spheres; and platitudes concerning life here and hereafter, which we now receive through media, look petty and stale beside the grand original revelations written by spirits with their own hands, or spoken orally with "great power and majestic ease," through the trumpets at Koons and Tipple's spirit rooms:

"In some long but interesting communications, written in the spirit room without human agency, it is said that spirits, in their communion with earth, manifest through two primitive elements; namely, first, an electro-magnetic, element of which the spiritual body is composed; next, a which the spiritual body is composed; next, a physical aura which emanates from the medium, or can be collected from material substances, an-alogous, it is supposed, to the element of 'vitali-ty' described in the preceding chapter. From the combination of these two, namely, the ema-nations of the spirit and the medium, a third or composite is formed, which is affected by the at-mosphere and human emanations. From the preponderance of the electro-magnetic or spiritu-al element the laws of cohesion and gravitation al element the laws of cobesion and gravitation can be overcome, and, through this, spirits are en-abled to dissolve and recompose substances with great rapidity, heave up and carry material bodies through the air, and cause them to float or sink in proportion to the strength of the hat-tery formed. It is this element which enables some spirits highly charged with it to come into etc., in writing, drawing and playing on musical instruments. By aid of the physical or human aura — animal magnetism — they cause concus-sions, raps, shaking of furnture and heavy pondetable hodies; by this, also, they produce spirit light, gathering it up so as to form an envelope of matter around their own hands, condense sound so as to be heard singing and speaking, and strike upon the heavier instruments. 'The composite element is used more or less in all modes.' It was chiefly through the prevence of physical aura in the latter that they were enabled to speak through the trumpets, hence, for this feat, they required the presence and peculiar magnetism of Mr. Koons's cleast son, through whom spirit-voices could be heard in any place besides the circle at his father's house, also, the spirits, through this medium, could, they alleged, per-form on a full band of instruments anywhere. Mr. Koons's autobiographical notices conclude with a description of the relieurs philosophy with a description of the religious philosophy enunciated by the spirits of his circles, of which we offer the following summary: 'They teach,'he says,'that God is love, and has placed all men under the law of eternal progression, by which every living soil can become a participant of his divine glory, when they wish to do so, through constant efforts to live a life of use, good and purity. Also, that death, which dissolves the body, does not change the soul, which is the real man; hence it behooves man to purify and cleanse his soul here upon earth, lest he should have to commence his progress, instead of continuing it, hereafter. Also, they teach that we have spiritual bodies within our natural or mate-rial forms; that these carry the mind within them, and at death remain intact, separating from the earthly body, though retaining its form and ad-hering to the spirit, of whose tendencies and disposition it exhibits the actuality. This spiritual body, as well as the interior mind, are alike the subjects of effernal progression, yet, at the mo-ment of earthly dissolution, it exhibits all our vices or virtues without palliation or concealment, and is gross or fine, deuse or sublinated, bright as midday sunboams or dark as Erebus, in exact correspondence with our real moral state. Again, they declare that " There is an electric element, directed through space by another element which bears no affinity to it; that spirits, at least such as communicate with earth, cannot themselves penetrate this interior element; in fact, to their apprehension, no one in the universe can do so, save only God; and this mysterious innermost, with all its hidden and impenetrable glories, is called by spirits the subter fluid." They declare "that the electric element forms the various paths in which planets and all other known bodies in space travel and move in their respective orbits but that nothing visible to spirits or comprehen-sihle to them as of an organic nature, can pene-trate the realms of the 'subter fluid,' yet it divides and permeates all space, and seems to hold in control the infinite realms of the electric element. control the infinite realms of the electric element. Rays of light," however, they say, "can and do penetrate the 'subter fluid,'as they appear to issue from and return to it incessantly." Also, "there is a grand central territory in the universe, known to exist by all spirits and in all worlds. It embraces illimitable though unknown realms, yet its position as a vast central point is defined, from the fact that from thence, and to thence, seem to tend all the illimitable lines of attraction, gravi-tation and force which connect terrestrial bodies, and link together firmaments teeming with lives and link together firmaments teeming with lives and systems. All the innumerable firmaments, spangled with an infinitude of solar and astral



systems, seem to revolve around, and derive at-tractive and living forces from this unknown cen-tre. Sometimes it is called "The Celestial Realm." Again, "The Central Snn," "Heaven," "God," "The Infinite Realm," "The Eternal Life." Whole firmaments, thickly sown with suns and revolving satellites, appear but as specks of light in com-

satellites, appear but as specks of light in com-parison with the inconceivable vastness of this celestial faboratory, invisible and boundless as it shame all the insignificant communications which

Biterary Department. So the missive went on its way, which was des-

Written for the Banner of Light.

LEIDA'S TRIAL.

BY ELIZA M. HICKOK.

CHAPTER L.

It was a singular fate which drew Willard Nor-

formal introduction; there was no long acquaint-

ance. That two persons, born and brought up

hundreds of miles apart, should become acquaint-

ed and eventually marry, is nothing very strange.

But considering the chain of circumstances

which brought it about, and followed it, it would

almost seem that Fate or some other power had

determined, in spite of its volition, to bring a

proud heart through a bitter experience, which,

hard as it was, perhaps might have been best

adapted to call forth the slumbering powers of a

soul too dreamy and inactive; to teach the heart

that wisdom, that firm self-reliance, and above

all the fallacy of earthly happiness, the vanity

of shrining earthly idols, and the looking forward

to a blessed and immortal rest, beyond a world

of change and sorrow gained from life's severest

Leida Stenway possessed an affectionate nature.

a strong intellect, and a mind of no common order.

She was ambitious, but knew as yet nothing of

her own powers, and a little too foud perhaps of

living in an ideal world. Like many another, she

built those airy structures so frail yet so enchant-

they vanish before the stern realities which we

encounter in every-day life. She had always an

idea that somewhere in the future she was to be

called to a great effort, she was to gain a victory

vague imaginings, the nature of the conflict before

alone, unaided, save by a Higher Lower; of a

conflicts.

renown.

CHAPTER II.

In the clear sunshino of a bright September morning, a long train of cars were slowly starting, westward bound, from the depot of a large eastern city. Just as the last car was vanishing from sight, a gentleman stepped quickly upon the platform, only to find he was a little "too late." Surprise was mingled with the disappointment visible on his countenance, and he immediately man and Leida Stenway together. There was no glanced at his watch.

"How is this?" he asked of the baggage master, standing near; "I was told the train loft at 8 30."

"Clianged time, this morning. Train leaves fifteen minutes earlier, from this date," was the brief reply,

"Well, well," mused the gentleman, "this is the first time I was ever left. I always so prided my-self on my punctuality; but as it is no fault of mine, that I can see, I will not mourn over what cannot be helped. The next train will not leave till about noon, so I have a few hours on my hands. Now I think of it, I will call upon my old friend, Edward Clifton. I have n't met him since he assumed his editorial position. Married recently, too, I have been told."

A dark shadow swept over his face, but was quickly banlshed, though he walked on faster, and soon reached his friend's office. He made his way directly to the "editor's room," and rapped lightly upon the door. It was immediately opened, and Edward Clifton stood before him.

" Why, Norman, is it you? This is certainly an unexpected pleasure. I am truly glad to see you. ing, where idle fancy roams at will. Alas! how Just come to the city? Glad you remembered your old friend;" and Clifton grasped his friend's hand with a warm, cordial pressure, that expressed his pleasure.

"Well, Clifton-Ned Clifton, as of old, I see. I in life's warfare. But little she dreamed, in her arrived this morning, in the hoat, bound west, expecting to go directly through the city, but the her: little thought of a battle fought with self, train got the start of me, so here I am."

"What," laughed Clifton, "Will Norman got victory gained, which never should receive the left? You always used to be remarkable for beworld's applause, or gain for the victor a world's ing on time. How happened it?"

"Well, they decided to start fifteen minutes But a calm, uneventful life glided by, until earlier, this particular morning, and as I had not Leida had reached her nineteenth year. A slen- ; ascertained the fact, I arrived at the depot very der, stately girl; with a clear, pale complexion; $_{i}$ early, as I supposed, and had the consolation of a a forehead pure and lofty; perfect eyebrows, and glimpse of the last car."

eyes from which an' earnest, truthful soul looked "Truly consoling, that. But, my dear fellow, if forth. Her countenance when in repose was your business is not very pressing, I am rather intellectual almost to screnity. But a merry glad of your society for a few hours, for I mean to thought, a happy smile would drive away the keep you till the next train leaves."

sternness from the mouth, sparkle in the ex-"Oh, I presume a few hours will make no mapressive eyes, and irradiate the whole face with terial difference." And then the two friends soata bright, bewildering beauty. Leida possessed a ed themselves comfortably, and were soon deeply strong, inherent pride, which had never been en- engaged in conversation.

" By the way, Ned," said Norman, at length, " I couraged, yet had seemed to grow and strengthen as she advanced in years, and formed a powerful hear that you are married since we last met. I element of her character. She had little oppor- did not suppose you would give up your bachelor tunity for gratifying her tastes, for she was an freedom, after enjoying it so long."

orphan, and taught the village school. She had "My dear fellow, ' bachelor freedom ' is nothing wealthy relatives who would have welcomed her at all, compared with a pretty, loving wife, and a to their homes, but she chose to be dependent on cheerful home. Why, when I look back, the con-

a, from which hows out through all universes the contrifugal and centripetal forces of being. Such are some of the teachings which from time to time were either written by the spirits or spoken orally through the trumpets. What we spoken orally through the trumpets. 'What we had written down during the day, says Mr. Koons, 'was often corrected by the spirits through the trumpets, but the deep and sublime impress they made upon our minds in their reception, and the terrible power of the tones in which they were ometimes given, no language of mortals can decribe.''

It would be injustice to attempt to garble the splendid imagery of these descriptions by quotations, but it is quite worth the while to compare the sublime thoughts and teachings of the dark circles in 1850 with the manifestations of 1870. We may therefore prefitably cite Mrs. Hardinge's summary of the intelligence received from a pamphlet compiled by Dr. J. Everett, the communications of these spirits, written or spoken by themselves. A most beautifully executed diagram of the spheres, celestial regions, &c., is given on page 330, of which we extract the following condensed description, accompanied with the diagram:

"The region enclosed within H T, numbered count given of the uses and beauty of Spiritualism from 1 to 7, represents the spheres. These terminates a calestial region called the Star of Light suffice to show to the inquirer the use of spirit and Beauty, G. The central region, O, is the contral region, O, through all successive spheres marked outward to 7, is effected by changes somewhat "The region enclosed within H T. numbered outward to 7, is effected by changes somewhat analogous to mortal dissolution, though without "What is the use of it?" Tell us something new.

marked by triumphant and glorious states of an-gelic happiness. The region called the Star of Light and Benuty is typically described as 'beneath the Throne of God.' It signifies the vast celestial realms of sense of awe and astonishment at the review of

receive, and surprises us by a graphic picture of the original sources from whence much of our now accepted theology is drawn. The spirit rooms of Charles Cathcart, Poston, are despirit rooms of Charles Ottneart, roston, are de-scribed, and the opening of the gates in Cincin-nati and St. Louis vividly portrayed; the weird "Color Doctor" and his disciples; the "Snapping Doctors of the West" will form new revelations even to the Spiritualists of the East; the nirocious follies of the "Angelite and Patriarchal" order movements are layled with on unsurating dends

follies of the "Angelite and Patriarchal" order movements are lashed with an unsparing hand; the Clerical-Judicial persecutions, once so formi-dably rife in the West, are shown up in all their audacity and intolerance; Illinols, Michigan, the Gulf States and Texas, are fully represented; the details of Spiritualism annogst the French population of New Orleans are full of interest, new, and must create a sensation; Tennessee, Georgia and the Carolinas contribute a share of the marvels of this history: the almost incredible the markets of this history; the almost incredible horrors of California Spiritualism are here refilirmed ; Canada, Oregon, Territories, the brie sketches of Spiritualism of South America, China Turkey, Syria, as communicated through American sources, is clearly and forcibly described; the chapters of the progress of Spiritualism during the last war contain some of the most touching and exquisite descriptions in the book. The ac-count given of the uses and beauty of Spiritualism

name of the second seco

is typically described as 'beneath the Throne of God.' It signifies the vast celestial realms of unknown and perhaps illimitable extent illed with the subiler fluid, 'the impenetrable,' the in-conceivable, the source, fountain, and centre of all light, heat, life, force, gravitation and attrac-tion; in a word the central sun of being, the pro-found mystery which is summed up in the grand solvent name of God. The region C, fancifully marked with a cross and 'arrows of light,' signifies the realme of earth's risen martyrs, saviours and exalted ones called 'Christ.' This is the sphere which, divided into many realms, is termed 'Heaven,' and is peopled with angelic hosts, divided into 'thrones, dominions, powers,' etc., Here ultimately ascend all those who have 'over-come the world.' D is the great living sun, sup-posed to correspond to the apex of the great of spiritual sun beneath. It is a material centre and source, whence issue forth the rays of material light which radiate through suns, planets, sys-tems, and all material bodies in space, and is the signified by the rays and suns at E, K, L and M, The spiritual sun and generating the physical'

to her gentle power.

But there were times when the monotony of the rifles me." school-room wearied her, and the dull routine of purpose. She had acquired the habit of thinking man, laughingly. much and deeply, and often wrote her thoughts, when they most oppressed her.

commenced writing rapidly, and as though some sympathy with romance." unknown impulse dictated her movements. Her thoughts seemed to come like an inspiration, and she was for the time completely absorbed in her subject. Then she threw down her pen and never written for publication, but the thought which was printed in a neighboring city and devoted to moral and religious reform. And when she hesitated about doing so, the same power which had urged her to write, seemed now impelling her to give it to the world.

"Well," she said at last, "I believe I will send it. It can do no harm. Nery likely it will not be accepted; and if it should be, perhaps some one who reads it may find a thought worth treasuring." And she sealed and addressed the article so hastily written, and proceeded to arrange books, papers, &c., in her desk, before leaving the school-room. And here a little form came softly in, and stood quietly by her side.

"Well, Lillian, dear," said the teacher, "I thought | you." all'my little ones had gone home. Have you been waiting outside, alone, all this time?"

"Yes, ma'am," said the child. "I would rather go with you, and I did not come in because you was writing."

"You are a thoughtful little girl, Lilly, and I shall be very glad of your company in our homeward walk. But we will go now, for your mama. will[®]wonder where we are."

Lilly Davis was the only child of the lady with whom Leida boarded. She was very much attached to her teacher; and as they walked homeward, in listening to her childish talk and answering her questions, Leida entirely forgot the article she was to send, so little thought had she given it. But as they were passing the post-office, Lilly suddenly exclaimed. "Oh. I almost forgot. Mother told me to see if there was a letter for her." And Leida, thinking as suddenly of her she went home, and thought no more about it. um height, slight, but very well formed; his coun

her own exertions, and as a teacher she had trast of my dismal, solitary lodgings, with the always been singularly successful. Her pupils all comfortable parlor, the cosy tea-table, and the darloved her, and the most stubborn would soon yield | ling wife awaiting me, when I return weary from my day's toll, I tell you, the contrast almost ter-

" But once, the view you regard as so delightful her duties oppressed her, till she sighed to escape now, would have terrified you equally as much. from her bondage and wished that she might step It must have been a rare piece of feminine goodabroad in life's vast arena and mingle with the ness, that tempted you to renounce your quiet, enger, striving tollers of earth, in trying to accom- care free bachelordom, and also awoke you to plish some good work and have lived to some such enthusiastic praise of married life," said Nor-

" Indeed, I think my Carrie is worth much more than I sacrified in making her my wife. Our One afternoon, when she had dismissed her acquaintance was brief, and after the common chool, Leida sat alone at her desk, silent and order of courtships. Nothing romantic, I presume thoughtful. Then suddenly taking her pen, she you are glad to know, for you never had much

Norman smiled, and shook his head.

"And-well," continued Clifton, " I only wish your time would admit of your dining with me today. And, now, why not take my advice, and glanced over what she had penned. She had prove the truth of what I say? In fact, I wonder why a handsome young fellow, like yourself, has occurred to her to send this article to a paper not before this taken a wife, and 'settled down in life,' as they say."

Willard Norman's lips were tightly compressed, and the shadow was just perceptible on his perfect brow; but he answered, lightly:

" Oh, I have not been as fortunate as yourself in finding a paragon of excellence. Perhaps I have my ideal. Who has not? But if I speak my honest sentiments, I must say that I regard the 'fair sex,' with a few exceptions, as vain, frivolous beings, with neither sense nor intellect enough for companions."

"For your companions, you mean, Will. Well. if ever you should find embodied perfection, I know that I will travel a long distance to see

A hurried rap at the door here interrupted their conversation, and a gentleman entered, who wished to see Mr. Clifton alone a few moments. The latter led the way to an adjoining room, and said, as be excused himself to his friend:

" I will be back directly. Amuse yourself by looking over any of those papers, if you like; there are plenty of extra copies, and some exchanges."

Norman thanked his friend, and, left alone, took up one of a pile of papers lying near at hand. At first he glanced carelessly over its columns; but soon an article seemed to attract and rivet his attention. His indifferent air was gone, and he read with evident interest and pleasure:

And here, while he is so absorbed in his reading. a brief description of himself may not be out of place. Though I am not good at describing, I will try to give my readers an idea of the appearance letter, accompanied the child into the office, gave of Willard Norman. He is about thirty years of it to the clerk and received one in return. Then age, though looking younger; a little above medi

BANNER OF LIGHT.

FEBRUARY 12, 1870.

tenance nuble; the brow, so fair, so perfect in its outline, from which the heavy dark hair was thrown carelessly hack, you would love to gaze upon; it looked grand and lofty; the eyes spoke well the feelings of the soul. They might flash with indignation; or bestow a glance of tenderest affection; the month was very firm in its expression. Willard Norman possessed an almost indomitable will, He would rarely, if ever, yield to any one; but he also possessed an impulsive nature, and a generous heart. Now he seems unusually isterested in what he reads. Apparently he has read it over several times, for the place, which seems to influence bim so powerfully, is but a brief one. At last he carefully folded the paper, and placed it in the inner pocket of his coat, resolved to take it away with him, to peruse at his leisure; and-an idea had suddenly occurred to him, but for the present he dismissed it. He heard his friend returning, pausing just outside the door to reply to some remark of the gentleman who was leaving; and he took up another paper, but not ing interested Bim; and still retaining it in his hand, he walked to the window, and stood looking out when his friend entered." "Well, I got back soon as possible," said Clife

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ton; "[was I long gone?] " Lthought not," replied Norman; " but," glaneing at his watch, " I did not think it was so late." "I suppose you will have to leave, soon; but now let us improve the time in asking and anawering questions. I believe you have been athome since I was.

And so they talked on of people and of places known to them in earlier years, until it was time for Norman to go. Then the friends separated; Clifton to look rapidly over his papers, and try to. make up the "lost time," by being a little more expert in his business, and Willard Norman to take a seat in the well-filled car; and after glaneing about him for a few moments, settle himself comfortably on the pliant cushion, and, quite unnsual for him, fall into a deep reverie.

The fact was, a singular idea had occurred to him; a strange impulse had seized him, which he could not account for. The thought-which was to write to the person whose article had so deeply interested him, as he revolved it in his mindseemed absurd. He was vexed at himself that such a thought should have come to him at all, and more vexed that he could not drive it away. Arrived at his destination, his business transactions for a while occupied all his time; but when again he had leisure to think, that thought would again intrude. At last as he sat in his room one evening, after again perusing that articles which seemed to have such power over him, he sook his pen, determined to write, and abide the consequences. It was easy enough; for the address was there; and though he mentally derided himself for it, he rapidly penned a few words expressive of his pleasure in reading an article so earnest and elevated in its tone, and that one of such apparent talent had engaged in a reform so great and glorious. The subject was one of great interest to him, and the ideas had singularly coincided with his own; he could not refrain from this tribute of respect to the writer. He did not solicit a reply, for, as the reader must be aware. he did not really expect to open a correspondence with the unknown; but he wrote at the bottom of the page his address, perhaps not entirely unwilling that the unknown should reply if she chose, for he felt certain that he was writing to a lady, though whether young or old, married or single, black or white, he knew not, and probably did not care at that time; but the letter was written and went on its way, as many another letter ad done. How little we know the significance l of letters. How little we dream, sometimes, on i opening one, how its contents will affect us. They are little messengers, but they have a mighty power, and they awaken varied and strong emotions, sometimes.

CHAPTER III.

It was a warm, sunny afternoon, near the last of September. Vacation had commenced, and Leida Stenway was for a time relieved from school duties. She sat beside a window of her room which overlooked the river, busily sewing. Through the open window the soft summer air floated in and played about her brow; the low murmur of the river, in its ceaseless, onward motion, fell pleasantly upon her ear. The scene on which she gazed when she raised her eyes from her

him more and more, and there was evidence of talent, but occasions would seldom occur to call failed to come. But they did not fail. Regular- aware of. ly as the mail they came, and her own always reknew of her correspondence, for they soon discovvery readily told them, for she did not think it ed permission to visit her at her own home. probable that she should ever see the writer.

spondence of yours will end?"

Well, I think I have no definite idea," said fable ideas, Leida, smiling. " I did not commence it-at least not directly-and I do not like to end it. I sup- surance of welcome, wrote promptly back, expose the gentleman will weary of it by and-by, pressing his thanks, and also his intention of and so cease writing."

"And you never thought, I suppose, that he dy as his business transactions would allow. would have any curiosity to see, the lady he has been so long addressing by letter? And as for thinking-as who, under the circumstances, would yourself, it seems to me hardly possible that you not have done?-of the meeting with one whom can help a little feminine curiosity to see this fas- | she had never seen-knew really nothing of-and cinating writer,"

believe. Yet I have never thought he would be morrow he was coming. There would be no likely to take the trouble; and I don't know that school, for it was Saturday; and he would probit would in any manner affect me if he should."

" But, Lieida, dear," said the good-natured lady, came in. suppose he appears before you some day. Now, Kind-hearted Mrs. Ravis knew of his coming, he should prove an agreeable, good-looking, young man?"

Leida felt her face flushing, in spite of herself, and for a few moments she made no reply. She could not feel angry with Mrs. Davis for her direct questioning, which in another would have seemed impertinent, for she knew that lady was her good, correct, and sustain their high regard for his mentrue friend. She was only a distant relative, but tal and moral worth. she had been the chosen friend of Leida's mother, who, dying, had wished that she might watch over the young girl so early orphaned. And Leida had always found a home with her, and, as far as possible, Mrs. Davis had supplied a mother's place.

"Well," said Leida at length, "I have been so much interested in the subjects upon which we. have written, that truly I have thought but little | tors of Spiritualism shall place our faith in the of the 'end,' as you say. Of course I could not crucible of human reason to be tested, its value help thinking of the writer, imagining his appear- | will be estimated by the amount of good it has ance, &c., sometimes. I have no more reason to done, and is doing; by the amount of suffering it think of him as young than old, and I have hard- has mitigated and relieved, by the sorrows it has ly thought of seeing him, or supposed he had any | assuaged, and above all, by the harrowing fears motive in writing, beyond the present interest of the affair."

" He would hardly correspond at such length if he were not more interested than that, Leida. guage. And I have no more doubt of his coming to see you than that I sit here this afternoon. But realfrom her chair as the little clock in the sittingwill be wanting his supper. So I must descend to realities, while you, Leida, can revel in your briskly down stairs to prepare tea, leaving Leida to reflect on the conversation.

And Leida continued thinking, leaning her head upon her hand, and looking far out upon the placid river, where it wound among the lost to view; and she wondered if, indeed, the dreamy quiet of her existence was to be disturbed. And then came another thought, new, and almost startling to her-was it not already disturbed? She had come to look eagerly for the coming of those letters; she had read them with a pleasure she had never known before; and, as she thought of it, she did not like to think of never hearing from this stranger again, who, in fact, hardly seemed like a stranger now.

But a light ring of the tea-bell put a stop to her meditations for the present, and she immediately went below, to the dining-room, where a most inviting looking table was set. How cool clean, polished floor; no dust nor spot dimming its brightness; serviceable cane chairs; a plain, neat lounge in one corner of the room; a small stand of books in another; two or three pictures; a fresh bouquet of flowers on the mantel; and the tempting supper-table! Others might be more elegant and glittering, but none more nicely arranged.

deep, strong feeling. And so, questioning and forth the ideas awakened by this correspondence testing her disposition, he formed a very correct and possibly had they met in society, in the ordiestimate of Leida Stenway. And he found him- nary manner, neither would have been attracted self interested, as one of her sex had never before by the other, though certainly both were of pleashad power to interest him. And Leida had been ing personal appearance. But by correspondstrangely interested. She confessed to herself ence they had become acquainted, and each more that she should miss those letters sadly if they deeply interested than they were themselves

The afternoon mail of the next day brought ceived a prompt reply. Several of her friends for Leida a letter. And in this the writer expressed the desire, so long repressed, to see the cred that she corresponded regularly with some lady whose writings had charmed so many hours one, and of course they must know about it. She for him; and in the most courteous manner, ask

And Leida, in replying to this letter, told him, "Leida, dear," said kind, motherly Mrs. Davis frankly, it would be to her a pleasure to meet one day, "have you any idea where this correst with one whose writings, while they had deeply interested, had given her many new and valu-

> And Willard Norman, only waiting for this ascoming at an early day, stating the time as near-

> So Leida pursued her daily routine of teaching yet could not regard as a stranger.

"Well, I suppose I do. That is only natural, I And so the days sped quickly by, until on the ably not reach there till the late afternoon train

confess, would n't you feel a little disappointed if and she, with her husband, was prepared to give you beheld an old and ugly man?. Have n't you a cordial reception to one of whom they had formreally formed some idea of him? and perhaps it ed an exalted opinion. For, if he had interested will do no harm just to think of these things. Leida so much, he must be worthy. They had Do n't you think, you would be better pleased if read many of his letters, too, and agreed that he was a person of no ordinary talent. And the tone of his writings was elevated and refined. No one would doubt his being a gentleman. So Willard Norman was likely to be appreciated by the strangers he was going among; and it is to be hoped that time will prove their good opinions

[To be continued.]

EVIDENCE OF THE TRUTH OF SPIRITUALISM.

BY HERMON EHLE.

When the unprejudiced and honest investigaof death allayed, which for long ages have bowed the heads of millions with a soul-agony whose poignancy cannot be described by human lan-

Since the first advocate of a " Fiery Lake " presented this false picture of human woe in the ly, I must sit here no longer," she added, starting future world to the minds of man, the doctrine of "eternal torments" (a foul slander upon the pure room below told the hour of five. "I had better | character of a loving God) has spread with fearful remember, I guess, that I have a husband who | rapidity among the unreasoning and credulous nortions of our creed-bound world. Stealthy and unseen, like the poisonous miasma, it has crept ideal world a little longer." And Mrs. Davis went into our homes while human reason lay slumbering, making fearful havoc with the brightest hopes of parents and children who have been called upon to part with loved ones; and had it

not been for a few bold reasoners, such as Alexander Von Humboldt and Thomas Paine, whose trees which shaded it, on either side, and was mighty pens were wielded to stay the tide of error, the most far-seeing could not have calculated the evils resulting therefrom; mankind would have been made the dupes of a false Theology, and hapless slaves to a perpetual fear of death. But now, thanks to our watchful Parent, whose eyes never slumber, a brighter light has dawned; a mighty army, whose supporters are the hosts of heaven, has arisen to do battle against the errors of Church and State.

The mission of Spiritualism is to war against every species of error, whether existing in the religious, scientific, or medical world. Among those who practice medicine in our country, it is painful to behold the great want of knowledge in and refreshing the shaded room looked, with its its administration. The various human ills, whose name is legion, cannot be successfully treated except by the superior discerning powers of clairvoyance. My purpose in this communication is to bring to the notice of the many readers of the Banner, one who is eminently successful in the Healing Art. Though an educated physician, it is his intuitive powers to which may be attributed his wonderful precision in selecting remedies adapted to all classes of disease. I refer to Dr. J. J. Jones, a young physician of our city, whose healing powers Dr. J. R. Newton frankly acknowledged to be fully equal to his own. As before intimated, our faith, when weighed in the balances, will be estimated by the good accomplished by its advocates and adherents, and not by our numbers (of which we make too much boast). Numbers are the human list, but the good done is the divine, by which Spiritualism must ultimately stand or fall. When we contemplate the multitude of successful healers Spiritualism has sent abroad, who are ever working for the afflicted in every part of our civilized world, we need not fear the divine test to which we will be subjected. It is not transcending the truth to claim that the healers connected with our heavenborn religion, form the strong pillars on which the beautiful structure of modern Spiritualism securely rests. Chief among these pillars may be numbered Dr. Jones above referred to, of whose merits as a medical practitioner and healer, I wish, for the benefit of the afflicted, to say a few words. He came to our city about two years ago, with nothing save merit to secure success in his calling. Being obliged to compete with a large number of physiciaus of established practice, it was necessary, in order to succeed, that he should manifest a superior power for the healing of disease. His powers were equal to the task, and have crowned him with a success for which he may well be grateful to his unseen friends, who with their potent forces constantly environ him. His powerful magnetic brain seems to grasp and control elements of the unseen world, for he will stand by the side of a patient-perhaps one given up to death by a council of physicians-and with a cool, determined will, will say, "He shall not die." and soon raises the patient from the grasp of death, back to life and friends again. These powers, with a soul in sympathy with suffering humanity, have brought to his office many of the Lord's poor, whom he has healed without any compensation of a temporal character. As an evidence of the curative power the Doctor possesses, I will venture to cite one case from a column of as remarkable ones, recently published in one of the city papers, to which are appended, as witnesses, the names of four reliable citizens of Utica.

lungs, in its severest form. The family physician was immediately called, but while under his treatment, the disease increased in intensity, and death seemed inevitable. Soon, severe spasms, with purple face, attacked the sufferer. At this point in the progress of the disease, the family physician gave over the case as incurable, saying that no skill could save the child, and that it would probably die before twelve o'clock that night. While in this precarious condition. Dr. Jones was called, Under his treatment the spasms soon disappeared, and before the time appointed for the child's exit from earth, he was seen sitting up and at play, with the joy of returning health beaming in his face. He continued to improve, and after two weeks, his mother alleges, became healthier than ever before.

With such a healer in our midst, and many others, of both sexes, who are having a successf it practice as magnetic physicians, we are doing much to disarm prejudice, and create a love for our beautiful religion, fully as much, in my view, as lecturers could do, as the blessings attendant upon restored health are perceived and felt immediately, producing an impression concerning the powers attending the medium not easily erased without conceding supermundane aid, or, in other words, the spiritual philosophy.

I would not be understood, however, as disparaging public speaking, for both are essentially good; but when the beautiful temple of Spiritualsin shall have been reared on the everlasting foundation of good work, God will provide promul gators of its rational and soul-cheering doctrines. My extensive acquaintance as canvasser, enables me to state the gratifying fact that the cardinal doctrines of Spiritualism are growing rapidly in favor among the more thoughtful of the different churches; and the "sinners," also, whose minds are untrammeled by any established faith, are imbibing its rational and soul-inspiring views. The light of truth is spreading. Opponents may decry, and some, for a sinister purpose, may forsake the faith delivered to us by the angels, but they cannot conceal its truths from observation. Like the dews of heaven, they are gently falling over all the earth, making its desert places to blossom as the rose. Hand in hand, the seen with the unseen laborers, Spiritualism will accomplish the holy mission assigned it of redeeming the world from all error, and elevating it to a brighter

sphere of truth, tranquility and joy. Utica, N. Y., Jan. 21st, 1870.

MASSACHUSETTS. A Golden Wedding.

EDITORS BANNER OF LIGHT-On the evening of Jan. 1st, 1870, the golden wedding of Mr. Willard and Mrs. Susan Cox. of Hudson, Mass., was celebrated at their home. Some nice presents testified to the good feeling of neighbors and friends toward this good couple. Brief speeches were made by Rev. Mr. Heywood and the writer, songs were sung with excellent effect, the following poem presented, and wedding cake passed around-a merry and profitable time, to be lovingly remembered by them and pleasantly by all present.

GOLDEN WEDDING FORM. In youth's bright and festal morning. When the summer flowrets bloomed Love's soft charms were cast around you Like the warmest rays of neon

And your hearts were drawn together By the mystic chord we know, Until God your marriage sanctioned Fifty years to-night ago

Earthly hopes and Joys have perished, Superseded evermore, Leaving withered leaves decaying Where rich verdure grow before. Springing from this death, forever Conies the spirit's fresher glow, And to-night the scene is glorious With its type of years are

With its type of years ago. Freighted with a grand experience, At the altar once again, Proving that your yows had meaning, Though you've tolled through woe and pain, And that, faithful to each other, Ever striving to bestow That aweel hove that could not periab

That sweet love that could not perish With the fifty years ago;

Still in holy, sacred union Through the next decade you pass. Until angels come to meet you, Bearing you to heaven at last. You have heard their cheering voices, Breathing near you, soft and low. And they tell of perfect unions, Not of fifty years ago.

But among the blessed spirits

But among the blessed spirits, Where God's laws perfected are, And those beings, there united, Give each other loving care, There no holy yows are broken, And no discord can they know, But harmonious love is given, I ke wur own of yours are

nominations, which is all they can afford. I am tired of hearing Bpiritualists say "it is no use trying to do anything here; we have tried, and no one appreciates our efforts." here: we have tried, and no one appreciates our efforts." I am tired of hearing Bpiritualists complain that Bpiritualism is unpopular, here is evident that the way to make it more popular, is for those who believe it to advocate it, and pay their money to sustain it, instead of giving it to the churches. I and ited finding Orthodox churches, on the ground that their families go there, their daughters sing there, and their dascelates at latend, and it is more conven-ient to go thero than elsewhere. I am tired of hearing Spiritualists may be discussed on the day on 't see as it is much use to make effort: If Spiritualism is true, it will live; if it is error, it will die. Tam tired of arguing that truth cannot be discovered without effort, or promulgated without money; that error cannot be overthrown without union of effort and concert of action, and a system that shall give force and power to both. I am tired of hearing Spiritualists excuse themselves for not joining the State As-sociation on the ground that they don't believe in organiza-tion; their of effort and cancert of action, and a system that shall give force and power to both. I am tired of hearing spiritualists excuse themselves for not joining the State As-sociation on the ground that they don't believe in organiza-tion; the of explaining to those who ought to understand without, that this State Association is simply a system of sustaining lectures in the fine their short that they articles

without, that this black a state that the safe required to make no decaration in the interplot, and that the articles simply acclare the way business shall be transacted, the number of officers that shall constitute the executive board, and a statement of what is expected of the Agent. I am number of officers that shall constitute the executive board, and a statement of what is expected of the Agent. I am tired of applying to moneyed Spiritualists to Join the State Association, and contribute to its support, when I must hear them plead poverty, and take the dollar, fiven graudingly, with the request that their names shall not be published. Below sees statement of my receipts, for the last quarter, commencing Oct. 1st. ending Dec. 31st: One lecture at Winstead, collection, \$2.60: three lectures at Line lock, \$4 of 7: one at Bristol, \$3.10: two at Union-ville, \$3.75; two at Southington, \$9.40; one at Hockville, \$1.02; two at Norwich, 20.00; two at New Britain, \$8.81; Private donation, \$2.05. Total, \$57.69. Subscriptions.-J. B. Hinkley, Unionville, \$1.00; Mra. M. E. Burnham, do., 50 cents; John Markham, do., \$1.00; Stranger, do., \$1.00; T. M. Allen, do., \$100; Ottamer, do., \$1.00; J. M. Smith, Norwich, 50 cents; Fannie Armstrong, do., \$1.00; Jonathan Hatch, South Windham, \$5.00; A Tarbox, Williamatic, \$2.00. Total, \$7.70. E. ANNE HINMAN, State Agent. New London, Jan. 25th, 1570.

RHODE ISLAND.

The Craft in Danger-"Help me, Cas-Mus, Fre I Sink."

EDITORS BANNED OF LIGHT-As the renders of your paper are already advised, the M. D.s of the Providence Medical Association, in view of the danger to their craft, incident to the prevalence of better modes of curing human aliments than by pills and potions, and by modes, too, altogether heterodox, decided to call upon the Legislature to interfere and protect them. That body has been in ression now three weeks, and as yet the Providence doctors have not peeped or muttered in the legislative halls of Rhodo Island. And I venture they will not. The truth is, there are so many who resort to heterodox modes for medical treatment, that these gentlemen would find all up hill work to carry out their plan. There are now in this city some eight or ten who practice more or less clairvoyantly or spiritually, several making it a specialty and exclusively devoting themselves to healing. There are others who practice among friends and acquaintances, as cases occur, and there I am numbered. I propose to relate two or three cases which have come under my hands, to illustrate how "empiricism" can outreach the old schools and effect cures where they are utterly powerless.

My attention was called to a gentleman one evening in a public hall, suffering from neuralgia in the face, so much that he had not slept for two nights. He said he did not believe I could cure him. I replied, "That makes no difference; but you will believe." I put my hand upon his face, held it there a few moments, made a pass or two, and then asked if he believed. He replied, "Yes, it is all gone." He went home, slept soundly, and has not had a recurrence of the pain. He raid when my hand touched his face he felt a warmth which entered the flesh, apparently driving out the pain. Empiricism No. I.

A carpenter fell a short distance, from a building, splitting his aukle bone, and jarring himself considerably, and was obliged to use a crutch and staff. In a few days his right arm began to feel numb, and in a short time became utterly useless. He was a poor man, dependent upon his labor for his bread, and, as may be supposed, had a dreary prospect before him. He sought medical advice; various kinds of liniments were prescribed, but without any good result. Five skillful (as the world estcems them, and I am not about to dispute the claim.) physicians from the old school standpoint decided that there was no hope for hime I overtook him one evening going home to tea, and he expressed a wish for relief, mentioning a gentleman in New York who had treated him some time previously for another difficulty. I told him I could cure him, and would; ap pointed the next evening for him to call at my house. He did so; gave the details of the treatment he had received, and further, that he had tried a galvanic battery of great power, but did not feel any effect from it. His arm was ound up in three or four thicknesses of flannel; these I stripped off, took his hand in one of mine and placed the other, spread, over the shoulder blade. In less than two minutes, he felt a tingling sensation coursing up the nerves of the arm, finally extending from the finger to the shoulder.

I gave another troutment the following evening, and the third I completely established the nervous circulation. Having held him as first described for a short time. I then passed my fingers from the shoulder down the arm, over the elbow and off at the little finger. He gave evidence of much pain, and after three or four passes, turned white, faint and must slt de suse perspiration. I gave him a glass of magnetized water. and he came to in a few moments. He said as my fingers ran over the skin, the operation felt as though I was tearing up a strip of flesh down to the bone. I continued treatment. He shaved himself in ten days; whereas, when I began with him, he could not shut his hand with any power, or raise a pound weight. He subsequently went to work at his trade, and was saved from the terrible fate of s paralyzed arm, which the faculty universally predicted. Empiricism No. 2. A third case I shall note occurred recently. A friend was down with the measles. To quiet the apprehensions of a sister who was visiting the family, a homeopath was called in. My friend was rising of forty, and had a tough turn of noasles, complicated with a dyspeptic condition. He described his stomach as seemingly containing a "lump or ball"; it was extremely sensitive; he could take nothing, however simple, without inducing distress or vomiting. The physician said the stomach could not be reached without interfering with the measles; those must have their run, then the stomach would be in order. I spplied my hands; the "lump" in the stomach disappeared in the course of fifteen minutes, and soon after he was able to take drinks. Measles and stomach both yielded to the kindly influence coming through me, and he rapidly recovered, and in a few days was out, looking better than for some time. Empiricism No. 3. Enough have I related in my own experience to demonstrate the need the doctors have for protection, and show strate the need the dectors have for protection, and show why they are seeking the interposition of the legislature. Their craft is in danger, and the veriat, ones think there is salvation in statutes. But there is none, "Ichalod" is writ-ten upon the walls of modern medicine of the regular schools, and nothing can save the fubric. And here it is but just that I should say that these cures and others I do not claim for myself alone. I am what would probably be called a magnetic organization; but my chief power comes from the denizens of the bright, better and have lead the spittscheres. chief power comes from the denizens of the bright, better and balmy land, the spiritspheres. To my parents who blessed me with a proper organization, and to the spirits who, for now some six years, have made me their instru-ment, I give the glory and praise. Providence, Jan. 22d, 1870.

work, was one of quiet beauty; and Leida enjoyed it all in a sort of dreamy listlessness, this still afternoon.

Presently little Lilly, who had been to the village, came through the gate; and seeing Leida at the window; cried out as she held it up to view, "A letter for Miss Stenway." And she ran quickly up the stairs to Leida's room, and gave her the letter, with a glad, bright smile, feeling a childish joy in the thought that she was giving a pleasure to her beloved teacher; for the little one thought people were always pleased to receive letters.

Leida glanced with surprise at the strange handwriting, which was of singularly handsome style, and then, opening the envelope, read with more surprise the letter which her unpretending article had evoked. Lilly, receiving no furthur notice, quietly left the room.

Willard Norman!" mused Leida, "I never heard the name nor read it before. What an elegant writer! Strange that any one, especially a man of such evident talents, should have found anything of worth in that little piece I wrote! Well, I suppose the writer is some kind-hearted old gentleman who thought to encourage me by a friendly letter. And it is pleasant to be appreclated, even by a stranger whom one never expects to see."

And Leida laid the letter aside and resumed her sewing; but her thoughts had taken another channel, and her dreamy quietness was broken up. She would think of the letter before her and the unknown writer.

But ought I not to reply, and thank him for his kind words? He might otherwise think I was offended; and certainly there is nothing in that gentlemanly manner of addressing a stranger to offend any one. And, beside, there are some ideas that I should like to reply to. Yes, I think it merits a reply.

But Leida deliberated, for she never did anything hastily, and, after thinking about it for several days, decided to write to the kind old gentleman whose letter had given her so much pleasure. And so the correspondence was commenced. Willard Norman hardly expected a reply to the letter he was so strangely impelled to write; yet he secretly hoped to know more of one whose writings could so influence him. And Leida. though she did not really expect to hear further from the unknown, was not displeased when a courteous reply came back to her. And the correspondence soon became interesting to both. They wrote always on the prevailing topics of the day, and discussed several questions at length. The gentleman soon decided that his correspondent was young, and possessed a mind of no ordinary power. There was a frankness, an elevation of thought about her writings which pleased

Mrs. Davis possessed the art of cooking, perhaps, as nearly perfected as possible. The most delicate invalid seldom failed to partake of whatever she prepared, and every one who visited her

spoke of her skill as a housewife. Leida noticed everything that night, and thought what a pleasant, quiet home she had. Mr. Davis sat by the window, reading, but laid aside his paper as she entered, and with some pleasant remark to Leida, joined his family at the table. Little Lilly had her favorite seat at his left hand, and they formed a cheerful group. as they conversed on the common affairs of the day. And they were a happy family. There was no discord, no harsh words or angry thoughts in that small, well-ordered household.

The pleasant scene on the still summer even ing, to which we have referred, was a type of their every-day life. Lilly was their pet and darling-a delicate child now, about eight years of age. They had been married many years when she came to them, bringing new sunshine to their home and hearts; and they had cherished her fondly, seeming ever fearful lest she should be taken from them. Leida, too, loved the little one as she might have done a younger sister, and " pet Lilly" always, as this night, received her share of notice.

Later in the evening, when Leida had sought her own room, she lighted her lamp, and taking from a box a package of letters, sat down by her work-table. There were a goodly number of them, too-those letters she had received from Willard Norman, for they had now been corresponding for nearly a year. She had them all neatly folded, just in the order they came; and she commenced to read them over, carefully and thoughtfully. Some of them had been read many times before, yet they seemed interesting, even now. How beautifully they were written! What earnest, eloquent thoughts they breathed, clothed in the finest language! They certainly bespoke a soul above baseness or deception; and Leida thought, as she again laid them aside, that he must be a noble man; and she was beginning to realize that she did feel an interest in the stranger who had thus introduced himself.

Perhaps in no other way would these two have become so thoroughly acquainted as by letterwriting, for both were fond of it, and both well understood how to express their thoughts on paper; not but that they possessed conversational

A child was attacked with congestion of the

1.1

Like your own of years ago.

We who dwell among these shadows, Hungaging on through life for love, May take courage as we meet you Hand in hand for realms above. And may take you as a beacon, Guiding us where'er we go, For you, married, lived together Since the fifty years ago.

Year by year you 've gathered treasures, Laid them where no moth can rust-Truthful deeds and loving kindness, Friend occas and loving knones. Ever striving to be just. Lo! above the golden glitter Which our carthly lives bestow, You will find more preclous jowels, Gathered fifty years ago.

Please accept cur kindest wishes; May your future ever be Lighted by the angels' presence, Till with them you, too, are free. If sorrow clouds your sky again, While ingering here below, Oh, may the love more brightly burn Than fifty years ago.

And when at length the angels come And when at length the angels com Across the mystle, siream, To bear you through the open gate, Where God's own glory gleams, Oh, may you then go hand in hand, Nor separation know, But stand beside God's altar there As fifty years ago.

Hudson, Mass., Jan., 23, 1870. M. S. HOADLEY,

Correction-Agent's Report.

Correction—Agent's Report. By some mistake a part if not all of the receipts taken by me for the Btate Association during the month of May, 1868, were not printed in the Banner. As some have made in-quiries about it, I give in my May report, as follows: I received the following sums: Wm. H. Orne, Stoneham, \$1.00; Wm. F. Spiller, do., \$1.00; Wm. A. Randall, Médford, \$1.00; Wm. F. Spiller, do., \$1.00; Wm. A. Randall, Médford, \$1.00; Wm. F. Spiller, do., \$1.00; Wm. A. Randall, Médford, \$1.00; Ceris, Scituate, \$1.00; J. II. Beals, Pembroke, \$1.00; Jothan, Rogers, Scituate, \$1.00; J. II. Beals, Pembroke, \$1.00; Mrs. J. Puffer, South Hanover, \$1.00; Mary H. Perry, do., \$1.00; Maria Bennett, Abington, \$1.00; Sylvester Hayward, do., \$1.00; Warren B. Ball, do., \$1.00; Cyrus Hayward, do., \$1.00; Warren B. Ball, do., \$1.00; Cyrus Hayward, do., \$1.00; Mary P. Hayward, do., \$1.00; Contribution, do., \$4.00; Wm. P. Clarke, Abington, \$1.00; Contribution, South Hano-ver, \$0.10; Contribution, 5.00; Contribution, \$1.00; Contribution, Lowell. \$1021; Contribution, \$1.00; I would say to those whose contribution, \$1.00; I would say to those whose contribution, \$1.00; I would say to those whose contribution, \$1.00; I would say to those of the Banner-if there are any such-that I keep a strict account of all money received, and it is put into the hands of the Scretary, and recorded on the books of the Association. Should the names of any not be reported, through mistake, it will be at once correct-ed by writing to m. The Association is still at its work, and I am lecturing week-evenings and Sundays, as usual, anywhere in the State that the people will provide a place of meing. Send in your calls, friends, and the State Agent will gladly ro-spond. A. E. CABERENTER.

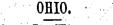
Address care Banner of Light.

CONNECTICUT.

A Few Things of which I am Tired.

EDITORS BANNER OF LIGHT-Will you give me a short space in your paper, to put in my report for the last quar-ter, and also to speak of a few things of which I have grown I am tired of hearing Spiritualists excuse themselves from

paying money to support Spiritualism, on the ground that they help the ""niversalista, and pay something to other de-



Spiritualism—Its History in Ohio.

Spiritualism.—Its History in Ohio. It is now more than twenty years since the advent of Spiritualism. These who first gave attention to its facts are passing to the realm of spirits. Every year will add to the difficulty of collecting and substantiating the phenomena-that have occurred, the facts on which the truthfulness of Spiritualism rests. Ohio led in the new movement. One of the earliest Conventions was held in Cleveland. Somo of the most startling manifestations have occurred within her borders. It is a duty we own to the future to collect and coördinate these phenomena. A few years hence it will be impossible. Brought together, arranged and condensed, they will be of great interest, and furnish a solid, incon-testible argument. lessible argument. I have assigned to myself the task of making such a col-

I have assigned to myself the task of making such a col-lection, and now address myself earnessly to every Spirit-unilst in the State, requesting them to write full statements of the facts, either of physical manifestations, or mental phenomena, giving date and other particulars in full, with references, which have come under their porsonal cog-nizance, and send to my address. In order to obtain as perfect knowledge as possible of the number of Spiritualists in the State. for the benefit of the State Association, the Spiritualists of the State are re-quested to send an estimate of the numbers of avowed Spiritualists in their township and county; and also the number of those who are believers, but do not a vow them-selves as such, to my address. Humes Trate, President Ohio State Association of Spiritualists. Berlin Heights, Ohio, Jan. 1st, 1870.

BANNER OF LIGHT.

THE CHILDREN.

Heaven bless the children I Beautiful and fair, Needing all a mother's love, All a father's care. Restless little pilgrims On the road of life, Eager for the journey hence, Earnest for the strife.

Glad to push their vessel From the parent shore-Once on life's troad billowy sea

"I will return no more. Ever asking questions That confound the wise ; Peering into mysteries With their truthful eyes.

Setting us examples

Ever, day by day, Teaching us the way of life In their simple way.

Heaven bless the children! As they once were blessed, When the gentle Lord of love Little ones caressed.

Lead them safely over Life's tempestuous sea; Keep them from the evil hour, Teach them to be free!

Free from all excesses : Free from moral stain— From the glutton's heavy bonds, From the drunkard's chain ! Free from sin's allurements,

Be they what they may— Walking up the narrow path Toward the gates of day.

The Lecture Room. DOES MAN EVER FORGET?

A LEOTURE BY THOMAS GALES FOBSTER, In Music Hall, Boston, Sunday, Jan. 23d, 1870.

Reported for the Banner of Light.

Permit me, my friends, to invite your kind attention to the remarks that I propose to offer upon the question: " Does Man ever Forget?"

With regard to spiritual and eschatological conceptions, Christendom is the slave of false knowledge. The memory is crowded with ideas that have well nigh no foundation in truth. Men learn to lean on these baseless ideas, and hence it has been well said that the sum of experience is but the dim dream of the conduct of past generations -generations that acted in almost complete ignorance of their natures. A series of systems have mystified existence. Men believe what their fathers credited-their fathers credited what they were taught to believe by their predecessors. Hence the faculty of thought in this direction is well nigh dormant. And yet, humanity still pauts for the charms of wisdom.

Turn over the pages of the material metaphysician, or study the dogmas of scholastic theology, and in both you find systems that deal in words; not facts-arbitrary assortions, at war with reason-imaginary principles leading to the adoption of theories that contradict the common sense of mankind. But when the truths of moral science are practically enforced by the phenomena and philosophy of modern Spiritualism-the glorious cate-when men, led by its teachings, search into all true growth must be from an inner centre outtheir own intellectual and emotional natures for the formation of their individual character, then, indeed, all becomes light and order; the certain succeeds to the doubtful; the practicable to the impossible, and man revels in that high and ennobling satisfaction that is derived from the discovery of truth and the investigation of Nature. For Spiritualism teaches all that is written in the dents that affect the outer man. moral constitution and spiritual needs of humanity; and he who would triumph amid the glories his own spiritual powers, depending upon himself for the descent of the New Jerusalem to earth, which must come alone through the shekinah of the individualized soul.

take him out among the hills and let the earth beso of man. If you would form a just appreciation trates matter. of his possibilities in the future, you must exam-

its complicated and varied compartments, its convolutions, its cells, its watery and marrowy substances, its thin partitions and regular sub-divisions-indeed, its entire shape and texture, all existing and operating harmoniously according to the laws of adaptation and use, and all declaratory of some almighty formative power still beyond.

Powers so wonderful, functions so delicate and complicated, you will allow must be attributed to appropriate causes and adapted to appropriate uses; and, in this connection, material science is at fault. Science tells you, and with truth, that the action of the voluntary muscles is dependent upon electric currents transmitted, through the agency of the nerves, from the nerve-centre-the brain. This is true, likewise, of what are called the involuntary muscles, although the fact may not be impressed upon the outer consciousness. Science tells you, also, that, in all cases of sensation, the impression is conveyed from the extremities to the brain, by means of the voltaic or electric current along the line of the nerves. But science does not tell you the nature, in full, of this current, nor does she tell of the force unseen, except in its effects, that gives to the brain its impressibility and seeming power. Spiritualism, properly understood, assumes to do this.

Material metaphysicians have affirmed that the mind—meaning the intelligent principle—is but a function of the animal brain; and Orthodox theology has done nothing practically to contradict this position of the atheist. Missionaries have been devoured by cannibals, martyrs have been burned at the stake. Have these missionaries and these martyrs been without minds as well as bodies, without personal identity all these many years? Does the identity they once possessed rest in oblivion, awaiting some chemical change or process in the future, in matter alone? Or, rather, it is not more rational to believe as Spiritualism teaches, and in accordance with the known laws of matter, that after the death of this body, as it is termed, the fluid parts ascend in the form of vapor, descending again in the dew-drop and the rose? and that the more solid parts, seeking their kindred atoms, are constantly passing and repassing in the various forms of life that make up the different kingdoms constituting the wonderful macrocosm of the universe? and that the intelligent principle, possessing a conscious individuality of its own, seeks its congenial sphere, where its diviner possibilities will be brought in to fuller and healthier exercise, proportioned to effort and desire, throughout the unending ages of the hereafter?

Again: Is the intelligent principle-that which is the soul-the principle of immortality-is this but a function of the animal brain? Let us see. If there is a physician here he will tell you that. in the disease called hydrocenhalus, the human brain will sometimes become distended from within toward the circumference, giving it the appearance of a mere sack, and yet the faculties remain normal. The upper portion of the brain has been frequently torn away, even sovering the optic and olfactory nerves, and yet the man's faculties remain intact until inflammation ensystem of which I am, to-day, in part the advo- sued. Some years ago an iron bar was driven through the centre of the brain of a railroad man, their own nature, and recognize its inculcation, that at Cavendish, Vt., forcing before it a column of the brain of the size of the front end of the bar, wardly, and depend upon exertions made through | mutilating the delicate structure within, and rending arterial twigs by the dozen, and yet the man recovered and his faculties remained intact. There must be some principle that exists, under the denomination of immortal-somewhere behind all that appears to the external sight, as existing within this machine; a something which is not wrought upon by the accidents and inci-

Again: Look over the history of matter, the history of inorganic nature, in so far as your observation of the hereafter, must look to the cultivation of may have extended, and you find that everywhere and in all conditions there is a universal law of change in operation. Every individual existence is constantly varying its qualities, its form, its relations. Some divine power seems operating up-The distinguished Agassiz has said, in effect, if on nature, and through nature, by the great law you would teach a child geography, you should of mutation, and by its agency new forms and rolations are being continually brought into being come his instructor; if you would teach him of along the pathway of time, marking out in so far, tigers or turtles, show him tiger or turtle. And and how far, some controlling power interpene-

Man is no exception to this general law of

gent representative of all the history of matter preceding him. The atheist tells you that as the acorn produces the oak, and the oak, in turn, produces the acorn-as the fowl produces the egg and the egg, in turn, produces the fowl, so man, being produced alone by matter, can alone, in turn, produce matter. But, my friends, the atheist does not go sufficiently far in his investigations. When he tells you the brain is the centre of nervous sensation; he is correct; but he is in error when he declares it to be the seat of thought and memory. Although this error is so apparent to the Spiritualist-to him whose experiences have enabled his mental and moral powers to penetrate the gauzy well that hangs between the two worlds, indoctrinating him with just eschat- law, still to linger around their beloved, seeking ological conceptions-still the old Mother Church and all her daughters - ostracizing Spiritualism continually-have themselves, for the last eighteen hundred years, failed to demonstrate present, from the fact of their more general aphow far the atheist is in error. And so I hold this system of modern Spiritualism, so much re- principle of immortality. True, Jesus of Nazapudiated and denounced, to be the only school of reth is said to have " brought life and immortality ethics that can effectually 'recall the atheist from | to light." But it will be remembered that at the his cheerless materialism, or bring back the time of the ministry of Jesus, but one sect of the doubter to rational Christianity. It is the only Jaws recognized the idea of lumortality as an system that teaches a correct and rational appre- article of faith-which idea, they had acquired ciation of Deity, or a correct and rational appreclation of man and his destiny. It is the system, revived the doctrine as a subject of Revelation. of all others, capable of preserving all that is [Hence this expression should only be considered worth retaining, either in the Bible, or in Chris- as applicable to the Jews, The more especially, tianity. (Applause.) Modern Spiritualism is to the New Testament what that Testament was to had taught the doctrine of Immortality many the law of Moses-an extension of its views, with | hundreds of years before the Galilean carpenter a newer and brighter light thrown upon its ob- was horn! Besides, the investigating and matterscurities. The doctrine of hope, to the Spiritual of fact materialist is disposed to reject the testiist averywhere, is rapidly changing to fruition; mony of two thousand years ago, as unsatisfacthe doctrine of immortality, that has only been tory evidence to the mind of the present age, theoretically held in the past, is, to the Spiritual- And hence, the claim of modern Spiritualism ist, a matter of mathematical demonstration; and with regard to capabilities of demonstration as all through the instrumentality of this glorious to the insmortality of the race-that it underlies system-this God-given system, so worthy of and o'ertops any other religious system ever preall your love-this system called Spiritualism, sented to the world!

Thank God for Spiritualism! simplicity fitted for the early childhood of each the external body-what, then, is the office of the Spiritualists, who, by study and experience, have tions? Reasoning from what we consider suffigrown up out of their need. Because, forscoth, the cient data, we believe the brain is a machine so early Spiritualists did some fifteen or sixteen tional arrangements constitute but the furniture. the ladder through the agency of which they paratus, designed to generate the currents to tion. (Applause.)

yet this natural religion, this educator of the genhave allowed themselves to be induced to turn His works in the vast body of the universe. aside after strange gods, and are bowing down

before the golden image of their imagination or that one of the most startling and mysterious their avarice. Alast that any, naming them, phenomena of man's nature, is the sudden revival selves Spiritualists, should have ignored the plat- of the recollection of scenes, events and thoughts, form upon which they may have been privileged to stand! Nevertheless, the truth will still remain, although every other man of the present generation should prove himself to be a Judas. The phenomena of Spiritualism, that are said to be so puerile and undignified that no one but den flash, should become a theatre on which the poor, hatchet faced ignoramuses" can be content to investigate them, have demonstrated to the candid investigator what that principle of vitality is that moves in and through the human machine of which I have been speaking. By appealing to the external senses through the medium of material facts, this system, of all others, is best calculated to reach the mind of the atheist. And here let it be understood that I am not disposed to denounce the atheist for his skepticism, or damn him for his unbelief. I love the atheist for the integrity of his purposes, and for his truthfulness to his own convictions. He is a dozen steps, at least, in advance of the fanaticism of the age as to the questions at issue, and must eventually, from the truths that he has already reached in material science. approximate nearer and still nearer the legitimate deductions which Spiritualism seeks to establish. .Independent of facts correspondent to the phenomena of Spiritualism, who shall solve the mystery of the body's death, decomposition and decay? Why does the corpse lie so still? Examine the brain, the eye, the extremities. In many cases they are as perfect after as before what is called death has occurred! Why, then, have these functions ceased their activity? Why does not the body quoit away the gravestone, and resume its conscious individuality? What has become of its loves, its hates, its hopes, its disappointments and its desires? If all the physical functions still remain intact, why are the idiosyncrasies—but a short time since so marked—now indistinguishable? Why are the faculties which rendered that body so much the object of love and veneration, now so dormant? What has become of the light that shone out beneath that eyelid, now so motionless? What has become of those expressive features, a smile from which could thrill our very being with ecstacy, or frown us into reverence or hate? The features are there but oh! my soul, why so still—so expressionless? The phenomena of Spiritualism alone can answer these interrogatories satisfactorily, or in any manner commensurate with finite comprehen sion. It is evident that some principle of vitality must have presided over these faculties, now so dormant and dead. What was it?-what is it, indeed?-or can individuality become extinct, or love and thought die with the inert mass, that has been but the channel of their outward expression? Modern phenomena-the raps, tips, trance, writing, clairvoyant manifestations, to-Sether with the much abused dark circles-have outer covering is torn away-when the beautiful

all contributed to establish the fact beyond the possibility of successful contradiction, that this principle of vitality has a conscious individuality of its own-that it is the man, or the woman-the object of our love and veneration that has departed from the body through the process which we term death, leaving the corpse but a lifeless lump of clay, as we have described it. And these phenomena demonstrate further that this conscious individuality lives after the " muddy vesture of decay" has been laid aside, and is enabled to commune with those who are still remaining amid the scenes of earth; so that your vanished idols are not dead, but gone before: and ard permitted, through the operations of organic to comfort, niming to bless.

- Naught, save phenomena of this character, both in the past and in the present-especially in the preciation-can so effectually demonstrate the from the Persians; whilst the nation had never as Pythagoras, Confucius, Socrates and others

But, if it be true that thought and memory are Now, how has Spiritualism accomplished its the faculties of some interior principle within the work? The physical phenomena are the alpha man, possessing a conscious individuality of its bet of the system, but because they contain the own, separate and distinct from the functions of investigator in the science, they have been de-janimal brain? If the brain is not the retentive nounced by some of those calling themselves principle of the organization, what are its funcphenomena are lacking in dignity, such minds to speak, in the nature of a galvanic battery-and seek mudly to rush into the same vortex that the the idea is not new with us—that its various funchundred years ago, by which they threw down of an electrical, or rather an electro-mental apreached spiritual thought, proclaimed it all de- which I have adverted, as coursing along the line monology, and sunk into the maelstrom of church of the nerves, and known to science under the dedignity. (Applause.) Oh, my friends, I tell you nomination of voltaie. The brain is known to that the glory, the splendor, the heauty of this he the centre from which branches out, directly or grand system denominated Spiritualism, will be- indirectly, every nerve in the system-and hence come blurred when you sever its theories from its the nerves constitute the channels by means of facts; and it will become a fit subject for the re- which this fluid can reach every portion of the jection of future ages, as the legitimate effect of same-serving as a current of communication for an appropriate cause. Old Paul did the same purposes of sensation and motion, under the inthing for ancient Spiritualism; he drove the en- fluence of some more positive principle, which, tering wedge of material influences, and his as I have said, leaves the body when the inertia teachings had such effect upon the early Spirit- of death ensues. This current is as ethereal as the ualists that after the third or fourth century phe- air you breathe, and is being constantly generatnomena were forgotten, and old Mother Church ed in the human brain, under the impelling force made a terrific grasp for material power. But of a more positive principle within the creature, that power is now waning, I may remark in pass- which we denominate soul. From the very nature ng-and the Ecumenical Council of to-day is of its source, it is susceptible of impressions from only the last dying gasp of her priestly domina- both the interior consciousness and the outer world; and hence may be denominated the exter-

Through the power of angelic association man- nal mind, serving as the intermediate agent of the kind are becoming evangelized, and a thinking, soul in its connection and communion with the reading public are rapidly stepping upon the heels body, and with the outer world. This external of the mere learned public; whilst a self-constl- mind possesses no vitality in and of itself, necestuted plane of theological thought no longer ex- sarily. All vitality is in soul or spirit. Thus, ists between God and the people. Mankind are through this intermediate agent, the soul of man blessed to day with the God-given influence of is enabled partially, at least, to manifest its indiangels, whose lessons have aroused the loftiest viduality and vitality through what is, in and of aspirations, enabling man to look the Majesty of itself, but an inert mass of matter—and which, the Universe in the face, as it were, solicitous to when the vitalizing principle has departed from learn of his past, his present, and his future. And lit, you deposit, brain, muscle, sinew, nerve, fluids, solids and all, within the common repository of its eral mind, this holy system of evangelizing the kindred matter. Thus, then, the soul of man, by race, has been repudiated by some who have its activities is recognized in the finite microcosm called themselves Spiritualists, because, for sooth, of the human body, as the great Soul of Nature wandering in the wilderness of materialism, they from whence he has emanated is recognized by

Søyguern, a German writer, remarks in effect,

spirit, by the agency of death, shall emerge from the muldy and decaying cost of time, then again shall the treasures of the heart he restored; then again shall the eye sparkle with the tear of sympathy, and the warm pulsings of the soul shall tell of a memory and a love that can never die!

And thus, too, it will be seen that Spiritualism, in establishing the existence of an immortal memory, a logically determining the individual responsibility of the race, not by arbitrary decree, or preordained judgments, but through the legitimate outworkings of the law of cause and effeet. Spiritualism teaches, that the diamondpointed pen of organic law is indelibly stamping upon the tablet of the soul the legitimate effects of all the deeds of time, whether good or bad; hence all thoughts and deeds, in their offects, are imperishable; so that, when the body celestial shall have been freed from the body terrestrial, the collective experience of the whole past existence will be before the soul. And this will surely be the Book of Judgment, in the mysterious chirography of which the deeds of time have been unerringly recorded; and, under the operations of organic law, man will find himself his own judge; iror, prisoner and executioner!

But the world to come is a world of compensation as well as of retribution. It is related that the Mahometans have a fanciful idea that the true believer, in his passage to Parallise, is under the necessity of walking harefooted over a bridge of red hot iron; it is also related of them that they are religiously particular not to step upon any piece of paper, or to permit its destruction, lest the name of God, or some holy thing, may have been written upon it. They have the consolatory belief likewise, that upon the occasion of passing over the bridge alluded to, all the pieces of paper which the Moslem may have preserved during his earthly life arrange' themselves between his feet and the burning metal, and so save him from injury.

Surely you will recognize an interior meaning to this fanciful conception of the Mahometan; for, even in this world, the effects of kind and benevolent actions often assuage the pair of subsequent afflictions; and in the beautiful worlds that are to come, you will find that the memory of good deeds will essentially lessen the burden of your misdirections-that every tear which you may have dried, every pain that you may have relieved, every grief which you may have assnaged, will contribute to illuminate the pathway that is before you; whilst the joys of the soul shall grow brighter, and still brighter, as such reminiscences thash from the record of the past, amid the beatific realities of the immortal world! It is no idle question, then, Does man ever forget?

Correspondence in Brief.

ITEMS OF PROGRESS - Hinnibal, Ma-My last communication was dated from Muncle, Ind. Sinco then, although I have written nothing for the Banner, I have not been wholly fills, and am richer in experience for a few ad ditional changes in my changeful career.

I was prompted to visit St. Louis, and remained, there a for weeks, "hoping against hope" to settle down into some remunerative business-for there will come seasons when the weary spirit, jostled to and fro by the erowd of self-interests, will sigh for rest and often vanity clutch at straws. It may be shift, but I cannot help if even to ack upon such a feeling, knowing as I do that the builte of Proshow such a result, showing as 1 to that the entries of pro-gress demands unfailing contrage, and is manitable insulty by settifies. I gave but one becaute, "protons sof the Past," in St. Louis, to a private belief few. In J. B. Fergmond B. cloqueitty, and to the good of his large and mores, becauting on Sunday evenings. If altended two of his bectures, which were wonderful unclearings. If the data for the foreign one way iderful in-plrations. I trust the friends may re-

on num. "Your old contributor and valuent worker, Warton Chase, is busy with this well-stocked book depet, and occasional lectures. St. Louis is a flue city, full of entroples and noble pur-

poses unachieved as well as subsortiovery dye. I went to the Presbyterian church, Christmas moning, and heard a sermon which was addy delivered. But each a surgradium weight of God's wrath to the sinner? Lieb, reflecting on the relish fashion has for vengeauce

News reached me that the filends here at Hannibal, Mo News reached me that the filends here at Hannhal, Mo., needed a speaker, so it came to pass that 1 let St. Louis and reached Hanbidal and commenced taiking on Spaticalism and kindred iopies. I have not much to report, being in possession of few items that I loct at liberty to detail. I am well pleased with lipenital; it is a handsome town, needing in the centre of high hills, looking out on the Miseleylppi. The thends of Splithalism here are mostly carnet, but toar. The Society is not in a neithfor non-negative avaeker.

The triands of Spiritualism here are northy existering port. The Society is not in a position to engage a speaker, but are devoting their recourses to the porchase of a libra-ry. I am distributing the bread of life as 1 best know how to the hungry on Sundays, trusting to the bierality of my heaters for monetary complemention. If 1 am sustained 1 shall continue. I expect to hold a discussion at Mexico, Mo., with a Rev. J. H. Cangbin. Societies desiring work evening lectures, will pleake ad-drestine, Post Office, Hannibal, Missouti, I enclose here a tripart of a functal speech deligered by Prof. Green, editor of the Mirnour Conview, of this town. Its delivery and publication has, I believe, canned consider-able excitement, and is calculated to hurt Mr. Green in the retinnation of many of his Orthodex filends. Already some have " eut" him. Is he not the gainer by their loss? What worth are such butterfly friends, anybow, to a man of noldo spul? BALLSTON SPA, N. Y.-J. Walt in a mirate note asset.

ent; and thus reasoning by analogy, you will be material functions and powers is constantly under able to establish at least a legitimate postulate its operation-not only every seven years, as has with regard to his hereafter. Let us attempt so to do.

It is an established fact of science, that every well-developed human organism contains about twenty-eight nounds of blood, which, by means of the most perfect hydraulic appliances, is conveyed through the system at the rate of about three thousand gallons per diem ; whilst not less than one hundred thousand cubic feet of atmospheric air, passing through six hundred millions of air cells in the lungs, are required for the purposes of existence.

It is also stated by science, that every square inch of the human organism sustains a column of air forty-five miles high, which weighs about fourteen pounds; so that each human body sustains the astounding weight of about thirty thousand pounds. This immense pressure from without, scienco tells us, is counteracted by what is termed the electro-vital power within: the body heing thus rendered unconscious of the pressure. We are further told, that with this electric engine of at least one horse power, together with a vast chemical laboratory all the while in operation within the system, man is not disturbed thereby, unless the machinery, from some cause or other, gets out of order. And, indeed, that so quietly work these forces, that the power which sends to the generous bosom of the mother the food for her offspring, does not awaken the little slumberer, though the rushing scream is just beneath its ear!

No less wonderful is the muscular system of the human form. The muscles, although constituted similarly as regards material, are divided into two classes-the voluntary and the involuntary; the voluntary lie between the bony frame and the integuments of the body; the involuntary exist within the cavities, and compose a part of the circulatory and digesting systems. The former are subject to the conscious action of the will-the latter are supposed to act independently of the will. Equally wonderful is the nervous system; a beautiful piece of machinery, bearing to every portion of the body the vital feeling necessary to existence; penetrating and infilling every portion of the frame to such an extent that were it possible to divest it delicately of the bodily covering, you would still have a perfect representative of the man, even to the form of the eye, the roots of the hair, and the enameling of the teeth. Then there are the mesentery glands that take up the different particles of food and convey them to different portions of the body, in obedience to the same great law, operating under different conditions, that holds the mighty worlds that wheel in space within their orbits.

But perhaps the most wonderful portion of this beautiful piece of machinery, the human organism-the capsheaf of all-is the human brain, with that man is nothing more or less than an intelli-

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ine into his capabilities for progress in the pres- change; every portion of him appertaining to been supposed, but momentarily. At every half revolution of the blood, oxygen and carbonic acid

are imbibed and dislodged at the capillaries of the lungs and of the system. There is alternate liquefaction and solidification constantly going on -bore, muscle, sinew and nerve becoming blood. and blood, in turn, becoming nerve, sinew, muscle and bone. Besides, under the law of waste and supply, each portion of the organism is constantly throwing off dead particles of matter and taking on living ones, relatively speaking. Thus the body is being constantly torn to pieces and con-

tinually rebuilt by the hand of organic law. The brain is no exception among the varied parts of this machine; but is also continually changing and experiencing revivification through the taking on of new particles in the place of effete matter. This is certainly indicative of the fact, at least, that the brain is not and cannot be the retentive faculty, any more, relatively, than the hand can be. The brain seemingly telegraphs to the extremities by means of what science terms the voltaic current along the nerves; the extremities, in like manner, seemingly communicate with the brain. But neither, in and of themselves, possess vitality, or the powers of thought. They are but the instruments through which some vital. principle is acting-the brain being superior to the hand or foot only in the ratio of its superior functional development.

As in the valley of the Mississippi the little rills running down the far-off mountain sides are joined into the great "Father of Waters," which, sweeping onward, receives from old Missouri's muddy mouth her eternal kiss, and then wanders on-through all its winding course wearing away, shores and building up islands-till it is lost, at last, in Mexico's blue wave; so with the great red river of life-it is continually wearing away and rebuilding the bodily functions till its end is accomplished here, and the life-current of the individual becomes submerged in the ocean of Eternity. Ay, human life has been well compared to the web of Penelope, which she was constantly weaving and unweaving whilst awaiting the return of her lord-what she had woven in the day being unwoven at night-that she might keep back the importunity of her suitors. Even so with the human organism-it is being constantly woven and unwoven, while the grim suitors, disease and death, stand waiting for their prize. At length the Ulysses of Immortality arrives, and the contest ends.

Then, my friends, if this be so-if change continually operates upon all the constituents of the brain, where is the soul-where the faculty of memory-the power of thought? Material metaphysicians say that it lies within the brain; and which had been seemingly long forgotten. In many instances the recollection flashes without warning upon the external consciousness. It is as though one had been gazing out into the blank darkness, which, lighted up all at once by a sudminutest events of his past life had been enacted. Phenomena of this kind, more or less distinctly marked, occur in the experience of every individnal, in his ordinary and normal state. The bodily organs, together with the external mind, act as checks or limitations upon the operations of the soul, somewhat as the balance wheel of a watch checks and regulates the uncoiling of the spring. You do not know how rapidly the wheels might be impelled, until this check is taken off. The balance wheel makes the watch move in time; and so also with the limitations to which I have referred, in the human body-they compel the soul to act in reference to time. Thus, although the scenes of the past seem often to have sunk into oblivion, beyond recall, still, these repeated and momentary flashes of memory most surely indicate that somewhere in the organism is a retentive faculty, although it but impress upon the outer consciousness a partial testimony of its existence. The outward manifestation must comport with the condition of the channel through which it is given. Thus, in old age, when man has reached what is termed his second childhood, many important intermediate events are seemingly forgotten, whilst the incidents of childhood are frequently recurring to him. This is from the fact that time has weakened the generative processes of the brain, and its issue, the external mind, is incapable of receiving impressions that correspond to the realities of a sterner manhood. So, likewise, with the lunatic, the monomaniac, or derangement of any kind, external conditions have in some manner deleteriously affected the external mind and body; and the outward manifestation necessarily corresponds. But the interior consciousness is affected thereby, only relatively as to time; the immortal principle, the soul, remains itself, in all its faculties and powers-its memory, its real essence unimpaired. Hence man never forgets!

And with what consolation does this assurance come to the heart and the hearthstonel Ye who have mourned the mental night of a beloved father, or mother, or wife, or husband, or child, or friend-ye, who, in gazing upon the senseless eye of lunacy, have supposed the past obliterated in the crazed reminiscences of the beloved, or that all the endearing scenes and incidents of the past, which made earth lovely and life endurable, have been swallowed up in the maelstrom of fantastic imagery-think so no longer! Within the inner temple is an unerring record kept; and when the

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HALLSTON SPA. N. Y.-J. Walt in a private note says: We enjoy some spiritual blessings here, if physical mani-festations can be called such. A few of us have a privato circle, and the physical manifestations, in the way of tying circle, and the physical manifestations; in the way of tying with ropes, patting on English patent steel handcoffs and then being unlocked and removed without the key; tho putting of 31 inch steel rings on the arms of the medium, while the handcoffs or ropes are securely bound; the me-dium carried from the floor and placed on a table or bureau, while thus bound or tied, and then replaced on the floor again, all the while a viela, tablour in a table or bureau while thus bound or tied, and then replaced on the floor again, all the while a viela, the bound and guitar are being played upon, floating all about the room, and a common dinner bell floating and ringing at the same time. In fact, all the manifestations of the lavenparts or Laura V. Ellis, beside very innay still more interesting manifestations, that eside very many still more interesting manifestations that cannot dearn are shown through these mediums, which, I cannot-learn are shown through these mediums, which, if I should relate just as they occurred. I fear would even make the most credulous of our faith shring their shoulders and say, "A pretty dough yarn that." But here they are, and open to any bones in vestigator; and it persons can alls-credit the evidence of their own senses, their case must be hepeless indeed. Our medium, it gratifies me to say, is a hely of irreproachable character—bonest, irruthful and gens 'erous to a fault, utterly refuring to barter her mediumistiff withs for a commensation. gifts for a compensation.

OBITUARY.—Clay. Ononidaga Co., N. Y. Jan. 24, 1850.— It has fallen to my lot to make a regard of the departure of our sister, Samantha Frailek, of Phenix, Oswego Co., N. Y., whose audden exit from each to the spirit-land was caused by paralysis on the 4th day of December, 1859. She spent fifty-six years: in earth-life, and no s has gene to dwell with the loved ones through an unerding eternity. Sitter Fra-lick investigated Spiritualism in its includent stages, and become convinced of its reality. She continued in well do-ing. At length she became a willing instrument in the hands of our spirit-friends to relieve the sick and allifted. She continued faithed to the close of her earthy existence. I often met with her in spiritual meetings and circles, and it scemed we were doubly blest for, having her with us. I had a brother who was in the habit of smoking; my spirit-mother said to blim, through the organism of Sister Fraikek, "My son, abstain from the use of tolereeo: it is destroying the physical organization God has given you for a better pur-pose." He threw away his pipe nod never used it again. Here the question is answered... When gord has Spiritual-ism done?" [Religio-Philosophical Journol deuse copy.] Onnis Razza. OBITUARY .- Clay, Ononidaga Co., N. F. Jan 21, 1870.-ORRIG BARNES.

GENEVA, ASHTABULA CO., OHIO -W. Shepard writes : GENEVA, ASHTABULA CO., OHIO — W. Shepard writes : I wish yon would suggest to Mr. Ellis and to the Davenports that if they would have a door in the ord, backed after entering, it would save all time for tying, and would free them from all suspicion of deception, as it is claimed by skeptics that they slip out their bands from the rope, and then back radii. They could not run, their hands through the screen. We have attended the Divenport scances when several mudeal instruments were rubbed with phos-phorus and physed upon so far above the congregation that dorus and played upon so far, above the congregation that to person in the form could possibly reach them.

QUEBEC.—I still rejoice in continual spirit presence in my family, by daily receiving communications through Planchetto. My cook, who knows neither reading or wit-ing, is our best medium. Planchette will write under her single hand long sentences in answer to our questions. What, can skeptics say to this? As she cannot write, it must be some other intelligence that does 4t. 1 have as-surance that on Christmas day my happy home was crowd-ed with angels from the spirit-hand. It is dufficult to express the pleasure imparted to us by such facts. L. B. the pleasure imparted to us by such facts.

BRUNSWICK, MO.-S. H. writes, Jan. 2M: The Daren-port Brothers gave one of their scances in this town, which was largely attended, and gave general satisfaction. It awakened considerable interest in this community; and I believe a few good lectures, accompanied by tests, would do much toward establishing Spiritualism firmly in the minds. of our skeptical public.

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OFFICE 158 WABHINGTON STREET, ROOM NO. & UP STAIRS. AGENCY IN NEW YORE

THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO., PUBLISHERA AND PROPRISTORS.

WILLIAM WHITH. LUTHER COLBT. ISLAC B. Rich.

For Terms of Aubscription see eighth page. All mail matter must be sent to our Central Onice; Boston, Mass.

All business connected with the editorial department (this paper is unler the exclusive control of Li tikk (of BI) o whom letters and communications must be addressed.

Kuren

ASSISTANT

Little by Little.

It was one of the strong common-sense savings of Dr. Johnson, that a man need not trouble himself to look for the greater and more marked events of life with which to attach himself, or upon which to expend his effort, for if he did he would be sure never to find them, and his life would be wholly wasted. The true way was, to attend to the little duties of each day, and the large matters would so announce themselves that, in dealing with them, we should seem to have done nothing more than what is ordinary and common. Alf this plain rule applies to the transactions with which we are concerned in life, it, applies with equal force to human character. That we build as the tiny insect of the seas builds the coral reef. It grows almost imperceptibly, but ships strand on their bony ridges at the last. Character is a product. It does not come to any one as a whole, for at no time of our lives is it in a state of perfection. We are developing all the while in this direction and in that, yet we never consciously advance or increase. We take up from what is around us, and give out from our own active force within. Action and reaction goon so regularly that we can at no particular time. undertake to say what is our own and what is another's.

The moral of it is, that in the littles, the gradual, the imperceptible, we push our steady way onward to perfection. Too many choose to take the roundabout roads, and consume much precious time and opportunity in finally reaching their goal; while the wise and penetrating few go directly to their purpose, and the very reverses, delays and disappointments that are the inevitable concomitants of life, are impressed intothe service of making harmony, sweetness, and fullness in the character. But in either instance the rate of progress must be slow and regular. Whether we husband or waste the resources that are our endowment, we are compelled to asssimilate the external facts around us by patient processes and only after infinite pains. Even if we know that we are making positive improvement. it is not allowed us to suppose that it can be secured by any faster than the customary methods. All growth is the surer because slow, The condition of permanence is that nothing be forced. The trees show in their annual rings that but so much can be added each twelvemonth to their circumference. The vegetable deposits that enrich virgin soil are made only year by year, not all at once. The oak takes centuries in developing, hardening and maturing, though the willow shoots rapidly, and the gourd comes up in a night.

It is all strikingly illustrated by the old fable of the hare and the tortoise in the race. And if we of the present time give thanks even to the verge of vociferousness for the sudden and revolutionary overturn of the old and shadow-casting dogmas of superstitious bellef, it is still just as necessary for us to keep in mind that the joyful change has in no manner inverted the established recognized law of develop ment and growth. That remains precisely what it was, and where it was before. We cannot hasten any of her internal processes, or make her secret machinery go any faster. Daylight and freedom may have been achieved so far as truth is concerned, but no amount of liberty or knowledge will suffice to displace the necessity of patient regularity, painstaking effort, continual watchfulness, unremitted self-discipline, and prayerful, aspiring culture. We need not hope. however our opportunities and advantages may be multiplied, to gather without plowing or reap without sowing. And between these processes lies a long stretch of endeavor, now seemingly bafiled by others and now by ourselves, which is but the culture of the field in which all our treasure has been planted. Knowing and recognizing these simple truths, one cannot but become more concerned for himsolf and less uncharitably disposed toward others. The necessity of accomplishing so much for ourselves, when once fairly understood, will make it a prior necessity to leave off meddling with others by way of censures and judgments. Like the patient digger in the garden, we shall realize the benefit of toiling in our own spiritual plat and turning up our own native soil. There is a miracle in the result, we freely concede; but it is not possible to reach and secure it save by patient and regular labor. True, we shall have to sweat as we toil, and there will be many a backache in consequence; but how much sweeter will be the fruit at last, as we taste with it those rare qualities which have been infused by our own steady exertions.

Mediums meet with many obstacles, and endure many hardships. Lack of sympathy, lack of efficient cooperation, lack of pecuniary recom-

The Sufferings of Mediums.

pense, as well as frequent and severe mental and others, on the ground that the latter bave not yet physical sufferings, are experienced. Their souls, acquired money enough to entitle them to the too, become "exceeding sorrowful even unto exercise of the feeling. They talk as if a person, death" And why? We are often told that if had really no right to be proud-which is another Spiritualists were more generous and free with name for proper self-respect-unless he had their money -would withdraw more fully from achieved, no matter how, a fortune. Then he may the churches and become a more distinct and toss his head, paw the ground, and champ the bit, united sect, our mediums would have more joy- in the highest style of selfish effrontery. Of such ful hearts and fuller purses. Perhaps they would, we discover the Springfield Republican to be. But would they therefore work better, and be That paper has set upon the workingwomen of more useful to humanity? Would the good cause Boston, whose cause is so nobly led by Miss Jenmake a more sturdy growth, and produce more inic Collins, because they presumed to retain sufabundant, precious and abiding fruits? Are the ficient self respect to refuse, when demanding shortcomings of men the chief cause of such suffer- their plain rights, the patronage implied by public ings, or is that cause a natural necessity in produc- charity. The Republican complains of them that, ing the higher forms of mediumship and establishing truth? Turning the thoughts hack to the Club having opened pleasant rooms for the spired teachers of the past, such as Moses, the amusement of women, in the City Charity Bureau prophets, Jesus and his apostles, Mahomet, Josti in Chardon street, the leaders of the workingof Arc, Luther, Huss, George Fox, Swedenborg, the Wesleys, Murray, Savonarola, and many kindly act, because the rooms were not in Treothers who have presented religion and spirit mont Place, where the Club usually meets, and influences in some new light to their several ages because the members did not invite the workingand peoples, we observe that nearly all of them met and battled with similar obstacles, and suffered in similar manner. Our God was their special revelators by hard processes. So uniformly has this been his course, that we are almost forced to suppose that there can be no me if the workingwomen would disgrace and delle diumship satisfactory to him which has not been the parlors of the women who belong to the New wrought out, tested and tempered in the fires of | England Women's Club, would it not evince a adversity. Drink the cup and take the baptism that was meted out to Jesus. Such is the law which general experience seems to indicate. Mesult or the cause of personal suffering by its pos-

-Were all professed Spiritualists as free-handed, as sympathetic, as active in behalf of their belief, as ready for strong bonds of union as we are powers? Possibly the checks and burthens pro- and happiness. duced by the lukewarmness and avariae of inan, . The "scornfulness" manifested by the workingare helpful in expanding and strengthening women must have been all the result of the unthem. The law of precedent consigns great re- friendly imagination of our contemporary. It, formers and revelators to toil, hardship and suf- | should remember that the Chib women need no their own efficiency and success, and also to the in sore want of both. It may express its superbest ultimate effects upon the human race.

and Answers-" that the reason why some can | lects, high imaginations, and devoted characters see spirits while in their mortal bodies, and oth are buried under the unfavorable social condiers cannot, is simply a chemical difference that exists between humans;" also that "some are so or- to emerge? To tell them that they are proud and ganized that under certain chemical conditions scornful is nothing. It is scarcely better to tell they see spirits." Such statements may be in ac- them to learn the art of printing. It certainly is cordance with the facts; and any human body | no aid to tell them that they are ignorant and may be a spirit chemist's subject, which he must take a back seat. Ignorance cannot keep seeks to make subservient to himself by the ab- the front anywhere, and the Republican should straction of some elements and the addition of know it. All that the workingwomen of Boston others. The processes may produce many of the lask is a fair chance for themselves and no patronshocks, headaches, lassitudes and acute pains | age or pity. which are so common with the mediumistic. Such painful processes may be necessary in fit. New Hampshire Labor Reform Conting most mediums for their beneficent work. Some organisms were so compounded in embryo unat: others can be fitted for mediumship only by the application of much labor, skill and persever ance; while the most of us are absolutely too refractory to be reduced and fitted for such service

but hallucination, dream or superstition, and who meeting at Phonix Hotel. Both parties at presleft their own inner or spirit senses so entirely ent claim to represent the labor interests-the nnexercised, and therefore dwarfed, that they first Convention having proceeded to organize a ould transmit such senses to us in only a most party, the members of which renounce all conenfectled condition, like the eyes of fishes in the nection with present political organizations, and waters of dark caverns-mere germs of sensessuch feeble germs that spirit chemists, or developers, may be absolutely unable to unfold them Reform men in the strictest sense of the term; but into active organs. To do that, if it be possible, stating that they do not see their way clear for might rack our bodies with pains which would render the bodies themselves incompetent to any useful service. We therefore are let alone; we can't be used; we must wait for the coveted action of our spiritual senses till the outer ones have ceased to bandage them. We may foster the germs in us, hoping thus to help our descendants in some future ages to have open vision while still in the flesh: mediumistic susceptibilities seem to run somewhat in families, and to be hereditary. Mediums are not all the time in good condition for their peculiar work. The best of them often need fitting up, and the processes of this are not always easy. Some spirit stated, many years ago, through Mrs. Hyzer, in the Melodeon, that the shocks which mediums often experience are the results of a confluence of the controlling spirit's magnetisms and the magnetisms of the medium, and until the two blend in equilibrium there is agitation. We have often been told that mediumship was due to some "peculiar organization or temperament." Such a statement conveys no very definite instruction. So, too, when told that the pecultarities are chemical, the information is very vague. Not enough is known to make these thoughts we are recording anything more than peculations. We sympathize with our sufferers, and desire their burthens to be as light as is consistent with the full performance of their high duties; but we have no faith that "the nature of things" permits high mediumship, unaccompanied by intense suffering. The keenest of these sufferings are such as embodied men can neither cause nor cure; they are incident to the very nature of the mediumistic office. That office is a high and noble one, and its duies should be most conscientiously and modestly performed. Though the duties are imposed by humanity. Spiritualists above all others should the good and kind ones above, preparation for and discharge of them involves pain. The powers who use human organisms to transmit their meanages from the spheres unseen, must needs truth will live, however, no matter how strong the cause their instruments to suffer; yet they do and will amply compensate, in some mode, for all the pains they generate. The cross precedes the

The Pride of Poverty. There is a class of writers, as well as of social creatures, who take it upon themselves to denounce pride (not vanity and empty concelt) in " the members of the New England Women's women's organization met and denounced this

women to their own houses," We will assume to deny for the working women of Boston the last clause of the Republican's God: and we see that he has always trained his | charge, and to put it back upon that journal as a fabrication of its own unfriendly imagination. But while taking such pains to make it appear as delicacy more significant of the superior breeding assumed, had the Club members, considered whether they would themselves have been aldiumship is either the child, or the parent, the re- together content to be thus patronizingly turned off into the enclosure of public charity? . The fact is, when one would seek to put another aside as an inferior, he or she ought to demonstrate his or her own superiority to the general satisfaction. But rudeness does not do it, and a lack of sympaoften inclined to feel that they ought to be, might | thetic delicacy does, not do it. The Republican not the spread of our faith be more rapid than is thinks the workingwomen ask to be fed, clothed, consistent with endurance and efficiency; and and amused by the hand of charity, when all they might not our mediums become enervated by the demand is an equal chance, with their sisters in ease and pleasantness of their lot? Also might silks and laces, to provide honorably for themthey not suffer diminution of their mediumistic selves, with a view to their own improvement

rings. Such crosses may be indispensable to advocate or friend, while the workingwomen are cilious pity for their "ignorance;" but does it It is said in the Banner, Jan. 29th-Questions ; care to know how many pure hearts, bright inteltions from which the workingwomen simply seek

vention.

On Friday, Jan. 28th, agreeably to call of the as to be easily fitted for such use-natural medi- State Executive Committee, a large number of delegates for a Labor Reform Convention assem-bled in Concord to consider the questions at issue. Owing to a division of opinion among the advocates of the labor movement, as to the propriety and such enjoyment as belong to mediums, of forming at the present time an independent This, perhaps, at least, in part, because we have political organization, and the nomination of sepdescended through a long line of Protestant an- arate candidates, the delegations from Portscestors who dishelieved in continuous inspira- mouth and Manchester, and some other places, tion-who deemed all apparent spirit presence as withdrew from the Convention and held another to nominate Samuel Flint for Governor; and the seceding wing declaring themselves true Labor

Bunning a Church.

It is spoken of in the papers as something to be treated with ridicule, that a man like Mr. James Fisk, Jr., should have hought a powat the recept Suppose that Mr. Fisk, or Mr. Anybody Else, should in a "regular" way manage to get full control of a church; is there anything so extremely shocking to the general sensibilities in this, or anything particularly worthy of ridicule? Were Fisk to run Plymouth Church, he would only be doing what is undeniably done in many another ecclesiastical establishment. We can put our finger on many and many a church, from professedly liberal to the notoriously bigoted, that is owned by one, two, three, or half-a-dozen men at most. They own the minister: hold him in their keeping; make him the heavy presents; pile on to his salary; and in this way own the church, and run the church. Nobody in the concern, believer or unbaliever, communicant or non-communicant, is of any account in comparison with these few men. The minister calls mainly on them, is deforential chiefly to them, and draws the general attention to them by his own. It amounts to not much more than a private running of a church on the part of a few men, and generally very small ones, for the gratification of a petty vanity and a puny love of power. Let James Fisk go ahead.

Money Defalcations.

There is almost as great a mania for defalcalions, irregularities, and other things of that sort in the banks and other places where money is kept in large amounts and freely handled, as there is for suicides and homicides. These things seem to run in grooves, which may be called perinds. Not a city in the country of any commercial importance, but has had to pay heavy forfeit out of its accumulations, for having trusted agents that are nevertheless necessary. The best and longest trusted men turn up dereliet and criminal. Cashiers of a quarter of a century's standing, go under just like a gay and unsettled young teller. There is apparently some magic evil in money, or rather in the social system that worships it, which not every one that is tempted can overcome. Shall banks be abotished or society he reconstructed by the power of better and more elevated influences?

A Sore Spot.

After having made the circuit of the world, Carleton," the correspondent of the Boston Journal, was forced to the confession that "the houses of worship are free all over the world, among all religions except Christianity; and that, of the three great divisions of Christendom-Romanist, Greek and Protestant-the latter alone adopted the exclusive system; a system whose practical working, in our large cities, is to shut out from the house of God a large part of the common people." The Congregationalist (Orthodox), of this city, extracts this unpalatable statement, adding that 'the most awkward thing about it is, it is true." And then it appeals to its denomination to move for reforming it. Protestantism needs spiritualizing to give it true religious sympathy. The new revelation has none of the old Calvinistic selfishness or coldness.

A Cut of the Lash.

We said we wished to waste no more words upon the Round Table. Nor shall we say more for ourselves. But is its unmanly, indecent and outrageous allusions to a lady who is esteemed and of nored wherever the fame of her good works has gone—Mrs. Emma Hardinge—that paper compels is, and every other respectable journal as well, to lift the lash of correction. In its punctilio over Latin adjectives neuter, it has forgotten its manners, if any it ever had. We advise its conductor to study first the common decencies of social life, and learn the language in which a lady should be publicly spoken of, before it drags out ∖f itu c

A Hard Case.

In the Boston Herald for January 24th, we find the following paragraph. Surely if there ever was a time for the angel of charity to descend and auction sale at Mr. Beecher's church. The state- touch the hearts of mankind it is now, when the ment is coupled with the suppositious rumor that winter has laid its cold hand upon the earth, and Mr. Fisk may possibly have in his mind a plan for want and pain are the inmates of many a once getting out an injunction on all the other pew-hold- smiling home; and hard-hearted must be be who ers, a la Erie railroad management, and then run- would punish either the donor or recipient of ning Plymouth Church by himself. Here is the charity in such an hour. Do the followers of place where the laugh is expected to come in. But "him of Nazareth" believe their creed? If so, do never knevo you "? "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." what special matter for ridicule is there here? they not fear to hear him one day proclaim:" I

On Wednesday evening last several of the employes of the Metropolitan Railroad Company gathered together, and through one of their num-ber presented Mr. J. R. Spaulding with a purse of eighty-five dollars. Mr. Spaulding has been in the employ of the corporation for quite a number of years, and is highly esteemed by those who have been connected with him in the service of the above corporation. During the past year mis-fortune has overtaken him and sickness has enfortune has overtaken him and stokness has en-tered his family. His friends, wishing to mani-fest their sympathy for him in his affliction, sur-prised him as above mentioned. The manage-ment of the road, on hearing of the occurrence, ordered the immediate discharge of the recipient of the favor and the friend who circulated the subscription list; and, still further, threaten to discharge every man who subscribed to the fund, so far as they can ascertain who were concerned in the affair. The only remark made by the Su-perintendent, in discharging Mr. Spaulding, was, that he "did a wrong thing in accepting the purse." We give the above to the public as a simple statement of the facts in the case.

"Alas for the rarity Of Christian charity Under the sun !"

Woman's Suffrage Convention.

There was a successful conference of the active friends and advocates of the Woman Suffrage movement in this city last week, presided over by James Freeman Clarke, and addressed by such live speakers as Lucy Stone, Mrs. Howe, Miss Anthony, William Lloyd Garrison, Wendell Phillips, Rowland Connor and others. The sessions continued through the day and evening. The whole question was ably and instructively discussed, and a determination shown to push the work out as actively as possible among the people. The annual officers were chosen at the close, Mrs. Julia Ward Howe being elected President

The following comments by the Investigator are to the point:

"We were sorry to see a spirit of division or We were sorry to see a spirit of division or party exhibited where unity and concert of action alone should prevail. Thus Miss Susan B. An-thony, one of the ablest and the oldest allocates of the cause, in her speech made an apology for openking, by saying she was an 'interloper' and when a call was made for Mrs. Stanton, she was not permitted to speak at all, for the Rey, James Freeman Clarke, who was in the chair, immedi-ately adjourned the meeting. It was shabby treatment of a very worthy lady. Mrs. Stanton is the best speaker that the cause can beast of, and probably its most intellectual and efficient supporter, and it was small business in the Rev. Mr. Clarke and all others in sympathy with him to deny her a hearing. The Woman's Rights Party is right, we think, in principle; but it never will commend itself to a liberal public by being aristocratic, exclusive and bigoted."

Female Suffrage.

This subject, which is gradually assuming a wide spread importance throughout the country, is ably supported by many advocates, both through the public press and upon the rostrum. We mention below some of the leading papers devoted to the cause-doubtless there are others of which we have not heard:

The Revolution is published weekly in New York city, by Miss Susan B. Anthony, and edited by Elizabeth Cady Stanton. It is rapidly gaining in public favor, and has now entered upon its fifth volume.

The Woman's Journal is published in Bostonbusiness address, 3 Tremout Place. Among the names connected with it, are to be found those of Mary A. Livermore (Managing Editor), Julia Ward Howe, Lucy Stone, Wm, Lloyd Garrison and T. W. Higginson It is in a large quarto form, and of faultless typographical appearance. It is now in its first volume.

The Woman's Advocate, published at Dayton. O. hy J. J. Belville, and edited by Miriam Cole and

Mr. Frothingham Repellant.

It struck us with surprise to read in the reported account of Rev. O. B. Frothingham's last Sunday's discourse, in this city, his fling at Spiritualism. He publicly testified to the audience his entire want of respect for it." This is not a little singular, considering that he still continues to accept invitations to lecture before spiritual sociaties. As for his own belief, it is possible that he could not describe it himself. He is affoat, holding on by nothing. Until he does obtain something like a footing, therefore, it would better become him to be less dogmatic and opinionated concerning the faith of others. He assails everything, and believes nothing.

Patrons of the Banner

Are informed that the present volume expires in a few weeks: and the object of this notice is a reminder to those whose subscriptions expire with it, and who intend to renew, to do so at as early a day as their convenience will permit, thus saving us the extra labor that would other wise ensue in rearranging the names in our mailing machipe.

Thomas Paine.

A. P.

crown!

The friends of free thought celebrated the one hundred and thirty-third anniversary of the birthday of Thomas Paine, the author-hero of the revolution, at Mercantile Hall, in this city, on Sunday evening, Jan. 31st. The hall was crowded. The lecture, by Horace Seaver, Esq., of the Investigator, in which he recounted the revolutionary services rendered by the patriot and then passed on to the elucidation of Mr. Paine's religious and political opinions, was well received by the attentive audiences.

E.

the nomination of candidates for Governor and Railroad Commissioner at the present time.

Sick Doctors.

The medical fraternity (regular) of Rhode Island, think of applying to the Legislature for the passage of a measure, that shall forbid the practice of medicine to any and all persons not chartered , for that purpose under the broad seal of their gallipot association. When a gionopoly is sought to be built up, in whatever business, and in religion as well, the public may be sure that it is ignorance, assurance and selfishness that chiefly want protection. If the Rhode Island medical men cannot hold their own in the face of all other opposing opinions relating to their calling, why should they ask the Legislature to quilt a spread for smothering those opinions? Let medical skill become as free as the air we breathecan there be too, much of it? The Rhode Island doctors are not a quarter so anxious to heal the sick about them as they are to get the monopoly of a practice for which they thus advertise themselves as unqualified.

Worth Knowing.

A revised report of Bro. Thomas Gales Forster's lecture before the Spiritualists of Boston, in Music Hall, the 23:1 ult, is printed on the second page of this paper. We call the reader's attention particularly to that portion of his remarks hearing upon Phenomenal Spiritualism, a phase of our soul-inspiring Philosophy that must not be lost sight of. We should as soon abjure the English alphabet, because we have learned our letters, as cast aside the spiritual phenomena. There are

plenty of children all around us-in the church and out-who have not as yet learned even the alphabet of the great spiritual truths in store for not give up facts for theories, because "wolves in sheep's clothing" sometimes enter their ranks and cast obloquy upon the manifestations. The opposition to suppress it.

Cock Fighting Journals.

If bull baiting and gladiatorial combats and nock nits are a disgrace to our professions of civilization, and the men are to be socially ostracised with round denunciations who participate in them, what are we to think of those journals which devote column upon column, and the resources that make up the showlest style of description, to the prompt and full record of these imbruting cruelties, called popular amusements. In and about New York, the cock-fighting mania rages to a disgraceful extent; and while one journal professes to deprecate it editorially, it reports the bloody scenes in full in its other columns.

if it must speak of honored women, let it speak in that favorite Latin which nobody can understand.

Law and Infidelity.

Judge Sharswood, of the Supreme Court of Pennsylvania, has just decided on the bench that the bequest of a testator for building a church where "Infidel" doctrines are to be preached, is void and of no effect. But one step remains to be taken beyond that, which is to issue a general legal order expelling all who hold." Infidel " doctripes from the State. From Pennsylvania such intolerance comes with a very poor grace. Lib erality, if anything, should be advocated and practiced there. Girard certainly had a right to will his large estate as he saw fit, and any other man of property ought to enjoy the same common right. Judge Sharswood's reasons for his antiquated decision read very much like extracts from the records of our old Puritan theocracy.

Mormon Rebels.

There is serious trouble in the Mormon Church. and it cannot much longer be disguised from the outside world. Brigham Young has adroitly huddled his concubines together, to send out as their voice a protest against Woman Suffrage. He feels the coming influence on his priestly power. The railroad is 'o make havoc with his plans. There is a schism among his elders. He is growing old himself. The Government is watching its chance And rebellion is ripening to break forth. If the hible does not endorse polygamy, the law of the land does not.

Appeal Responded To.

An appeal was made to the audience of Spirit ualists in Music Hall, Sunday afternoon, Jan. 30th, for funds to enable the agents of the Massachusetts Spiritual Association to continue the missionary work so auspiciously begun a few years since, which resulted in a collection of eighty-eight dollars and twenty cents. Moneys sent to William White, the President of the Association, Dr. H. B. Storer or A. E. Carpenter, State Agents, care of this office, will be faithfully appropriated to missionary purposes.

The Remains of George Peabody,

The philanthropist, were, on Tuesday, of last week, escorted from the City Hall in Portland to the depot, by a great military and civic procession. A special train carried them to the town of Peabody, when another procession es-corted them to the hall, where they will lie in state until borne to the tomb.

Read the Beautiful Story

Which is commenced the present week-on our first page.

A. J. Boyer, has been made the official organ of the Ohio Woman Suffrage Association, and is doing a good work in that and surrounding States.

Macbeth.

Mr. Wyzeman Marshall, the popular tragedian and teacher of elocation, gave an entertainment in Music Hall, this city, Wednesday evening, Feb. 2d, consisting of readings from Shakspeare's tragedy of Macbeth by himself and Miss Lucette Webster, accompanied by all the original music composed by Locke, rendered by a full orchestra and chorus under the direction of Mr. Chas. Koppitz. The whole affair was a perfect success, and received the repeated hearty applause of a very large audience. Mr. Marshall has few equals as a reader. Miss Webster closed the entertainment by reading Poe's very difficult though beautiful poem, "The Bells," in a manner highly creditable to herself, and warmly appreciated by the andience.

Merited Compliment.

A friend at the West writes us as follows: "I consider Emma Hardinge's work. 'Modern American Spiritualism,' as the best, nay, grandest contribution yet made to spiritual literature." This is indeed complimentary. The reader will observe on our first page Mrs. Jane M. Jackson's review of the wonderful phenomena recorded in this great work.

Annual Meeting of the Massachusetts State Spiritualist Association.

As will be seen by reference to a notice in another column, this Association will hold its Annual Meeting at the Meionaon, (Tremont Temple) Boston, on Wednesday, March 2d. A full attendance is desired, as business of importance is to be transacted.

Dr. Newton, the Healer.

This well known healer, now located at 23 Harrison Avenue. Boston, has recently effected cures of so wonderful a nature as to astonish his most intimate friends. We shall give some account of them in our next.

Dr. Newton will remain in Boston until the ensuing April, when he intends visiting England with the expectation of remaining one year.

N. Frank White going South.

Mr. White has just closed a two months lecture season in Washington, D. C., where he was much liked. He will be in Newbern, N. C., during February. He will probably visit New Orleans and Texas; if he does, our friends South will be fortunate in securing the services of so able a lecturer. He will come east early in summer.

The Maryland courts have decided the signing of a note on Sunday does not render it void.

truly blessing those who are privileged to hear.

ranks, should embrace the present opportunity.

Lycoum quartette.

tion, Sunday ovening, Peb. 13th.

lectures in the ovening.

of the scattered trees of our times.

and gave two inspirational poems.

thusiastically received by all preso: t.

projectors of the ontertainment.

of Spiritualism with Christianity.

"What constitutes Scripture ?"

street.

ably.

ed Children's Lycoum meets at the same hall. On Sunday,

30th, the usual exercises were carried out, together with

answers to the question : "What shall we do to benefit the

Lycoum ?" which question, by the way, should come home

GOLDEN ERA Association .- This Society meets at the

hall of the New Era Division S. of T., 176 Tremont street.

every Sunday. Exercises-Conference during the day, and

CHARLESTOWN .- This Lyceum is doing its best to merit

the assistance of the Charlestown Spiritualists. It meets

each Sunday morning at Washington Hall, Main street.

While it is the privilege of all to believe in our beautiful

faith from any standpoint they may choose, yot it seems as.

if the rising generation had claims upon the individuality of

our own, to that extent, at least, that these nurseries of

tender infancy should be sustained, to the end that a vigor-

ous forest of true believers shall one day come forth in place

On Sunday afternoon, Jan. 30th, a conference was held at

Union Hall; and in the evening Albert E. Carpenter lec-

tured before the First Association. Subject: "Spiritual Manifestations." Mrs. Julia M. Friend was also present,

On Wednesday evening, Peb. 2d, the Social Society con-

nected with the Spiritual Association held a very interesting

mooting at the residence of Henry T. Rowell, 214 Bunker Hill

CURLERA.-Thomas Gales Forster spoke to a large audi-

ence at Granito Hall, (corner Broadway and Fourth street,)

Bunday evening, Jan. 31st. His subject, "What is Bpirit-

ualism ?" was handled in a masterly mannor, and was en-

CAMBRIDGEFORT .- A very interesting session of this Ly-

ceum was held at Harmony Hall, Sunday morning, Jan 30th,

A touching memorial was displayed by Sea Group in respect

to the earthly memory of one of its members-Master Allie

Phillips-recently deceased. The target was decorated with

a white wreath and ribbons, bearing the inscription, "Our

Allie." Answers to the question : "What is the influence

of music on the mind?" together with singing, Silver

Chain recitations, declamations by Misses Georgie Mar-

tin, F. Albeo, Cora Hastings and Floe Bullard, marching and

wing movements contributed to make the time pass profit-

This Lycoum will give a social lovce at Harmony Hall.

Main street, on Monday evening, Feb. 21st. It is to be

hoped that a good attendance will reward the efforts of the

SCITUATE .- Dr. J. H. Currier lectured Sunday, Jan. 30th

at this place ; his subject in the evening being a comparison

LTNN.-II. P. Fairfield spoke at Cadet Hall to a good

house, Sunday evening, Jan. 30th, detailing some of his me

diumistic experiences, and generally treating the question :

New Publications.

CONJUGAL SINS against the Laws of Life and Health, and

their Effects upon the Father, Mother, and Chilf, by A. K.

Gardner, M. D., is a timely little monograph which has al-

ready reached its second edition ; which shows how open

the public mind is to the reception of truth when candidiy

presented. There are laws stated in this essay of Dr. Gard

nor which no man or woman can forgive himself in the fu-

ture for not understanding and obeying now. Their opera-

with great force to parents all over the country.

Spiritualism in Boston and Vicinity.

THE GIFT OF HEALING!

5

DR. J. R. NEWTON, Practical Physician for Chronic Diseases,

Has resumed his practice at 23 Harrison Avenue, one door North of Beach

street, Boston.

A cordial invitation to all afficied. These who are not able to pay "mere than welcome." Come and he cured, "without fee or reward." Peb. 12.

WHO TO ASK, WHAT TO ASK.

LTTTLE

44 IRECLIVED your letter desting to know the particu-14 IRECLIVED your letter desting to know the particu-14 has about my helee. Hor name is Grare C Treatwell, and she is four years of age. One shie of her here was an other in a long time, so that it chosed one eye entirely, at a she had an fighty under the other one. Whenevershe could open the lide, there was seen a thick white film over both eyes, as though the white of the eyes was stretched actions them. For two days she could not see anything. We commenced giving her the Positive Powders ne soon as we knew it. When she had taken one halt a hox, she could see as well as ever. She had been transhed with the Scrould see as well as ever. She had heat naws been unwell. Since she has taken the Positive Powders hab has here very well most of the films, as heatiby as children generally are. I myself used one hox of the Powders hab has here and. I have to the in as well as how and, for four or five years. "-(Miss. Many M. NewCosm, *Remardston, Many.*

THESTOMACH OF AN

THE stomach of an ostrich will digest glass, filmls, iron, couble stomes, and atmest any thing that may be put into it. It is not possible for desired-be, for man-to acquire such a wonderful stomach. The near set is mann to acquire such a storight stomach. The near set is mann in approximation to stich vig grous digestion is to be lound in those persons who have used "spence" positive Powder. Dyscreptice set, ten, twenty, and even thirty years' standing, field that the Posi-tive Powders cure their Tyspensia, so that they can set and digest anything and every thing that any body che can. Feb. 12 - Zwis

РНОТОСКАРИЯ.

I wol'1.D respectfully inform those at a distance who wish to have a split photograph taken; that it is not necessary prefers them to be present. For full information, with specime netwers, enclose 25 cents; or those who do not wish specime network to 3-cent stamps to West Springfield street, Boston.

PLANCHETTE OUTDONE!

DERSONS may by the ald of this valuable combination of DERSONS may by the ald of this valuable combination of aretais ascertain who are mediamistic, and all the re-markable manufestations of Electro-Dyschology may be in-duced. The Electro-Magnetic Dice is in common ma-by professors throughout rarrow. It can be obtained only by addressing CHARLES VATCHN, 59 lunker 1001 street, Charlestown, Mass. P. O. Hox 185, by enclosing 50 cents, and 3 blue stumps. Whalesale price, 45,69 per dozen. Feb. 12, 188

WANTED-AGENTS-\$75 to \$200 per month.

WILLIAM WHITE, M. D.,

DRS. B. & S. Y. GREENE,

MAGNETIC and Electric Physicians, No. 3 LaGrange street, Boston. Hours from 9 to 5, 389-Feb. 12.

THE WOMAN'S JOURNAL.

HANDSOMEST, CHEAPEST AND BEST I

ALL SORTS OF PARAGRAPHS.

MUSIC HALL .--- Thomas Gales Forster was greeted with an ethor large audience Sunday afternoon, Jan. 30th, in the Bro. Seaver, of the Investigator, responds above hall. It was a tich treat to hear him elucidate Paul's to us in good spirit, for which he has our thanks, declaration, "There is a natural body and there is a spirit-We of course did not wish to be understood that ual body," and harmonize it with the truths of science and we were as intimately acquainted with Father the facts of Spiritualism, in a sound, logical argument, clear Kneeland as either the publisher or editor of the to the comprehension of all. One such lecture embraces more truth than theology has given to the world since the advent of Christianity, and is of more vital interest to humanity than all the creed-preaching throughout the land, Next Sunday afternoon Mr. Forster will give his fourth lecture. His engagement is fast nearing its close, and those who would hear one of the best trance speakers in our MERCANTILE HALL .- The Children's Lycoum met at this place Sunday morning, Jan. 30th, one hundred and seven members and leaders being present. Singing, marching, answering of questions, and a song : "The helping hand," (written by D. N. Ford.) by Charles W. Bullivan, composed the exercises. The meeting closed with a song from the TENELE HALL .- The Boylston-street Spiritualist Association meets regularly at this place, (No. 18-up stairs.) On the morning of each Sunday, at half-past ten, a circle is held: in the ovening other a lecture or conference occuples the time. This society has gained strength of late, (having some one hundred and seventy-five members enrolled,) and has removed from its old rooms (No. 8 Boyiston street) to the more commodious hall where it may now be found. The hall is leased for one year, and it is the determination of the members to sustain not only their meetings. but also the character of the faith delivered to them by the angels. Mrs. E. L. Daniels will lecture before this Associa-Each Sunday afternoon, at half-past two, the newly form-

The message will appear in due time.

portion of the Christian press condemns them, and does so in a vindictive-not Christian-spirit. These denominational editors would, in our opinion, vastly improve their manners, at least, if not the morals of some of their number, did they oftever peruse the beautiful, pure and holy invocations from the higher life, which we print weekly in the Message Department of the Banner of Light.

57 Many poor mediums in various parts of the country are constantly asking pecuniary aid from us. Were it in our power we would assist them all-every one. But it is simply impossible. We have aided them beyond our means already. We long for the time to come when we shall he able to lend a helping hand to all the laborers in the vineyard, who may really need assistance.

DF- Letters remain at this office, addressed to the following named persons: M. S. Sturtevent, Dr. W. Cochran, Mrs. C. E. Morse, John A. Greenough, H. G. Eddy, Prof. I. G. Stearns (two), Clara DeVere, E. Caddington.

logical discussion which has been running some weeks in a public hall in Philadelphia, between Rev. Mr. Moore, a Presbyterian minister, and Mr. J. G. Fish, the able Spiritualist lecturer, on the question whether or not the Bible is the only revelation of God to men.

Harper's Weekly, of Feb. 5th, has a fine engraving of Boston's new Post-Office and Suh-Treasury Building-not yet built!

A friend in Rockingham, Vt., on renewing his subscription, says: "I must have the Banner if

A Methodist preacher told his congregation a few Sundays ago that Spiritualism was sapping the very foundations of the churches. He told his people the truth for once, sure.

NOT TOO BRILLIANT -After all is said and done, in a mixed company, such as are assembled for dining, there is a positive luxury in finding a person to chat with who cannot talk at all. Dull ness is becoming desirable. There is an excess of brilliancy, so that people are strained up to the highest pitch, until they grow positive bores. Their strength becomes their weakness. It is idle to wander far away from nature in these things. A person cannot give more than he has got; and why not stop there? Better confess to having talked out, and cut off.

our books, says: " I am strong in the faith of that oble truth. SPIRITUALISM, and have been over since my 'conversion,' which I consider quite remarkable."

Invistigator, yet we did know the man and have heard him preach. " Yet," says Bro. Seaver, " if our neighbor was acquainted with him, we are not informed that this was the case with the others in his office, or the medium either, who presides over the 'Message Department'-therefore, as we said, Mr. K. was, no doubt, a stranger to them." All very well-have it so. The medium never did know Mr. K., and don't know now anything of his history, yet a spirit, purporting to be Father Kneeland, came to our circle on Tuesday, of last week, and replied to our call, and Bro. Seaver's also, if the following paragraph has any significance, which immediately follows that we have above quoted, viz : "So, on the score of an old friendship, as well as from a desire to give us spiritual light, he would not persist, as he does, in giving us the cold shoulder, if his ' spirit' ever comes to Boston, and visits close by us. He would, at least, give us a call, if not make it a point to effect our conversion." Now, of course, the Banner medium could not have seen the paper containing the above, for it was not mailed to us until Wednesday; yet Fa-

ther Kneeland tells Bro. Seaver the reasons he does not visit his office, and will convert him, if the brother will comply with Mr. K.'s request.

DP Be sure you read the Questions and Answors on the sixth page; the messages also, A

Quite an excitement exists in regard to a theo-

it takes three times three dollars to get it."

A friend in Indiana, writing for a catalogue of

SPIRITISM AND SPIRITUALISM. Communicated in Paris, France, 14th September, 1869, at the house of Miss Anna Blackwell, and for-warded with a request for publication in the Ban-

ner of Light. I am happier than you can believe, my good friends, to find you assembled. I am in the midst of you in a sympathetic and benevolent atmosphere, which satisfies at once my mind and my heart.

lines: I had long desired to see intimate and regular relations established between the French and best friends. Life immortal has no bonds or bar-riers to those who would enjoy the simplicity of American schools. To understand each other, indeed, it is only requisite simply to see each other and to communicate our opinions. I have always considered your parlor, dear lady, as a bridge between Europe and America, between France and England, and which would contribute powerfully to suppress the divergences which separate us, and, in a word, to establish a current of common ideas whence will flow, in the future, fusion and unity.

Dear Mr. Peebles, permit me to congratulate you on your earnest desire to enter into relations with us. We ought not to remember whether we are Spiritists or Spiritualists. We should be for each other, men-spirits seeking the truth conscientiously, and who will receive it with gratitude, whether resulting from French or American researches.

The spirits in space preserve their sympathies and their terrestrial habits. The splits of deceased Americans are still American, and they who lived in France are still French. Thence arises the difference in the teachings of the various centres. Each group of spirits, usturally, by national spirit, renders its teaching appropriate to the special genius of those to whom it is adtressed. But, as on earth the barriers which separate nationalities begin to disappear, so, in quace, distinctive characteristics are effaced. slindes are blended, and in a period less distant than you suppose, there will be in space and on earth neither French, English nor Americans, but men and spirits, sons of God of the same title. aspiring with all their faculties, to progress and universal regeneration.

Gontlemen, I salute this evening, in this meeting, the dawn of an approaching fusion of the difforent schools of Spiritists, and I congratulate myself to count Mr. Peebles in the number of men without prejudice, whose assistance and good will will assume vitality in our teaching in the future, and the universal spread of our doctrines.

Translate my works." In America they only know the arguments against reflectroation; when the demonstrations in favor of this principle shall be popularized, Spiritism and Spiritualism will not he slow to blend, and will become by their fusion the natural philosophy adopted by all. ALLAN KARDEC.

• A laity is now engaged in translating "The Book of Spirits." She had the express permission of the author a few days before his death.— Translator's note.

Massachusetts Items.

LEOMINSTER. W. H. Yeaw writes under date of Feb. 1st. as follows While the world has been steadily moving in its rapid progress in the cause of truth, and our sterling men and women have been dealing heavy and effective blows at old superstition and bigotry, Leominister, in its quist way, has been doing something toward pushing forward this glorious work. It is now about three years since we first organized our society, and since then we have sustained regular meet ings, employing, in that time, a great variety of talent and some of the ablest speakers in the field. We were very for tunate in obtaining the services of the Rev. Moses Hull, who stopped with us two weeks in December, delivering ir that time nine lectures, which were well attended by highly approciative and intelligent audiences. Mrs. Blair, who accompanied him, added very much to the interest of the lectures by her beautiful paintings. While she was perfectly blindfolded she would paint some of the most beautiful pic tures of flowers. Thus she farnished the phenomena of Spiritualism in one of its most beautiful phases, while Brother Hull presented the philosophy with his most stubborn and convincing logic, which swept everything before it. Many who conside ed themselves safe in the arms of the church and placed the whole of their hope of salvation in the prom isos of their theological teachers, found everything swep away and they left without chart or compass. In this condition of mind they were very naturally prepared to investi-gate the Spiritual Philosophy, and we have furnished them ample opportunities, by the beautiful paintings of Mrs. Blair and the physical manifestations of C. O. Jenison, which wore very satisfactory and convincing. Our lecture hall testifies to the progress we have made, inasmuch as it accommodated us very well, but now we have more hearers

lecond Annual Meeting of the New Jersey Nuto Society of Spiritualists and Friends of Progress. The Second Annust Meeting of this Society will be held in Camblen, at Central Holl, corner of Fourth and Plum streets, on Wednerday, the 16th day of February, at 2 and 7 P. M. P. B. Wheeler and Dr. H. T. Child will be present. Jackson and Mary Davis and other speakers are expected. All friends of the cause throughout the State and classifiers are carneatly invited to come to this meeting Jons GAGE, Pres.

I. W. SFANER, Committee, P. I. CLUM, FRANCIS RIGE, S

Organization.

At the close of a scance in the presence of Mrs.

Staudt, 83 Amity street, just after what purport-

ad to be a communication from Archbishon

Hughes, wherein he stated that to atone, in part,

for his earth-life errors, he was now at work, en-

deavoring to liberalize his former church, and

prevent the enactment of the dogma of infallibil-

ity, a spirit took the pen and wrote the following

"Society holds us from those who would be our

Convention of Medlums and Sprakers.

A Quarterly Convertion of Mediums and Spreakers will be eld at Batavin, P. Y. Enturday and Souday. Pell. 19th and bits, commencing at 10 of clock A st, and holding three sec-ions each day. A cordial invitation to attend is extended to it workers in and sympathizary with this were angelic dispen-ted.

atom each day. A cordial institution to attribut is extended to all workers in and sympathizers with this new angelic dispen-sation of the ninefectific convertient of the institu-sation of the ninefectific convertient of the institu-wateralled at Batavis. That was assessed never to be for-gutten by those in attendance, attong when were *cichty me-diumi*, whose names, reference and phase of mechanish have been held at Johnson's Creek dowands. Rochester, Barr been held at Johnson's Creek dowands. Rochester, Buildo, Avon and Lelfoy, all of which have been acasing of deep interest and permanent good. These quarterly gatherings have been we allow allows buy awalted, some making long journew to be present. Again, brothers and shiers, we livite you to this episitual feest, bur Batavia fielnal silvers, we livite you to this episitual feest, bur brothers and shiers, we livite you to this episitual feest, bur batavia who with theles even and will, a tar as no solide, ex-tend the hospitalities of their homes; and our dear angel guardina, who with theles even and solide there to be with us on the occasion, to biese hy their presence, to instruct by their windem, and to fraternize and harmonize by their symathy and affection. F. I. CLUM, Commutee,

a church.

New York, Jan. 12th, 1870

Annual Meeting of Massachusetts State

Association. The Massachusetts Spiritualist Association will hold its Annual Meeting at the Melonaon (Tremont Temple), Roston, on Wednesday, March 2, 1870 commoncing at 103 o'cloak A. M. The public are cordially invited to attend.

Boston Music Hall Spiritual Meetings.

Feb. 18th, 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

until the close of April (29 weeks), under the management of Lowis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Thomas Gales Forster will lecture during February, Prof. William Denton during March, and Mrs.

Emma Bardinge during April. Vocal exercises by an excellent quartette. Beason ticket, with reserved seat, \$2.00; single admission, 15 cents, to be obtained at the counter of the Banner of

Light Bookstore, 158 Washington street, and at the hall. Spiritual Periodicals for Sale at this

Office 1

THE LORDON SPIRITUAL MAGAZINE. Price 30 cts. per oopy. HUMAN NATURE: A Monthly Journal of Zolsto Reience and Intelligence. Published in London. Price 25 cents. The Rezioto-Phricosopritoal Journal. Dovided to Spirit-ualism. Published in Chicago, III., by S. B. Jones, Esq. Price Science. LYCRUM BANNER. Published in Chicago, 111. Price

10 conts. THE AMERICAN BRIRITUALIET. Published at Cloveland, O. Price 8 cents.

Business Matters.

MRS E. D. MURFEY, Clairvoyaut and Magnetic Physician, 1162 Broadway, New York. 4w.F12.

JAMES V. MANSFIELD, TEST MEDIUM, Answere scaled letters, at 102 West 15th street, New York, Terms, 85 and four three-centstamps.

M. K. CASSIEN, will answer sealed letters, at 185 Bank street, Newark, N. J. Terms, S200 and four blue stamps. 3 w J 29.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street-second door from 4th avenue-New York. Inclose \$2 and 3 stamps. Money returned when letters are not answered. F12.

godliness. Freedom of spirit must necessarily bring freedom of body, and there can be naught but pride and bondage in any organization called ASK Mrs E. Smith, of Greenville, Pa - ask Mrs. L. Bnow-man, of Castine, Me, - ask R J. Weeks, of Harlein, N. Y. - ask A. G. Mowbray, of Stockton, Minn - ask Mrs. L. P. Worden, of Obboosi, Win - ask the thousands who have tried them, R Mrs. Spoc. ec's Positive Possiers do not cure the Dys pensia, and leave not a trace or memory of it behind. Feb. 12.-2019 I am glad to be with you, and most happy to find you ready to speak out the truth as it is expressed by the God within you. THEODORE PARKER," T. R. H.

GRACE C. TREADWELL.



SPIRTT

Have you seen the Electro-Magnetle Diset

WANTED - AGENTS -\$75 to \$200 per month, everywhere, mae and female, to introduce the GENE-ISE: MURDYED COMMON SENSE - FAMILY SEWING MACHINE, This Machine will such, hen feil, tack, onlit, card, hind, endd and embroder in a most superior manner. Price only \$19 Fully warranted for flye years. We will pay \$1000 for any machine that will sew a stronger, more headified around the public apart without tearing in We pay Agents from \$10 Fully warranted for flye years. A superior for strick." Every second sitich can be cut, and still the cloth strick." Every second sitich can be cut, and still the cloth from \$10 Fully warranted for flye years. We will pay \$1000 for any machine that will seve a stronger, more headified from \$55 to \$200 per month and expense, or a commission from \$55 to \$200 per month and expense, or a commission from \$55 to \$200 per month and expense, or a commission from \$55 to \$200 per month and expense, or a commission from \$55 to \$200 per month and expense, or a commission from \$55 to \$200 per month and expense, or a commission from which twice that amount can be made. Address, NE-COMB & CO, PETTSHI RGO, PA, 544 Washington street, BOSTON, MASS, or ST 100115, MU. CAPTION. Heware of all Agents will be made and others under the same name as ourse, these the or shot wa certification of agency signed by us. We start not held ourse by strong while for worthless Machines sold by other parties, and shall proce-cate all perifes either selling or using Machines moder thin amone to the fail extent of the taw, unless such Machines were obtained from us or our Agents. Do not be imposed upon by parties who copy our advertisement and circulars and other sorthless Machines Machines at a leve price. (We Feb, 12. WILLEAM WHITTE, M. D.,

Homeopathic, Magnetic and Electropathic Physician, Treats all acute and chronic diseases successfully. 16 West 24th street, New York. Feb. 12. 24th street, New York.

A WEEKLY newspaper devoted to the interests of Woman, to her Educational, industrial, legal and Political equal-ity, and especially to her right of suffrage EDITORS - Mary A. Liverhore, Juna Ward Howe, Lucy Stone, Wm. Lievitiertheon, and T. W. Higshiwen, Address, "THE WOMAN'S JOURNAL," So. 3 Tremont Place, Boston 1 REC, 83,60 per annum, payable in advance, 2wt-Feb. 12.

WILLIAM WHITE, Pres. H. B. STORER, Sec'y.

Auron, Jan. 19, 1970/

popular assembly room in the city-SUNDAY AFTERNOONS, AT 21 O'CLOCK,

the vory highest interests of the and social state. We can only add our opinion that they are laid down and discussed in a perfectly proper manner and deserve the thorough perusal of an intelligent and pro gressive community.

THE LYDEUM BANNER for JANUARY and February conics to us with an entertaining variety of illustrations, prose and poetry for the young. Those of older growth-such as Officers and Leaders-will find something to interest them in the "Lycoum Flag exercises," contributed by W. H. Saxton, Conductor of the Geneva (Ohio) Lycoum, A beautiful poem, by Whittler, is also arranged as a Silver-Ohain recitation. Let the Lyceums see that this useful magazine · published in their interests, is well sustained.

LIPPINCOTT'S MAGAZINE for February is rich with variety and excellence. Anthony Trollope continues "The Vicas of Bullhampton"; there is a paper on the late Secretary Stanton; "The Freedman and his Future" is continued; "Be yond the Breakers" is finished; "Our Geographical Spon sors" is a timely and suggestive paper; Philadelphia is treated to a sketch of "The Ponn Family"; and other articlos in prose and verse, with the monthly gossip and litera ry criticisms, are sufficient to more than sustain the deservedly high reputation of this magazine among magazines.

GOOD HEALTH for February contains matter that all would be the better for reading.

Movements of Lecturers and Mediums

Dr. L. K. Coonley lectured to good audiences in Newburyport, Jan. 30th. He will receive calls to lecture in New England and on the route to Vineland, N. J., up to the first of March.

Mrs. Juliette Yeaw speaks in Milford, Mass. Feb. 20th.

A. E. Carpenter proposes to lecture in Kingston, Mass., Monday eve, Feb. 7th; in Duxbury, Tuesday, 8th; in Beverly Farms, Thursday, 10th; in Manchester, Friday, 11th, and Essex, Sunday, 13th.

J H. Powell's address for the present is Hannibal. Mo. He is lecturing in that State.

Mrs. Lois Waishrooker is lecturing in Michigan. Her address is care of the Present Aye, Kalama-200.

Daniel W. Hull speaks in Plymouth, Mass. Feb. 6th; New York, Feb. 20th; Leouinster, Mass. Feb. 13th and 27th.

E.S. Wheeler speaks in Philadelphia during February.

Dr. W. Persons is healing in Rusk, Texas. Rev. Norwood Damon will lecture before the "Golden Era Association," at " New Era Hall," No. 176 Tremont street, on Sunday evening, Feb. 13: subject. " Benevolence an Instinct." Also on Sunday evening, Feb. 20th; subject, "Benevolence a Principle.'

MP A friend recently sent to us for the " key that would unlock the gates of heaven, for he had to the Summer-Land." •••

.

A provident and yet improvident man-the baker; he kneads much, but sells everything he kueads bimself.

The woman who undertook to scour the woods has abandoned the job, owing to the high price of soan. The last that was heard of her she was skimming the sea.

A nautical instrument maker of San Francisco has made a telescope for the Merchant's Exchange, of that city, by which the names and signals of vessels can be distinguished fifteen miles at sea.

Gottschalk, the eminent performer on the plano, died at Rio Janiero, Brazil, Dec. 18th. He was a native of New Orleans, La.

"Charlie," said grandma reprovingly, "your portion will be in the burning lake at last if you go on telling so many stories." "Oh no, grandma, I could n't stand it." "But you will be made to stand it, my boy." "Oh well, grandma, if I can only stand it, it's all right"

Oxford College (Eng.) has at length followed Cambridge in admitting girls as candidates at the local examinations.

The Pennsylvania Peace Society has issued an address to the miners of the State, urging them to ahandon "strikes," lest riot and bloodshed may grow out of them.

Venus will be the evening star until the 234 instant; then morning star until December 13th, and evening star the rest of the year.

Beecher on Love and Marriage.

Mr. Beecher read an excellent lecture here in Boston on this theme, only a brief time since, but everybody thought - whether such a thought found its way to the lips or not-that his sentiments had had too good a chance to be embodied in recent practice to he so carelessly treated as they were. It is one of Mr. Beecher's ways to do as the impulse seizes him and cover up his tracks afterward. His lecture was an unavowed apology for a recent mistake. When such a man preaches permanent marriages, on a basis of true and tried love, he ought not to illustrate his text as he did at the Astor House.

Portland, Me.

We learn by a letter from Portland, that spiritual meetings have been resumed in that city. The Congress Hall Association meets for social some idea of trying to get in." We forwarded conference every Sunday at 3 P. M. The Chil-Andrew Jackson Davis's book, the "Stellar Key dren's Lyceum holds its sessions in the same hall at 10; A. M.

than we can possibly seat. Our Evangelical friends have been very much disturbed and excited over our progress and are making desperate efforts to head off or counteract the influence of free thought and free discussion. A rovi val they think is the great panaces for this terrible heresy. They have combined as one body, and are holding prayer meetings every evening.

It is too late to stop, the progress of truth. Their time was when Mr. Hull was here; then the clergy were cordial ly invited to come out and meet him in debate, but they had not the courage to do so. Thus we have the best evidence of their conscious inability to meet this question fairly and squarely before the people. It is an easy matter to stand back and cry "infidelity " and "humbug," but a very poor substitute for argument to present to intelligent and thinking minds. People are getting disgusted with this way o avoiding this question, and will demand a fair and honorable treatment of the subject. We are all alive here, and, by the blessing of God and the help of the angel-world, we are bound to live and fight this great question out to its W. H. YEAW. final issue.

RUDSON.

A correspondent writing from Hudson, Mass., ander date of Jan, 30th, says: Spiritualism in Hudson is still alive, nottended, as the soul was pure intelligence, it lost the power to do so at death. This point he made no attempt to prove therefore thinking men and women did not feel disposed to take mere assertion for argument. The excitement termi nated in a debate with D. W. Hull, lasting five evenings He expressed himself as being very happy to discuss with a believer in the linble, yet when Mr. Hull traced the history of Spiritualism through its pages, and called upon his frien to show the difference between it and modern phenomena to seemed somewhat perplexed; and failed to do so. Mr. Hull affirmed that Wesley, Luther, Franklin and others wel known in history, believed in the phenomena; to which the doctor made no reply, but told many irrelevant stories of Spiritualists, which Mr. Hull promptly met with evidence to prove the misrepresentations so liberally indulged in by unscrupulous enemies of the spiritual philosophy. I think

As a sequel to the "agitation," we have a prospect of lace of meeting, and hope to organize a society, when we

A. H. Davis at Temple Hall, Boston.

On Sunday evening, Jan. 30th, this gentleman spoke at the above named hall, 18 Roylston street, on "Woman, her nioral, social, intellectual and political relations." A good audience was in attendance. The question was treated in an able, painstaking manner, the locture being profusely illustrated by historical quotations and references to woman's condition in other countries as well as our own. At the conclusion of his remarks, (of which want of space provents our giving a synopsis,) Mrs. Rockwood Davis was introd, who, in a brief but interesting speech, followed out and endorsed the course of the argument of the preceding iecturo.

The area of timbered land in Kansas is estimat ed at 3,500,000 acres.

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Indian control of J. WILLIAM VAN NAMEE, as seen in spirit-life by Wella F. Anderson, Artist for the Sum-

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

Which are those between we are those two special faculties Resulting from a combination of those two special faculties is the production of another called memory, by which he is enabled to accumulate knowledge. Having learned a best vesterially, 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 chemist, by a million of two kinds of substance, produces a new and their special sectors.

on to-morrow he may combine these two facts, and thus effect 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 inculty, which we have all agreed to eall reason, by which he further adds to his, knowledge through a process calle: analogy. Having obtained a limited knowledge of as mething which he sees of feels of hearts, he theore reasons by analogy, either retropectively or tran-pectively, and thereby gains further knowledge in sees a great many traveling through a force the direct time, he sees a great many tress standing up is first the direct the sees a great many tress standing up is first the first time, he sees a great many tress standing up which we would eventually fold to the ground. Still extending the value of the set is used in thu-tively upderst that these frees bling down, his reason futu-tively suggests that these trees by ing down, his reason intu-tively buggests that these trees bling down, his reason do has the theory of these trees had long since fallen, while others had fallen out recently. Now this reasoning by analogy, as a means of obtaining the heavier, the conclusions in such a case would inerti-ant to the others trees had long since fallen, while others had fallen out recently. The life of name, and induced the race of man, is so, short, the heavier bodge trees had long since fallen, while either if man is knowledge were invited to the *experiment* of this reason, then ding out errit. The life of man, and induced the ince of man, is so, short, that, comparatively, nothing gould be known in regard to either, if man is knowledge were invited to the *experiment* of this reason, then the age of sums out moons and planets, that, comparatively, nothing could be known in regard to either, if man is knowledge were invited to the *experiment* of the friet out, and marks the best of such a foundation. We claim to more, the streest of such a foundation. We claim to more, the streest of such

DEALINGS WITH THE DEAD:

THE HUMAN SOUL,

ITS MIGRATIONS AND ITS TRANSMIGRATIONS. BY P. B. RANDOLPH.

"What is here written is truth, therefore it cannot die."-

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we have abundant reason to be satisfied with the result.

disant day.

intend to have a course of lectures from Bro. Hull at no

withstanding the efforts of a "champion" of Orthodoxy to "expose" "the damnable delusion." He aunounced course of loctures on the subject, with a "real medium " or the stand to illustrate his arguments, said medium proving to be a young man under mesmeric influence. He demon strated his ability to control the mind of another, yet con-

Message Department.

KACH Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant.

while in an abnormal condition called the trance. These Messages indicate that spirite carry with them the charac-teristics of their earth-life to that beyond-whother for good or avil. But those who leave the earth-sphere in an unio-We sak the reader to receive no doctrine put forth by splrits in these columns that does not compart with his or ar reason. All express as much of truth as they perceive -no more.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Boom No. 4. (up stairs.) on MONDAY. TURADAY and THURA-DAY AFTERNOONS. THE Circle Room will be open for yinitors at two o'clock : services commence at precisely three o'clock. after which time no one will be admitted. Beats reserved or strangers. Donations solicited.

r strangers. Donations solicited. Mas. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thurs-lays, until after six o'clock r. s. Bho. Fires ne private sittings. Ser Donations of flowers for our Circle-Room are solicited.

Invocation.

Oh Infinite Presence in life, and no less in death, we breathe thee a prayer of thanks for the blessings which, day by day, fall into the cup of our experience, making life real and earnest; and we ask, oh Father and Mother of our being, that we may always understand thy gifts as blessings; in may always understand thy gifts as blessings; in whatever shape they may come to us, may we re-ceive them as good from thee. Oh Infinite Spirit, thy holy Scriptures we cannot always read aright. Give us wisdom. We thank thee for the grains of truth that we have already received, and we ask thee, oh Lord, for more. We thank thee for the rays of light that have already been given us, but we ask for more; and moment by moment, as our souls mount the steeps of experience that be-longs to his, oh, grant that we may receive wis-dom from thee—light from thy great fountain of light, that shall guide us in paths of peace. May the first the shall golden is in paths of peace. May the kingdom, come, oh Lord, to these waiting-souls, and may they seek to know thee, and in seeking may they find. May they, oh our Father, behold they in all that they hast made, and re-joice in that faith which will make them feel ever secure wherever they are. Thou art in the heaven of our inner lives, and thou art in the hell of our human experience, therefore we need not We are never left without thee; and, oh fear. We are never left without thee; and, oh our Father, we thank thee, most humbly, for this, the greatest of thy gifts. Hear our prayer, oh In-Wisdom, and in thy way, not ours, answer. Dec. 9. Amen.

Questions and Answers.

CONTROLLING SPHEIT, -- If you have questions, Mr. Chairman, I am ready to an wer them, QUES.-- Would it not be well to open a column in the Bana ref Light, under the heading of " Pro-

ASS-Perhaps such a record would be wellwell in some respects, at least; and again it night be ill in others. I believe the *Banner* is in the hands of those who have marked out its course wisely and well.

Q.-What is your opinion of Prof. Denton's lecs. tures on the origin of man? and of the gorilla being the father of man"

 $\Lambda - 1$ believe that Prof. Denton's lectures are A -1 believe that Prot. Denton's, bettures are eminently true, based in the soundest sense on a philosophical platform. It is not pleasant to con-template the earlier periods of human existence, but it is wise to do so, not withstanding it is not pleasant. In order to make up a correct judg-ment concerning whither we tend, what is to become of us in the future, we must know from whence we have come. In or ler to know anything of our destiny, as immortal spirits, we must know something concerting our human physical source. For since spirit and matter are indissolubly con-nected, it is wise to make ourselves as well as quainted with both departments as possible. The lectures by Prof. Depron are calculated to in-structus, and also to tear down our old preconceived notions, to give us plain, naked, unvarnished truth, in the place of those functies which, in our ignorance, we have gathered around us.

 $\mathbf{Q} = \mathbf{W}$ bat is wisdom? A = Wisdom, in the absolute, may be called

God—indiaite knowledge, a knowledge of all past eternity, of present and future eternity, Q.—How do you explain the fact that a spirit will give a message through one medium, and af-terwards, in controlling another, will have no recollection of having spoken through the firstmedium

A -- Allow me to illustrate. I am here speaking to you through a certain special organism, and if I remember what I say at all, I remember it through the power of that organism and no other. I am dependent, so far as my thoughts and words are concerned while in control, upon that organism, but when I come forth from it I do has transpired in that organism; it remains with

nere: 119 has been here most five years, and he told me to tell her that a friend, wrote to her of his death, but did n't direct the letter right, so she never got it. My name is Eddie Trask. I lived in New York State, and my mother lived there, and before my father went away, he lived there, Before my grandmother died she lived in Brook-ter. My forher back of them und the more there Before my grandmother died she lived in Brook-lyn. My father lad n't been up in the mountains but three days when he was took sick. [In Cali-fornia?] Ves, sir; and he wanted me to tell moth-er he did n't leave enough to make it any object for her to send for it. Mr. Rutledge is coming home from there. He went out with father, and he will tell mother all about it if he can that her, and he will try to find her. I told mother if my fa-ther was in heaven. I knew I should ind him. I did n't have to hunt at all. He was right there: [Wait-ing for you?] Yes, sir, he was. He knew I would ing for you?] Yes, sir, he was. He knew I would ing for you?] Yes, sir, he was. He knew I would n't know anything where to go. [You were glad to see him, were you not?] Yes, I was. I was n't afraid of anything then, when I knew he was there. And tell mother I live with him now, and though I love her very much I would n't want to come back; and we will be so glad when she comes too.

comes, too, I have been away-it will be three years a little I have been away—it will be three years a little after Christmas. My mother has felt awfully about not hearing from my father, but Lalways said I knew, if he was there, I should find him in heaven. My letter don't go for a month, does it? [A little more than a month, but your name will he in the paper.] Mother will be back then, and get it. She is away now, in the West, but she has got to come back. She lives in New York. Upper she heaver.] A but parable so only back has got to come back. She lives in New York, [Does she know—] About people's coming back after they are dead? Oh, yes. [Does she see the pa-per?] Yes, sir. [How old were you?] I'm ten —most eleven. [You are now?] No; I was ten. Tell mother I am going to school here, and there is better places to go to school than there was on the earth; we have such kind teachers and everything to make it pleasant. My father wants no to thank you for allowing me to come. [You are welcome.] My mother's name is Ellener. [Does your mother expect, you to come?] She is most hopeless; thought I would come before if I could at all; but I could n't. I am going now. Dec. 9.

A. D. Richardson.

If there is a Divine Providence guiding each one of us through life, it is worse than folly to be constantly complaining because of this or that which transpires during our course in life. which trainspires during our course in life. Some people believe in the infinite power, the infinite wisdom and the infinite goodness of God. To such, it seems to fine, it would be the height of folly to immun against anything that is. For if God is all powerful and all wise and all good, of course all things are guarded by him, fashioned and cared for by him. I do not seek to excuse myself or any one else from any responsibility that may belong to ma or them. I do not wish to Some that may belong to me or them. I do not wish to shirk anything that belongs to me. But I can-not conceive of a God as being God if not omnipnot concerve of a Conjas being from it and omnip-otent and omnipresent. If God has not the guard-fanship of all things, to me be might as well not keive the guardianship of any. Thave but recently closed a short and eventful earthly life. And so thick and fast did those ex-

whether I have passed through death or whether 1 am still in mortal life, waging war with the stenes of earth. I cannot say, as many can, that the earth has no attractions for me, for it has. I cannot say that I am satisfied to remain absolute-ly in the spirit-home that I have found, for I am not. It may be that I am drawn back to earth to outlive certain earbly conditions. It may be that a wise Providence wills that I shall return. That I believe: I cannot believe otherwise. I had no faith in this spiritual movement when here, and I have many times so expressed myself, although not in such pointed terms as many are wont to. But now I know it is a solemn reality. We can come back; we can communicate with those we have left, through a variety of means, each one of which is imperfect, necessarily so. And, in the first place, they are imperfect because would not know much about the science as yet. We are learners in the temple of spiritual science, and those who have been here the longest know but little. I know scarcely any-thing, only about as much as the infant knows about the concerns of this life when it is first ushered into it. It knows how to breather so do

dore Parker has changed his views since living apart from human life, of course if he comes, if he returns at all, with the reflection of the change, and if has not ap to the high mark according to the has fallen from grace in their opinion; in other Worlds, is not up to the high mark according to the has fallen from grace in their opinion; in other Q.-Is there no other reason? A.-Yes, there is; since Theolore Parker nor any other spirit ever has been, nor, in all probability, ever will be able to find an organism precisely like their own, of course their spirits must of ne-cessity be measured by the organism through which they express. L promised my mother to come back and terl her if my father was in the spirit, world, and he is here. He has been here most it we years, and he told me to tell her that a friend, wrote to her of the day by the organism there years, and he told me to tell her that a friend, wrote to her of the day by the organise to here of the day by the organise to here of the day by the organise there years, and he told me to tell her that a friend, wrote to her of the day by the organise to her of the day by the organise there years, and he told me to tell her that a friend, wrote to her of the day by the organise there we are to here of the day by the organise there years, and here to here the by the organise there years, and here the day by the organise there the here the spirit world and here to the the the by the tore the here the spirit world and here to the the the by the organise the provide years. The there the provide years the the the by the organise the provide years. The there years the the the by the there the here the spirit world and here to the the the by the there the provide years. The there years and here the the the by the there the here the there the to here of the day by the there the here the there the there the here the there there there the there the there the there t

BANNER OF

all I ought to say at this place. [Give your age?] My age? Eaith? let me see. Thirty-one years and three months. [When did you die?] It's now 1839, is it? [Yes.] Well, I been gone since 1867; the same month—this month. Good day, sir. Dec. 9.

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

Invocation.

Infinite Jehovah, we pray for the baptism of thy holy spirit this hour. May it fall into our conscious lives, making them live anew in thee, and causing us to know that we are drawing nearer, still nearer to thy divine life. Our Fa-ther God, through the darkening shadows of the material world we have forth in prayer and material world, we look forth in prayer and praise to thee, thanking thee for all thy blessings, and invoking more to be bestowed upon us. Oh, and invoking more to be bestowed upon us. Oh, grant that we may understand thy way, and hav-ing understood it, may we walk in it fearlessly and faithfully. It is our ignorance, oh Lord, that distrusts thee; it is our weakness that makes us fear. Oh, give us wisdom—give us strength; and may thy kingdom come so near to us that we shall know the king thereof, and worship him in spirit and in truth. Amen. Dec. 13.

Questions and Answers.

QUES.-In the Banner of Light, Dec. 4th, in an-swer to a question, Thomas Paine says, "Spirit, as spirit, you never see. No one ever saw it-no one ever will, in my opinion. Everywhere you see its manifestations, but it you do not see." A few weeks ago, in this city, E. V. Wilson, claim-ing to be controlled by Thomas Paine, gave se-ances, in which he claimed to see and accurately describe numerous spirits. The descriptions were so accurate that many publicly acknowledged them. If a spirit cannot be seen-but only its infinence-how did he so accurately describe so many? Is there not an inconsistency in the two statements? It seems to me they are in direct conflict.

ANS.—The body is not the spirit, neither is the spirit the body; but the body is the instrument through which the spirit manifests its power. It was the body of the spirit that the media saw and described, not the spirit. No one from the spirit-world has ever claimed to have seen a spirit, because spirit is so refined, so subtle a nature, that cause spirit is so refined, so suble a nature, that it cannot be seen by human or spiritual sense. It eludes both. Mediums, in describing spirits, con-found the spirit with the body. This is very nat-ural. E. V. Wilson, in describing what he saw, doubtless said, I see such and such a spirit, giv-ing such and such a name. He did not speak un-truthelits, but he spake according to the mean ertruthfully, but he spoke according to the manner of your times-according to your custom, so that you might understand him. At the same time if he had been asked. Is it the spirit, or the body of the spirit, that you see? he would, in all probabil-ity, have answered. It's not the spirit, but the

body, Q.-Is the account that Saul (Paul) gives of himself and of the early history of Jesus, through the mediumship of Alexander Smythe, of Phila-delphia—in a book lately published—true?

derphia-in a book lately published-true? A.-It contains many truths; but it is fallible, like all other works. Q.-Will you give some information concern-ing the race of people mentioned in the following paragraph?

Paragraph / "The unsetRed and almost unexplored portions of our public territory promise to contribute much interesting in-formation regarding the civilization which andently pre-valled on this continent. The General Land Office has re-ceived returns of the survey of the township and section lines of five townships on the Gila River, in Southern Ari-zona, containing 105,253 acres of agricultural and grazing parks beging explanes of barlow been formerly under a zona, containing 105,253 acres of agricultural and grazing lands, bearing evidence of having been formerly under a high state of cultivation for centuries, and abounding in ruins of elaborate and sometimes magnificent structures, together with relics of oblicented races, possessing consid-erable knowledge of the arts and manufactures, among the most extensive of the ruins heing those called Casa Grande, about two miles southwest of the junction of the east and south channels of the Gila River."

A,-Thousands of years ago the tide of emigration was flowing from east to west, as it does now, in these days. We have a record in our life informing us that this continent has been inhabn, and i can only fully call up the events that have transpired through that organism, in rela-tion to myself, by coming into rappert with it again. I can do it through no other, because the law opposes me. I must act upon the same ground, through the same organic life, to remem-ber the weaks that transpired that transmired there.

A .-- We have given you our reasons, and think man must work for small pay, or else pay it all

LIGHT.

Virginia Ryder.

[How do you do?]. I am so confounded with another life, that I can hardly tell how I do. [Have n't you been long there?] Perhaps you do not understand me. If I were apart from this life (touching the medium) I could tell you. I have been in the spirit-world three years and a lit-tle more than five months. I was born in Nashville, Virginia Ryder. I lived bere hut fourteen years. J. Was the daughter of Col. William Ryder and Charlotte A. Ryder. I learned something of this return of the spirit, through a teacher I had when on earth-a Miss Louisa Harris, from Albany. She told me some strange things she had witnessed, and I was half inclined to believe them. Now I do n't know where she is, but North some-where, and I hope that she will receive news of persons she told me of, that was in communica-tion with the other world. But she said "no, she would be afraid to be," and desired us never to

Joseph L. C. Twombly.

Well, stranger, life is a problem that is hard to solve. Some of my people, I do n't know who, or how many, have solicited my return, and they have made very long terms of belief which I cheerfully acceeded to. Now let me see. Where were you born? What is your name in full? Your parents' names? Did you have any brothers and sisters, and if so, how many, and their names? Where did you die? Of what did you die? What were your last words on earth? That is the schedule. Now as I go along if I fail to answer were your last words on earth? That is the schedule. Now as I go along if I fail to answer any of those questions will you correct me? [If I can remember them all.] Where was I born? They told—and I suppose told me correctly—that I was born in Concord, N. H. What was your name? Joseph L. C. Twombly. Now for fear there would be any mistake about that, Joseph Lakeman Christy Twombly; there it is in full. Wy fother's name was Joseph alo. My mother's My father's name was Joseph also. My mother's, Mary Lakeman before marriage. I had one sis-ter who is on the earth now. Her name is Mary. I had one brother who died in infancy. If I have That one of other who down in initiality. If I mixed any remembrance of him on earth, it is very slight. When I was between seven and nine years old, my parents went West—passed some time in Ohio, and some time in Illinois. When the war broke out, I enlisted in the first Illinois (Cavalry, Early in the fall of 1862 we were camped near Fredericktown, I was out from teamp with three others, on leave, was surprised by a squad of rebels, was wounded, taken prisoner, and toted South; finally brought up in one of the prisons in Richmond—hospital, as they call-Massachusetts boys, and one of them promised if ever he escaped from there, to send word to my friends how I died. He did so faithfully. I died there, and my last words were, "Tell my mother is the sender of the prison of the prisons in Richmond were, "Tell my mother is the sender of the prisons in Richmond were, "Tell my mother is the sender of the prisons in Richmond were, "Tell my mother is the sender of the prison of the prison to the sender of them promised if ever he escaped from there; to send word to my friends how I died. He did so faithfully. I died is mother, and my last words were, "Tell my mother is the sender of the prison is not is the sender of the prison is not the prison is not there is the sender of the prison is not there is the sender of the prison is not there is the sender of the prison is not there is the sender of the prison is not there is the sender of the prison is not the sender of the prison is not there is there. The sender of the prison is not there is the sender of the prison is not the prison is the sender of the prison is not the prison is the sender of the prison is not the prison is not there is the sender of the prison is not the prison is the sender of the prison is there the sender there is the sender. The sender of the prison ise any remembrance of him on earth, it is very

FEBRUARY 12, 1870.

A.-We have given you our reasons, and think they are sufficient. Q.-Are there any records of those people who emigrated from the east to the west among the living. A.-We are told that there were such, but they were destroyed at the destruction of the Alexan-drian library. Q.-Can one spirit see another? A.-No. They can see the bodies belonging to each other, but not the ind welling spirit. Dec. 13. Winging Drden than the Mother Church, for she has only got the things of this world, and I 've got the better things things of this world, and I've got the better things things of this world, and I've got the better things function of the second state of the better things good, if I like, and it's for my interest to do the good, and I take it I shall. I shall do all the good I can, and as fast as I am taught I will teach somebody else that do n't know as much, if I can. I will comfort those that want comfort, and do all the good I can—for that's the way you make yourself better off here in this world. It is n't to-be doing all for yourself, but it's doing for others that makes the ccmfort for yourself. I should think there would be more sorrow on the earth than there is, the way things is going on. When I come to America they say it's the best govern-ment in all the world. Very likely it is; but it's poor, any way, if it is. Yes, sir; for the head and the hands—they would speculate on your scalp. Faith it is true. Talk about having bad subjects when the centre is so rotten! [Have you been to Wenbieten of Saith L have then and seen to where, and i help that she will receive how of the main the centre is so rotten! [Have you been to south. She used to tell me about the paper when the centre is so rotten! [Have you been to through which spirits communicated to their Washington?] Faith! I have, then, and seen friends, and told me that she always received it those that have been there, and they say it's the when she was North, so I hope that she will re-heart and head of corruption. Faith! they do, Through which spins communicated to the set of the set persons she told me of, that was in communica-tion with the other world. But she said "no, she would be afraid to be," and desired us never to mention the subject to her again. But, oh, if it should happen that she were, I should be delight-ed—I should be delighted. And if she never calls any other spirit in all the spirit world to her, I want her to call me, and if she never calls thet me use it. I am sure I won't harm her, but will do her all the good I can. [Have n't you been able to find her?] No, sir. She is North some-where, but where I know not. I would like very much to find her? [No, sir. She is a dear old further west than Albany. She is a dear old Will do her all the good I can. [Have n't you been have it is country that died because they side from this country that died because they had be to find her?] No, sir. She is North some have it is confortable gowernment, that is. All right, I where, but where it know not. I would like very confortable government, that is. All right, I suppose, though. [We hope to make it. better.] Oh yes, it will be better by and by. When the power a colored woman that lived with us for for good in the government grows harge enough it wants her were very much attached to her, and she was very much attached to her. [I think she died with us while this teacher was with us, and she was very much attached to her. [I think she do and me so much in coming to friends that I love. [We hope to go to her] How will gain it? by coming here? [Ves, by coming in contact with earthly conditions.] She seemed to know all about these things, and I want her to find sonie way by which I can go to my people without coping in this public conditions.] She seemed to know all about these things, and I want her to find sonie way by which I can go to my people without coping in this public way. I know she will, if she only knows I. Joseph L. C. Twomble. bread. There's Grant, he went into the chief magistrate's position for a name, because he wanted the highest position in the country. [You; think so?] Faith! I think it is so, because them that tell me know about it. Oh yes, sir; he was more ambitious than old Napoleon—a blamed table upon and ambiting for what? To stand more ambitious than old Napoleon-a blamed sight more-and ambitious for what? To stand at the head of a mean government. Oh, they are all mean-every one of the governments. They are not what they should be. It is the big fish-eats up the little ones; yes, sir. Oh Lord! if you want to see the workings of a thing, just wait till you get on our side, and you will see it, and it will make yon crawl all over. Faith! I was no sort of a politician when I was here, but I 've-turned into it with a good will on the other side. We come here to see what 's going on in polities. We come here to see what's going on in polities, for there's the head and front of nationalities; yes, sir, it is. Genteel system of gambling, that's what it is, the whole system of government-failh, that's what it is, then. Good day, sir. Dec. 13.

Séance conducted by William E. Channing: letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

.

 \mathbf{Q} — Then you will not recollect anything that

occurs to-day, after leaving this medium, while you remain away? \mathbf{A} .—I do not say that I shall not remember in

my spirit, for I shall; but I cannot project that memory through another organism than the one through which the events transpired.

Q.—Are there not cases where it may be pro-jected, to some extent, through a second medium? A:-Oh, yes; but fragmentary, therefore in an $Q \rightarrow Are$ you sure that existence, as an individ-

nalized, being, will always continue? Can you always remember your former existence? Are there no breaks in the chain?

A.—There are many breaks in the chain. Q.—Do you not, then, lose your identity? A.—I do not lose it. I am simply unable to collect it and use it only under certain conditions. For instance, you may have passed through a certain scene. in your, youth, and, have forgotten it; but threw certain conditions in your way, and to me, as a spirit, and with regard to all others when memory is active.

Q .- Are you sure that your individualized im-mortality will never cease?

A .- No, I am not sure of it; but I believe it with all my soil. Q.—Do spirits, in passing from one plane to an-

other, pass through anything analogous to physical death here!

A.-Ob, yes; we part with our spiritual bodies when they can no longer be of service to us. Q.-Is it done at any particular period of time,

or gradually?

A .- No; decay of the spiritual hody comes on gradually, and when we can no longer use it well -can no longer make it serve us, we part with it, and there is a spiritual chemical separation.

Q.—Is there an organized form left? A.—There is an organized spiritual form, un-seen to human eye, but it is there nevertheless, Q.—Left behind in the progress of the spirit? A.—Yes,

Q.-What do you think of the book lately pub-

Q.- what do you think of the book lately published by Carleton, entitled "Strange Visitors?"
Is it the work of spirits, or of an impostor?
A.-Everything is the work of spirit, in or out of the body; but presuming you to ask if this work is the result of the action of disembodied spirits upon one embodied, I answer, in part it is, Q.-Then it is not made up by some impostor

as a stupendous joke upon Spiritualists? A.—No, I do not think it is. It shows up some very strange experiences, but they are, the most of them, very truthful, very reals not withstand-

Q -Do you hold that there is any such thing as morey, and can you reconcile it with justice? A.-That depends upon how you define the word

In the common acceptation. QR.

QR.—In the common acceptation. A.—To me mercy is synonymous with justice. I cannot separate them. To be just, is to be mer-ciful. To be merciful, is to be just. Q.—It is often said by those familiar with the writings of Theodore Parker, and with his utter-ances in this life, that there is a great falling off in what we receive from him now. Is this so? and can you explain it? A.—Well, I should not so determine, only as I look at it from an earthly standpoint. If Theo-

wonderfully. There are some things I am anx-ious to communicate concerning, but this is too public a place. And I solicit, from my friends a way by which I may communicate with them in a more private manner. If I have wronged any one I humbly pray for forgiveness; and I say here as I said before my death, if I have, it was a mis take of my head, not of my heart. I meant all right: You know me? [Is it A. D. Richardson?] I meant all Dec. 9.

Yes; good-day.

Maria Brooks.

I know I am well, but yet on coming here-I feel so very, vory weak! Oh, tell me, what brought you here? -{[have been here a long time. Do you know me?] Oh, yes; is it Mr, White? [Yes.] 1. suppose you won't remember me. I med to work for you, but it is as much as twenty years work for you, but it is as much as twenty, years ago, it seems to me. My name was Maria Brooks. I lived with my mother, then in East Boston, [What did you work at?] Folding. [I had some ten or twelve girls, and some of them lived in East Boston; but I do not remember you.] I lived with my mother, and we have both come to the spirit world since then. What do you suppose I am here for? [I don't know.] I am here, if I can, to reach my father, who was an Englishman; went away when I was quite small, but he is in this country now, and I want to reach him if can. J don't remember him. His name was John C. Brooks. He was born in London. He is seeking for mother, and I wan to tell him where we are. My mother's name was Fenley before marraige—Charlo'te Fenley. [Did you or she die first?] Mother died first; she has been dead—what year is it now? [1869.] She died in 1859, and I in 1861. What I want is that my father may go somewhere where I can speak to him. [Is be in this city?] Yes, I think he is, Some ous has told him that we moved West, and boils for the first of the first of the first of the second state got sick during her sicknesss and never got over it. [Did you know I was here?] Not till I saw you. I want you to put in my mother's name as well as my own, because, you see, if it isn't go-ing to be published for awhile, some one may see it if not my father-and he would n't be likely to understand it as coming from me unless he saw

my mother's name. 1 will be very much obliged. Good-day, sir. Dec. 9.

James McCann.

[How do you dos] Comfortable-all but the [How do you dof] Comfortable—all but the pain I have here, that the chap that was here be-fore uselet. [He had suffered much, I presume.] I suppose so; it feels very much like it. Well, I am here to get into some sort of a communication with my brother, if I can. [We will try to aid you.] Thank you, sir. My name is James Mc-Cann. I was noun, sir, in Dowling, Cork Co., Ireland. What I want is, that my brother will give me a chance to come and talk to him. I got something to say. I don't want to say it here, because, if I do, there's others will be as wise as himself, and he bot want that all. [You are bimself, and he not want that at all. [You are trying to protect hun?] Yes, sir; and he would that inhabited the diffe say I lost all the senses I carried with me, if I come back and told what I want to tell him. It's pretty hard to steer round these rocks what stick intellectual existence. up in every direction, it's pretty hard-have to know the way pretty well, where there's ears that are open to make the worst out of everything ally seem to be forthcoming.

wholly so. Q.—If you have records there, do they not state

A.—No, not concerning every special group of people. They may have grouped themselves to gether in any certain locality. This is only a general record, not special.

O.-If this continent has been depopulated sev eral times, how has it become populated again? A.-By emigration. Q.-Are not the He

Q.-Are not the Hawaian and other Pacific Isl-ands the remaining portions of what was once a

ands the remaining portions of what was once a continent now mostly submerged? A.—Yes, so we are told, and so I believe. Q.—And the earth has, at different times, thrown up portions of its surface, to be depressed again at another time? A.—Elevation and depression seem to be in the natural order of things in planetary life. Q.—Is this in consequence of its motion, or its internal fires?

internal fires?

A.-Both. Its internal conditions determine its motion, and both determine concerning the manifestations which take place upon its surface. Q.-Is not the earth changing its position every

year

A.-Of course it is. It is recedling from the centre-changing its orbit.

Contre-changing its orbit. Q.—Does it more with greater or less velocity? A.—There seems to be no perceptible change in the velocity of its rotation, but in all probability there will be, after a lapse of years, centuries, cycles—of course there will be.

Q.-Will it be less, or more?

A.-More. Q.-Are all the planets inhabited?

A.—All of them—at least all that have arrived at a state capable of sustaining mimal life. Q.—Is their human life similar to our own?

A.-It is; because the law of one planet is the law of all. O.-I would like to be informed in regard to the

record of which you speak. In what manner is the record made?

the record made? A.—Things are recorded in the spirit-world in the same manner as here. We have what is equivalent to your books, records written and printed—tangible, thoronghly so, to the spirit, but they would not be so to your material senses. Everything that has ever transpired upon this planet, and all others, since intelligence was born, has been made a record of That record is use has been made a record of. That record is pre served with us. Q.-Is the record intelligible to every spirit?

A.—It is capable of being made intelligible to all, because there are those who are always ready to give information—and precisely after this man-ner: If I could not read and you could, if you asked me to read a book for you I should prob-

ably do so, and vice versa: Q.—Then if there is a correct record, why can not the spirit answer these historical questions? A.-First, because it would take a much greater length of time than we have at command. Sec. ondly, because, as I have before said, these small specialties are not made an account of The record might not give an account of your life or mine, but it would doubtless give an account o mine, but it would doubtless give an account of the general lives of certain tribes or nationalities that inhabited the different portions of the globe, would tell when they lived, and where, and how, and when and how they sprang into physical and intellectual existence

what more I can do.. [Do n't you know who has called for you?] No, I do n't. I know the call has come from some of our folks, but I do n't. what more I can do. [Don't you know who has individual to the international control of the province town, Mass, to her grandsons has come from some of our folks, but I don't. *Thursday, Jan.* 20.—Invocation; Questions and Answers; while probably visit some medium.] I should think so. I have met the surgeon on this side who took off my arm-a kind, friendly fellow, he was. This name was Hineman. [From the South?] Yes. Good day, sir. Dec. 13. Joseph Borrowscale I want you to be kind enough to allow me to the privilege of communicating privately in some way with them. My name, Joseph Borrowscale, I want you to be kind enough to allow me to the privilege of communicating privately in some way with them. My name, Joseph Borrowscale, I want you to be kind enough to allow me to the privilege of communicating privately in some way with them. My name, Joseph Borrowscale, I want you to be kind enough to allow me to the privilege of communicating privately in some way with them. My name, Joseph Borrowscale. I want you to be kind enough to allow me to the privilege of communicating privately in some way with them. My name, Joseph Borrowscale, I would like to have them inform me if they receive this message, this call. I would prefer Mr. Foster as mother, in severe, this wash, do feer there, you have them inform me if they receive this message, this call. I would prefer Mr. Foster as mother.

and for fear there would be any mistake, I would like to have them inform me if they receive this message, this call. I would prefer Mr. Foster as a medium, or Mr. Mansfield, of New York. Good day, sir. Dec. 13.

"If it is God's will, will you come back?" they said. "Yes, I will." And so I am. Good day, sir. [How do you do?] Oh, I'm very well in-deed, I thank you. My name is Patrick Kelley, and I am from South Boston, and my friends said. "If it is God's will, will you come back?" It is God's will, and I am here; but I do n't know at all 'o what I am indebted for coming back God's will, and 1 am here; but I do n't know at all to what I am indebted for coming back, whether it is their prayers, or the prayers of the priest, or no prayers at all, only I am here, and I seem to come very naturally. Yes, sir; there 's plenty of priests to help you all round, just as fast as you are ready to come. When I told 'em I wanted to come back, they was all ready to help me. It is a good place to live, this spirit-world. Faith' you are not expresting the house will be me. It is a good place to nve, this spint will be Faith! you are not expecting the house will be sold over your head, or the rent will be raised, so

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Two wags were speaking about the fancy you got to go out, any way. No, sir. Things are very much better, I tell you, in the spirit-world. Oh yes, they are. It's the landlords in this world ball. "Oh," said a comic, "I shall go disguised Oh yes, they are. It's the landlords in this world will eat up your pocket and yourself entirely, if in liquor." "Don't," was, the immediate reply, they get you. It's a fact. And a poor laboring "every one will recognize you."

Patrick Kelley.

FEBRUARY 12, 1870.

Charles A. Edwards and Miss S. Olive Lovejoy.

Jane Hairington, aged 9 years and 6 months.

athan Tidd, aged 51 years.

tuitously.7

Married:

At the residence of the brido's parents, in Stoneham, Mass., up Rev. Mr. Fairchild, on the night of Jan. 5th, 1870, Mr.

Passed to Spirit-Life :

From Woburn, Mass., Jan. 10th, Mrs. Harriet, wife of Jon

athan Tidd, aged 51 years. She was one of the first to believe in our beautiful philoso-phy, which sustained her through a long and lingering sick-ness, (consumption) The *Hanner* was a wolcome messenger to her. For years is estood alone, braving the storm of oppo-sition, which fell harmless upon her spirit, as her faith grew stronger and her vision brighter, as she neared the other whore. A FRIEND.

From Elmira, N. Y., Jan. 20th, Willie K., son of E. H. and

The little heart flat heat with love for mother, and con-soled her in her hours of sorrow, is stilled, but the spirit lives, removed from earth's cares and trials, a bud to blossom in the eternas gardens of immerial life. J. W. V. N.

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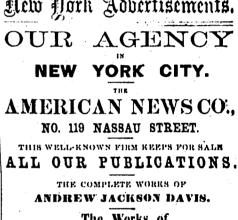
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This new and startling book, by a Christian author, is really one of the most interesting works we have read for many years, written as it is by a fine scholar, a good historian, a great traveler, and an aged and retired business man, who evidently does not seek popularity in his book, but boldly expresses his convictions of truth after deliberate and careful examination of the workings of both polygamy and monogamy. And, singular as it may seem, the author holdly advocates polygamy as the true Bible and God-ordained system of marriage, and far, better for the race than monogamy. We are glad the author is a Christian, for had he been a Spiritualist it would at once have been heralded all over the country that Spiritualism was leading directly to polygamy.

Whatever may be said on the subject, no one can read the book without seeing the strength and force of the argument of an able mind, well versed in the subject. His history of the two kinds of marriage, is complete, and he plainly shows that the Roman monogamists were the most wicked, corrupt and licentious set of men whose history has come down to our time; and he is quite sure if not successful in proving the corruption, moral depravity and prostitution of our large citles is attributable to our monogamie system of marriage, and can only be cured by the adoption of polygamy, which, we opine, will never be adopted.

We give him full credit for exposing the evil. and corrupting tendencies of the Gnostics, who early incorporated into the monogamic system the pretended celibacy of the elergy, the virginity of nuns, and the efforts of the church to suppress and paralyze nature; in which, failing of course, they increased the moral corruption and prostitusion in and out of the mother church. His historic facts are extremely interesting as well as his speculations, and we advise all who can to read the book, and we shall keep it for sale at one dollar and fifty cents by mail.

Having said all we can for the book and author, we protest against his conclusions, and see that he is short sighted in the future, although he sees clearly into the past and correctly in the present. First, he has not examined another Christian social system with better romedies than polygamy which the Oneida community offer and claim to have discovered with the aid and guidance of Christ, and whose followers they claim to be, with: a complex marriage system that entirely cures all licontiousness, prostitution and every evil arising from unwelcome children or undesired maternity, &c. Second, he has not explained Spiritualism, with its still higher, natural, rational and God-ordained monogamic system of equal marriage, in which woman, as an equal in every right with man, fs an equal sharer and partner, and in which marriage is to be a civil contract, entered into and recorded by the parties, and subject to the general law of contracts, and in which, as out of it, each and every person, male or female, is sole sovereign of his or her person, and equally protected in property and person. The first steps are to secure equal rights to woman in every department. of life, and the country is rapidly coming to this first step toward the true marriage system-as we view it.

It is no wonder that minds like the author of this book, conversant with the history of the older nations and their polygamic systems, and seeing the greater vices of later nations and systems, should turn back to them with true Christian character, and seek there the remedy, which does not, however, lie in that direction but in the opposite.

These convulsions and conscientious tremblings of honest minds and deep thinkers are indications of change near at hand, which must set r side . the present rotten and oppressive system, so far, as it is a tyranny, and so far as it supports or cre- Holmes: ates the low state of morals and the terrible state of wretched and dissipated prostitution through our country and Europe. Those who think our marriage system is a sign of or shield to virtue, are terribly mistaken. Statistics in New York show, so far as testimony can do it, that four-fifths of the men who patronize and support the courtezans and houses of ill fame are married men; and, if a large proportion of the females are unmarried, it is, as the author of the above book truly says, because they could not get married, which they would have been glad to do, and thus escape the min into which the other sex plunge without the same cause or excuse. It is very truly said that any man can get married, but any woman cannot. Thousands of the best of women have no chance to marry, and no right to seek marriage as society is now constituted.

Christian families, while the pletures of life in from the pomp and ceremony of established woronce us real by all who are conversant with the work earnestly and perseveringly for the progress shouldy and shaumy side of domestic life there. of civil and political liberty, and for the reformand we half them, with increased satisfaction. It, will be indicated in our next article. when they come forward, as this writer does, with a well-carned reputation in other fields and stake

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ed so well for the growth of spiritual freedom, the

different sects have found themselves so untram-

meled in their constructive efforts, and non-secta-

rians have met with such toleration in their ne-

gations or positive affirmations of newly discover-

ed truth, that serious religious conflicts such as

have shaken and dismembered some of the king-

doms of the old world, and restrictions on the

rights of conscience, such as even now exist in

some foreign realms, seem forever impossible

Episcopalians give themselves to the weighty

fulminate the doctrines of sprinkling and immer-

building up spiendid churches meanwhile; Meth-

odists mingle their early zeal with worldly wis-

dom, reënforcing their battalions by yearly revi-

vals; Unitarians calmly repose in the beautiful

and brilliant ideas that come in the train of cul-

ture: Spiritualists enthusiastically predict the

speedy triumph of truth over error, looking, it

on the ruins of the old, not only without the

sound of a hammer, but without the labor of hu-

man hands. While thus absorbe 1 and at ease in

their possessions, there is an insidious power ap-

proaching the different sects and shades of belief,

like the footfalls of fate. It will sift them all and

select its own, then rise up to confront the resist-

less spirit of progress by means of which they

This power is Roman Catholicism, the essence

of the vast theological superstructure called

ponderous mechanism, but an offshoot from the

broader by each new expounder, such as John

Wesley, John Murray, George Fox, William El-

tery Channing, and Theodore Parker, until at

length its thin rind of supernaturalism, stretched

to its atmost tension by the expansive Poreath of

free religion, seems well nigh ready to burst.

asunder and make way for liberty of spirit and a

natural faith. Indeed, some of the "apostles of

heresy" have already adopted sentiments akin to

that in the sublime apostrophe of Oliver Wendel

had their being.

Britte

MARY F. DAVIS.

in that State could read this book, it would pro- Wherever placed they live for broader human duce a modification of the laws within one year. fellowship, and work and watch for the "Federa-The Spiritualism in the book will not hojare it in then of the world," But because they turn away the commercial metropolis, will be recognized at ship, they are called irreligious; and because they We are glad that there has been a man who of social and governmental abuses, instead of dared to write, at the risk of his reputation, as devoting themselves to the upbuilding of the this popular author has, both in his " Plunchette, " Church of Christ," they are all alike stigmatized or the Despair of Science," and in this later book, as secular, pagan, impions and atheistic. The against the crusty and musty sectarianism and attitude of the central Christian power towardsuperstition of the age. To such minds the this army of progress, and the manner in which world is ever indebted for the progress it makes, that power will seek to undermine and overthrow

THE WOMAN'S JOURNAL.

We are in receipt of the third number of this new publication, devoted to the interests of woman, and find it brim full of readable matter and valuable thought. It is published in Boston, said to be the modern Athens, and is edited by some of the foremost men and women known in literaturo and philanthropy-Mary A. Livermore, Julia Ward Howe, Lucy Stone, Wm. Lloyd Garrison,

and Thomas Wentworth Higginson. As might be expected, therefore, we have, in the Woman's Journal, a dignified, high-toned, thought-freighted paper, neat in its mechanical execution, and withal fully alive in its advocacy of the great reform of the age, woman's enfranchisement. Hence it is neither stilted nor commonplace, but comes to na with the face of a friend having the glow of a living inspiration in its loving, earnest, honest expression.

This weekly paper, which was started with the now year, followed in the wake of the Cleveland Convention, of November last, one of the most important and widely influential meetings over held in the interests of woman. The "American Woman Suffrage Association " was formed during its sessions, and the question was borne beyoud the stage of ridicule into that of adoption. A journal, such as the one before us, was next in order to present in the same favorable light this questions of gowns, mitres, the "worship of the newly revived and sadly needed reform to the body," the swinging of incense and the chanting American people and the world at large. Other of vespors; Presbyterians and Baptists mildly kindred publications are doing their share of the work faithfully and well, but too much cannot he sion against each other, distributing tracts and, done, and each phase of thought, in this remarkable newspaper age, demands its organ and. reaches its own public. The present number contains in choice and beautiful diction some wise reflections from Mrs. Howe on the Byron controversy, and the freedom and good will of the editorial corps are shown in the issue of a clever article from Mrs. Livermore, on the same subject would seem, to the upbuilding of a new temple and in the same number, with directly opposite opinions. Mr. Iligginson writes an able and witty sketch of "Woman and Man;" Lucy Stone gives, with her own directness and pathos, a view of "The Legal Right of Mothers to their Children;" and letters from Europe, California, and various sections of the United States, racy sketches, and general news, help to make this one of the most attractive and useful of reform publications.

OUR YOUNG FOLKS for February is at hand, Christianity. That which styles itself Evangelis filled with choice mental treasures for both young cal religion, is, with all its proud assumption and and old. "We girls; a Home Story," is continued by the facile pen of Mrs. Whitney; T. W. Higginparent stock which was planted in Rome by the son contributes a racy sketch, entitled, " Our Meearly Christians. The protest made by Lather nagerie;" "Burton and the Baby" is a thrilling has been repeated again and again, and with over- story, by Helen C. Weeks, of escape from an Inincreasing emphasis, until the extreme of individ- dian massacre; J. T. Trow bridge furnishes a comualism is reached. Between this and absolute ical picture of "Mr. Clarence at the Capital;" and conservatism the space is spanned by all shades Rose Terry gives a dainty, child-poem of " Snow,' of conflicting opinion, and at each point of de- which is illustrated by the engraver's hand in a parture in the line of progress Christianity has charming frontispiece representing mother and been defined anew. From the time of the estab. babe beyond the window pane looking out on the lishment of the English Church by Henry the white flakes of the stormy sky. We cannot for-VIII, and of Scotch Presbyterianism by John bear quoting a morecau from the mother's ex-Knox, Christianity was made to mean something quisite roundelay;

- " Silent as fairy footsteps. Its light foot tread the air; With a thriling kiss of shumberous bliss It luils the wanderer's care."

Convention of the Massachusetts Radleal Perce Society.

A convention of this society was held at the Melonaon, Tremont Temple, Wednesday afternoon and evening, Jan. meeting to order, read letters from several persons, male BY MISS LIZZIE DOTEN. 26th. The President, Lysander S. Richards, on calling the and female, sympathizing with the movement and regretting their inability to be present.

Mr. Levi K. Joslin, of Providence, was the first speaker and deprecated resistance in any manner. He took a hopeful view of the question of peace in this country, and said that instead of increasing we were reducing the strength of our army, and where once we sent soldiers to fight our Indians, we now send Quakers to make peace with them. Mr. Joslin advocated the abolition of the gallows, and said that those who opposed the gallows could not favor the killing of men by the thousand as is done in battle.

Mr. Henry C. Wright attended to the financial department of the society by having a committee raised to go around and collect funds for the payment of expenses incurred, and then proceeded to make a speech, almost the same in effect as the gentleman who preceded him.

The President then read the Constitution of the Society which admits all citizens of Massachusetts, without regard to color, who will subscribe to its laws of government, the inculcation of which is "self-abnegation before self-preservation."

Mr. Wright introduced the following resolution : Resolved, That it would greatly aid the abolition of the war system, with its appalling results to life liberty and property, to put the ballot into the hands of our wives, mothers, daughters and sisters, and give them the power to say when and for what and under what circumstances their busbands, fathers, sone and brothers, and loved ones, and their homes, shall be offered upon the bloody altar of war. Therefore, as friends of radical poace, we earnestly recom-mend the immediate recognition of weman's right to suffrage.

Mrs. Dr. Hathaway advocated peace and opposed polygamy and the introduction of Chinese girls into the country;

The Mormon question, raised by Mrs. Hathaway, was opposed by Mr. Joslin, on the ground that, in order to suppress the institution of polygamy, we should have to send soldiers to do it, and they were not so good as the average Mormon.

Stephen L. Foster, who next addressed the Convention, was not quite as radical in his views as some of the other speakers. He advocated the doctrine that self-preservation was the first law of nature, and allowed that it was his duty to protect himself to the best of his ability with the weapons he had-always inflicting the least amount of punishment consistent with the circumstances.

E. H. Heywood of Worcester next spoke, principally in opposition to the views put forth by Mr. Foster. He said Mr. Foster advocated purity before peace, but the speaker contended that peace was the very quintessonce of purity. What he wanted was an idea or an issue. When we got the issue the people would cling to it as iron dust would leap to a magnet.

Short speeches were made by others, when the Convention adjourned till evening."

Evening Session .- The meeting was called to order by the President at 7 o'clock, and a letter read by him from Rev. John T. Sargent, President of the Anti-Slavery Society, regretting his inability to be present.

The following resolution was offered by Mr. Joslin:

Whereas, Money is everywhere recognized as the sinews Whitreas, Money is everywhere recognized as the sinews of war; and whereas the payment of corritant interest on war loans encourages war schemes; and whereas in our country the bondholders have received enormous profits from their investments in war; therefore, *Resolved*, While the widow, the crippled and the orphan are paid a scanty compensation in greenbacks, we should repudiate the payment of bondholders in gold for less service on the same contract.

Mr. Joslin spoke at some length in favor of his reso

lution.

Henry C. Wright offered the following resolution :

Resolved. That as self-government is the only remedy for a government of violence and blood, and the war system is the essential element of their existence, that dram drinking and dram scelling necessarily render self-government im-possible by developing and strengthening the animal pas-sions, by destroying the power of self-control; therefore, as friends of radical peace, we piedge ourselves to do all in our power to prevent the sale and use of intoxicating drinks.

Mr. Wright made a speech in support of his resolution, and was followed (on the general subject matter of the convention) by Miss Gibson, who was formerly Chaplain of r Wisconsin battery in the army. She raised her voice against war and in favor of peace, as she had been there and seen for herself.

Speeches were also made by the President, Mrs. Cora Symes, Dr. George Beckwith, Secretary of the American Peace Society, Alfred H. Love, President of the Universal Peace Union, and others, after which the Convention adjourned sine die.

Personal.

Lois Walsbrooker has been giving a course of lectures in North McGregor, Iowa, to full houses; is developing also to give public tests, describing spirits at the close of her lectures, etc. She has just completed the manuscript for another book-"Helen Harlow's Vow "-which will be ready for the Spring trade. It is dedicated to the outcast.

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Madam Bonnifleur and her Roses.

Women and Wisdom.

The Faith of Hasupha.

The Bachelor's Defeat.

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⁴⁴ Look up in the sky, my darling, And see the glittering whiri Of eddying flakes the wild wind rakes In drifts that topple and curl.

"White is the air above us, And white the earth below, For the arge skies, like thy sweet eyes, Are scaled with lids of snow,

HESTER VAUGUN.

of legal persecution, for whom the Church, like the State, had no mercy till aroused by the pressure of public opinion, has at last reached her home in Wales, released from a false charge and sentence, by the Executive clemency in Pennsylvania. All the credit for securing the pardon is due to-as claimed by-the charitable ladies of New York, with Anna Dickinson as their speaker; and we are fully contented to have it so, although we first called public attention to her case in the Banner, in our criticism of the sentence of the judge and unjust cruelty of the case, where a poor victim had no counsel and no friends. Our poor old blind justice seems often to do wrong through its blindness, which is used to prove its impartiality; and yet everybody knows that our courts are partial to the rich and popular, and cannot avoid it. No rich and popular person could have been condemned and sentenced as Hester Vaughn was, without evidence of the charge against her, and simply because sho had no counsel to put her defence before the court. It is a shame that a judge must feel himself bound to condemn on a complaint, when a case is not made out nor defended, and he knows the defence is only wanting in money and friends.

THE WOMAN WHO DARED.

This fascinating title to a new book by Epes. Sargent we hope will induce thousands to read it. that would not see it with a less fascinating title. The book is a severe and scathing criticism, as well as a just one, on the marriage and divorce laws of New York, which, however fictitious in the cases narrated, have had hundreds of equally cruel and unjust effects that were real, and many far worse, and are working mischief every day that ought to produce a change in them at once.

Build thee more stately manstons, oh my soul, As the swift seasons roll; Leave thy low-vaulted past; Let each new temple, noder than the last. Shut thee from heaven with a dome more vast, Till them at length art free.

Leaving thine empty shell by life's unresting sea."

Rev. W. J. Potter, in his able and lucid discourse on "Christianity, and its Definitions," in paper. the February Radical, shows that the religious world is ripening for that new era in which all Pardee, a spirit, in which I informed him that one of my sons progressive minds will unite in "another form of had passed over, and requested him to find that son, and asfaith and worship, which shall not he Hinduism, sist him in giving a communication through Mrs. Conant. nor Buddhism, nor Judaism, nor Christianity, but a religious development of humanity in which all technical distinctions between these specific forms of religion shall be obliterated, and nations. and races shall meet in a spiritual fellowship moknow the result. I then addressed the following note to whose limits shall be commensurate with hu- my old friend Pardee, and carefully scaled it, and sent it to

manity itself." Rev. F. E. Abbot, in The Inder Mr. Mansfield : of January 1st, bravely and nobly makes a new "Confession." not "of Christ." but of Religion. We see by the Revolution that this poor victim. He says: "The central doctrine of Christianity is for me no longer true; its essential spirit and faith

are no longer the highest or the best; and with the reality, I resign the name. Far be it from moto do this in levity or mockery or defiance! Far be it from me to turn my back in scorn on my most hallowed experiences in the past! Once I felt the full power of the Christian faith; now I cleave to a faith diviner still." What this faith is he seeks to indicate in a few courageous sentences. instinct with the living glow and divine energy of truth. " It is Intellect daring to think, unawed by public opinion. It is Conscience daring to assert a higher law, in face of a corrupted society and a conforming church. It is Will setting at naught the world's tyrannies and putting into setion the private whispers of the still, small volce. It is Heart resting in the universal and of his identity. changeless Law as eternal and transcondent Love.'

It is thus apparent that the two classes that have been evolved from the Christian church, one by the gradual growth of spiritual independence, of him or his name. the other by the wondrous and sudden awakening caused by Spiritualism, stand upon the same platform of principles, and to this dual body belong all who revere the Divine Humanity, whether Jew or Greek, Christian or Infidel, Positivelst or Transcendentalist. In the soil of Religious Freedom is planted the germ of a new Spiritual Order-the Church of the future, " without shawms, or psaltery, or sackbut," that will have "science for symbol and illustration," and be presided over by "the nameless Thought, the nameless Power, the superpersonal Heart." But it is against these believers in the supremacy of soul and its vital contact with Divine and Infinite Being, that the artillery of bigotry will be hurled. From their ranks come the reformers of every class, they who would elevate and enfranchise We are satisfied that if every intelligent person | humanity at the expense of effete institutions.

Test of J. V. Mansfield's Medlumship.

EDITORS BANNER OF LIGHT-I have recently made an attempt to communicate-through J. V. Mansfield-with one of my sons, who passed to the spirit-world in September last; and having been so signally successful, I deem it just to that wonderful medium-as well as to skeptles in this matter-to lay the facts briefly before the readers of your

On the 8th of December last. I addressed a note to L. Judd This I scaled carefully, and sent to Mr. Mansfield, from whom I received a reply, together with my note to Pardee, unopened. The purport of this reply, was that Pardee had not met my son; but if I would write again and say which one had passed over, he would try to find him, and let

WASHINGTON, D. C., Dec. 23, 1869 WABHINGTON, D. C., Dec. 23, 1860, My DEAR FRIEND PARDEZ-I have your note of the 21st, through Bro. Mansfield, and regret to learn that you have not met George on your side, as he often said he would go to the Banner office as soon as possible after he left us. We have requested him to try and see you. In reply, try to give us nest of his actual presence with you. Will you help him to speak through Mrs. Conant? or speak for him your-self, as he may dictate? Sincerely, GEO. HELMICK. To the above 1 received, the following reply ; my note to Partice being returned unopened-was not in any way tampered with:

percel with: "My DEAR HELMICK-Yours of the 23d at hand. In reply I would say that I have succeeded in finding George. After I wrote you that I had not met your dear one, I met James Reading, who informed me that George was a spirit, but so weak he would not for some time be able to control any me-dium reliably. His sphere I learn is four, bis circle one. I will do all I can to talk, for or assist George at the circle. I have also the assurance that Ben Graves Louden will assist me in controlling George's conditions; but do not expect too much at first, for far we may not control as we hope to. If iossible, we will control Mrs. C. on Monday. I have met too much at urst, for tear we may not control as we hope to If iossible, we will control Mrs. C. on Monday. I have mo Wm. Kingtbury. Be calm, not anxious; we will do all w can for you and your Hattie. L. JUDD PARDER. This letter from Pardee is full of the most undoubted tests

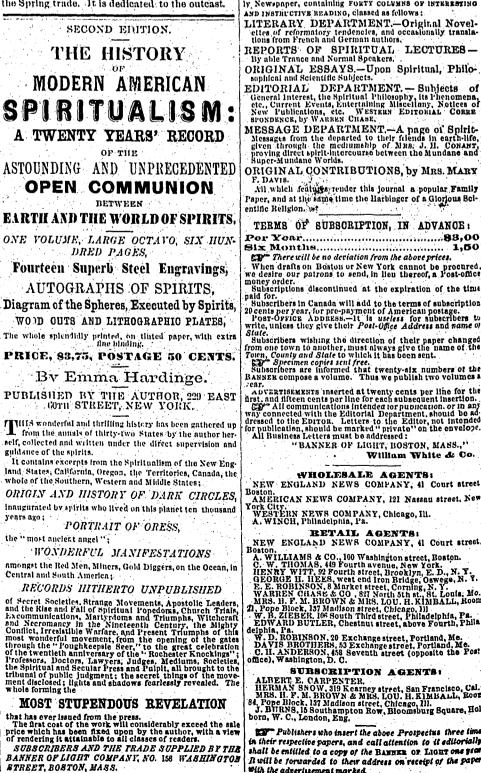
1st. It is in Pardce's handwriting; specimens of which I have, written in 1854.

2d. Pardee writes that he saw James Reading, who is my wife's father, and I know that Mr. Mansfield knew nothing

34. Pardee says that he has the assurance that Ber Graves Louden will assist him in controlling the conditions of my son. Mr. Louden was my partner in business for eleven years, of whom personally Mr. Mansfield knew nothing. The way the name of Mr. Louden is given, was the peculiar manner in which he always wrote it. Pardee knew this, having often seen him write. His first name was Bartholomew

4th. Pardee writes that he had met Wm. Kingsbury, who was the first husband of Mrs. Kingsbury-the lecturerwhom Pardee married; and,

5th. Pardee names my wife, Hattle, whose name Mr. Mansfield never had an opportunity of knowing. I had not perhaps thought of my old friend Louden for the past six months, until I saw his name thus given by Pardee. Subsoquently, I wrote to Louden, and also to my son-through Mr. Mansfield-and have received replies, which are full of tests of their identity, and will give the facts in another let ter to the Banner of Light. GEO. HELMICE. Washington, D. C., Jan. 18th, 1870.



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