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Written for the Banner of Light.

LEIDA'S TRIAL,

BY ELIZA M. HICKOK, CHAPTER IV.

Among the few passengers who stopped at the small railway station on the Saturday morning to which we have referred, was Willard Norman. A distinguished looking person, and a stranger, whom nobody could tell anything about, was not likely to pass unnoticed by the idlers who always make a point of being at the "depot" when the "train comes in," or to escape some comments from the gossiping villagers; and of course there were some who would keep a little watch upon his movements, and try to discover what brought him

But Willard Norman cared very little for comments or scrutiny, as he glanced around him with the perfect ease of a man of the world, and very soon directed his steps to the one hotel of the village. Here he secured for himself a room, and having breakfasted and slightly retouched his toilet, for he was very neat in his personal appearance, his next movement was to find the residence of the lady he had traveled thus far to see. He was not aware of her being an orphan, for both had been singularly noncommittal in regard to their own personal affairs. So knowing nothing of her family relations, he inquired for herself.

"Miss Stenway?" repeated the landlord; "you must mean our teacher, sir; no other of that name about here. Oh yes; she lives just below the village. She boards at Mr. Davis's; or that is her home. You can't miss the house, sir. Just follow this street down by the river, and it's the first house on your left below the village."

And having ascertained this much, Mr. Norman proceeded to make a morning call, leaving the landlord and the loungers about the place to wonder what the handsome stranger wanted to see Leida Stenway for, and how he should happen to know her, who had always lived among them and never been known to visit any distant place since her childhood.

And Leida, sitting quietly in her room, busily improving her time-for out of the school-room she always found enough to do-had no thought that her unknown correspondent was so near. So when the door-bell rang, it did not disturb her, for Mrs. Davis and Lilly were below, and she only answered that summons in their absence. But Willard Norman, not being very well acquainted with the different routes in that part of the State, had not come the most direct way, but had arrived sooner than was expected, though he had taken a more circuitous route.

"Lilly, dear, run to the door," said Mrs. Davis. "It is no visitor, I guess, at this time on Saturday morning; and if 't is any kind of a peddler, Lilly, tell him I want nothing, for I have n't time to attend to it now.'

And Lilly, going quickly to obey her mother, opened the door to see there a tall, elegant gentleman, who smiled pleasantly on her, and inquired for Miss Stenway in a way that won her little heart at once. Lilly understood the rules of politeness, and she at once invited him into the parlor, saying in the quiet, lady-like way so natural to her, that she would tell "Leida."

"And are you her little sister?" asked the centleman, regarding her with those earnest, piercing eyes that seemed to take note of everything about him at a single glance.

"No, sir; she is my school teacher; but I love her just like a sister, though, and she always stays bere."

And Willard Norman felt somehow a strange pleasure in hearing her thus spoken of by the innocent, truthful child. To him it spoke volumes in her praise. And as he waited in that neat little parlor for the appearance of one who had

interested him as no other had over done, though he had no idea of her save as his imagination had pictured how she might look, he probably felt the nearest approach to nervousness that had ever troubled him-a man who had traveled much. and faced danger in many forms.

Lilly went quickly up to Leida's room with the card on which he had hastily penciled his name, and gave it to her teacher. Then she hastened to tell her mother of the strange gentleman, whom she described so enthusiastically that her mother, guessing who he might be, smiled as she said-

"Well, well, I guess he has found a friend in you, Lilly. He must be very fascinating to win your admiration so suddenly."

"Well, he is nice looking, mama. His hair is curly, just a little; and his forehead is so handsome, and his eyes look-eyer so much. I guess Leida will like him, too, for he don't look like anybody round here "-and Lilly paused, hardly knowing how to express the dim idea she had of the state of things.

Well, dear, you may help me a little, if you would like, about putting away these things. My baking is all ready for the oven, and we will soon have our morning's work done," said Mrs. Davis, as, glancing at the clock, she saw it was nearly

Meantime, as Leida saw the penciled name in the now familiar hand-writing, the was a little startled out of her usual calmness. A richer color flushed her cheeks than often rested there. Naturally enough, she glanced at herself in a glass. She was not attired just as she would have been later in the day; but a second thought decided her to make no material change in her dress. He had taken her by surprise, and she would not keep him waiting to make a studied toilet; berides, what matter whether he was pleased with her appearance or not? So reasoning, and trying to persuade herself that she was really-indifferent, Leids descended to the parlor,

meeting. In fact, I doubt if either remembered childish confidence in this stranger, she would distinctly the first words of greeting; but they have liked to have gone down the garden walk to never forgot the emotions awakened when hand meet him and take his hand; but an idea that clasped hand and their eyes met for the first time. such a proceeding might not be proper restrained They never thought of meeting as lovers, for her, and she sat quite still, while Leida answernever a word of affection had passed between ed the door-bell; and returning introduced Wilthem. They could hardly meet with the formality lard Norman to her mother. of strangers, for as such they did not seem; and if either was much disappointed in the appearance of the other. These thoughts had occurred to both: but they were persons of considerable self-

by the circumstances. Willard Norman stood beside the centre-table, and facing the door; and as Leida advanced into the room, he stepped forward with some commonplace greeting, and extended his hand, howing low as he received hers.

I think that strange, magnetic power, which eems sometimes to flash from soul to soul, like an electric light, must have passed between these two; and, in that moment, each clearly understood the other.

There was no need of words to tell the mutual attraction—the mystic sympathy of thought and feeling, which blended two souls in one. He knew that he had mot his fate; that henceforth, with that stately, gentle girl by his side, life would have new meaning; and without her, be as often as business would allow. only a dreary blank. And in her speaking countenance he read the counterpart of his own feelings, and, bending low his proud head, he spoke, gently, even tenderly, the one word, "Lelda!" and she as gently replied, "Willard!" Only those two words! But enough to reveal the secret of each heart.

After that, there was no restraint or embarrassment, and conversation became as easy as though they had often met.

If Willard Norman had been interested by Leida's bright, poetic thoughts, when expressed in writing, he was certainly fascinated now, as he conversed personally with her, and traced a noble lofty soul, in her eloquent features, and a world of sympathy and affection in her dark, expressive eyes. He was a close observer; and his keen eyes noted everything of a person's appearance and surroundings, while he did not seem to take particular notice of anything. He marked the perfect plainness of Leida's dress, which, now ever, became her well; and he read aright her independence of spirit by promptly responding to

She did not know how much higher she stood in his estimation for the trivial fact of appearing before him in her simple morning dress. She gave the subject no thought, as she conversed freely, and with newly-awakened interest, with one who seemed to understand and appreciate her every thought.

How swiftly the time passed in that pleasant and well-remembered interview, till, at length, during a pause in the conversation, the gentleman glanced at his watch, and saw, with surprise, that it was past the hour of noon! He said, smilingly, as he glanced at Leida, "I fear I have overstopped the bounds of etiquette, in making such a lengthy morning call, though the time has been most agreeably, and profitably, too, I trust, passed by myself. But I hope to be pardoned for such an intrusion on your time, Leida, for it is nearly one o clock."

"The presence of a friend is no intrusion," re plied Leida. "My time is not so valuable that those whom I regard as friends must be excluded. But will you not remain to dinner with us? I can assure you of a warm welcome. Mr. and Mrs. Davis, to whom I am anxious to present you, are my true friends; indeed, she is the only mother I have ever known; and Lilly, whom you saw, is dear as a sister."

"And I shall be glad to make their acquaint ance; being your friends, will insure my regard for them. But now, by your leave, I think I will refurn to the hotel, dispatch a business letter.

and, if agreeable, call again later in the day." So Willard Norman took his leave. And thus ended the first interview between these two who henceforth could never banish each the recollection of the other. For good or evil hence-

forth, these two souls were firmly united. Mrs. Davis expressed no surprise at the long interview, but glanced at Loida with a questioning look, which meant to ask if he was all his let-

ters had represented. And Leida, answering to that glance-which expressed not an idle curiosity, but the interest of a true friend-replied, "Yes, Mrs. Davis, he must be a good and noble man, and I do want you to see and talk with him: I always want your opinion, but I have little doubt, in this case,

And Lilly, who was inclined to be disappointed at not seeing her hero again, was consoled by the assurance that he would return in the after-

"Lilly is strangely attracted to him," remarked Mrs. Davis, when the little one had gone out to play; "and I always feel more confidence in a

person that innocent childhood is drawn toward." "Yes," replied Leids, "I think children possess an insight, if we may call it so, which sel dom fails. Their only shield is their perfect trust and innocence. Darling Lilly! How little she knows of the world's deceit! May she never suffor a pang from it."

And that petition was answered, though not as they who so tenderly loved the little one could have wished. She was a gentle, loving child, the tone. sunlight of that home. She seldom needed even a mild reproof, and her little heart was so full of affection that no one could be displeased with

She soon came in and quietly seated herself; hours of affliction." for she cared more for seeing Willard Norman | And then Norman, fearing he had clouded

It would be hard to describe, perfectly, that to see him as he came down the street. In her | their past, and the fate that seemed to direct him [and tell him how much Lilly wants to see him, for

Mrs. Davis admitted to herself that Lilly was necessarily a little embarrassment would ensue, right in regard to his appearance; and he did not seem at all like a stranger, as he returned her greeting with native case and politeness. And he did not forget to notice Lilly with gentle possession and not likely to be seriously disturbed | courtesy, nor was she entirely forgotten during the animated conversation which ensued, and which he seemed to have a remarkable power to make interesting.

And when, soon after, Mr. Davis came in from his village office, and was in turn introduced, he seemed equally at home in conversing upon the common topics of the day. He was well versed in political affairs and the state of the country, and to all he proved himself a most agreeable and entertaining companion.

He won the good opinion of all, at his first visit, and when he took his leave, which he did that night to take an evening train, he received a most cordial invitation from Mr. Davis and his wife to consider their house his home, whenever he came that way, which they rightly guessed would be

And Leida, in the solitude of her own room that night, thought long and earnestly of this strange acquaintance, of the freedom with which they conversed; and it seemed to her as if she had always known him. She could hardly realize that they had met for the first time, so near and so dear he already seemed to her. She reviewed all the incidents of the day. His look and tone, in the first hour of their meeting, when he had spoken only her name, with such repressed tenderness; of their parting only a little while before, when he held her hand and looked into her eyes with sad earnestness, she thought, then silently bent his head and kissed her with passionate fondness, which had in it something of reverence still. Then he was gone-and as Leida thought of all this, she knew that a new era in her existence had commenced; and from this hour the tranquit monoton of her life was disturbed, and all her thoughts her hopes and fears were to take a new course.

And Leida'was happy, strangely, quietly happy. She had found the ideal of her imaginings, and with him she could rest and feel secure. He seemed her friend, protector, guide and lover.

Only one thing disturbed her happiness, and that but slightly. She had not ascertained in their long correspondence his exact religious belief. He had said that he was not connected with any church; that he did not consider it necessary to insure his goodness on earth, or his salvation hereafter; that he considered the New Testament a safe guide; its teachings and precepts, as exemplified in the life of Jesus, correct and worthy of imitation. Leida was a church member, and she possessed a devotional nature, not in the least bigoted, and she had faith in Willard Norman's goodness. Sho knew he reverenced the God she worshiped, for he never spoke his name lightly, or ridiculed his folowers. No, he was far above anything like that-

And so the summer weeks went by. Leida, continuing her school duties, felt no more a sense of weariness and oppression, for life appeared brighter now. His presence brought new happiness, and in his absence, those elequent lettersmore eloquent when clothed in love's impassioned language-were almost a compensation.

It was nearly time for the autumn vacation: and interested friends and neighbors who had marked the frequent visits of the handsome stranger, were wondering if she would enter uponanother term of school duties. Many and strange were the surmises of the people in that vicinity regarding him who was evidently determined to carry away the brightest star from their midst.

Many conjectures were not at all to his credit: for though so polished and courteous to every one, he was yet too reticent to please those who were curious to know his history; and not making the progress in his acquaintance they desired, came to the conclusion that something was wrong. But at Leida's home, he was one of the household. Both Mr. Davis and his wife had become strongly attached to him, and regarded him altogether worthy of the prize he sought.

Lilly had never for a moment changed in her childish admiration for him. She sat upon his knee, and with her tiny hand brushed the dark wavy hair from his handsome forehead, and looked into his eyes, and wondered at their power of expression. And he, reserved and dignified as he could sometimes be, talked and played with the little one, as if he heartily enjoyed her companionship. He had become much attached to her, and often spoke of her in conversing with Leida. And one evening he made a remark that startled her. "Did it never occur to you," he said, "that this loving little one has a mind far beyond her years; that it may be possible she is being prepared for a higher state of existence?"

"Oh, Willard," said Leida, as her eyes quickly filled with tears, "I have never thought of it; but now your words give me a strange pain. I know she is a delicate little creature, but she has always been loved and cherished most tenderly. Oh, her parents would be heart-broken to lose their little Lilly."

"But think you, Leida, darling, she would be lost to them?" said Norman in his serious, earnest

"No, not lost, I know; yet it is hard for stricken ones to part with the dear tangible presence, you know; and it seems to me that one needs a most unwavering faith to be reconciled in the dark

than for her play; and sitting by the window, her Leida's present enjoyment, led the conversation pet kitten sleeping in her arms, she was the first away to more cheerful subjects. He spoke of

to her side, of their happy present, and possible I know I cannot stay much longer?"

gladly would have taken Leida Stenway for his came into the room, she kissed the little one chosen companion through all coming time, in tenderly, and retired to her chamber to fulfill her the first hour of their meeting. He would have promise. She told him all-the words of Lilly, felt confident that his happiness was secure in her and how many times she had spoken of him; and hands, so fervent was his toye, so unbounded his ishe knew he would spare no pains to come at the confidence. But he did not tell her this then, for earliest opportunity. he knew she would think he had decided hastily, and might repent that decision; and now she hade him wait a little longer. Norman, happy in the assurance of her love, could afford to wait.

CHAPTER V.

It was the last of the October days. Already the heralds of snow-crowned winter had announced his coming, and the autumn tints were everywhere to be seen-that sombre, thoughtful with a heartfelt sympathy which was understood season of the year which bids man remember that | and appreciated, he kissed the little one who had he is mortal; which tells of change and decay, so wished for his presence, while his splendid eyes of fading beauty and fleeling leveliness, yet that "looked so much," as Lilly had said, glistened teaches a glorious lesson of resurrection in the with the tears he never tried to conceal. He had anticipation of the glad, cheerful spring. The come to stay as long as it would be possible, for day had been mild and quiet. A peaceful air he know his presence would be welcome, even seemed to pervade all Nature. But in the pleas. desired, by those sad hearts struggling hard to ant home of Lillian Davis, deep sorrow, like a how to the stern decree which would take away gloomy shadow, seemed to rest on everything. A the sunlight of their home. lonely stillness was in place of the usual busy moved about the house.

Lilly, the pet and darling of the household, lay morning?" still and nearly as white as the pillows pressed by ber innocent face.

as the sun was slowly disappearing, the blinds were opened, the curtain raised, and a lingering. Will you please tell papa to come here, and Leida, ray came in and rested lovingly, it seemed, and as and Willard, too, for I want to tell you all about if it fain would stry, upon the pure brow of the lit- (my dream." tle sufferer. Darling Lilly! she will bless her what seems to them a crushing grief-a terrible

such a mild, bright day, a playmate of Lillian's had come to visit her, and with permission to go Aunt Annie, and grandma; and I saw Leida's and down the shaded garden walk. They had amused themselves for some time by the river, which ran near the house, when Lilly's companion, a little older then herself, exclaimed:

"Hark! Lilly; I thought I heard the cars whistle. Yes: now I see the smoke, they are just coming in sight. Let's run across the street and up the little bill where we can see them go by."

spot, the children beeded nothing else.

save steps, when a horse attached to a light liluminating every feature, beautiful to behold, vagon came dashing on at a fearful rate. Startled cars, the horse had sprung away before his driver. who had left him only for a moment, was aware of

In the noise of the cars, Lilly heard not his approach until he was close upon her. In a moment she was thrown violently upon the ground, while the frightened animal ran on, but was shortly stopped by a young man, and panting, trembling, with dilated eyes and nostrils, restored

pleading anguish in her eyes. But she spoke no word as she came forward to clasp her darling in her arms.

"Sha's only insensible, ma'am," said kindhearted Farmer Hayes, pitying the mother's unspoken agony. "She'll soon come around, I guess. I'll send my Johnny right up for Dr.

Mrs. Davis thanked him, and laid Lilly upon a bunge, just as Leida Stenway entered the room. Pale as the mother, with tears standing in her eyes, which now looked only anxious tenderness; she knolt beside the still little form, and together

they strove to call back the life so precious. Dr. Lee came very soon-the kind old family physician—who would use all his skill to discover the extent of her injuries, and apply a saving remedy, if possible. He made a careful and thorough examination, but said nothing, just then, to the anxious watchers by his side. He sat quietly beside Lilly, who had already opened her eyes. and when she seemed quite fully restored to consciousness, be began to talk with her. From his examination, and her replies to his questions, he had, in his own mind, little hope of her recovery. No bones were broken; the bruises visible were very slight, but, alas! her injuries were howoud the reach of the good man, and his experience soon made him aware of the fact. He told the anxious parents he would do all in his power; but frankly said he feared her delicate frame could not bear up under the pain, and he thought she was severely injured internally. And, as the weary days passed by, it was evident to all that medical skill could do no more than to alleviate the pain which the little one hore so patiently.

On the evening to which we referred at the comnencement of this chapter, Leida sat by the bedside, holding one delicate little hand in hers, when Lillian snoke:

"Dear sister Leida," she said.

"Well, darling," said Leida, as she bent her head to catch the low-spoken words.

"I want so much to see Mr. Norman again; and I am afraid I shall not if he doesn't come very soon. Won't you write, now, right away, to-night,

Lelda promised, choking back a wave of grief; He, on his part, would have been content, even and when, soon after, Lilly's father and mother

Another pleasant day passed by; and on the afternoon of the next, when the train went rushing by, Lilly's eyes sparkled with a new light, as she exclaimed, "Oh! I almost know he has come to-day. Good, noble Willard, I guess I'll be as glad to see him as you will," she said to Leida, "though not just the same, I know."

And Willard Norman did come that day; and soon he stood by Lilly's bedside, and greeting all

On the second day after his arrival, Lilly a woke activity, and hushed voices and careful steps in the morning from a sleep unusually quiet and free from pain. Her mother, alone in the room In a room furthest from the noisy street, little with her, said, "How does my darling feel this

"Oh, mama, I feel almost well; and I had such a beautiful dream. I have seen the new home All day the room had been darkened, but now, where I am going to live; and, dear mama, you would not ery any more, if you could only see it.

They gathered in her room, and looking silently fond parents with her earthly presence but little at them all for a little while, she said, "I am going longer. It has come upon them all suddenly, to tell you what I saw last night, and I hope you won't feel had to let me go to that happy place, for every one I saw there looked happy. I wish I Only one week before, on the afternoon of just could tell just how it all looked. Willard could; but I can't, for I do n't know words enough. I saw out and play, the two little ones, in the glad free- mama, too. Oh! she was pretty as an angel. She dom of happy childhood, ran gaily out of doors told me to fell my mother that she would take care of her little girl, even as mama had cared for the little one she left on earth. She said she would be my mother till you came with me; and this was the way she spoke: 'Oh! Emma, try to have faith; you know Alice Stenway would not deceive you; ' and I can't remember all, but she said she knew bow good you had been to Leida, and she wants you to believe she does. Oh! there And they climbed quickly up the bank of the are ever so many pretty children there, and it is river and started to cross the street. The train all so lovely that I do want to go; but I do not came swiftly on, and eager to reach the desired like to leave you, and I am sorry you all feel so bad. I know you will miss me; but only think, Lilly's companion, Jonnio Ray, was already at I shall see you all there by and-by; they told me the other side of the street, and Lilly had nearly [80;" and weary with her effort of talking, the reached her, crossing in an oblique direction to little one lay back with closed eyes, and a smile

by the sudden appearance and nearness of the and then she told her mother that she had seen the pretty lady again, who told her she had only a few hours longer to stay. The mother strove to stay the tide of sorrow, and conceal the depth of her grief, that it might not be so apparent to the little one whose happiness was so perfect but for the sad-ness of those she was about to leave.

When the sun went down, and the sombre willight shadows were deepening in every room, they all stood in silent, sympathetic grief by Lilly's bedside. She could say but little then; but she spoke with strange wisdom, and in language far beyond her years. She seemed to feel that Jennie turned to see Lillian fall, and running quickly back, screamed loudly for help. Ready hands lifted the insensible little one, and carried her to her father's house.

Mrs. Davis met them pale with terror, and a wild, pleading anguish in her eyes. But slie spoke no first understood and realized the grand subdinity of his faith out and realized the grand subdinity of his faith out and realized the grand subdinity of his faith out and realized the grand subdinity of his faith the subdisseasily that say of his feith in the spiritual philosophy, that saw

of his norn, in the spiritual panosophy, that saw no death, no gloom, no mystery.

And the stricken parents, too, in all the anguish of that hour of parting, caught a ray of the blessed light as they listened to the words that pasced between the non-of-lofty soil strong; unsworving faith; and the innocent little being, so near the borders of the spirit-world. With a feeble movement she took his hand and sought for Leida's. She classed them both tegether; and looking carnestly in the face of each, smiled with perfect content—as If she understood that these two, so dear to her, were, in-heart, never more to be separated. With full hearts and tearful eyes they kissed the dear, pale face, on which the seal of the destroyer was already set; then, still hand in hand, sat down near the bed, while the fond parents bent low over the little one to catch her last words of love to them. She tried to embrace them once more but could only whitper," Dear tather—mother—don't weep. Perhaps I can come back to you." Then she made a slight upward inovement of one hand, and, as though it had been clasped by an invisible, with a look of such perfect trust and bappiness that brought a holy, soothing peace even to the hearts of the mourners, the pure spirit was gone on the way which mortal eye cannot trace. Gone! but nothing was changed. eye cannot frace. Gone! but nothing was changed. The lovely features, the lettle form so motionless now—perfect even as in life. But all they loved and cherished and grieved for was gone. Then surely it was not Lilly that my there—only a little form of beauty, horn to decay—and Lilly must be awaiting them, somewhere on the other side. But it was haid—only very hard, to hear no childish voice, no bounding step, with a sweet face ever ready for the kiss of affection—only that cold, still form, which must soon be buried from their sight; and after that, only a mound of earth, a sight; and after that, only a mound of earth, a mathle slab to tell that Lilly had lived. And was that all to remind them of their during "loved and lost?" Willard Norman thought not, Willard Norman thought not, for he recognized the fact of spirit presence everywhere; and his grand ideas of a future life were coinforting to the sad hearts, and they blessed his cooring, and missed his presence when he could he no longer with them. There me few whose presence in the dark hour

of affliction is so welcome—for the community expresent words of consolation are powerless in the first tempest of grief—but there is a sympathy so tender, so delicate, that it southes the aching heart and is acceptable because so unobrusive, which forever endears the giver and makes him

a cherished, life-long remembrance.
[To be concluded in our next.]

From Blackwood's Magazine.

A ROMAN LAWYER IN JERUSALEM --- FIRST CENTURY.

Marcus, abilling in Jerusalem, Greeting to Calus, his best friend in Rome! Siler! these presents will be borne to you By Imerus, who is wearled with this place. Sated with travel, looks upon the East As simply hateful-blazing, barren, bleak, And longs again to find himself in Rome. After the tumult of its streets, its trains Of slaves and clients, and its villas cool With marble porticoes beside the rea, And friends and banquets-more than all, its games-This life reems blank and flat. He pants to stand In its vast circus all alive with heads And anivering arms and floating robes-the air Thrilled by the roating fremitus of men-The sunfit awning heaving overhead. Swollen and strained against its corded veins. And flapping out its hem with loud report-The wild beasts rearing from the pit below-The wilder crowd responding from above With one long yell that sends the startled blood With thrill and sudden Bush into the checks-A hundred trumpets screaming-the dull thump Of horses galloping across the sand-The clang of scabbards, the sharp clash of steel-Live swords, that which a circle of grey fire-Brass belinets flashing beath their streaming hair-A universal tumult—then a hush Worse than the tumult-all eyes straining down To the arena's pit-all lips set close-All muscles strained-and then that sudden yell. Habet! -That's Rome, says Lucius: so it is ! That is, 't is his Rome...'t is not yours and mine.

And yet, great Jupiter here at my side He stands with face aside as if he saw The games he thus describes, and says, "That's life! Life! life! my friend, and this is simply death! Ah! for my Bome!" I Jot his very words Just as he offices them. I hate these games, And Lucius knows it, yet he will go on, And all against my will be stirs my blood-So I suspend my letter for a while

A walk has calmed me-1 begin again-Letting this fast page, since it is written, stand. Luctus is going: you will see him soon In our great Forum, there with him will walk, And hear him rail and rave against the East. I stay behind-for these bare ellences. These hills that in the sunset melt and burn This proud stern people, these dead seas and lakes, These sombre cedars, this intense still sky, To me, o'erweared with Life's din and strain, Are grateful as the solemn blank of night After the flerce day's irritant excess Besides, a deep absorbing interest Detains me here, fills up my mind, and sways My inmost thoughts-has got as 't were a gripe Upon my very life, as strange as new I scarcely know how well to speak of this Fearing your raillery at best-at worst Even your contempt; yet, spite of all, I speak

First, do not deem me to have lost my head, Sunstruck, as that man Paulus was at Rome No, I am sane as ever, and my puise Beats even, with no fever in my blood. And yet I half incline to think his words. Wild as they were, were not entirely wild. Nay, shall I dare avow it? I half tend, Here in this place, surrounded by these men-Despite the seering natural at first, And then the pressure of my life-long thought And half admit the Christus he thinks God Is, at the least, a most mysterious man Bear with me i'l now avow so much : When next we meet I will expose my mind, But now the subject I must searcely touch.

How many a time, while sauntering up and down The Forum's space, or pausing 'neath the shade Of some grand temple, arch, or portice, Have we discussed some knotty point of law. Some curious case, whose contradicting facts Looked Janus faced to innocence, and guilt. I-see you now arresting me, to note

With quiet fervor and uplifted hand Some subtle view or fact by me o'erlooked: And urging me, who always strain my point (Being too much, I know, a partisan) To pause, and cress not to the issue so, But more apart, with less impetuous zeal, Survey as from an upper floor the facts.

I need you now to rein me in, too quick To ride a whim beyond the term of Truth, For here a case comes up to which in vain I seek a clue; you could clear up my mond, But you are absent-so I send these notes.

The case is of one Judas, Simon's son Iscariot called-a Jow-and one of those Who followed Christus, held by some a god, But deemed by others to have preached and taught A superstition vile, of which one point Was worship of an ass; but this is false! Judas, his follower, all the sect declare, Bought by a bribe of thirty silver coins. Basely betrayed his master unto death. The question is-Did Judas, doing this, Act from base motives and commit a crime ! Or, all things taken carefully in view, Can he be justified in what he did?

Here on the spot surrounded by the men Who acted in the drama, I have sought To study out this strange and tragic case Many are dead-as Herod, Calaphas, And also Pilate-a most worthy man Under whose rule, but all without his fault, And, as I fancy, all against his will, Christus was crucified. This I regret: His words with me would have the greatest weight; But Lysias still is living, an old man, The chief of the Centurions, whose report Is to be trusted, as he saw and heard Not once, but many a time and oft, this man. Ills look and bearing, Lyslas, thus describes:

* Tall, slender, not creet, a little bent; Brows arched and dark; a high-ridged lofty head; Thin temples, veined and delicate; large e. es. Sad, very serious, seeming as it were To look beyond you, and whene'er he spoke Illumined by an inner lamping light-At times, too, gleaming with a strange wild fire When taunted by the rabble in the streets; A Jewish face, complexion pale but dark; Thin, high-art nostrils, quivering constantly; Long nose, full lips, hands tapering, full of veins; His movements nervous; as he walked he seemed Scarcely to heed the persons whom he passed, And for the most part gazed upon the ground.

"As for his followers, I knew them all-A strange made et and full of fancies wild-John, Peter, James-and Judas best of all-All seemed to me good men without offence-A little crazed-but who is wholly sane? They went about and cured the sick and halt. And gave away their money to the poor, And all their talk was charify and peace. If Christus thought and said he was a god, "T was harmless madness, not deserving death. What most aroused the wealthy Rabbis' rage Was that he set the poor against the rich, And cried that rich men all would go to hell. And, worst of all, roundly denounced the priests, With all their rich phylacteries and robes-Baid they were hypocrites who made long prayers, And robbed poor widows and devoured their means, And were at best but whited sepulchres: And this it was that brought him to the Cross

"These who went with him and believed in him Were mostly dull, uneducated men, Simple and honest, dazed by what he did, And misconceiving every word he said. He led them with him in a spell-bound awe, And all his cures they called miraculous. They followed him like sheep where'er he went. With feelings mixed of wonder, fear and love. Yes! I suppose they loved him, though they fled

What! all-all fled?" I asked. "Did none remain?" "Not one," he said-" all left him to his fate. Not one dared own he was a follower-Not one gave witness for him of them all. Stop! When I say not one of them, I mean No one but Judas-Judas whom they call The traitor-who betrayed him to his death. He rushed into the connell-hall and cried,

"Tis I have sinned-Christins is innocent." And here I come to what of all I've heard Most touched me-I for this my letter write. Paulus; you know, had only for this man, This Judas, words of scorn and bitter hate. Mark now the different view that Lyslas took ! When, urged by me, his story thus he told:

Some say that Judas was a base, vile man, Who sold his master for the meanest bribe: Others again Insist he was most right. Glying to justice one who merely sought To overthrow the Church, subvert the law, And on its ruins build himself a throne. I, knowing Judas-and none better knew I, caring naught for Christus more than him, But hating lies, the simple truth will tell. No man can say I ever told a lie-I am too old now to begin. Besides, The truth is truth, and let the truth be, told. Judas, I say, alone of all the men Who followed Christus, thought that he was God. Some feared him for his power of miracles; Some were attracted by a sort of spell; Some followed him to hear his sweet, clear voice And gentle speaking, hearing with their cars, And knowing not the sense of what he said-But one alone believed he was the Lord, The true Messiah of the Jews. That one Was Judas-he alone of all the crowd.

He to betray his master for a bribe! He fast of all. I say this friend of mine Was brave when all the rest were cowards there. His was a noble nature: frank and bold, Almost to rashness hold, yet sensitive, Who took his dreams for firm realities-Who once believing, all in all believed-Rushing at obstacles and scorning risk, Ready to venture all to gain his end. No compromise or subterfuge for him, His act went from his thought straight to the butt; Yet with this ardent and impatient mood Was joined a visionary mind that took Impressions quick and fine, yet deep as life. Therefore it was that in this subtle soil The master's words took root and grew and flowered. He heard and followed and obeyed; his faith Was serious, earnest, real-winged to fly; He doubted not like some who walked with him-Desired no first place, as did James and John-Penied him not with Peter not to him His master said, 'Away ! thou 'rt an offence; Get thee behind me, Satan !'-not to him, Am I so long with ye who know me not? Fixed as a rock, untempted by desires To gain the jost of honor when his Lord Should come to rule-chosen from out the midst Of six-score men as his apostle-then Again selected to the place of trust. Unselfish, honest, he among them walked

That he was honest, and was so esteemed, 14 plain from this-they chose him out of all To bear the common purse, and take and pay. John says he was a thief, because he grudged The price that for some ointment once was paid, And arged 't were better given to the poor. But did not Christus ever for the poor Lift up his voice-'Give all things to the poor ! Sell everything and give all to the poor! And Judas, who believed, not made believe Used his own words, and Christus, who excused The gift because of love, rebuked him not. Thief! ay, ho 't was, this very thief, they chose To bear the purse and give aims to the poor. I, for my part, see nothing wrong in this."

But why, if Judas was a man like this, Frank, noble, honest "-here I interposed-"Why was it that he thus betrayed his Lord ?"

"This question oft did I revolve," said he, When all the facts were fresh, and o't revolved In latter days, and with no change of mind;

And this is my solution of the case :

Daily he heard his master's voice proclaim, 'I am the Lord! the Father lives in me! Who knoweth me knows the Eternal God! He who believes in me shall never die! the shall see me with my angels com-With power and glory here upon the earth To Judge the quick and dead? Among you here Some shall not taste of death before I come God's kingdom to establish on the earth!"

'What meant these words? They seethed in Judas' soul. Here is my God-Messias, King of kings. Christus, the Lord-the Saviour of us all. How long shall he be taunted and reviled. And threatened by this crawling seum of men? Oh, who shall urge the coming of that day When he in majesty shall clothe himself And stand before the astounded world its King " Long brooding over this inflamed his soul. And, ever rash in schemes as wild in thought, At last he said, 'No longer will, I bear This ignominy heaped upon my Lord. No man hath power to harm the Aimighty One. Av. let men's hand be lifted, then at once. Effulgent like the sun, swift like the sword, The jagged lightning flashes from the cloud, Shall be be manifest-the living God-And prostrate all shall on the earth adore I' Such was his thought when at the passover The Lord with his disciples met and supped:

And Christus saw the trouble in his mind. And said, 'Behold, among you here is one That shall betray me-he to whom I give This sou," and he the sop to Judas gave; And added-'That thou doest, quickly do; And Judas left him, hearing these last words-Now shall the Son of man be glerified."

'Ah ves! his master had divined his thought-His master should be glorified through him.

'Straight unto me and the high priests he came, Filled with this hope, and said, 'Behold me here, Judas, a follower of Christus': Come: I will point out my master whom you seek!' And out at once they sent me with my band; And as we went, I said, rebuking him, How, Judas, is it you who thus betray The Lord and master whom you love, to death?" And, smiling, then he answered, 'Fear you not; Do you your, duty: take no heed of me. 'Is not this vile?' I said; 'I had not deemed Such baseness in you.' 'Though it seem so now,' Still smiling, he replied, ' wait till the end.' Then turning round as to himself he said, Now comes the hour that I have prayed to see-The hour of joy to all who know the truth.

"Is this man mad?" I thought, and looked at him; And, in the darkness creeping swiftly on, His face was glowing, almost shone with light; And rapt as if in visionary thought He walked beside me, gazing at the sky.

Passing at last beyond the Cedron brook. We reached a garden on whose open gate Dark vines were loosely swinging. Here we paused, And lifted up our torches, and beheld Against the blank white wall a shadowy group There waiting motionless, without a word A moment, and with rapid, nervous step Judas alone advanced, and, as he reached The tallest figure, lifted quick his head; And crying, 'Master! Master!' kissed his cheek. We, knowing it was Christus, forward pressed. Malchus was at my side, when suddenly A sword flashed out from one among them there, And sheared his ear. At once our swords fisshed out, But Christus, lifting up his hand, said, *Peace, Sheathe thy sword, Peter-I must drink the cup. And I eried also, ' Peace, and sheathe your swords.'

Then on his arm I placed my hand, and said, 'In the law's name.' He nothing said, but reached His arms out, and we bound his hands with cords This done I turned, but all the rest had fled, And he alone was left to meet his fate

"My mon I ordered then to take and bear Their prisoner to the city; and at once They moved away. I, seeing not our guide, Cried, 'Judas!' but no answer; then a grean So and and deep it startled me. I turned, And there against the wall, with ghastly face, And eyeballs starting in a frenzled glare, As in a fit, lay Judas; his weak arms Hung lifeless down, his mouth half open twitched, His hands were clutched and clenched into his robes, And now and then his breast heaved with a gasp. Frightened, I dashed some water in his face, Spoke to him, lifted him, and rubbed his hands. At last the sense came back into his eyes, Then with a sudden spasm fled again. And to the ground he dropped. I searched him o'er, Fearing some mortal wound, yet none I found. Then with a gasp again the life returned, And stayed, but still with strong convulsion twitched. 'Speak, Judas! speak!' I cried. 'What does this mean? No answer! 'Speak, man!' . Then at last he grouned. Go, leave me, leave me, Lyslas. Oh, my God! What have I done? Oh, Christus! Master, Lord, Forgive me, oh, forgive me!" Then a cry Of agony that plerced me to the heart, As groveling on the ground he turned away And hid his face, and shuddered in his robes. Was this the man whose face an hour ago. Shone with a joy so strange? What means it all? Is this a sudden madness? 'Speak!' I cried. What means this, Judas? . Be a man and speak?" Yet there he lay, and neither moved nor spoke. I thought that he had fainted, till at last Sudden he turned, and grasped my arm, and cried, Say, Lysias, is this true, or am I mad? What true? I said. 'True that you seized the Lord! You could not seize him-he is God the Lord! I thought I saw you selze him. Yet I know That was impossible, for he is God! And yet you live-you live. He spared you, then. Where am I? what has happened? A black cloud Came o'er me when you laid your hands on him. Where are they all? Where is he? Lysias, speak!

'Judas,' I said, 'what folly is all this? Christus my men have bound and borne away; The rest have fled. Rouse now and come with me! My men await me, rouse yourself, and come!'

Throwing his arms up, in a fit he fell, With a loud shrick that pierced the silent night. I could not stay, but, calling instant aid, We bore him quick to the adjacent house, And placing him in kindly charge, I left, Joining my men who stayed for me below

Straight to the high priest's house we hurried on, And Christus in an inner room we placed, Set at his door a guard, and then came out. After a time there crept into the hall, Where round the blazing coals we sat, a man, Who in the corner crouched. 'What man are you?' Cried some one; and I, turning, looked at him. 'T was leter. ''T is a fellow of that band That followed Christus, and believed in him." 'Tis false i' cried Peter; and he cursed and swore · I know him not -I never saw the man.' But I said nothing. Soon he went away.

That night I saw not Judas. The next day, Chastly, clay-white, a shadow of a man, With robes all soiled and torn, and tangled board, Into the chamber where the council sat Came feebly staggering: scarce should I have known 'T was Judas, with that haggard, blasted face : So had that night's great horror altered him. As one all blindly walking in a dream He to the table came-against it leaned-Glared wildly round a while; then, stretching forth, From his torn robes a trembling hand, flung dow As if a snake had stung him, a small purse, That broke and scattered its white coins about,
And, with a shrill voice cried take back the purse! 'T was not for that foul dross I did the deed-'T was not for that-oh, horror! not for that ! But that I did believe he was the Lord : And that he is the Lord I still believe. But oh, the sin !-- the sin! I have betrayed The innocent blood and I am lost !-- am lost !" So crying, round his face his robes he threw, And blindly rushed away; and we, aghast, Looked round-and no one for a moment spoke

Seeing that face, I could but fear the end: For death was in it, looking through his eyes. Nor could I follow to arrest the fate That drove i im madly on with scorpion whip

"At last the duty of the day was done, And night came on. Forth from the gates I went, Anxious and pained by many a dubious thought, The sky was dark with heavy lowering clouds; A lifeless, stifling air weighed on the world; A dreadful silence like a nightmare lay Crouched on its bosom, waiting, grim and grey, In horrible suspense of some dread thing. A creeping sense of death, a sickening smell, Infected the dull breathing of the wind. A thrill of ghosts went by me now and then, And made my flesh creep as I wandered on. At last I came to where a cedar stretched Its black arms out beneath a dusky rock, And, passing through its shadow, all at once I started; for against the dublous light A dark and heavy mass that to and fro Slung slowly with its weight, before me grew, A sick dread sense came over me: I stopped-I could not stir. A cold and clammy sweat Oozed out all over me; and all my limbs, Bending with tremulous weakness like a child's. Gave way beneath me. Then a sense of shame Aroused me. I advanced, stretched forth my hand And pushed the shapeless mass; and at my touch It yielding swung-the branch above it creaked-And back returning struck against my face. A human body! Was it dead or not? Swiftly my sword I drew and cut it down, And on the sand all heavily it dropped. I plucked the robes away, exposed the face— 'T was Judas, as I feared, cold, stiff, and dead: That suffering heart of his had ceased to beat."

Thus Lysias spoke, and ended. I confess This story of poor Judas touched me much. What horrrible revulsions must have passed Across that spirit in those few last hours What storms, that tore up life even to its roots ! Say what you will-grant all the guilt-and still What pangs of dread remorse—what agonies Of desperate repentance, all too late, In that wild interval between the crime And its last sad atonement !—life, the while, Laden with horror all too great to bear. And pressing maily on to death's abyss: This was no common mind that thus could feel-No vulgar villain sinning for reward !

Was he's villain lost to sense of shame? Ay, so say John and Peter and the rest; And yet-and yet this tale that Lysias tells Weighs with me more the more I ponder it: For thus I put it : Either Judas was, As John affirms, a villain and a thief, A creature lost to shame and base at heart-Or else, which is the view that Lysias takes, He was a rash and visionary man Whose faith was firm, who had no thought of crime, But whom a terrible mistake drove mad.

Take but John's view, and all to me is blind. Call him a villain who, with greed of gain, For thirty silver pieces sold his Lord. Does not the bribe seem all too small and mean? He held the common purse, and, were he thief, Had daily power to steal, and lay aside A secret and accumulating fund: So doing, he had nothing risked of fame, While here he braved the scorn of all the world. Besides, why chose they for their almone A man so lost to shame, so foul with greed? Or why, from some five-score of trusted men, Choose him as one apostle among twelve?

Or why, if he were known to be so vile. (And who can hide his baseness at all times?) Keep him in close communion to the last? Naught in his previous life, or acts, or words, Shows this consummate villain that, full-grown, Leaps all at once to such a height of crime

Again, how comes it that this wretch, whose heart Is eased to shame, flings back the paltry bribe? And, when he knows his master is condemued Rushes in horror out to seek his death? Whose fingers pointed at him in the crowd? Did all men flee his presence till he found Life too intolerable? Nay; not so! Death came too close upon the heels of crime. He had but done what all his tribe deemed just: All the great mass-I mean the upper class-The Rabbis, all the Pharisces and Priests-Ay, and the lower mob as well who cried. Gire us Barabbas! Christus to the cross!" These men were all of them on Judas' side, And Judas had done naught against the law. Were he this villain, he had but to say, "I followed Christus till I found at last He aimed at power to overthrow the State. I did the duty of an honest man. I traitor!-you are traitors who reprove," Besides, such villains scorn the world's reproof. Or he might say-" You call this act a crime? What crime was it to say I know this man?

A villain was he? So Barabbas was! But did Barabhas go and hang himself, Weary of life-the murderer and thief? This coarse and vulgar way will never do. Grant him a villain, all his acts must be Acts of a villain; if you once admit Remorse so bitter that it leads to death. And death so instant on the heels of crime, You grant a spirit sensitive to shame, So sensitive that life can yield no lovs To counterbalance one bad act ;-but then A nature such as this, though led astray, When greatly tempted, is no thorough wretch. Was the temptation great? could such a bribe Tempt such a nature to a crime like this?

'T was yours who doomed him unto death, not mine.'

I said no ill of him. If crime there be,

Peter at least was not so sensitive. He cursed and swore, denying that he knew Who the man Christus was: but after all Ho only wept-he never hanged himself.

I say, to me it simply seems absurd.

But take the other view that Lysias takes, All is at once consistent, clear, complete. Firm in the faith that Christus was his God, The great Messiah sent to save the world, He, seeking for a sign-not for himself, But to show proof to all that he was God-Conceived this plan, rash if you will, but grand. 'Thinking him man," he said, " mere mortal man. They seek to selze him-I will make pretence To take the public bribe and point him out, And they shall go, all armed with swords and staves, Strong with the power of law, to seize on him-And at their touch he, God himself, shall stand Revealed before them, and their swords shall drop, And prostrate all before him shall adore, And cry, 'Behold the Lord and King of all !" But when the soldiers la'd their hands on him And bound him as they would a prisoner vile. With taunts, and mockery, and threats of death-He all the while submitting-then his dream Burst into fragments with a crash; aghast The whole world reeled before him; the drend truth Swooped like a sea upon him, bearing down His thoughts in wild confusion. He who dreamed To open the gates of glory to his Lord, Opened in their stead the prison's jarring door, And saw above him his dim dream of Love Change to a Fury stained with blood and crime. And then a madness seized him, and remorse With pangs of torture drove him down to death.

Conceive with me that sad and suffering heart If this be true that Lysias says-Conceive! Alas! Orestos, not so sad thy fate, For thee Apolio pardoned, purified-Thy Furies were appeared, thy peace returned; But Judas perished tortured unto death, Unpardoned, unappeased, unpurified, And long as Christus shall be known of men His name shall bear the brand of infamy, The curse of generations still unborn

Thus much of him: I leave the question here, Touching on naught beyond, for Lucius waits-I hear him fuming in the courts below, Cursing his servants and Jerusalem. And giving them to the infernal gods. The sun is sinking-all the sky 's aftre-And vale and mountain glow like molten ore In the intense full splendor of its rays, A half-hour hence all will be dull and grey; and I noise only walts until the she Sweeps down the plain, then mounts and makes his way On through the blinding desert to the sea, And thence his calley bears him on to Rome

Saire et vale!-may good fortune wait On you and all your household! Greet for me Titus and Livia-in a word, all friends,'

MAINE.

Letter from Portland. DEAR BANNER-It may be that some of our friends here ave already given the substance of the following: if so,

DEER HANNER—It may be that some of our friends here have already given the substance of the following; if so, drop this in the waste basket.

The Portland Spiritual Association has, for some time, been in a languishing condition, owing, perhaps, in part, to the decease of some of its most prominent and active members, and, in part, to the character of its meetings. It has been the aim of its leaders to establish its meetings on a very high intellectual plane; in short, to make an intellectual Spiritualism, without, perhaps, giving sufficient importance to the spiritual part of our faith. The error—if error there may be—consisted in this latter fact. While it is not possible to have too much of intellect, it is possible to make it too largely preponderate over the emotional and spiritual to be harmonious. The result of this course was apparent in the actimonious and oftlimes bitter personal discussions at our conferences; and, learning nothing of the spiritual part of our faith, people learned to stay at home. The meetings, in consequence, were very thinly attended, and the board of government seriously contemplated their entire suspension.

At the last annual meeting, however, there was a near

ed their entire suspension.

At the last annual meeting, however, there was an ap-

ed their entire suspension.

At the last annual meeting, however, there was an apparent determination to continue the meetings, and to change their character to meet the desires and wishes of a very large majority of the friends in the city, and a new government was elected to carry into effect this determination, consisting of the following: Hon. Joseph B. Hall, President: J. W. Mansfield. Vice President: John B. Thorndike, Recording Secretary: Mrs. J. K. King, Corresponding Secretary: Williams, Treasurer; and Messrs, King, Warren and Hamblet, Committee.

This boand have inaugurated a series of social conferences, in which it will be the aim of all to secure a harmonious blending of head and heart, with an absolute freedom for any and all persons to express their own thoughts and convictions without fear of provoking offensive criticism or unfriendly personalities. It will be their sim to encourage and sustain true mediumship, and to labor to present the proper conditions for the frequent ministrations of the invisibles. Already the effects of this course are apparent in increasing interest and attendance, and it is sincerely hoped that all our friends in the city and vicinity will join with us in harmony and brotherly love, forgetting the errors of the past, if there be errors, and laboring only for the elevation of humanity in the scale of spiritual and social existence.

The Corresponding Secretary has already opened a corre-

social existence.

The Corresponding Secretary has already opened a correspondence with some of our best speakers, and as soon as proper arrangements can be perfected, a series of lectures spondence with some of our control of the perfected, a series of lectures will be announced.

The Children's Progressive Lyceum is in a prosperous condition. The following are the officers for the present year: Joseph B. Hall. Conductor: Thomas P. Beal, Assistant Conductor: Mrs. R. I. Hull. Guardian; R. I. Hull. Treasurer: Miss Ella Benney. Musical Director; Alphonso Voston Librarian.

We are looking hopefully for a pleasant season of harmony and prosperity.

Yours fraternally,

Portland, Me., Feb. 1st, 1870.

MISSOURI.

The Davenports in Missouri. EDITORS BANNER OF LIGHT-The Davenport Brothers and

Wm. Fay gave two exhibitions at St. Joseph, Missouri, on Friday and Saturday nights, 14th and 15th inst. They were witnessed by very large audiences. Six hundred people, at | you, but the thought struck me, with our feeling, that least, came into the hall on each night. Many were turned away for want of room. Half the audiences remained to witness the dark scance of Prof. Fay. The performances ruptly, ever remaining, yours truly. John WETHREBEE.

were highly satisfactory to all-perfectly convincing to those who had previously studied the history of spirit. manifestations. Of course many say it is jugglery. I might say so myself were it not a fact that similar manifestations are often witnessed in private families through the medium. ship of little children under circumstances which preclude all idea of collusion or confederation. It is then unphilosophical tolseek for an explanation outside and strained, when you have it at hand, and satisfactory. Why not say that whatever produces the manifestations in those numberless cases produces them in this case? I never had seen any demonstration of the kind in any case before. I had the best opportunities for seeing-being within eight feet of the cahinet. The room during the performance was lighted brightly with gas. Hereafter I shall know just what to think of the so-called exposures of the Davenports and other such media. But my object in making this communication is to state that when the coat of Prof. Fay was taken off, during the dark scance, on the last evening, the light was struck before it had come off. At the first flash of the light, I saw the coat on him-he sitting tied-his hands behind him, tied to the chair—the knots waxed, his head raised, his eyes looking upward, his legs crossed. Now while I looked, in the twinkling of an eye the coat sloughed off, passed over his head,
toward the audience. Not only I but many others saw just
what I have stated. As there are people ridiculous enough
to believe that Fay slips out his hands, takes off the coat
and throws it to the audience, this should be conclusive. I
heand some of the most incredulous state the above as a
fact, before I ventured to say that I also had witnessed the
same. Then when a coat belonging to one of the audience
was put on Mr. Fay, he still remaining tied as before, it was
found to be such a tight fit as to require the assistance of
others to get it off.

These manifestations are new to most of the people of this
country; hence considerable excitement was raised. It is upward, his legs crossed. Now while I looked, in the twink-

These manifestations are new to most of the people of this country; hence considerable excitement was raised. It is to be hoped that we shall have abundant opportunities of witnessing the like hereafter. St. Joseph, Mo., being a town of over thirty thousand inhabitants, a wealthy and rapidly growing city, magnificently built, with many thriving towns near it, I certainly am justified in my hopes.

Respectfully yours, C. I.

Oregon, Holt Co., Mo., Jan. 22, 1870.

Letter from John Wetherbee.

ROCKY MOUNTAINS, Jan'y 13th, 1870. DEAR BANNER-I always feel as if a letter was expected from me whenever I halt in these elevated regions, even if it he a short one. I have described my impressions of the general appearance here too many times, and I do not like to repeat myself, so I will not say anything of mountains, guiches, oanons, streams or trails, but in a word will say this is a fine climate and a growing country.

Wherever I go and make a stop sufficiently long to con-

verse with the new faces I meet, I find that Spiritualism is no stranger to their thoughts; and those who have any religious convictions worth having, are those who believe, with us, that the spirit-world is in close connection with this, and the influence of one in and on the other is a matter of fact. I do not mean to cast a slur on other men's religions, but in all my travels and intercourse with people, east or west, I have ever found the Shaker's postulate true, which is this: "There are many theologies, but only one religion." The subscriber endorses that sentiment; first, because it ought to be true; second, because his experience has found it true. That one religion distinct from theology is, if I am an oracle, among liberal people, and people of no religion, popularly speaking, oftener found; they have more of that human sympathy which humanity in its heart recognizes as religion. One touch of that religion proves the world akin, while the praying class have little or none. I sometimes think this religion is born with a man, never a matter of conversion; yet it may be rudimental, brought to the surface by accident or cultivation; and the feeling that one's friends who have died are near, "that if we call they answer back again," must have the tendency to bring out into action more of this one true religion, and compel the thelogies to take back seats. Let me relate an incident. It may have no connection

here, but is pressing of expression. It concerns a well-todo, hard-working man, up early and late looking after the main chance, not devoid of a nominal disposition to care for people's souls, though rather delinquent on the bodily wants of human nature. This man having a business talk with me, (he being one of the city or town fathers,) on the general affairs of this part of the country, as to what would pay and what would not, taking some pride in his own forehanded condition, remarked that there was a great want of ready money. Says he, "I can get the best security out of these fellows," pointing to the population, "and three per cent, a month interest for all my spare money. Do you see that man walking yonder? That's Seth Jones. He is a good man, industrious and steady. He got behindhand the grasshopper year—that is, the year the grasshoppers destroyed the crops—and he borrowed of me on his farm four hundred dollars. He has never been able to pay up, but year in and year out, little by little, I have got my interest, and now he has already paid me five hundred and fifty dollars in interest, and the sum now due for which I hold his note is four hundred and seventy-five dollars. That is, I am in five hundred and fifty dollars, and he owes me more than the sum I first lent." Now he (the well-todo man) was a good virtuous man, as the world goes; apparently expects salvation through Christ and grace. Oh. how I pitied this man! How much I would have preferred to have been Seth Jones. The strangest part of the story is. that that man felt his financiering to be a virtue, entirely scious that he was emphatically ness and in the bonds of iniquity." A certain man, you remember, came to Jesus, who, looking upon him, loved him. I am sure if the Nazarene had been in my shoes, looking at this man, he would have hated him; and every time I have seen him since, I seem to see the figures of that note, in its variations, eclipsing him from my clear sight. He has got to rough it yet, here or hereafter. Now such a man may have theology, may be very sound on the creed, but he is wholly wanting in religion, probably never knew what a religious emotion was.

Forgetting this picture, it is very pleasant to find so many people in my walks who have spiritual ideas, and to find, as a general thing, they have the true ring in their religion.

I spent a few hours with one of these rough sons of the anch-rough, honest, bright as a new cent. Evidently mediumistic, he took Spiritualism in the natural way, not by vaccination, so the pock-marks of our philosophy were strong on him and deep. He told me this anecdote. I ought to say, first, that, when this man was young, he preached a little as a Methodist; but, having frontier proclivities, the pulpit lost, I think, what would have blossomed into a bright light; but the church's loss is our gain. He said that some years ago, while he was on a tour, peddling plows, he stopped-he did not know why-at a house with his wagon, where were many other vehicles. He went in and found it to be a funeral service. The sour-looking Presbyterian minister who was doing up the services, was apeaking of the deceased, and our peddler learned that he was a cor man, had seen better days, had lost his property by assisting a friend, got discouraged and became a drunkard; and, before closing, this sour minister, looking at apparently the only mourner present-who was his daughter, a young woman-said, substantially, that she was seeing the last of the departed; that she never need expect to see his face again; he would be where the worm dieth not, and the fire is not quenched. The remarks made an unpleasant impression, and, as the people turned to go out, this relater said he held up his hand. The people paused. He went to the coffin, and, looking at the mourner, said he also had a word to say, and that was, " God is love." He then spoke upon it half an hour with marked and good effect; then he went out and was seen no more. It seemed as though he was directed to go there for that purpose. I need not add that, some years after, accident brought the relater in contact with this mourner, who was in happier conditions, and made this man happy by saying that but for his good words on that melancholy occasion she did not know what would have been the consequences to her.

Speaking of funerals, one passed Bro, Pound's hotel, where am stopping, yesterday. It was quite a sensation. A little child's body was being borne to its long home. I never see a funeral procession of late years but I seem to see the sentiment over it," I am the resurrection and the life"-which means modern Spiritualism—and more than ever this one, because its rarity made it a feature. A man looking on, in reply to me said it was a rare thing to die here: he had been here over a year, and this was the first he had seen. The procession was very large, people coming from a long distance. There was no hearse; a man in an open buggy wagon carried the casket, then followed wagons, mule teams, ox teams, saddle ponics, light wagons and hay carts, &c., all filled with a solemn-faced people. Beyond that there was no indication that it was a funeral. The train looked much like a country picnic party minus the mirth. This was, so to speak, extemporaneous, and would be ludicrous with

death is rather a birth, that the effect was good. I am not very good at tapering off, and so will do so ab-

Spiritual Phenomena.

THE PHYSICAL MANIFESTATION QUESTION.

EDITORS BANNER OF LIGHT-Affew evenings since I was musing on the first and early manifestations which claimed to be from spirits. My mind ran back to the early days in Rochester -now more than twenty years ago-when we witnessed nearly all the phases and phenomena which have appeared since. I remember a circle, which we called the Franklin circle; it was continued for nearly a year, and very much transpired that was intensely interesting. As the matter was revolving in my mind, I was strongly impressed to write to Benjamin Franklin. I immediately wrote the following letter. I sealed it up very securely, in the presence of witnesses. and sent it to Mrs. French, No. 22 West 9th street New York, with no address or direction on the envelope. A few days after, I received my own letter back, with seal untouched, in the same condition which I sent it, together with the answer, which I herewith forward to you. I think that many of the pairons of your paper will be glad to Your friend,

GEORGE WILLETTS. 224 South 3d street, Jersey City.

My Dear Friend, Benjamin Franklin-I feel strongly inclined, this evening, to write to you. I strongly inclined, this evening, to write to you. I wish there was some better and more positive and independent mode of communication between us and the people of the spiritual world. You remember the "Franklin circle," of which my daughters, then little girls, were the mediums, and the little machine made, as we believed, by your direction. When it moved away from its polarity over just half the circle, without the touch of human hands, it seemed really a miracle in our eyes. Can you now give us more light on this subject? Do you think it is practical to open some such mode of communication as was shadowed to us of the Franklin circle? We feel the need of a mode which shall not partake of the brain and will of the medium, but only of the brain and will power of the spirit communicating.

Please write to me concerning this subject, and Please write to me concerning this subject, and such other subjects as you feel will benefit us in earth-life, by the hand of our mutual friend, Mrs. French. I desire greatly to see a mode of communication which is more positive, and freed from munication which is more positive, and freed from the many objections attending the present method of communicating. The world needs to know that you surely live, in a way that cannot be mis-taken or gainsayed, and which can nover be said to be a myth. Any communication you may please to make, will be acceptable.

I am your friend and brother for the war against error, and for the advocacy of truth and justice,

GEORGE WILLETS.

My Friend in Earth-Life-I do not forget our mu-tual efforts to establish a plainer and more direct tual efforts to establish a plainer and more direct method of communication between the spheres. I thought twenty years ago, as you thought at that time, that it was necessary to have some startling and wonderful manifestation of spirit-power, in order to compel a belief in our existence. I have changed my views since then. It is not positive, tangible, material proof that we need most to give. I truly believe that the best work of Spiritualism has not been done through its mediums—certainly not through its professed mediums—but in the general awakening of thought and liberalizing of religious views; in the silent influence which we mingle with your everyday thoughts. Therefore our object is now, as we learn more and more in regard to our relative polearn more and more in regard to our relative po-sitions, to do away with distinctive mediumship, and especially with all forms of mechanical pheand especially with all forms of mechanical phenomena. This may seem strange to you, but I assure you, if we encouraged physical demonstrations as we might do, the whole thing would degenerate into a species of spiritual gymnastics, and a rivalry would grow up among media, as to which had most power, and a low class of spirits would be kept constantly at work about every medium, trying new experiments and practicing new freaks and tricks, until there is no talling where the imtrying new experiments and practicing new freaks and tricks, until there is no telling where the impulse would lead to at last; but it is easy to see in what direction it would tend. That is why I stopped all experiments with the little girls, and joined their good grandfather and guardian in bidding you educate them, and cultivate their intellects, and develop their souls, that they might not degenerate into mere puppets for the amusement of their friends, but might rise to the dignity of true spiritual communion. I want to say a great deal to you on this subject, to let you understand that we are not disappointed by the failure of those plans in which we believed so earnestly then. I know it does not seem best to you estly then. I know it does not seem best to you that our power and influence should continue in its present uncertain state. But consider: bodied in flesh which might be nearest to it. And as will-power is hard to control by distance, or by any material substance, how could we guard our electrical or magnetic mechanism from the currents ever ebbing and flowing about it? We have considered all these things.

The Planchette was of our planning and guid-

ing, yet, marvelous as were its actions, you see how unsatisfactory they were. No person ever was truly convinced of the truth of spirit-life and immortality merely by Planchette. Yet Planchette interested many people, and was the indirect means to securing to many doubting hearts such a faith and belief. Any machine we might plan, with its positive and negative conditions, its combination of polarity and subtle answering to our dictation, would, of course, be looked upon as a mayvel—almost a miracle, and would be held as absolute spiritual authority. But how soon we should fail to accomplish what we wished then—the spiritual standard would fall! No—no. then—the spiritual standard would fall! No—no, my friend; each sphere is sufficient unto itself, and yours is the material sphere. We will only mingle enough with that materiality to draw you one step higher, to show you that without any especial manifestation, there is a divinity and a spirituality shining through all forms of matter, and to that divinity we respond with whatever power we are able to control. I do not say that there will not come a time when we shall be able to communicate without mortal contact. I only mean that while you are in that sphere of uncertainty, of early growth and late development. tainty, of early growth and late development, you must be patient to watch the natural unfolding, strong in the spiritual consciousness that all tends to the ultimate good. It would be folly for you to allow a child to live seven years without the faintest knowledge of reading, and then to say to that child, You are old enough now to learn to read. Go into the library and study until you have mastered the language. And so lock bim up there among the books, supply him with food, and leave him to learn to read.

food, and leave him to learn to read.

In twenty years he would know no more than when you closed the door upon him. He wants teachers. Step by step his work must be attained. So the world of spirits, far above and all about you, is that library now. You are the children, who know only the alphabet as yet; and without the power of transposing that alphabet to words, or of using the words to express ideas, the alphabet within itself is useless.

But, if you study patiently, you shall yet become like the learned man, who sits down in his library, where every book is like a friend or companion to him, and he needs no teacher.

So shall you mortals in time to come be able to

So shall you mortals in time to come be able to enter our sphere, and comprehend each for himself so much as he is able to understand or desires to know of spirit-life and spirit-power. I do not say that you in your earth-life will do this, though you come very much nearer to it than many men; but in the future we shall reach that.

I have been trying some experiments as to how much, and how far, we can influence mere metal or wood. I find it depends almost entirely upon the force we can throw upon or through the me-dium we infinence, and is reliable or unreliable as the natural tendency of that mind is truthful or prevaricating. Though we seem to use some mediums mechanically, yet it is simply impossi-ble to separate the spirit from the frame it dwells

in, while it is going through that material sphere.

Having given you a brief and broken outline of what I think of past manifestations, let me tell you, my good friend, that, in the future, the best work of Spiritualism is not to be done by its regu-

lar and professed media, but by the general uplifting, unfolding and spiritual growth of our peo-ple. The manifestations are like the painted ple. The manifestations are like the painted blocks by which children are anused and coaxed to learn their letters, that they may thereby become able to read; and all tangible demonstrations bear exactly the same relation to true spir-itual life that the colored blocks do to literature. Therefore be glad that you have the real food,

while so many have but the husks to feed mon. In closing, I will only say, try to accept me as I present myself—a co-laborer with all good intentions, and deeply interested in all progressive selence.

B. FRANKLIN.

PHYSICAL MANIFESTATIONS.

ENISON, THE MEDIUM, UNTIED BY SPIRITS IN THE LIGHT.

EDITORS BANNER OF LIGHT-We wish to add some more facts to the long list of physical phenomena. We have long deplored the necessity of the dark circle or cabinet for the production of certain physical manifestations. We have looked forward anxiously, and prayed earnestly for the time when more light could be thrown on these spirit manifestations. In keeping with this wish we suggested to C. O. Jenison, who was then with us, the idea of trying the experiment of the spirit influence untying him in the light, simply by placing a shawl over his shoulders, thus covering his hands and arms. He believed the thing to be impossible, but was willing to submit to any experiment we wished to make. We accordingly tied him as follows: We passed the rope around one wrist, and tied snug; then we tied a square knot, and drew it tight; then carried the arm behind him there the knot came in the wrong place, and we wished to turn it to fetch it inside the wrist; in doing so we started the skin, causing some pain). Having got the knot in the right spot, we placed the other wrist on the knot, and passed the rope around and tied as before. The remaining ends of the rope we passed between the wrists, over the first knot, and tied tightly. Now we think we hazard nothing in saying that no man living could release himself, unaided, from this tie (the Moorhouse dogmatic assumption to the contrary notwithstanding), and in less than one minute the rope was untied and fell from his wrists-the medium standing in a trance, without moving a muscle, and in a brilliantly lighted room. Now if it had been a trick, he must have used some physical exertion, which would have been noticed by any one present. This experiment was repeated in the presence of a few friends with the same result, at a scance held at the residence of W. H. Jewett, one of the firm of Allen & Jewett, plano-forte manufacturers. It was also again repeated in the presence of forty persons, the knots having been drawn as tight as two men could possibly draw them, and they were untied as easily and quickly as before. Those who were there are willing to testify to the above facts.

W. H. YEAW.

We, the undersigned, having witnessed the tying and untying of C. O. Jenison, in a well lighted room and under test conditions which preclude all possibility of trick or deception, do testify to the truth of the above statements of W. H. Yeaw.

W. H. JEWETT, JOHN A. STEINBECK, M. ANGLIN, M. E. WHITE, JOS. T. HUNT. J. P. BLODGETT. ELLEN A. BLODGETT, MRS. W. H. JEWETT. Mrs. WM. Rugg. WM. Rugg, G. F. HOLLAND. MRS. FANNY HOLLAND C. H. ORCUTT. EDWARD ELLECK, MRS. WM. DURANT. . A. COLLINS

WM. DURANT, President of Spiritual Society,

From the Liberal Christian, Jan. 15, 1870.

Leominster, Mass., Feb. 1st, 1870.

MY AFFINITY, AND OTHER STORIES, by Miss MY AFFINITY, AND OTHER STORIES, by Miss Lizzle Doten, contains some interesting stories narrated in a very readable style. The first story, "My Affinity," is very seasonable at the present time, when, to use the strong description of the Jewish prophet, "Every man neighs after his neighbor's wife." We know not whether those who seek their "Affinity" with the perseverance of the bachelor in this story are any more likely to find her than those who pursue "the even tenor of their way." and leave the angelic creature to of their way," and leave the angelic creature to "happen along." However, this is the way he went to work: "In the midst of my doubts and difficulties I applied to my friend, and he informed me, after some reflection, that he had an imin its present uncertain state. But consider any instrument, however accurate in its construction, if sensitive enough to be controlled by our the city. So great was the influence he had gained over me that I had as much faith in this improvement of the city. So great was the influence he had gained over me that I had as much faith in this improvement of the city. spired by the confidence which it gave me, I sal-lied forth several times a day, and after walking through some of the principal streets, I would turn into courts, alleys, highways and all sorts of out of the way places. I also intruded my head, like a reconnoitering thief, in at shop doors of confectioners, milliners, ice-cream saloons and dry goods merchants, took numberless rides in crazy omnibuses and crowded street cars, frequented various places of evening amusements and attended a different place of worship every Sabbath but all in vain. If at any time I had met my af-finity, she did not seem to be governed by the usual law of attractions, for not one of the innu-merable host of females which I had encountered seemed in the least magnetically influenced to-ward me." If one's "affinity" cannot be found in a dry-goods store, where ladies "most do love to congregate," it seems to us a hopeless task to look for her.

However, the seeker of this story was fortunate enough to find his providential half, and "six months after our first interview, Faith Anderson became my wife. My friend Vassalvane was present at the bridal, and, at the first opportunity, I asked him what his impressions were concern-I asked him what his impressions were concerning my affinity, and, more particularly, if he thought our union would endure throughout eternity. He said that, as far as he could see, he thought it would; and, in my infatuation, I fondly believed that my friend Vassalvane's vision was without limitation." It seems to us an ill omen without limitation." It seems to us an ill omen to consult one's male acquaintance on the wedding day as to the degree and probable duration of mutual love between us and our "affinity." This story writer seems to think so, too, for the house of love thus built upon the sand soon crumbles away before the stern realities of life. Our "Elective Affinity." friends will, of course, see in this the finger of God nointing to another selection. It is thus with the story. "Twice," says the ingenuous husband, "heaven had blessed us with a pair of twins (1)," and, instead of feeling grateful, the unhappy philosopher discovers that he has mistaken his "affinity" and got hold of somebody else's. He asks his friend what to do in the premises. "Do?" he replied, "I shall not advise you. You can readily see, however, that, by leaving matters as they are, you are not only advise you. You can readily see, however, that, by leaving matters as they are, you are not only keeping yourself from your true 'affinity,' but Falth, also, from the one for whom Providence designed her, which is an evident injustice." "But the children?" I suggested. "Ah!" he continued, "that is unfortunate; but then they are the offspring of error, and, therefore, will be of but little account in the world, as harmonious children only come of true affinities. You must dispose of them to the best advantage, and leave it to the All-Wise Father to provide as He may see fit for their temporal and eternal happiness." At last he does meet his "affinity," and in a dry-goods store, according to the eternal fitness of things. His friend tells him to "follow his impressions of right," which was quite equal, as he says, "to telling me to follow my nose, for my 'sense of right' ing me to follow my nose, for my 'sense of right' had become entirely subjected to my inclinations." We have not space to pursue the story, but are glad that it ends well. It is a sprightly and well-deserved rebuke to the diffusive views of affluity which have been evoked by a recent

A young lady of sixteen, who had worn short dresses all her life, positively told her mamma she would wear them no lon

From Whence the Authority of the Church?

Protestant sects, arrogate dictatorship in religious | ting aside a bequest made to an Infidel Society on matters. They claim the power of commendation and donunciation. Even the most liberal in their creeds and dogmatic formula make this claim. They alone are right; all who disagree are wrong, and subjects for hell. Religion consists in belief in these peculiar tenets. The Catholic regards all Protestants as led astray by the Evil One, while the Protestant feels assured that the Catholic Church is the scarlet woman of Babylon. Both summarily condemn the free thinker, the philoropher and scientist as hopeless infidels. Such is the force of education, that the arrogance of the Church has been in a measure acquiesced in, and a tacit admission of her right granted; but we ask how and when the Church received such power?

What is the Church? An aggregation of individuals, for the object of religious instruction and propagation of religious ideas. The Christian Churches gather around the conception of Christ. an incarnation of God. Their authority is the Bible. But the Bible nowhere even mentions a church in the modern sense. Jesus, so far from being a model of, was the antipode of church spirit. He gathered a few fishermen around him. and taught wherever he found a willing mind to receive. He cast aside all ceremonies and rites. The observance of the Sabbath was to him an idle tale. He abolished the sacrifices, the prayer at set times and seasons, leaving only the absolute principles of morality. He bustowed no power on his disciples that the most ordinary men did not possess. The most successful missionary in his cause was one of those sent forth, Is the whole strength of argument confined to the text founding the church on Simon Peter? Its spurious origin is too well proven to leave a doubt.

Nowhere in the Gospels has Christ sanctioned anything but pure and exalted morality. Baptism and the Supper were only accidents, and no where recommended as essential. Where then can the Church found its claims to infallible direction of the beliefs of mon? Not on the Bible; not on anything Christ said or did. His life is a plain denial of all they claim.

The Church has acted from the commencement of its existence, as though it held a commission from God to scourge all who opposed its exactions, and torture them into the road it said led to heaven. The Protestant sects, having lost the irresistible power of the Pope, still rely on the withering influence of excommunication, and the social pressure they wield. They cannot place the infidel on a rack and tear his limbs to pieces, but they can torture his spirit by social estracism, the influence of which lies in the prejudices they

when a thinker walks out on the breezy high-lands of untrammeled thought, and would glad-den the world with the spectacle of a beautiful life, devoted to noble aims and lofty endeavor, how rave the sectarian winds over the theologi-cal marshland below! and how ten thousand tongues run swift to defame his fair name! The calm soul will let them prate, as the unnoticeable anger of children.

anger of children.
We learn then that the claims of the Church to authority in matters pertaining to religion, are without the least foundation. They are not sanctioned by the Gospels, nor authorized by any word or deed of Christ, but everywhere condemned. Nor can it, as an aggregation of individuals, claim authority over any individual who does not consent to such dictation. All authority thus gained, is that bestowed by the brute strength of numbers

be answered: These numbers are not in-It may be answered: These numbers are not individual aggregations, but they gather around a centre, that centre the tod-man, Christ. The power of the Church arises from its holding this being as a model for human action. If Christ was a veritable incarnation, if he was field clothed in flesh, he could not be model for finite man. His example would be useless, and wholly incompresential. If he was similar agond and perfect heusible. If he was simply a good and perfect man, it is well for us to follow his example, and so would it be well to learn lessons from all exemplary men.
Thus as a God or as a man no power is con-

ferred on his followers, by accepting him as a model, to enforce their views on others, or to reject what they may consider as conflicting with their established beliefs.

All authority that the Church has is that of brute

power—nothing divinely delegated, but human and bestowed by might. This right is admitted not because it is supported by evidence, but by that blind obedience men pay to the old, which grows out of fear, admira-tion, and a sense of duty, the result of educa-

The Church has the appliances to create fear in eminent degree. tending leaders, political or theological, it holds the keys of hell and eternal damnation in its bands. The soul that bravely submits to physical torture is appalled at threats of eternal au-guish. This element is chiefly relied on and is largely used in all revivals, and its thunder tones are heard in excommunications and anathemas, Mankind are loyal to their leaders, whether those leaders direct them right or wrong, and once im-bued with certain notions, they are ready to sustain those leaders, from admiration of the success with which they carry forward their measures. One generation having submitted, the next is educated into submission, or in other words, they have a sense of the moral duty of obedience.

Having by these means gained supremacy, the Church has attempted to preserve her power by two quite different methods. Thoroughly comprehending that knowledge is power, it has either sought to check its diffusion altogether, or only disseminate such ideas as it pleased.

The universal dissemination of knowledge, it was beld, was not only useless but led to discontent, sedition and revolution. The mass, if allowed to be informed in the arts and sciences of the ruling class, would become turbulent and uncon-trollable. The High Church party in England maintained this view until a recent date, and the supporters of Slavery upheld it with most strinsupporters of Slavery upheld it with most stringent laws. The other method, the deeper and most insidious, introduced by the more ultra readers of Protestantism, and by the Jesuits into Catholicism, is to compel all to become educated, making it even compulsory with parents to instruct their children. At the same time, while opening the doors of the mind, care is taken of the mental food supplied. An injunction is served on the press and the author. No book or paper is issued until examined by the theological power, and if containing anything displeasing it cannot appear. Authors who write in accordance with appear. Authors who write in accordance with prevailing ideas, are encouraged to occupy the public mind, the press thus becoming a power in the hands of the Church to disseminate its doctors and maintain its authoria. the hands of the Church to disseminate its doctrines and maintain its authority. It vonits forth tracts and religious books by the million, but to every call from any conflicting idea, is silent. It is not only gagged, it is made a slave, and all its giant energy compelled to labor for darkness instead of light.

The school has been supplied with books write-

darkness instead of light.

The school has been supplied with books written in the service of the Church, to the exclusion of others, and every avenue to knowledge seized with rapacious hand. The district school, the seminary, the college, if not publicly teaching theology, are controlled by theologians.

Wise and subtle as this scheme appeared, they have resulted it know not wherewith they built

who employed it knew not wherewith they built. The mind becomes enlarged and its perceptions sharpened even by erroneous learning. After re-ceiving the knowledge prepared by the priest-bood, it gains increased capacity, and one ray of hood, it gains increased capacity, and one ray of light allowed to enter, creates desire for the whole sunshine. The New England common schools, of which those of other States are copies, were established chiefly to maintain Puritan Orthodoxy, but they have in a great measure escaped from the controlling hand of the Church, and from them has flowed the heresies which have degraded its power, and led to the free thought of the present. May we soon rejoice for the day when they shall become wholly secularized, and the light of knowledge, instead of revealing the horrid machinery of theology to the ardent imaginations of the young, be allowed to shine as the sun of morning over the beauties of nature.—Hudson Tuttle in the American Spiritualist.

Pennsylvania Court Decision.

EDITORS BANNER OF LIGHT-The recent de The Christian churches, the Catholic and all ; cision of the Supreme Court of Penusylvania setthe ground of immoral tendencies of Infidel teachings, etc., urges me to make some suggestions I have long had in mind.

> I am certain that statistical details, carefully collected and certified to by the proper authorides, would prove that nearly all the inmates of lunatic asylums, poor houses, and prisons, are Orthodox in their belief. Protestants, I believe, are satisfied that such is the influence of the Catholic religion; I believe it equally demonstrates that Orthodox Protestantism has a similar lunatic tendency. Let us have lists of the number of inmates in such institutions in various places, the number belonging to so-called Orthodox sects, the number of Swedenborgians, Quakers, (Hicksite and Orthodox,) Unitarians, Universalists, Christians, Infidels and Catholies; also of the Orthodox sects, en masse or in detail, as may be most convenient. I am much mistaken/if there cannot be obtained from Auburn, or Sing Sing alone, ample data to upset the diction of the Pennsylvania Supreme Court, which is a direct blow at religious liberty. If the State has authority to prohibit bequests to an Intidel society, it has also a right to suppress the meetings of such a society on the same ground; and of any other society of any description which the judges may consider immoral in tendency.

"By their fruits ye shall know them." Spiritualism and free thought can stand the test; Orthodoxy cannot. It is proved, statistically, that Orthodoxy tends to increase crime, insanity and pauperism. Will the Pennsylvania Supreme Court prohibit bequests to Orthodox Churches? We shall see. The Supreme Court of the United States may have something to say, if an appeal should come before them with properly arranged statistics.

The point to be shown is, first, that Spiritualists, for instance, do not contribute one in ten thousand of the inmates of prisons, while it is well known that a much larger proportion of the population are Spiritualists; so with luffdels and liberal Christians. Let us have the facts speedily. They will constitute invincible arguments.

ALTRED CRIDGE. Washington, D. C., Jan. 19th, 1870.

Letter from Panama.

DEAR BANNER-Our passage by the "Arlzona" from New York was one of uninterrupted pleasure, with the exception of two days upon the bosom of the restless Caribbean where we met strong trade winds blowing from the north northeast, causing a terrible sea, which rolled our ship fear fully, and once or twice partly filled the passage way be-tween the saloons with the blue waters and flying fish, to the great astonishment of a New England party who were making the voyage to California for pleasure and health. One of the company, Mrs. Mcl, who seemed only to fream of the Caribbean as described by the author of " New West," who said there was not a ripple upon its dark blue surface, amused me frequently by saying, "Do you call these huge seas ripples? Is this the beautiful Caribbean with 'only ripples' upon its boson? If it is, I am sure I never desire to see another ripple." On the morning of the 12th we shipped a heavy sea; our New England party were seated upon the upper deck (which corresponds with the same on your sound boats), holding fast to doors, posts, or anything stationary, to keep from sliding from one side to the other, as our noble ship rolled almost over and over, when suddenly a wave, mountain high, swept as all clear, and we rushed for our state-rooms.

The author of the "New West" is right in describing the ships of the Pacific Mail Steamship Co. as floating palaces Everything is provided for the comfort of the passengers State-rooms and entables are excellent. The ships are not crowded as before the completion of the Pacific Railroad, and it is undeniably a delightful and health-invigorating

The New England party were very anxious to have in The New England party were very anxious to have me accompany them to Panama and describe to them the beautes of the tropics, so rich in vegetation, and point out the places of historical interest, which I gladly did, and when we reached Panama, and they caught the first glimpse of the peaceful Pacific, their thoughts at once went back to the time of Morgan and his buccancers, when ancient Panama—that now lies in ruins seven miles to the east of the present old city—was sacked, and the bars of silver and gold, died up at the corners of the streets awaiting shipment to Porto Bello, were taken, together with millions of other valuables (to say nothing of the beautiful senoritas), and the city burned. The New Englanders seemed enchanted, and as they embarked on board the steamboat which was to take them to "The Constitution" (the ship that was to take them—to San Francisco), one and all declared that they had not had half their fill, and only wished arrangements had been made for their remaining over one steamer to entable them with the search of the had been made for their remaining over one steamer to en able them to visit Panama and her interesting ruins. As, i strange looking buildings and towers which shot high up

was, they could only catch a glimpse of the walls, and the strange looking buildings and towers which shot high up above the sea-girt ramparts, most prominent among them El Palacio del Presidente, the Grand Hotel and El Catedral, with its twin towers ornamented with the pearl shell sparking in a tropical sunlicht.

The shrill sound of the whistle caused nie to cease painting my—to the New Englanders—eachanted picture of their surroundings, mod 1 was obliged to leave it in the rough, and siy—Anda can Dios Amigo's mio, and part with them, until perhaps we greet each other in the spirit-land.

Pannua is not now the land of donkey riding as of old. In company with Gen. Hovey, United States Minister to Peru, and other friends, we took the Grand Hotel Bus and rode to town, a distance of one mile. Wo found the city wrapped in gloom; the Cathedral bells had announced to not only the church and dioceso but to the entire inhabitants, the death of the Bishop of Pananna. Frai Don Eduardo Vesquez died in Rome on the 3d inst., where he had gone to attend the Ecumenical Connell. This event reinoves from Panana one of the best of men. Bishop Vesquez was a great favorite of our countrymen here, and a friend to all foreigners, liberal and charitable to all, and his-religion was as far removed from fanaticism as from hypoerisy.

moved from fanaticism as from hypocrisy.

I am glad to learn that the foreigners have already under insideration the erection of a monument to our beloved

I am glad to learn that the foreigners have already under consideration the crection of a monument to our beloved friend's memory.

The weather is pleasant but terribly hot bere, it being the dry season. However, the sea breeze is refreshing and the nights and mornings cool.

Yesterday, H. B. M.'S Ship of War, "Revenge," Capt. Hume, bearing the flag of Rear Admiral Parquibar, arrived off Colon. The "Revenge" is one of the largest ships in the English navy, and has over eight numbed men on board. A fine band is playing "The Star Spangled Banner," this (Sunday) morning, as I write. The English Consul, the Admiral, and Capt. Hume pall their respects to the representative of the United States has evening, and he is to attend church on board the "Revenge" this morning, in company with Capt. Queen, of United States Ship, "Tuscarora," and United States Vice Consul Perry.

P. B.—The services on the "Revenge" were very novel and interesting. We had quite a spiritual discourse from the month of an English-German chaptalz.

At the close, the party were clegantity entertained by Rear Admiral Parquhar, on board, and at two P. M. sat down to a sumptaous lanch. At sundawn the fine band regaled in with some exquivite music. And so passed Bunday at Colon. Isthmuss of Panama. Jan. 16th. 1870.

Colon, Isthmus of Panama, Jan. 18th. 1870.

Experiences of Mediums.

DEAR BANNER-I have read Bro. Dean Clark's and Sister Walsbrooker's letters, giving their experiences and trials; and as I read them I could but say "Amen," so like unto theirs has been my experience in many places.

One instance here in Elmira I must speak of, showing the estimation some people have of mediums, deeming them so differently constituted from themselves as to be entirely removed from the wants and needs that afflict the flesh One lady here, claiming to be an old Spiritualist of good standing, living comfortably with her husband, and yet unable to contribute to the cause, or to assist a medium by patronage, attending an Orthodox Church frequently, but ver ready to entertain mediums, hold circles, receive tests. &c., where no money has to be paid, called the other day on friend, and seeing that I had indulged in the extravagance of some new handkerchiefs and undergarments-which this friend was making for me-when informed that they were mine, rolled up her eyes and exclaimed-"I wonder who pays for all this!" Surely not such Spiritualists as she isnot such lukewarm, selfish medlum-devourers; for if me liums were dependent solely upon such a class of people for support, they would indeed go shabby and naked, uncared ranks, ever ready to devour mediums, ever ready to open their doors for circles, ever anxious for tests, but never ready to pay for aught they receive; and if through talent, ability and hard work a medium is enabled to cover his nakedness, supply his wants, and gratify his tastes, they

colemnly wonder "who pays for all this!". The time has come when mediums must protect themselves, and show up

these growing evils in their true colors. I regret to inform my many friends, whose letters lie on my deak unauswered, that my physical health is falling me. My lungs, as usual at this season of the year, manifest their weakness, and I have been compelled to close my rooms, and for the present give up personal sittings, and devote myrelf exclusively to writing, and making examinations by lock of hair. When the spring-time comes I shall feel better, and return to the more active duties of mediumship with unusual vigor, well rested, and prepared to do the work the angels give me to do. In the meantime my best wishes are with you, dear Binner; and may your inspired pages carry

> Faithfully thine, J. WILLIAM VAN NAMER.

Elmira, N. Y., Jan. 15th, 1870.

fore darkened by the shadows of error and superstition

joy to many a sorrowing heart, and light into homes hereto-

Correspondence in Brief.

LAWRENCE, MASS.—Our correspondent, "Essex," writes Feb. 1st. In a former letter Ementioned the formation of an association in this city, call of the "Eelectic Religious Association." The object of this association accums to be a landable one, it being no less than to upon a way by which the devotee of any theological failt or doctrine may, in turn, have an opportunity to "express his or her sentiments," providing it be done it language applophing to law, order and common sense.

Their meetings have proved a success in every paticular, save once, and that is, room. They need a larger hall to eet the growing wants of this community. Mithough their present place of meeting will necommodate some six hundred persons, it is filled to overflowing every Sunday evening, and many go away for lack of comfortable standing room. Just think of seven or eight hundred persons—" old men and middle-aged," "young men and middens"—traveling up three long lights of stairs every Sunday evening, and tred line, if you can, what it means! Why is it that people subject themselves to such labor and inconvenience, when one short, leavy flight of stairs will take them on to the richty "broldered carpetings and velvet cushions that decorate every church in the city? Does it not show to use the grand a failure of the polity of the clergy and the power of the Church to meet the spiritual wants of the people?

The locture before the association tast Sunday evening was by Miss Julia Hubbard, and was listened to with marked attention by as many as could well crowd into their hall. Such as crowd—last Sunday evening was an evened.

was by Mess calls triminal, and was resembled to with mark-ed attention by as many as could well crowd into their hall. Such a crowd last Sunday evening was unexpected, inasmuch as Prof. (?) Grant, of the "Crivit," was "holding forth" at the City Hall, in a lecture, (as I am fold,) on Anatomy and Physiology, illustrated by manikins, dia-

Anatomy and Physiology, Illustrated by manikins, diagrams, etc.

The "Eelectics" have the encouragement of many of our leading citizens, several of whom have already lectured before the association; and among those who have lectured I may name F. T. Lane, Esq., Hon, W. H. P. Wright, formerly mayor of the city, and John K. Tarbox, Esq., member of the present House of Representatives. The lecture by Mr. Tarbox was one of rare force and ability. His subject, "Religion and its uses," was well chosen, and he won the admiration of all his hearers by the clearness of his statements, the grace and beauty of his language, and his persuasive cloquence and rhearder. "Viva la Eelectics."

cloquence and rhetoric. "Viva la Ectetics."

ANOTHER SPIRITI'ALIST SUCHETY.—E. C. Dann, writing from Rockford, Ill., Feb. 2d, says. I have labored for the past year in various parts of the State, giving myself not time for recreation until the middle of last month—December—when I clored a most successful engagement of one mouth in Joliet, speaking twice each Sunday to increasing andiences. At that time my family being sick, my duty to them and myself called me home, for a searon, to rest and care for home and its inmates. But next was out of the question. Pressing invitations on all sides came for me to lecture, until I was forced to record to the giffs plan who married the man to get rid of him. So I engaged to speak, during the mouth of January, to the filends in Winebago, a little town seven infles distant from my heme, remaining with my family during the week and filling my appointments on Sanday. There had been no lectures in the place for nearly two years, at which time I gave them a course of eight lectures. During the intervening time the subject had been well digested by those who heard the first course, and the harvest was ripe for the sickle of tuth. The last course was much more largely attended than the first, until the last Sunday, when the friends believing the time had come to organize, put their bleek believing the time had come to organize, put their bleek indices by signing the constitution—a pretty good start for a village of some few hundred inhabitants, and the fittends felt they had gained a glorious victory. The officers elect are carnest in the work, and mean to make that once stronghold of old theology tremble. The Eccurity Board consists of the following officers: M. S. Gotham, Precident; Reuben Alworth. Secretary; Phebo Jackson, Vice President; Reuben Alworth. Secretary; Phebo Jackson, Nice President; Reuben Alworth, Is desirous of opening correspondence with preakers desiring to visit this part of the State. Winebago is on the line of Galena Division of the North-weatern Railread, t ANOTHER SPIRITUALIST SOCIETY .- E. C. Dunn, writ-

your Hanner wave, is my prayer

MISSOURL—Discussion at Mexico.—J. II. Powell, Pelist, writes: Here I am at the house of Brother F. A. Leavitt, waiting to enter the M. E. Chirch to-night, where I opened a dehate list evening with the Rev. J. W. Caughillo, presiding elder of the Methodist Conference in this circuit. The church was crowded with the clife of the town; ministers, doctors, lawyers, and others as respectable, pald marked attention during the two hours and forty minutes the debate continued. My opponent has already prepared the minds of the people by two loctures which he delivered last week to show that the devil was busy in the ranks of Spiritualism. We have three propositions to debate:

1st, "Modern spirit manifestations proceed from the only true God, and accord with the records contained in the libble."

1996. The Philosophy of Spiritualism presents the only religion adapted to the needs of man."

23, "That Jesus Christ, the hero of the New Testament,

vas a true Spiritualist according to the Harmonial Philoso I take the affirmative of each of these propositions. I do

not propose to say anything of the arguments, pro or con, at the present,

at the present.

It is gratifying to have the opportunity of talking Spiritualism to almost an entire town. I believe that I shall accomplish more good in stirring up thought upon the momentum questions we are delating, during the discussion here, which promises to be protracted, than I could in a hundred or two hundred betters scattered among small audiences. Please after my address to Hannibal, Mo., where I shall remove my family. I speak on Sundays at Hannibal, and am ready to arrange with frends within a radius of a hundred or two hundred miles to break the bread of life during week evenings. I would like to hear from those de-tring my services at once, as I wish to fill in my engagements. I shall be quite willing to enter the arena in debate with competent representatives of opposing ideas. petent representatives of opposing ideas.

petent representatives of opposing ideas.

NORWALK, OHIO.—Dr. M. B. Houghton writes: I. have been lecturing for a year past in Norwalk and Milan, Ohio; and judging from the increased audiences and growing interest. I may say, without 'the tring-of "Eco" that something has been done toward spreading the light and truth of our beautiful philosophy.

My engagement here expires in March, and on the first of April, self-and wife intend to pay our New England relatives and friends a visit. We shall go first to Underhill Plats, Vt. (where my mother-in-law resides), and where I can be addressed during April.

Should the friends along the route of the N. Y. Central R. R. desire, we could stop off and gives few lectures on the way. After reaching Vermont, shall be open for engagements in that State and New Hampshite—possibly Massachusetts.

charetts.

MANKATO, MINN.—C. H. Andrus writes: It may be interesting to your many readers to know that our course is onward; that our society is progressing, notwithstanding the many electicles our opponents have thrown in our path. We are happy to say that we have secured the services of our worthy friend and trance medium. Pr. S. A. Thomas, who is one of the best fecturers and physicians of the West. The truths that have been brought to light through his mediumship have been endorsed by many unbelievers of our harmonial philosophy. We have confidence to believe that wherever he lectures, there our cause will increase. Our meetings are held Sanday afternoon and evening for lectures. We have circles twice a week. We have circles twice a week.

AVA. JACKSON CO., ILL.—Dr. E. H. Dodson writes under date of Jan. 15th: On Friday and Saturday of last week, we were well entertained by Mrs. F. A. Logan in two very interesting and instructive lectures on "Spiritualism." The half was crowded to the standing point. She is the first lecturer on the above subject we have had visit us. The people are eager for the spiritual gospel. We have four ministers here, each of whom attended the lectures, and, ministers need, each of wood according to deceares, and, being much disturbed by the apparent relish with which they were received by the audience, proposed to demolish the whole subject of Spiritualism in their following Sunday discounters.

STAFFORD SPRINGS, CONN.—A correspondent writes, Jan. 23th, as follows: About the 10th of Jan. Dr. II. P. Fairfield made us a visit, for old acquaintance sake, and delivered two lectures at the Stafford Springs House, to crowded audiences. He has kindled a Hame here, as he does in every place where he speaks. He is a splendid lecturer and a reliable clairvoyant, and gives some very good tests. The proprietors of the Springs House voluntarily opened their half and parlor for the Splittualists to hold their meetings. And if any of the readers of the Banner should be looking for a good healthy place to stop awhile, they would find a genlal home, and gentlemanly landlords, beautiful scenery, and a splendid spring of medicinal water at the Springs House.

TEXAS.—Mrs. M. J. Wilcosson, writing from Brenham, Jan. 25th, says: I have given a course of lectures in Brenham, and will go again soon. A few of the most intelligent minds in this section are deeply interested and hospitable to our philosophy, but the churches oppose it with the utmost hostility. Btill, in many instances, our best cooperators are those who have seceded from the sectarian ranks.

J. BURNS, PROGRESSIVE LIBRARY. W Scathampton Row, Rhomsburg Square, Holborn, W. C., London, En.). KEEPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS. TP The Banner of Light to issued and on sale

every Monday Morning preceding date

Banner of Light.

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False and Hurtful.

The practice of adulterating food, and liquors, and the drugs which " allopathy " medicators prescribe for their immense army of patients, has become so general, and is so positively huriful in its influence, as to have provoked the deliberate attention of the commercial press of the country, Nothing that we buy, with few and slight exceptions, is free from a criminal adulteration with foreign matter. Our sugar is sanded and marbleized, our vinegar is made of everything but elder, flour is put up from the grinding of sprouted and worthless wheat, and the liquors with which such vast numbers of men persist in poisoning their blood, are poison indeed, and scarce any part pure

and reliable in their elements. Chemical analysis of the latter, which are drunk daily and nightly over countless bars and from innumerable bottles, shows that few of the gins, brandles, whiskies and wines that are articles of consumption with our people, are composed of the simple elements that originally gave them their character. The reason why persons who are addicted to drinking them are made insane by excess, so that the common saying is that there is no such liquor drank now as in old times, and that delirium tremens is a modern disease among liquor consumers, is mainly because, instead of pure liquor, they drink poisonous compounds hurtful to the body and mital together. Bad as the habit is at best, it is made a fearful one, considered in regard to its personal risks merely, in consequence of this almost universal employment of poisons in the combination of liquors.

And with food, condiments, spices, and drugs as with liquors. The whole world of producers and dealers seems to be in combination to prevent the sale and use of any articles but spurious and harmful ones. In the matter of drugs, it is noticeable that those who retail them, already prepared, obediently to the daily prescriptions of the physicians, are rarely possessed of that sufficient education which is the first requisite for handling and distributing them. They are regarded, like everything else, as articles of commerce merely, with which dealers are to make money and secure a livelihood. As for the sacredness of human life, and the heavy responsibility assumed by druggists, it is getting to be the last thing thought of.

So, too, with thour, sugar, tea, coffee, and many other articles of daily use in every community, which can be no more than alluded to by us. We onn hardly rely on the purity of anything that is saleable for consumption. The mania for cheatog has run into every department of trade and bisiness. If it goes on as now, the social state will soon be Loneycombed with corrupting and exhausting influences. We shall be lifting every man his hand against his neighbor, instead of cooperating to perfect and consolidate a society which shall be most tolerable for the growth of virtue and the shelter of all noble and true instinets. What will be the worth of all the fortunes that are made by pursuing such courses, if nothing more comes of it than a race of cheats tion for the workingman and workingwoman in The old house may be seen standing where it was and knaves? How much better off will such a society be, however rich it may beast itself, than one lying under the ban of hard poverty, yet cherishing its integrity and honor as the only jewels worthy to be treasured?

Where is the Trouble?

There never could be so many complaints of the number of murders in New York, unless there was a sufficient reason, or cause, for the phenomenon. What is that cause" Superficial observers would say that it was on account of the gallows not being put to more constant service. We say it is because, while the gallows is threatened, criminals and judges conspire to cheat it of its victims, the punishment being so abhorrent to human instincts. In other words, if the penalty for murder was close imprisonment instead of taking life again by law, there would be far less inducements to attempt to thwart the course of justice. The struggle to wrench the convict from the hempen noose before it strangles the life out of him, is simply a revolt at the cruelty of a punishment which one less cruel, yet more efficacious and far more salutary in its example, would never provoke. Gallows punishment, in fact, is of such inhumanity as to beget a desire to evade it by every means possible; and in a metropolis like New York, there are of course infinitely more and greater chances to conspire for setting it aside than anywhere else in the country.

The same thing is illustrated to perfect satisfaction in the history of crime and its affixed penalties. Once it was the rule in England to hang men for horse stealing, forgery, and other crimes not now considered as capital; but this shockingly disproportioned punishment failed utterly to diminish the crimes specified, if indeed they were not multiplied in spite of such a cruel penalty. It was passion, taking revenge legally, and that was all the people saw in it, and instead of being impressed with any moral teaching been proceeded with. It is not to honor the memwhich punishment should legitimately have convered, the populace who witnessed or heard of its administration would be vastly more likely to excite animosity and defiance, and to multiply crimes rather than suppress them. Such is the tendency in human nature, aggravated immensely by circumstances fashioned as it were with the utmost ingenuity for that very purpose. The trouble is, then, with the excessive character of the punishment inflicted. Least of all ought punishment for any crime to be as cruel as the crime itself, for then it lapses into pure revenge. The State is the guardian of its erring members, as well as the protector of its innocent ones; and it will not overlook the needs of the one any more than the rights of the other. Murder by law is no cure for murder in passion. A more just and rational punishment could not be so evaded.

Read John Wetherbee's letter on another page of this paper.

The Co-operative Movement.

We have had more or less to say, from time to Which professes to be an honest and reliable down the prices of what they purchase to within a fraction of the original cost, these aristocratic thing else. tradesmen signify their readiness to come down. they drove with stunning figures from their doors. What is the sense in this cry of the retailers?

for their support only? Do they think the world is really theirs, and all that is therein? They have made the unfortunate mistake of putting their eart before the horse-that is all. Their avocation, like that of every other class of men, was established for the purpose of serving the actual wants of the community! not in order to enable a few hundred men, more or less, to get vich off of the necessities of the people. Supposing their business to dry up entirely-is there the slightest wrong done, so long as the community gets on just as well without them? When any class comes to look at their place in the social arrangement in the light of an exclusive patent, to which the remainder are to pay a royalty for their suphappened to break up the class itself, and cause lts disappearance.

And that is what is happening to day to the retail tradesmen of London as a class. They are being broken in upon as a class, and being finally broken up by the new cooperative movement which is working so rapidly and effectively 'him: through all classes of society. People are organizing in joint associations, for the purpose of buying their commodities at first cost and selling them at a very slight advance on the same, or at barely enough to pay the expenses of transacting before, and so far it has been found at an average of twenty per cent, less than what was paid under the old system of individual retail. When they are able to present so significant a fact as that to the general public, the mouths of the retailers are of course stopped; it is with a poor grace, indeed, that they can solicit their old customers to come back and pay higher prices, by one hundred percent, for the same articles which can be obtained by ecoperation just as readily and so very much cheaper.

The same principle can be as readily put in is in fact, one of the new principles of modern progress and advancing civilization. Look whichever way we will about us, we shall find the A Chromo Picture of Whittier's Birthtendency to be toward association - association of nower and of capital. Individuals are ank in one sense, that they may be left to the development of a still higher individuality in another. Particularly is the cooperative system to become the true means of salvation and exalta- Hill, a celebrated painter of California scenery. this country, where we are all less tolerant of the eramping and binding old methods, and more disitself feasible and sound in safe and cautious old London, it cannot involve a very alarming risk to enter upon it in this youthful, exuberant, and Where there is smoke there is apt to be fire. hopeful country of ours. At any rate, we earn. Hill, the artist, possesses clairvoyant powers, oththeory of cooperative associations on the part of labor, with a view to avail itself of all advantages. within its reach, with the union of its limited resources, rather than permit the greed of exchangers to consume the larger part of its hard earnings for their selfish benefit.

Mr. Peabody's Burial.

The funeral ceremonies over the cold remains formed an unexampled episodo in the history of Public Circle Room. international relations. The British Government pronounced the solemn funeral syllables over his body first in historie Westminster Abbey. Then it placed it on board one of its naval; evessels, and, under convoy, brought it over to his native shores, where it was received by his countrymen under circumstances without a parallel in the history of private individuals. A crowned head could not have been more highly room for only one paragraph, which we quote honored in his burial. And he was borne to his from the report in the Advertiser. The speaker last resting-place amid a crowded concourse of said: his sympathizing and admiring countrymen, the son of the Queen of England standing by the The time will come, when, as in the middle ages, open grave as the representative of his honored all pious books will be called sacred scriptures. open grave as the representative of his honored mother, and syllables of deserved eulogy falling on the ears of the multitude that witnessed and bore a part in the impressive ceremonies. What does all this pageant mean? Is there nothing in it but an empty show—a series of glittering ceremonies for people to gaze at in wonder?

Yes-there must be pith and moment in these imposing ceremonies, or they would never have ory of a mere money maker that they were undertaken, nor to show respect to one who gave his accumulations away with a generosity that during his late visit to Yankee land. He was has no parallel. The whole significance of the well received by our people, as a matter of course, show is this: to pay honor to a man who from which goes to show, more than anything else, that nothing made so much, and distributed that much they are not antagonistic to their brethren "over with a judicious bounty in his own lifetime, thus the water." It is our prayer that peace may alsetting an example of lofty generosity and gen- ways exist between England and America. A nine philanthropy for all rich men to follow, more frequent interchange of kindnesses of this Other men are as rich and richer than Mr. Pea- sort would tend to promote harmony more than body was, but none have been willing to part, as anything else. he did, with the fortune which he felt it his duty as much to distribute as to collect. He has taught our pursuers of wealth for its own sake Are informed that the present volume expires that they make an egregious mistake in what in a few weeks; and the object of this notice is a they do, and that their proper duty is to employ reminder to those whose subscriptions expire what they have been intrusted with, for the good with it, and who intend to renew, to do so at as of those around them. Would that so plain a early a day as their convenience will permit, thus lesson might be universally heeded; and not by the rich alone, but by all who have it in their ensue in rearranging the names in our mailing power to benefit others by sacrifice!

The New York World,

time, in favor of the principle of ecoperation for chronicler of passing events, has undertaken the labor, in order to secure fruits to hands that have task of criticising the Message Department of this earned them, instead of letting them be given up paper, attributing dishonesty to us and our medito those whose claim is rather based on power um. The writer says: "In making memoranda than on right. So far, however, the experiments of names and facts to put in her messages, Mrs. under this principle have been but few in this. Conant sometimes commits mistakes, or else her country; and yet in England, where they were earthly source of information is unreliable; for inaugurated, they are working with marked suc- she often gets a name or date wrong in her mescess. A few workingmen in the small town of sage." There is not one jot or tittle of truth in Rechdale first put this modern idea in practical the above statement that Mrs. Conant makes shape, and proceeded with stores and other forms memoranda of names previous to sitting at our of business enterprise, even to manufacturing on circle, for we know she does not. She is simply a somewhat extended scale; and so triumphant, the mouthpiece of spirits who have the power to were the experiments in respect to their practical return and do their own talking, as thousands of results, that the idea not long after was adopted the most respectable people in the United States and assimilated by different associations in Lon- and Europe are aware. Mrs. Conant, entranced, den, beginning with the clerks and employes in is entirely unconscious while our scances are gothe national post-office, until it has at length ing on, and knows nothing of what is given spread so as to cover the main portion of the val-through her instrumentality. So much for the false uable retail business of the most important end statement of the World in this respect. Moreof the metropolis. The retail dealers at last are lover she has no "earthly source" of information forced to cry out. While the power to charge in regard to these messages, and consequently what profits they chose was still in their hands, she makes no "mistakes"; but the spirit speaking. they did not scruple to demand advances on their is just as liable to make mistakes while talking commodities ranging all the way from seventy. through a borrowed body as he would be were he tive to three hundred per cent. But now when on earth using his own tenement of flesh. But I liability of more than one dishonest medium. they find that an open eyed community have we venture to aver that those spirits who speak learned the potent art of association, and can through our medium, from time to time, do not stock large stores for themselves, so as to bring make half the mistakes that the writers in the World do daily, in reference to facts, dates, or any-

However, as we have abundance of cridence to too, and are willing to stand and take off their, substantiate the reliability of our Message Dehats in obeisance to those whom but yesterday | partment, and that that we give to the world-not the misnamed N. Y. World-which humanity's best interests, both here and hereafter, demand at Do they suppose that society has been got up our hands, we shall continue on the even tenor of our way, notwithstanding the condemnation of the World or its bigoted condjutors,

Remarkable Cures by the Laying on of Hands.

Br. J. R. Newton, the well-known healer, has been for some time past exercising his powerful gift at No. 23 Harrison Avenue, Boston. His rooms have been constantly crowded with applicants for relief, many of whom were of that poor and humble class so little desired as patients by the old school of medicine-because of their inability to pay large fees. Such may "drink of the waters of life "-good health-" freely "-" without money and without price "-at the Docport and enrichment, it is high time something tor's office. During his last visit to the city, the power of healing has increased with Dr. Newton. and he has been more successful than ever. He will continue in Boston until about the lock of April, when he will make a professional tour of one year to England. We give below a few of the many remarkable cures lately effected by

Mrs. James W. Levingston, Lowell, was instantly restored to health, after she had been given up by the regular M. Ds, as an incurable case of gastric fever. For eight months she had been unable to sit up a moment. Dr. Newton the business. The same goods can be bought as was sent for from Boston, and through his power she was caused to rise and walk-even down stairs and back again. She shortly after made a friendly call on the Doctor at his rooms-her cure being permanent. All who know the circumstances of the case in Lowell, declare it to be a

Mrs. Charles Warner, of Troy, N. Y., in company with her husband and a friend, visited Dr. J. R. Newton to be treated of a white swelling on her knee. She could walk only with crutches and one or two persons to steady her. With a few minutes' treatment she was cured-the swellpractice in this country as in London: In a small ing subsided—she could bend the knee as freely city as a large one; in towns as well as cities. It as the other, and walked down stairs, and out to and into the carriage without aid.

place.

We have received from the Fine-Art Publishers, in this city, L. Prang & Co., a chromo picture of the poet Whittier's birth-place, after an original painted expressly for them by Mr. Thomas proceed nearly two hundred year dilapidated stable and little running brook are posed to strike out in experiments for ourselves, there also, yet vandal hands have destroyed the And we therefore argue that if such a plan proves tall poplars represented at the gateway, as well as the noble clim, which graces the centre of the picture. "The oldest inhabitant"-and surely he ought to know-is of the opinion that Mr. estly counsel a careful investigation of the whole crwise he could not have portrayed the ancient elm and other trees as accurately as he has. The "upper road," so called, leading from Amesbury to Haverhill, looks indeed familiar. The shading of the picture is exquisite. Messrs. Prang & Co. are deserving of much praise for the excellent manner in which they have produced this superb chromo picture of the birthplace of one of America's most distinguished poets. In size it is 26 by 1678 inches, and is sold at the extremely low of Mr. George Peabody are ended. The whole price of \$15. This picture may be seen at our

Sunday Lectures in Morticultural Hall.

These lectures have been well attended thus far, and liberal sentiments-for the most parthave emanated from that rostrum. On the 6th Mr. T. W. Higginson was the speaker-his subjest "The Sympathy of Religions." We have

We have yet but a part of our Holy Bible, m the most remote portions of the earth, from the Vedus and the Sagas, from Plato and Zoroas-ter, Confucius and Mahomet, from the Emperor. Marcus Antoninus and the slave Epictetus from the learned Alexandriaus and the ignoran Galla negroes, there will be gathered hymns and prayers and maxims in which every religious soul may unite—the magnificent liturgy of the human

Amen

The Royal Visitor.

· Prince Arthur, of England, had a grand time

Patrons of the Banner

saving us the extra labor that would otherwise machine.

"Candor."

The Investigator is unfair toward us, nay, unrope several years ago.

diums and suppressing reliable testimony. This two; J. M. Howard, one; J. R. Wright, one; I. D. is an unfriendly and unfair statement; for, on the Fannin, one; N. J. Wood, one; T. F. Bethell, one; contrary, it has been our sole desire to arrive at R. R. Brown, one; A. Messer, one; C. B. Sartell, the truth in these matters; and in several in- one; A. Moore, one; M. Jones, one; E. Towne, stances we have notified our readers of the unre- one; S. E. Clark, one; P. P. Wieslow, one; Mrs.

liam Foster, Jr., of the Evening Press, stated the facts in our columns, and we requested the Boston press to publish his letter, why did not the candid Investigator comply? Because, probably, it had rather "bolster up" its favorite. Why into the hall? Candor, for sooth!

Political Disturbances in Paris.

The telegraph announces riotous proceedings in Paris on the occasion of the arrest of Deputy Rochefort. Troops were called out, after the police had been repulsed; but, according to last accounts, the former bad not found it necessary been ratified by a two-thirds majority of the to use their firearms, although the insurgents had. States of the Union, and consequently is now a Several persons have been killed and wounded. We quote from the telegraphic dispatches:

PARIS, Fcb. 9-3 A. M.—The disorders broke out again at Belleville, and in the Rue du Faubourg du Temple, at midnight. Several additional barricades have been erected in the narrow streets. The troops are still in the neighborhood of the scene, but up to this bour have not fired on the rioters. The police are active, and there are ru-mors of killed and wounded on the Boulevard Montmartre, running from the Rue Montmartre to the Rue Richelieu, the police having made sever-al charges there. This point is fully a mile and a half distant from the scene of the disturbances yesterday. Many additional arrests have been made. Gustave Flourens, the leader of the disturbances, is still at large, though the authorities are making every effort to arrest him.

Noon.—The morning journals have the follow-

ing details of the disturbances which occurred

"There had been much excitement during the day, which culminated about midnight in new outbreaks. These were not conflued to one locality, nor were they on the scene of those suppressed yesterday at La Villette and Belleville. but nearer to the centre of the city, and only a few squares from the Palais Royal. New and stronger barricades were thrown up and tenaciously defended. The police attacked several of these, but were quickly driven off. Military forces were then brought into requisition, which, as on the day previous, carried all the barricades without firing on the growd. There seems to be hesitation on the part of the groups and the rioters to resort to the use of firearms. Strong troops and the rioters to resort to the use of frearms. Strong detachments of police have been placed on all the boulevards, with orders to forcibly disperse all crowds. Hundreds of rioters have been arrested. Several were wounded, mainly in conflicts with the police, and it is reported that some were killed."

Eight o'clock P. M.—The city is now tranquil, and a strong police force is patrolling the streets. Many of the workshops were closed to-day.

Beecher on the Common Schools.

Henry Ward Beecher gave utterance to some excellent sentiments, in his Thanksgiving sermon, England bigoted sheets. on the subject of our common school system, saying that it was the very seed-bed of our democracy. There all feet are placed on level, while all heads are bidden to lift themselves as high as they can. On the question of keeping the Bible as a reading book in the schools, he spoke in thi wise, and very sensibly:

"He would be willing even to exclude the reading of the Bible in our schools, if by that means any class of our people would be better satisfied and more zealous in supporting our system. And certainly he, the son of a Puritan and a Puritan certainly no, the son of a Furtum and a Furtual himself, could not be suspected of deprecating the importance of Bible reading. The Puritans tools their stand on religious teleration; let them stick to their text, and never abandon the principle of perfect, free religious toleration, nor suffer others to impose a different principle upon them. What, says the Catholic, 'Do you think it proper to encourage infidelity—to bring up children without religious instruction?' Not at all. We do not teach husbandry in the common schools, but therefore follow that we wish to make it does not, therefore, follow that we wish to make lazy children. Everything in its place. Let the church teach dogmas. Let the common school give intelligence. Let religious instruction be taught in the bousehold, in the Sunday school, in the church. Therefore, by all means, let our people guard and cherish the common schools of the country. Taxes for their support are the wisest expenditure a State can make, and they should be liberally imposed and offerfully paid."

Music Hall Spiritual Meetings.

The lecture inspired by the spirit of Prof. Edgar C. Dayton, and given through the agency of afternoon, Feb. 6th, in Music Hall, on the subject of " Protoplasm, or the physical basis of life," is pronounced one of the ablest expositions of this most interesting topic ever listened to in this city. It is a fitting companion of his two previous valuable discourses, one of which has appeared in the

Banner, and the others will follow in due time. Mr. Forster's engagement in Boston expires Sunday after next. Those who would listen to his eloquent teachings should bear this fact in mind, and improve the present opportunity.

It is well worth a visit to the hall to listen to the fine singing of one of the best quartettes in the city.

Spiritualism on the Increase.

Spiritualism is spreading everywhere with renarkable rapidity. Our private correspondence from Europe and Asia attest to the truth of this statement. It is noiselessly gliding into the churches in all lands, and the church dignitaries are becoming alarmed thereat. The spirit of God is truly walking upon the waters, and the 'still small voice" of Spiritualism is whispering in the open ear of humanity to "come up higher" in the realm of thought, and pluck of the ripening fruit of the Natural Religion of the nineteenth | have just received a copy of the Sunday Telegram.

Lectures.

We shall publish in our next issue a lecture by Thos. Gales Forster, delivered in Music Hall, Jan. 30, entitled, "There is a natural body and there is a spiritual body;" and also a discourse by Edward 8. Wheeler, delivered at Union Hall, on our second page from Blackwood's Magazine. It Charlestown, on Sunday evening, Nov. 21st, 1869, Is Spiritualism a new religiou?

New Subscribers, and a New Volume.

Since our last report our old patrons have exjust. We have ever endeavored to treat this jour- erted themselves nobly, and obtained eighty-nine nal with becoming respect, but it returns evil new subscribers. It is with pleasure we record for good. It says point blank that the Davenport | the names of the active workers in our behalf and Brothers are impostors, and endeavors to holster in behalf of the spirit-world and humanity. These up its mere assertion by adding, "We know of a favors come just at the right time, as our new number of intelligent Spiritualists in this city volume will soon commence. Go and do likewho regard the Brothers Davenport as impostors, wise, friends, everywhere:-P. W. Barrows, one; in pretending to spirit aid, and they do not hes. Dr. E. Beckwith, one; D. G. Richardson, one; M. itate to avow their convictions," etc. No "intelli- B. Dyott, one; D. E. Hayden, one; S. L. Passel. gent," honest Spiritualist ever uttered such senti- one; Jos. Babcock, one; E. P. King, one; E. B. ments, we venture to say; for the Davenport me- Hughson, one; S. R. Smith, one; Mrs. R. Phillips, diums have been tested for many years, both in one; J. Davis, one; Mrs. C. V. Berrien, one; Hasthis country and in Europe, by competent and kins & Ellis, one; A. Clapp, one; J. Feather, one; honest Spiritualists, who have repeatedly en. J. W. Ferris, one; Mrs. J. Rome, one; H. Snow, dorsed them. As further cridence in favor of the one; Charles Yeakel, one; James Foran, one; L, reliability of the Davenport Bros., we shall soon M. Goodell, one; R. B. Dando, one; Mrs. I. Curtis, publish a document from the pen of Rev. Mr. Fer- one; Mrs. S. Herriman, one; W. F. Willett, one; guson, of Tennessee, who was with them in Eu. E. H. Richards, one; Miss M. S. Rathbun, one; Mrs. M. A. Dewitt, one; L. Ormsby, one; Geo. F. The Investigator accuses us of bolsteriag up me Worrall, one; H. Turner, one; A. T. Robinson, Brown, one; W. L. Clark, one; M. I. Littlefield, We do not like to be personal in these matters; one; John Sigler, one; N. Gallup, one; Wm. A. but how stands the "candor" of the Investigator Atkins, one; G. T. Jones, one; H. M. Holdridge, in the category? Let us see. It swore for sev-done; John Mallory, one; Mrs. P. Ladd, one; Levi eral weeks by Carbonell; so one of his intelligent | Fiske, three; A. Adams, one; A. Y. Quick, one; and honest Infidel friends informed us. But when M. M. Weeks, one; T. L. Andrews, one; A. E. Carbonell "played out" in Providence, and Wil- Carpenter, one; Geo. W. Washburn, one; A. Tilton, one; J. S. Ayers, one; Mrs. L. Ballou, one; V. Hincheliff, one; A. S. Hayward, one; C. B. Sceley, one; S. K. Terry, one; E. B. Souther, two; E. P. Roed, one; J. R. Nickles, Jr., one; D. Lyman, one; I. P. Cheney, one; Crosby & Lowe, one; did n't the said journal inform its readers that the Harriet L. Holmes, one; S. Van Wickle, one; man it endorsed endeavored to "show up the Samuel Corwin, one; F. P. Ward, one; Q. C. Merhumbug" in Peabody, and failed to get anybody riam, two; S. Thomas, one; Mrs. M. J. Wilcoxson, two; S. Adams, one; Geo. Rowe, one; Thos. Laughton, one; H. Price, one; L. S. Noble, one; Charles Gould, one; F. A. Logan, three.

Adoption of the Fifteenth Amendment.

The Fifteenth Amendment to the Constitution of the United States, passed by Congress, has law of the land. For the information of our readers we print below the exact words of the amendment:

ARTICLE XV .- Sec. 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State, on account of race, color or previous condition of servitude.
Sec. 2. The Congress shall have power to en-

force-this Article by appropriate legislation.

The Philadelphia Press, in noticing the ratification of the Fifteenth Amendment, says:

"It was seventy-six years after the foundation of the Government before the motto on the old State House bell, Proclaim liberty throughout the land and unto all the inhabitants thereof,' had an actual meaning. It took eighty-three years to solve the problem of American citizenship. To Georgia belongs the honor of capping the edifice of liberty with the granite of suffrage."

Louisiana.

From the Livingston Herald, published at Ponchatoula, La., we learn that Dr. J. R. Doty and Dr. J. M. Alexander have each lectured in that place, and created quite an interest in the Spiritual Philosophy. The Orthodox element was stirred up to fever heat, and considerable excitement prevails. Though Spiritualism in Louisana is yet in its infancy, two mediums have recently been developed in Ponchatoula, and promise well for the future. They write, and see spirits. Neither of the mediums-or their parents-had any belief in Spiritualism until they were controlled by spirits and received satisfactory proof of its truth. The Herald is ably edited by Messrs. J. O. and J. E. Spencer, and displays a liberality and independence worthy of imitation by some of the New

Fashionable Church Goers.

The New York Herald of Monday devotes large space to a description of the fashionable churches and congregations of New York and Brooklyn as they appeared on Sunday. Toilets are described. the music criticised, and the names given of numerous "religious heavy weights" observed in their pews. Red octavo prayer-books, with gold. clasps, gold edgings and scarlet tassels, are en regle in the most fashionable churches, according to the Herald. Why do n't the N. Y. World look after these "fashionable" worshipers of "the meek and lowly Nazarene?" It would be much more to its credit to do so than slandering, as it does, poor humble mediums, who are doing their Master's bidding on the earth to-day.

Mrs. Thackabury.

We are informed that Mrs. Thackabury, an account of whose mediumship we published on the 20th January, has not been able to sit for manifestations for some four or five weeks past, on account of her health. She took cold, on her way to New York, which became seated on her lungs, and, although slowly recuperating, she is not yet in condition to warrant the draft on her vitality required for those extraordinary manifestations. She has returned from New York to Cleveland, and will remain there till she is able to resume the work. Her spirit-guides are anxious to show to his medium, Thomas Gales Forster, Sunday the world what can be done in this department,

Dr. Newton Going to England.

Rev. Frederic Rowland Young, in a private note to us, speaking of Dr. J. R. Newton, the healer, says: "How many friends there are in England who are longing to see him and in some form or other express their regard for him." Our friends over the water will have an opportunity to see the Doctor face to face, for he now intends to sail for England in April. He will make the heart of many an afflicted one rejoice.

Poisonous Hair Compounds.

Dr. A. S. Hayward, the magnetic physician, informs us that in his practice in various parts of the country, he has had many cases of paralysis which were caused by the use of various chemical compounds used for "coloring" and "restoring the hair." People should be cautious how they triffe with their health for the purpose of beautifying their nerson.

Spiritualism in Baltimore

Is taking hold of the hearts of the people. We It devotes a column to Spiritualism each week, under the editorial control of Bro. Wash. A. Danskin.

Judas Iscariot.

Read W. W. Story's Poem, entitled "A ROMAN LAWYER IN JERUSALEM," which we have copied presents Judas in an entirely new light from that secorded him by the Christian world.

Spirltualism in Boston and Vicinity.

MERCANTILE HALL.-The session of the Boston Children's Progressive Lyccum, held at this place, Sunday morning, Feb. 6th, was exceedingly interesting. Singing, marching, and recitations by fifteen little ones, comprised the body of the exercises. One hundred and fifty members and leaders were present.

In the evening of the same day this Lyceum gave its regular monthly concort. Quartettes by the Lyceum choir; invocation by J. M. Choate; recitations by Misses J. Atkins, K. Geary, F. Dolbear, B. Lovejoy, C. Stone, L. J. Geary, A. Phipps, E. Newhall, M. Atkins, L. Waterman, F. Waterman, B. Randall, and Messrs. M. F. Davy and J. Fallon; songs by Misses M. A. Sanborn, H. A. Melvin, H. L. Teel, H. Richardson; and plano selections by Addie Morton and Ella Moody contributed to make up the programme. Chas. W. Sullivan also sang an original piece, written by Mr. D. N. Ford, Lyceum Conductor, as was also a dialogue spoken on the same occasion by Misses E. Quayle, L. Chubbuck, A. Barlow and A. Morton. The house was crowded, and every one seemed plaised with the performances.

TEMPLE HALL.-The Boylston-street Spiritual Association held its sessions at this place on Sunday, Feb. 6th, as usual; in the morning, at 10] o'clock, a circle occupied the time: in the evening Mr. Rice of Natick spoke to a good house on the subject of "Humanity."

At 21 o'clock, on Sunday afternoon, Feb. 6th, the Boylston street Lyceum met at Temple Hall, as usual, numbering forty-six members; this fact, considering the brief time which this organization has been in existence, is very encouraging. After prayer by Rev. Allen Putnam, of Rox bury, and the presentation of badges, &c., to the officerssinging, marching, and answers to the question "What and where is God?" speaking by six children and remarks by Mossrs. Putnam, Huggins and York completed the session. The list of officers as now chosen are: C. C. York, Conductor: C. M. Huggins, assistant do.: Harriet Dana, Guardian; Abbie Joslyn, assistant do.; Alonzo Bond, Musical Director: Thomas Bonned, assistant do.

CHARLESTOWN .-- The Children's Lyceum met at Washington Hall, Main street, on Sunday morning, Feb. 6th. Exercises consisted of singing, silver-chain recitations, reading by the groups, answers to the question "Why should we treat dumb animals kindly?" recitations by Masters Phelps, Raymond, Nichols, Porter, and Mr. James, a song by Miss S. M. Adams, wing movements and Grand Banner March. A great deal of hard work is being done in this Lycoum, and it is to be hoped that it will be sustained.

On Sunday afternoon, Feb. 6th, a conference was the order of exercises at Union Hall; in the evening, Rev. William R. Alger lectured at the same place, before the Spiritualist

CHELSEA .- A very large audience assembled at Granito Hall on Sunday evening, Feb. 6th, to listen to an address from Thomas Gales Forster, the text being announced: "And these shall go away into everlasting funishment: but the righteous into life eternal." Matt. xxv: 40. A sense of universi satisfaction, as to the treatment of the subject, was left on the minds of those who attended.

CAMBRIDGEPORT .- The usual exercises were gone through with by the Cambridgeport Children's Progressive Lyceum, at Harmony Hall, Main street, on Sunday morning, Feb. 6th. In the evening I. P. Greenteaf addressed the Spiritualists from the text, "With all thy getting get understanding."

STOUGHTON.-The Lyceum in this place holds its meetings regularly, and is in good condition. It has been in existence three years, and its exercises will compare favorably with the others in this section.

On Sunday afternoon and evening, Feb 6th and 13th, Dr. L. K. Coonley spoke in Stoughton to good and attentive audiences, assisted by fine declamations from several mem bers of the Lycoum. Dr. Coonley will lecture in Brooklyn, N. Y., (Sawyer's Hall), Sundays, Feb. 20th and 27th (after noon and evening), after which his address will be at Vine land, N. J., until further notice.

Hull and Grant.

Moses Hull and Miles Grant commenced a discussion at West Winsted, Ct., on the 7th last. The largest hall in the city was no perfectly packed with eager listeners, that there was not even standing room. Hundreds went away fo lack of the privilege of even getting within hearing of the audience chamber.

Ministers and church members flocked out, hoping to see Mr. Hull, who had been such an eyesore to them, totally de molished; but "alas for the plans o' mice and men!" the first thing the Elder did was to inform them that Spiritualism was but the legitimate fruit that grew on the tree that churches had planted and fostered-that with a belief of the immortality of the soul, he would not dare to meet Mr. Hull. His only hope of overthrowing Mr. Hull was by dissipating the Pagan, Papal, Protestant ideas of man having in his spiritual constitution an element of im-

There was of course no alternative but for Mr. Hull to set about proving man immortal. Much abused Spiritualism was found equal to the task. Ministers who had opposed Mr. Hull on former occasions, were most happy to take the benefit of Spiritualism in this, the hour of their peril; so, contrary to all expectation before the discussion came off, they found themselves on Moses' side of the main issue, and magnanimously extended to him their most hearty sympathy and congratulations.

You Publications.

SPORTS AND GAMES, A Magazino of Amusements for all Sensons, is the name of a new publication issued by Adams & Co., 25 Bromfield street. A new number appears quarterly, and contains all manner of outdoor and indoor pastimes for the season which it introduces. The number for April will contain a musical and floral performance for May day, entitled "Beauty's Queen," with full directions for producing it. This magazine is a miracle of cheapness, being only twentyfive cents a year-single copy ten cents. Each number contains forty-eight pages.

THE AMERICAN OND FELLOW for February contains con tributions from England, Germany, Saxony, Australia, New Zealand, Ontario, and all parts of the Union; Conscience Money, continuation of the remarkable original serial; Interesting Statements: Scientific and Curious Pacts: A Queer Story; Reminiscences of the Order; Odd Fellows' Hall, Philadelphia (illustrated) ; Ladies' Department; Poctry; Miscellany, and other attractions too numerous to mention. Published by John W. Orr, 90 Nassau street, New York.

Good Words, edited by Norman Macleud, and Good Words for the Young, edited by George MacDonald, both published by Lippincott, are received.

THE VETERAN OF THE GRAND ARMY, Part 2, is received. Published by Brothers Cobb.

THE WESTERN MONTHLY, devoted to literature, blegraphy and the interests of the West, is an ably conducted period! cal, and deserves well of the public. Published in Chicago

New Music.

Oliver Ditson & Co. have issued the following new musical compositions: "Oriental March," by Ed. Mollen hauer; "Home they brought her warrior dead," words by Tennyson, music by Miss M. Lindsay; "There's something seems wanting when Mother is gone," words by Albert N. Gould, music by J. W. Turner; "La Remi Des Fees Galop and "Wandering Jew Waltz," two pieces of the folio collection of Dance Music; "Where there 's a Will there 's a Way," song and chorus, by Harry Clifton, arranged by M. Hobson: "The Greeting at the Door," song by Anthony Nish; "Bon Nult (good night) Polka," by Frederic Eversman, Jr. ; "Cuban Grand March Militaire," by E. L. Ripley ;

"Grand Parlor Waltz" for the Plane, by Wm. Bussenlus. Harrison Millard, author of "Under the Daisles," etc., has just issued another of his pretty songs, entitled "The Wolf at the Door."

Corry, Pa.

A correspondent (R. L. L.) assures us that Spiritualism still holds a place in the hearts of the people of Corry, notwithstanding the severe oplievers in creeds, who have recently employed a mountehank to repeat his shallow, but fruitless "expose." The poor fellow did not receive enough money to pay his bills, and his friends had to lend him sufficient to get away with. Mr. Lyman C. Hower an excellent inspirational lecturer, is engaged to speak there regularly once in four weeks. The meetings are held in Good Templar's Hall, Sundays, at two and seven o'clock P. M ...

ALL SORTS OF PARAGRAPHS.

An article on our third page from the pen of Hudson Tuttle, on "From whence the Authority of the Church?" is worth the serious attention of our readers.

The New Bedford Mercury says: "A young gentleman of this city, now a student at the Institute of Technology, in Boston, was recently refused admission to the gymnasium of the Young Men's Christian Association there, on the ground that he was a Unitarian. Next we shall hear of an evangelical trapeze."

The rowdy element-Bad whiskey.

"You must admit, doctor," said a witty lady to a celebrated Doctor of Divinity, with whom she was arguing the question of the "equality of the sexes"-" you must admit that woman was created before man." "Well, really, madam," said the astonished divine, "I must ask you to prove your case." "That can be easily done, sir," she naively replied. "Was n't Eve the first maid?"

This is a poetical description of what the I. G. the other day called Capital Punishment:

Old Master Brown brought his ferulo down, His face was angry and red; "Authony Blair, go sit you there, Among the girls," he said. So Anthony Blair, with a mortified air, And his head hung down on his breast, Went right away and sat all day By the girl who loved him best.

A gentleman once asked, "What is woman?" when a married man replied, " She is an essay on grace, in one volume, elegantly bound. Although it may be dear, every man should have a copy

The numerous deluded "American helrs" to English estates, who are constantly being fleeced by lawyers, would save their money if they were aware that an alien cannot be an heir in England when there is no will, and that he cannot take real estate even if left to him by will.

A European traveler says that it cost him \$16 in New York to take his family and baggage to the boat, and that very much the same service was performed for him at Paris for \$2.50.

"According to Milton, 'Eve kept silence in Eden to hear her husband talk," said a gentleman to a lady friend; and then added, in a melancholy tone, "Alas! there have been no Eves since." " Because," quickly retorted the lady, "there have been no husbands worth listening to.'

Freddy is a little one of seven years' growth, the son of a minister, who with his wife had just arrived at a field of labor. Hearing his mother say to his father that she had been deceived by his saying the parsonage was a three story building, when, in fact, it was only two, he said: "Ma." Well, Freddy?" "The kitchen is one." "Yes." "This floor is two, and the story that pa told is

Several young ladles are said to be preparing to enter Amherst College next summer. How long they intend to remain deponent sayeth not.

A little six year old was walking with his father, and on passing a church, the child asked, "What house is that?" "It is the Dutch Church," was the reply; "people go there to be good, so that they may become angels." "Will they be Dutch angels, pa?"

A Englishman hearing "Yanker Doodle" played, inquired "if that was the tune the old cow died of." "No," replied a Yank, "it is the tune the old Bull died of."

Mysterious conversions are not wholly confined to the Evangelical Church; Spiritualism can claim its many cases. A lady belonging to the Congregational Church in Chelsea, whose husband was a Spiritualist, was strongly impressed one Sunday evening as she was on her way to her meeting, to turn aside and enter the hall where the Spiritualists hold forth. How she got there she knew not, and wondered at herself for being there, as she "verily believed the whole thing to be of the devil, devilish." Howbeit, she sat and listened to the lecture. The arguments and truths thereof flashed in upon her mind and opened her soul to diviner things than she ever before comprehended. Since then she has ever been fast in the faith.

Said a new-fledged orator: "My opponent is covered with impenetrable armor, and occupies an impregnable position, but I have pierced him with one touch of my finger, and crushed him to powder at my first onset!"

"Alas!" said a moralizing bachelor within earshot of a witty young lady of the company, "this world is at best but a gloomy prison!" sighed the merciless minx, "especially to the poor creatures doomed to solitary confinement!"

Aunt E. was trying to persuade little Eddy to retire at sundown: "You see, my dear, how the little chickens go to roost at that time." aunty," replied Eddy, " but the old hen always goes along with them.'

Advocates of the woman question will have a polished and powerful weapon in Eleanor Kirk's new book, entitled "Up Broadway, and its Sequel." which Carleton has just published.

The Kansas Legislature has before it a resolution declaring "habitual drunkards" to be insane, and providing that they be sent to the State Lunatic Asylum.

You cannot dream yourself into a character; you must hammer and forge yourself into one.

Russian Jews in large numbers are about to emigrate to this country to escape religious per-

"Go away," says Muggins, " you can't stuff such nonsense into me. Six feet in his boots! Bah! no man as lives stands more nor two feet in his boots, and no use talking about it. Might as well tell me the man had six heads in his hat."

Gratitude is the music of the heart when its chords are swept by the gentle breeze of kind-

Names are sometimes things. THE AMERICAN ORGAN is not an appellation merely, adopted as a trade-mark, but is an instrument with specifically new features, and possessing the capacity at once for a grander forte and for a more delicate pianissimo than can be attained in any competing organ. When, therefore, a maker of reed organs upon the plan of the old melodeon, which he is glad to sell at \$125, wonders why Messrs. S. D. & H. W. Smith, of Boston, charge \$225 for a certain style of the AMERICAN ORGAN position it meets with from clergymen and be- that has the same number of reeds, the answer is not far to seek. To say that any instrument having two sets of reeds is therefore the equal of another and vastly improved one with the same number is absurd.

The Messrs. Smith also make and sell the ordinary five stop double-reed instruments for \$125. excellent of their kind, and as good as those of any other maker, but they are not to be confounded with the AMERICAN ORGANS.

Movements of Lecturers and Mediums.

J. Madison Allen, who has been occupied during the past two years mostly in New Jersey and the West, is about to resume labor in New England. He speaks in Lynn during March, and may be secured for later months by addressing at once at Lynn, Mass., or this office.

Dr. Dunn speaks during February in Princeville, Peorla Co., Ill.; during March in Port Huron, Mich. Correspondents will govern themselves accordingly.

Dr. O. Clark Sprague, Rochester, N. Y., is ready My Affinity.

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

SUNDAY AFTERNOOMS, AT 23 O'CLOCK, until the close of April, under the management of Lewis 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 Donton during March, and Mrs. Emma Hardingo during April. Vocal exercises by an excellent quar

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

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRSTUAL MIGAZINE. Price 30 cts. percepy.
HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.
THE RELOTO-PHILOSOPHICAL JOURNAL Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esg.

ualism. Published in Chicago, Ill., by S. B. Jones, Esq. Prico 8 cents.

THE LYCKUM BANNER. Published in Chicago, Ill. Prico 10 cents.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Prico 6 cents.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic

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

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.

Mrs. Abry M. Lablin Feirer, Psychometrist. Psychometric readings, \$3,00; Directions in development, \$3,00; Personal directions, \$5,00. Address, Sacramento, Cal.

Mas. S. A. R. WATERMAN, box, 4193, Boston, Mass., Psychometer and Medium, will answer letters (scaled or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3 cent stamps. Send for a circular. F12.

A Universal Remedy.-" Brown's Bron-CHIAL TROCHES " for Coughs, Colds and Bron-chial Affections, now stand the first in public favor and confidence; this result has been acquired by a test of many years. Their meris and extensive use have caused the Troches to be counterfeired, and we would caution purchasers to be on their guard against worthless imitations.

Special Notices.

WARREN CHASE & CO., No. 827 North Fifth street, St. Louis, Mo., Keep constantly on hand all the publications of Win. White & Co., J. P. Mendum, Adams & Co., and all other popular Liberal Literature, including all the Spiritual Papers and

Magazines, Photographs, Parlor Clames, Golden Pens, Sta-Herman Snow, at 310 Kenracy street, San Francisco, Cal., keeps for sale a general variety of Splivttunilat and Reform Books at Eastern prices. Also Pinnehettes, Spence's Positive and Negative Powders, etc. The Banner of Light can always be

id on his counter. Catalogues and Circulars mailed free. Notice to Subscribers of the Banner of Light.

Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: i.e., the time for which you have paid. When these digres correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and afteen cents per line for every sub-quentinsection. Paymentinal cases in advance Cor all Advertisements printed on the 5th

page, 20 cents per line for each insertion. GF Advertisements to be Renewed at Cov-

tinged Rates must be left at our Office before

40,000 SOLD—The wonder of the World, Watch." A PERFECT GEN. Elegantly cased in Orolde of Gold, Superior Compass attachment, Enganeled Itial, Silver and Brass works, glass crystal, size of Indies watch. Will denote correct time warranted live years, superb and showy case, entirely of metal. This is no WOOD Compass. Is entirely new, patented. 6,500 sold in three weeks. Only 31 each, three for \$2.1 meat case, mailed free. Trade supplied. Address the sole manufacturers, MAGNETIC WATCH CO., Feb. 19.—3w

Feb. 19.—3w Hinstale, N. H.

RASCALITY VENTILATED.—Th addition to all former aids in exposing swhalling and humburs, the "star Spanyled Eanner" has engaged one-of the most talenter reporters in S. Y. City, to write up all the new tricks and traps of swhaldedom, expressly for this paner. He will scarch out and ventilate every attempt at swindling. These letters will be worth for the year 810 to any one. Remember, the "Banner" is a large, libustrated, 8 page paper, brimming with real live reading. There is nothing old fogy, dry or sale about it. Overflowing with WH, Humor, Fun, and, good thing senerally, it is the cheapest, racitest, richest, and withest sheet aver published. The entire press of the country pronounce it unapproachable, except a few readily, swindle supporting, semi-slip and religious sheets, which, lacking half the circulation or power of the "Sur Spanyled Hanner," can but how in their impotent rage at its wonderful, unparalleled success. You want it. Your wife needs it; your children will read its pages over and over again; 4-9 long columns yearly. ALL-rott 75 cents oxiv. The superb steel plate "Evangeline" we still send on roller (illattis to every subscriber. An elegant parlor ornament one and one-half by feo feet in size, Money refunded if you are not perfectly satisfied. Specimens cents. Send 75 cents to "STAR SPANGLED BANNER." Hisolade, N. H.

MINK, 31 MUSK RATS, 3 OTTER—1

11 MINK, 31 MUSK RATS, 3 OFTER—I the game I evertide before. Thus week, and 1 am taking ten times the game I evertide before. Thus writes a Walne boy who uses the "Bunter's Guide." It is the only reliable work. Tells how to hunt, trap, fishing, &c., tanning secrets, aris, &c., &c., ALL kinds. All for 25 cents, 6 for 1, sent post paid by HUNTER & CO., Publishers, Feb. 19.—Iw Ulinsdale, N. H.

MRS. J. L. PLUMB.

DERFECTLY Unconscious Physician and Local Business I Clairvoyant. Answers all kinds of letters, and examines all kinds of diseases at a distance, for \$1.00 and stamp. Cure cancers, tumors, consumption. Office, \$5 Bedford street, corner of Bedford and Lincoln streets, up one flight. Don't ring. Residence, \$6 Russell street, opposite the head of Eden street, leading from Main street, Charlestown, Mass. Circles every Friday evening at the residence, A. Hodges, the medium. Feb. 19.—1w*

EUREKA--I HAVE IT!

SEND ten cents and two stamps for my circular, and I will return you a pair of those pretty "Tortaise Shell" Bracelets, or "Enameted" Sleeve Buttons, or a splendid "Steel Engraving," sto 20124, of the President or a prominent General. Ladies can make from \$2.00 to \$20,00 per day, and no interference with every-day duties. Articles above are not for sale, but offered as an inducement to send for circular. Address, SARAH E. LAMBIRT, 4 Winter street, Boston, Mass. Feb, 19—3w*

Self-Contradictions of the Bible.

144 PROPOSITIONS proved affirmatively and negatively from Scripture, withing comment. 15 00% sold. New edition Price 25 cents, post-raid. Wholesale and retail by AMERICAN NEW 4 ON PANY. New York. For sole at this office.

MY AFFINITY,

OTHER STORIES.

BY MISS LIZZIE DOTEN.

TABLE OF CONTENTS.

Dr. O. Clark Sprague, Rochester, N. Y., is ready to answer calls to lecture. He was formerly a Methodist preacher.

Mrs. A. Hull, a well-known and reliable clair-voyant and test medium, is going to Washington, D. O. Those wishing advice and counsel from the spirit-world should visit her. See advertisement next week for locality.

Boston Music Hall Spiritual Meetings.

Feb. 20th, Lecture by Thomas Gales Forster. The third course of lectures on the philosophy of Spiritual-Madam Bonnifleur and her Roses.

My Affinity.

(This story is a sattre on the dectrice which galned so many friends among the general who, by continually thinking that they have made a mistake in their committed relations, at last believe it and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it, and straightway seek some one whom they think helieve it is straightway seek some one whom they think helieve it is straightway seek some one whom they think helieve it is straightway seek some one whom they think helieve it is

Madam Bonnisseur and her Roses. Women and Wisdom. The Faith of Hasupha. The Bachelor's Defeat. The Great Carbuncle. Marrying for Money. The Prophet and the Pilgrims. Mr. Silverbury's Experience. Geraldine.

Dr. Purdie's Patient. The Sunshine of Love. The Elfin Spring.

All of the above stories leach a truth that shines clear and steadfast. Every one would do well to enlitter a love to the beautiful, so that they too night say of the works of nature. "They are the beautiful the altogether lovely"; and also to keep far from the Lifth Found, whose whosine waters teach false deas and pervetted theories of life.

THIRTEEN CHOICE STORIES.

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BY CHARLES S. WOODRUFF, M. D.

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WHO TO ASK; WHAT TO ASK.

A SK Mrs. E. Smith, of Greenville, Pa -ask Mrs. L. Snow Mran, of Castine, Me.-ask H. J. Weeks, of Harlem, N. Y. -ask A. G. Maowirav, of Steickton, Mint.-ask Mrs. L. P. Worden, of Oshkosh, Wisc-ask the thousands who have tried them, If Mrs. Spe. ce's Positive Fowders do not cure the Hyspepsia, and Jeave not a trace or memory of It behind.

LITTLE GRACE C. TREADWELL.

1 RECEIVED your letter desiring to know the particulars about my piece. Der name is Grace B. Treadwell, and she is four years of age. One side of her face was swollen for a long titze, so that it closed one eye entirely, and she had an injury under the other one. Whenevershe could open the lids, there was seen a thick white film over both eyes, as though the white of the eyes was stretched across them. For two days she could, not see mything. We commenced giving her the Positive Powders as soon as we knew it. When she had taken one half a box, she could see as well as ever. She had been traubled with the Seronila ever since she was born, and had always been unwell. Since she has taken the Positive Powders she plas here try well most of the time, as healthy as children generally are. I myself used one box of the Powders hat summer, and I have not been as well as 1 now am, for four or five years."—(Mrs. Many M. Newcom, Bernardston, Mass.)

THESTOMACH

OSTRICH.

Table stomach, of an estrich will digest glass, ffints, iron, cobble stones, and almost anything that may be put into it. It is not possible, or desirable, for man to acquire such a wonderful stomach. The nearest human approximation to such vigorous digestion is to be found in those persons who have need Spences Positive Powders. Dyspenties of ten, twenty, and even thirty years' standing, that that the Positive Powders care their Dyspensia, so that they can cat and digest anything and everything that any body else can.

Feb. 12—2wis

SPIRIT PHOTOGRAPHS

1 WOULD respectfully inform those at a distance who wish to have a split photograph taken, that it is not necessary for them to be present. For full information, rath specimen picture, enclose 25 cents; or those who do not wish specimen enclose two 3-cent stamms to W. H. MUMLER, Fch. 12.—2wis* 170 West Springfield street, Boston.

DR. G. W. KEITH

HAS returned from the West, and taken rooms at 119 East 12th street, New York City.

Pel. 19.

D. R. J. I. ROOTS cures all curable diseases of for the past thirteen years by his healing power. All communications by letter, 81,00. Medicine and prescriptions sent, 83,0. Address, DR. J. I. ROOTS, Ballston Spa, N. Y. Feb. 19 - 1w.

MRS. A. S. ELDRIDGE, Medical and Business Clairvoyant, has removed from 33 Irving street to 6 Shawmut street, Boston. 3w-Feb. 19. MRS. S. J. YOUNG, Clairvoyant and Magnetic Physician, having returned to the city, can be seen at 80, 19 Tremont Row, Room 11 (w*-Feb. 19.

vely and negatively 7. 50:13 aremont now, noom 11 4w-Feb. 19.

7. 15 008 sold. New page and retail by CLAIRVOYANCE —Miss. Jennie Reed, Clairvoyant Test Medium, can be consulted at 753 Broadway, 18.

8w-Feb. 19 New York, un stairs.

MUSIC FOR THE PEOPLE. INSTRUMENTS

CHURCHES, CHAPELS,

AND FOR THE

HOME CIRCLE. MESSRS. S. D. & H. W. SMITH

DUSHIE to call the attention of the Musical Public to sometacts with regard to

THE AMERICAN ORGAN.

An instrument which they claim to be UNQUESTIONABLY SIPERIOR to any Reed Organ now majoractured. In rowen and volume or tone it is prominent; not the result of accident, but of a peculiarity of construction entall-

ing a largely increased expense, but producing a grand sonori-. The various Stops and Combinations have a braidful and inductional quality, for removed from the monotonous, buzz that makes so many Reed Organis tiresome. No other instru-ment receives such faithful ATTENTION IN TINING AND VOICING, every apparate reed being made perfect, and every

AMERICAN ORGAN,

Under any proper treatment,

CANNOT GET OUT OF TUNE.

Further, the mechanical construction of this Organ is unrivated. The best workingmilde is given to each part unspar-

Having built a large manufactory to answer the increasing demand, every part of the instrument is now made under the

> PERSONAL SUPERVISION OF THE

PROPRIETORS.

The exteriors may be plain and inexpensive, with just as

Ornamented with Elegant Designs,

According to the fancy of the purchaser.

CHURCHES AND CHAPELS.

Where the means are hisnall tent to pur base the exther

AMERICAN ORGAN

Will be found to be far in the powerful, in the steady, and more geoeptable in every way than any ordinary instrument of a low price. Thousands are now in use an one all denomina thous over the country The larger kinds of the

AMERICAN ORGAN

TWO BANKS OF KEYS, AND WITH PEDALS,

And students will that these an admirable Convenience for

ORGAN PRACTICE. So that the means of becaming familiar with the works of the

ALWAYS AT HAND,

At times when larger instruments in charches are inaccessi-

The superiority of the

As an accompaniment to

YOCAL MUSIC.

AMERICAN ORGAN Is undenlable. Its steady power, sustained and even quality, and finely contrasted Stops, make it as are support for the Singer, and a delightful but unobtrusive part of the harmony. No Advertisement can set forth all the details of this class of instruments. They must be seen. At the Warerooms of the Manufacturers, competent and obliging persons are ready

to show every part of the work, and Visitors have the opportunity to contrast the various styles. LETTERS.

AMEDATS.

TESTIMONIALS,

t'uhought and unsalleited, may be seen at their Counting room: but the Makers, though highly pleased to have merited such abundant commendations, prefectousk the publisto

LET THEIR INSTRUMENTS SPEAK FOR THEMSELVES.

No nuffery can make a poor Organ sound well to a true ear. Before purchasing elsewhere, the Musical Public owe it to themselves to HEAR AND THEN JUDGE.

ings of all the styles, sent postpaid on application. Agents in all the principal cities. Particular attention is called to the fact that as the MESSRS, SMITH make no poor instruments, they sell none but the best. Distant purchasers can send orders by mail, after

Illustrated Catalogues, with full descriptions and Engray-

consulting the Catalogue, and be sure of receiving precisely what they order, S. D. & H. W. SMITH,

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BOSTON, MASS.

Message Department.

Earn Message in this Department of the Banner of Lieur we claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conunt,

Mrs. 45. II. Commit,
walls in an abnormal condition called the trance. There
Massages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for gost
or svil. But those who leave the earth-sphere in an unleveloped state, eventually progress into a higher condition.
We sak the reader to receive no dectrine put forth by
spirits in these columns that does not comport with his or
har reason. All express as much of truth as they perceive
—no more.

These Circles are held at No. 158 Washington Street, Room No. 4, (up stairs,) on Monday, Tursday and Thursday Aptranoons. The Circle Room will be open for visitors DAY AFTERNOOPS. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Scats reserved or strangers. Donations solleited.

Mus. Commit receives no visitors on Mondays, Tuesdays, Wolnesdays or Thursdays, until after six o'clock r. M. She gives no private sixtings.

287 Donations of flowers for our Circle-Room are solicited.

Invocation.

Invocation.

Oh Master of Life, we come from the mighty hunting ground of souls to praise thee, and to ask blessings of thee for all thy children. Thou art great, and we are small; thou art wise, and we are not wise. Give us of thy wisdom, and make us all grow great in thee; take away allour darkness, and give us of thy light. Oh, give us to praise thee, as bright flowers praise, thee—as the sinshine praises thee—as the wild birds praise thee. Mighty Spirit, thou dwellest on, earth and everywhere; yet we cannot see thee; we only feel thy presence in our better natures. Oh, make those natures so near to thee tures. Oh, make those natures so near to thee that we shall feel thee more; that we shall un-derstand thee better. May we cease to war with our brethren, here and everywhere; may we seek peace, and never seek war any more. Mighty Bulrit, we ask thy blessing. Give it, and we thank thee. Amen.

Questions and Answers.

Controlling Schurt - Mr. Chairman, if you question, I shall answer. QUES:—What is justice

Ass:-It is that which makes us give our neighbor that which belongs to him; it is that which never robs, nor steals, nor takes away that which does not belong to us, it is mercy, crowned with flowers that never fade.

Q.—What is the origin and nature of the spots on the surface of the sun? A.—Educated men tell us that they are analo-

gons to those that are found on the moon,

Q.-A person dies, and just before death he solemaly premises that if there is any truth in Spirsolemay premiers that if there is any truth in Spiritualism, and it is true that spirits can return after death, he will return and communicate to the loved ones left behind. Ten years and more pass away, and not a word of communication is received; and yet persons who have been dead but a few days are reported in the Ramor as having returned. Can and will the controlling spirit explain this?

A.—Some persons can learn to read very quick; others cannot. Some can learn to hunt very quick; others cannot. Some can overcome all obsteles that, may come in their way, natural or spiritual; others cannot. Those who promise to return, and do not, stay in the other land, no doubt, because they have not power to come; not because the way is not open, but because they have not the wisdom or the power to pass over it.

Nathaniel Craig.

This is what I call a free platform. Every nation known under beaven is welcome, and, under proper conditions, is allowed to participate in the exercises of the occasion. I never did believe that there could be any great amount of freedom enjoyed on the earth, but here and there we get a enjoyed on the catth, but here and there we get a few small exhibitions of it. I once told one of my friends who was talking to me about a free platform, and about the freedom that was held by his political party, and I made this answor to him: "George, we don't know anything about freedom; we talk about being a free people, but, in my opinion, we know as little about it as the Southern slaves know—not half as much." "Well," said he, "if we don't have freedom here, I believe we shall have it beteafter." "Well," said I are in the fruits, and we don't know I believe we shall have it hereafter. "Well, said I," that's in the fature, and we do n't know anything about it." "Well," said he, "I'd like to know what kind of a place, so far as freedom is concerned, would suit you." I told him that this kind of a place would suit me; where everybody that was endowed with a decent share of intelligence could have the privilege of living out what they had within them—talking it, and acting it; for, said I, "we all live, in my opinion, masked lives here; there aint one of us that are what we seem to be." Said he, "do you mean to say we are all deceivers," "Yes, every one of us; and seciety makes us so. Justead of being in he external what we are in the internal, and iving out our own lives, we borrow from A., B.; C. and D., till we gather to ourselves such a conglomeration that souls don't know the external expression as their own."

I have found a land of freedom, where souls are known for just what they are worth-where they live out what is within them; and if they infringe upon the rights of others, they are speedily called to account for it by the Judge of their own innerto account for it by the Judge of their own inner-lives, and chastised so severely that they do n't, want to repeat the infringement again. I did n't, believe in this way of return when I was on-earth, nor did my friend, of whom I speak. We often talked about it, and thought it would be a-fine thing to come back and undo wrongs that we might have done in ignorance in our earthly lives, and consider those that we had left in fact we and console these that we had left; in fact, we and consoler those that we had left; in fact, we thought that we might be able to be of great service to those we had left by coming back; but we didn't believe it was possible for the dead to return; they were dead, so far as this world was

My name was Nathaniel Craig. I was born in Orange, N. J., and spent the last of my earthly days in Louisiana, Georgia and North and South Carolina; I died at Savannah. My friend, George Hiellal, was a deep thinker—had read much, and philosophized upon what he read. Now I would suggest that he make himself acquainted with this Spiritualism-know what it is. If it is worth anything to anybody, it is worth something to him. I know that I live, and can come back; he don't know it, but it is time be did; for, accorddon't know it, but it is time he did; for, according to human circumstances, it won't be long before he will leave this mortal shore, and then he will be very glad to know something about the other life. The last time we met on earth, he called to pay a small debt, and, in payment, gave me two doubloons, saying, "I don't like to part with them, because they are surrounded by strange events, but I suppose I must." I told him there was no necessity for his parting with them, for I would take anything of a like value which he might have to dispose of that I could which he might have to dispose of that I could make use of. But he indsted upon my taking them, and so I did. And I here inform him that it I may go back into his family again; and if I can have the privilege of speaking to him, personally, I shall tell him how to obtain them honorably and truthfully. It will be a sat-isfaction to me, and I trust to him to receive them again. Thanks, sir, for the way which you keep open for our return. Good day. Dec. 14.

George B. Little.

Good day, Mr. White. I am something of a Good day, Mr. White. I am something of a stranger, I suppose. George B. Little. Do you remember me? [Were you the apothecary in Hanover street?] Yes; it is a long time since I came to speak in this way. I used to come back when I first went away, but I saw so many others that had more need to come than I, that I stood in the background and was a looker-on.

Last night Lune in New York, where there were

Last night I was in New York, where there were some dozen or thirteen persons holding what you call a circle. I was attracted there by the presence of a friend of mine. I wanted to get a chance to communicate if I could; so when oponance to communicate it I could; so when operunity was given, I gave my name, and he immediately says, "Well, George, are you happy?" "Yes." "Are you in heaven?" "Yes." "Is it a real bona fide, heaven?" "Yes, to me it is." "Well, how does that agree with what we are taught in Scripture? The Bible says, No suicids shall enter the kingdom of heaven." I impedie the says in the street of the says in th cide shall enter the kingdom of heaven." I im-mediately wrote through the hand of the medium, "I do n't care what the Bible says; I am in heaven; I am happy, and satisfied with my state

of being, and that's all the heaven we can any of no space; but that which you call space has no us ever enjoy. But allow me to inform you that end. It is an eternity of itself. Dec. 16:

I did not commit suicide." "Well." he replies. I did not commit suicide." "Well." he replies, "your friends think you did." "I can't help that; I did n't commit suicide." "But your body was found with a bottle of poison in your hand, and you had been some forty-eight hours dead." "Can't help it," says I, "I did n't commit suicide; I was in the habit of compounding medicines, and making chemical experiments, and was engaged in that occupation at the time of my death. Whether I was overpowered by the furnes of what I was using, or whether my death was the whether i was overpowered by the lumes of what I was using, or whether my death was the result of disease of the heart, I know not, nor do I care, so that I had no hand in it whatever—so that I went out naturally and peacefully, I care not what the world says." "Well," he says, "how shall we know that this is you?" I regular than a positively because plied, "You cannot know, positively, because there is no way by which I can make you know;

there is no way by which I can make you know; you cannot see me. If there is any way that you can point out for me to follow, I will be glad to." He says, "Go somewhere else, and there give an account of this coming, and of our conversation, and then I shall believe it is you."

Now I don't know as my friend will believe, nor do I care. I thought it would be well for me to come here, and I here again assure him that I did not commit sucide. Perhaps there were many reasons why my friends may have thought that I did. I was in the habit, sometimes, of taking too much liquor—of getting off the right that I did. I was in the habit, sometimes, of taking too much liquor—of getting off the right track in that way; but I never had any desire to take my own life; I had heard too many dark stories from suicides that had come from the other life to think of going in their wake. I had been to these scances, and had questioned them often with regard to their state, and they all told me if they were here again; they never should take that cowardly step. Now with all that knowledge in full remembrance; do you suppose I would follow in their wake? I think not; at all events, I never had any desire to commit suicide; events, I never had any desire to commit suicide, and I certainly did not.

My friend believes in a general resurrection

day, and in the soul's being reincarnated in the old bedy again, and all that feelish stuff. Well, perhaps he will have to wait till that time comes. He will not wait a long time, I think, though, before I can prove to him that I am not a suicide: that I enjoy heaven; that I am happy; that I would not come back if I could; that I am satisfiel with life just as I have found it here in this thed with the just as I have found it here in this spirit-world. [I was thinking of your brother when you first came.] Thinking of William. I saw you had made a mistake, but knew before I got through you would remember who I was. Now if my friend has any call to make on me—if Now if they friend has any call to make on me—it. I have failed to give him any light by coming, let him name some way by which I can approximate toward satisfying him, and if I can do it, I shall be very glad to. Good day. Dec. 14.

Almira Stevens

[How do you do?]. I am very well, sir, and that is what I could n't say for the last twenty years of my life here. I had a spinal disease for over twenty years; the result of a fall. I was thirty-seven at the time of my death. My name was Almira Stevens; I belong in New York city, and died there; I used to have some strange experiences in clairvoyance; I was a medium, but did not know it; and I want my friends to know that ences in clairvoyance; I was a medium, but did not know it; and I want my friends to know that I was a medium when here, so they will know how to account for some of the strange prophecies that were given by megand some strange inci-dents that occurred in my life. For instance, before I had the fall, I predicted that I should be so injured, and that I never should get over it. I cannot tell how I knew this, but it seemed to me that I did know it and it seemed to me that I did know it, and it seemed so fully impressed on my mind that I had to speak of it a great many times. I have a sister Jane that wish to reach if I can. I know she is what I was—a medium—and I want her to know that I propose to come to her and see what I can do with her as soon as she receives this message—as soon after it as possible. I don't want her to fear, because I shan't hurt her. Tell her that I have met father and mother, and brother Jacob, and a great many of our friends; but we do n't live together, because our tastes are dissimilar, and we would n't be happy to all dwell together. [You see them often!] Oh yes. Good day, sic. Dec. 14

Josephine Clyde.

come half way? [Not this cold weather, dear.]
Oh dear! I will keep her warm. [I'm afraid you could n't] Yes I could. Can't I try? [If you can get the consent of the medium on your side.]
I can, I know. Why, she spoke to me when I come—asked me whose little one I was. I sale save yes, then I will, won't I? [Yes; but be patient, and this will all be brought about. Will you try?] Yes, sir. I want mother to know that Josle and Georgie want to come, and that nobody did kill us. We did n't die. God do n't kill anybeath and Georgie want to come, and that nobody did kill us. We did n't die. God do n't kill anybeath and Georgie want to come, and that nobody did kill us. We did n't die. God do n't kill anybeath and Georgie want to come, and that nobody was there. [What was her name?] Mary Elizabeth. [Is your father living?] Yes; George do n't, Georgie. I can't help it. [Is he crying?] Yes. [I'ell him not to cry; it will all come right there himself. Where he got en fol on't know and had beautied for me. [I'm che for up to he ward to be there?] Why, they called for me. [Were von attracted there by their talking about you?] Why, they called for me. [Were to be there?] Why, they called for me. [Were to be there?] Why, they called for me. [Were to be there?] Why, they called for me. [Were to be there?] Why, they called for me. [Were the god about you?] Why, they called for me. [Were to be there?] Why, they called for me. [Were to be there?] Why, they called for me. [Were to be there?] Why, they called for me. [Were to be there?] Why, they called for me. [Were to be there?] Why, they called for me. [Were to be there?] Why, they called for me. [Were to be there?] Why, they called for me. [Were to be there?] Why, they called for me. [Were to be there?] Why, they called for me. [Were to be there?] Why, they called for me. [Were the property to be there?] Why, they called for me. [Were the property to be there?] Why, they called for me. [Were there?] Why, they called for me. [Were there?] Why, they called for me. [Were there?] Wh don't, Georgie. I can't help it. [Is he crying?] Yes. [Pell him not to cry; it will all come right by-and-by.] I shall come here, I know. I shall try. Good by. Dec. 14.

Prayer and questions answered by Gar-ge-gar-ar-bah, an Olibway Indian; letters answered by L. Judd Pardee.

Invocation.

Our Father, and our Mother, too, from the holy of holies of our being, we bring thee our offerings of praise, and from the deep consciousness of our natures we bring thee our prayers; we ask thee natures we bring thee our prayers; we ask thee to bestow upon us those blessings that will bring us nearer to thee, those gifts that will take away our ignorance and give us of thy wisdom. Oh, we praise thee, our father-spirit, that we live—that thy life is in us, and because it is, we ever shall live. We praise thee that we feel that we shall ever go on from scene to scene, perfecting our being through thee, till at last we shall enter the kingdom of heaven, the help of helps now our comp through the, this is a last we shall enter the kingdom of heaven, the holy of holies near unto thee. Grant, oh, our Father, that we may see thee in the deepest darkness; if thou wilest that we should descend into hell, may we know that thou art there; may we feel thy presence, oh Lord, wherever we go, and in whatever circumstances we are placed may we know that thou art with us. Our Father, may we be always strong in the way of duty; may we never fear to do right, but always fear to do wrong; may we live up to the high consciousness of right that thou hast given unto us; may we write our names high, not on fame's scroll, but on that scroll of odness that then holdest in thine own right hand. Hear us, our Father; bless us, our Mother, and grant that thy kingdom may come to our souls this day, and all other days. Amen.

Questions and Answers. QUES.-Is there one all-pervading universal

lement of which all things are formed? Ans.—That is my belief. Q.—Do the atoms composing such universal imponderable element only vary in shape, and not

in size and quantity! in size and quantity.

A.—It is a self-oxident fact that they vary more than in shape; that they do vary in size and in

quantity.

Q.—Do shape and motion always correspond in the atom, and is the formation always a true representation of the shape and motion of the elements composing it?

A.—Yes, that is the law, I believe.
Q.—Are the atoms of the one imponderable element eternally changing their shape and motion by coming in contact with each other?

John McLausland.

[How do you do?] I am well in one way, but not so well in another. I should be glad to clear myself from the mist and fog, the unsettled state that I am in, in this new life. I have prayed much, and my prayers have always brought kind friends to me who have a saidal no advised me. friends to me, who have assisted me, advised me, and done all they could for me. But they have all told me that if I could succeed in coming back and communicating to those who knew me here, and could benefit them. I should do more for my own soul than I could do in any other way. When I came to this place and learned what your rules were, I thought I did not care to come. But I have come to the conclusion that I had better approximately are a large and since. come than stay away. I have been dead since the first of last July. Now I suppose you want to know where I died. I died in prison, over to Charlestown: Does that make me any the less a welcome guest here? [It makes no difference.] Persons who are incarcerated in suc i places are not supposed to be very good or very wise spirits, for if they were they would keep out of such places. So I didn't know but you would object on the ground of my spiritual morality. My name was John McLausland: I was sentenced for five was John McLausland. I was sentenced for five years. I had been in since March, so you see I had quite a time to serve. I should like to communicate, if I could, with my friend Dennis Sullivan. He is there too, serving out a sentence for five years. The question is, how shall I communicate with him. Since he is a convict, it cannot be allowed, I supnose. It is possible your call may open the way.] Tell him, from me, when he comes out to make the very best use of all the time he has on earth that he can. Turn square round, and do just as well as he knows how to, for he has n't just as well as he knows how to, for he has n't got a great while to stay here after he comes out, and if he wants to insure a good place hereafter, he can only do so by doing as well as he knows how to while he is here on the earth. [You say he has n't long to stay?] Yes, I said so, and I mean it, too. And I want to say to Mr. Federhen, that if I eyer wronged him in any way, I will try to make amends for it, and do the best I can; If I fail, it will not be because I have n't tried. [You refer to Mr. Federhen, on Court street, from whom the diamonds were taken.] You know about it, do you? [I read of it at the time.] I dreamed that I was going to die before my sentence exjust as well as he knows how to, for he has n't that I was going to die before my sentence ex-pired, shortly after I was put there. I was think-ing what a long time it was, and how I should employ myself, and what I should do to be easy over it, and that night I dreamed that I was going over it, and that night I dreamed that I was going to die before the time expired. I don't know why I should, unless some of my friends on this side knew that I would, and so impressed me with that truth. Will you be kind enough to send my message, when it is published, to the prison, to Mr. Haynes? [I will.] I will be very glad, and will do as much for you. [I will ask him to give It to your friend.] Good day, sir. Thank you. [Have you said all you desire, to make him recognize you?] Yes. I should say a great deal more, if I were talking to him.

Dec. 16. you?] Yes. I should were talking to him.

Cornelius Winne.

[How do you do?] I am well. Good while since I been here—Cornelius Winne. Haven't been here for a long time. Have a good deal to do. And sometimes I'm charged with things I do n't do. I come here to day to say so. [You don't want to bear unmerited honor.] No, nor dishonor. I do n't want anything only what helongs to myself. I stay round New York a good deal because there's a good deal to do there. But deal, because there 's a good deal to do there. But I do n't do everything that 's done there, by a good deal. There's three persons there that believe that I was the power that produced a certain manifestation which they had in their house kind of privately. Now I don't want to come back and expose any one, but I must, because I am charged with doing it. It was the bringing of sayers house and they was said to bringing of several bones, and they were said to be mine. No such thing; not mine at all. But they were brought and laid in the parlor, under they were brought and laid in the parlor, under the piano. They had been having a circle the night before, quietly, secretly. A young man what correst here a good deal, he was said to be the medium. They was talking about me, and my bringing my bones to the doctor, you know, and some didn't believe it—said it couldn't be. But this young man said he did believe it, and it could be done through him, too—and I would bring some of my bones there before to-I thought you would bring my mother. [Who is your mother?] My mather? Why, Mrs. Clyde. We lived in Chesapeake, N. J. [Were you told you should see her here?] No; but I thought I should. George is here with me. I am Josephine, and George is here with me. I am Josephine, and George is here too. He feels awfully. I am nine years old, and he is n't but seven. I had a sore throat, and died first. I got here two days before he did, and he iddn't know I was here till be come. They did n't tell him. [When did you pass awav?] I have been gone most two Christmases. Will you led mother I come, and Georgie too? [Oh yes. You want her to go to some medium?] I want this one. [Your mother would have to come here.] She can't. [But we can't have you take this medium.] Oh dear! can't I take her half way, if mother will come hif way? [Not this cold weather, eder.] Oh dear! I will keep her warm. [I'm afraid you half mother here himself. Where he got 'em I don't know half way if mother will come helf way? [Not this cold weather, eder.] Oh dear! I will keep her warm. [I'm afraid you half mother will come helf way? [Not this cold weather, eder.] They got a big dog there. [How did yon happen] is treeth at all times unto the soul's wants. Father, wo would commend our thoughts and the prayers of thy children everywhere to thee. Thou with then he better to expose him, but then he better to expose him, but then he better the sposs here. I did n't have anything at all to do with it. I do n't want to expose him, but then he better the thing some of my hones there to more than to do with it. I do with anyther them, we would commend our thoughts and the prayers of thy children verywhere to thee. Thou with then he better to expose him, but then he better them, we hone; then, we would commend our thought then how to of himself; I did n't have anything at all to do with it. I do not had not he hard want to expose him, but them he her to do firm, I did bring those here so far. Twill be hard want to expose him, but them he went on far them, we woul would bring some of my bones there before to-morrow morning. Now he put them bones there himself; I did n't have anything at all to do with

> Well, now, I want to go a little further. If there's any more deceptive persons, and I'm dragged into it this way, I shall give the names right out, and tell every single thing I know about it—I shall. There's enough can be done by us on this shall. There's enough can be done by us on this side legitimately, without having any humbur about it. There's no need of it. You not in the name right away, don't you? [Yes.] They will be looking for it. They won't be looking for this kind of a story, though. They think it's genuine—that I put, 'em there myself. I don't know whether they are human bones—I don't know anything about it, nor I don't care. Good day, it. Dec. 16.

George Redman.

Good day. Being present, I thought it might be well to speak, and make a little statement with regard to this spirit, Cornelius Winne, who has just left. He was one of my familiar attendant spirits, before I left the body, and used to produce through my mediumship some very wonderful manifestations, an account of which is given in my work entitled "Mystic Hours." which I can assure you is strictly true. At different times he brought me all the bones of his body. Sometimes he would throw them into my office. Sometimes they would drop at my feet, and I finally succeeded in getting them all. I first met him, as a spiri when I was a student. I was in the hospital with other students, and we had a subject for dissec-tion, which was the hody of this same negro-Cornelius Winne. One of the manifestations given, was the sudden uplifting of the hand of the corpse, and seizing the dissecting kuife, and hold ing it fast. Then I went and sat down by myself and asked, Who are you? He gave me his name and all the circumstances attending his death and ever after that, he seemed to be quite a close attendant. I always found him to be truthful, always powerful for good. He was an ignorant spirit, but was very easily informed. He seemed always willing to do what was right. If there was ever any attempt at humbugging in anything he bad outside the description. he had anything to do with, he was sure to de-nounce it. So I am not surprised at his coming here and communicating as he has. Good day, sir. George Redman. [lam glad to meet you.] I am glad to come.
One word more. I am not sure that Cornelius

is right about his bones being in Hartford. He ought to know, but I think he has made a mistake, there. I think they are in New York, but I may be mistaken. He ought to know

Annetta Page.

Dec. 16.

How strange it is that I should, on coming here A.—Yes.
Q.—Is there any end to space?
A.—Correctly and absolutely speaking, there is afflicted me for a few days before my death. My

We were going to San Francisco, and from there to Cowes. I died on the passage from New York to San Francisco. Ship "Athens."
I want to tell my mother that there is no such heaven as her church has taught her there was

and I want her to abandon that false idea before she comes here. If she should come here, hold-ing it as figilly as I know she does, she will be very unhappy. Tell her heaven is not a special locality, but a state of mind. Wherever you are, if you are happy, you are in heaven. I want her to know I have met Uncle Jotham here, and he says if he never had been instructed in any religious faith on the earth he should be very happy here in the spirit-world. If he had been suffered to live naturally, to believe in a natural religion. he should have been far happier. He was a very pious old man, devoutly religious, and my mother is very much like him. He feels very anxious about her, and do n't want her to come to this life with such a rigid, untrue faith. She won't realwith such a rigid, untrue faith. She won't realize one-half-the happiness that she would if she came unbiased. [Is he your mother's brother?] Yes. Tell mother I am glad she has made the disposition she has of what she will leave at death. It was the very best thing she could do, and I think she will be satisfied with that course. After she comes to our life she will see better why she took it. She wonders now why she did it; do n't understand it; but she will after death. I am particularly auxious about my mother, because I think I can reach her, and because she is cause I think I can reach her, and because she is soon coming to me. [Is she in New York?] No, sir; she is residing most of the time in Toledo, Ohio. I want all the dear ones I have left to know that I love them still, that I do my best to watch over them for good, and shall come to them whenever I can to do good. My special mission to day is with my mtoher.

Dec. 16.

Mary Wells.

Mary Wells.

Before my death I told some of my skeptical friends if Spiritualism was true, and I was privileged to return. I would give them the word which they singled out from all others, saying they would recognize me by that—which word was "Charity." When my friends were denouncing Spiritualism and those connected with it, if I was within hearing, I would always say, "Have charity," If they went too far, I would insist upon their having charity; and I suppose that is why I singled out that word as one by which they should know me if I ever came hack from the spirit-world. I was sick many months; died of consumption. Was twenty-two years of age; born in Boston, died in Boston; name, Mary Wells. Farewell, sir. Wells. Farewell, sir. Dec. 16.

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

Invocation.

Almighty and Infinite Spirit, thou who art all wisdom and all love, we come to thee in behalf of poor humanity, which sees thy way but dimly, and thy purposes through a glass darkly. Oh, Infinite Spirit, we pray thee to open humanity's eyes, unstop their ears, and give them to know of thy presence and thine unceasing loving kindness. Our Father, make us trust thee more and love thee better, and unfold all the senses of our being so keenly toward thee that we shall never doubt, but always trust. We thank thee, oh Life Eternal, that thou hast bestowed the gift of immortality upon every soul. We thank thee that although death comes with its shadows, it brings also the seal of immortality, and crowns its vic-tim with everlasting joy. We praise thee, our Father, that, in the midst of every kind of darkrather, that, in the minst of every kind of dark-ness, thy loving kindness shineth bright and steady; that there is no place where thou art not, no condition of being that thou dost absent thy-self from. For they all are made up of all that is or ever was or ever shall be. Father, Spirit, may we understand that thou art the etornal Principle of love and wisdom that will not forsake us, that leadeth us not into temptation, and leaveth us not when temptation cometh nigh unto us, and giveth unto each whatsoever they have need of, and min-istereth at all times unto the soul's wants. Father, we would commend our thoughts and the prayers

formation concerning it. If it is possible, some one of those who are associated spiritually with you at this place, will visit the individual and report from observation.

report from observation.

Q.—In the Message Department of the Banner of Light of Dec. 18th, the question is asked." Where is the spirit world?" The answer is, "Here; you are in the spirit-world." The editor of the Cincinnati Commercial, a few days ago, in noticing Henry J. Horn's book on Spiritualism, stated the spirit of Professor Olmstead testified that the spirit-world is billions of miles from the earth, and revolved around a central sun the same as our earth. Why this discrepancy in the testimo-ny of spirits? In the same book Sir David Brows-

ter said they have churches, theatres, newspa-pers, &c., in the spirit-world.

A.—Since the spirit-world is everywhere, it is in the furthest distant star as it is here; and wherever a spirit gravitates, after death or before death, that place is the spirit-world. It matters not where it is, whether it is in the sun, the moon or the earth, or under the earth—wherever that soul is, there is the spirit-world. I know of no special locality that is set apart as a world of souls, a spirit-world; but I do know, to the contrary, that the spirit-world is everywhere, wherever the spirit world is everywhere, wherever the spirit world is everywhere.

ever there is a spirit to live.

Q.—The question, where is the spirit land, has been answered in a general way—that it is everywhere; here among ourselves, for instance. Now, as all the messages purporting to come from spirits, speak of a return to the earth, the authors spirits, speak of a return to the earth, the authors of these messages cannot be on the earth, and, if not, where are they? In order to point the question I will ask: Has the controlling spirit himself, since the change called death, been located on the earth, and, if not, where?

A.—Your speaker has been located on the earth, and nowhere else, except transiently, since death. Spirits, in speaking of returning to earth mean that they return to earthly conditions, to human life. They return to the conditions that your senses recognize, that belong particularly to hu-man life and not to them. They do not mean that they come from some far-off locality; by no

Q.—Cau any of the spirits born on earth pass beyond the limits of our solar system? and, if so, is there any limit to their power of passing through

A.—We are told that they can and do pass be-yond the limits of our solar system, and that there are no restrictions placed upon them, except those that occur by virtue of their own law and the law of outward circumstances.

Q—The idea of infinitude is incomprehensible to the human mind. Can the controlling spirit say anything to render it less incomprehensible? Is he able to comprehend it? A .- No, certainly not: nor can any finite spirit

by any possibility, comprehend the Infinite or All

Q.—Can and do spirits after death commit wrong acts for which they are afterwards sorry?
A.—Certainly they can, and they do. Dec. 23.

Mark Jellison.

This coming back is so at variance from what I This coming back is so at variance from what I had been taught during my earthly life, that I am almost afraid to avail myself of the blessing, for fear that it may not be right. We who stood in fear of a God that was more revengeful than just and humane, are very apt to get strangely misled in all points of fact. This coming back must be the result of a wise and loving power, who, knowing the needs of the spirit, has provided for them

name was Annetta Page, wife of Capt. Nathan Page. I have been gone three years, and I thought I had outlived the possibility of thinking of what I suffered even when here. But it is not so. I other has provided a way. But it is so much at I had outlived the possibility of thinking of what I suffered even when here. But it is not so, I feel the same sensations, and if there was no other way to know that I was closely allied to human life than that, I should know it by that. We were going to San Francisco, and from there that shadow are at a loss to know whether this is God's will, or whether it is the device of some spirit that would lead us far from God. But be that as it may, I made up my mind that I should return, that I should avail myself of the great blessing—for so I think it to be—if I went to the Christian's hell to pay for it.

Mark Jellison is my name. I was born in Augusta, Me. I have two sisters; one we call Miranda, the other Mary. I have also a brother, William, who follows the sea to take care of his own body and others dependent upon him. Our

William, who follows the sea to take care of his own body and others dependent upon him. Our parents are here in this spirit-world, not gone, but simply beyond their sight. I believed in the faith as taught by the Calvin Baptists when here on the earth, but I am quite well assured, from observation, that they are wrong—thorougly, clearly, positively, absolutely wrong in every point. They are worshiping the old revengeful God of the Jews, instead of the loving father of Christianity. They think they are Christians, but they are not.

I have some friends who are stoutly opposed to

but they are not.

I have some friends who are stoutly opposed to this return of spirits. They do not believe, and do not want to believe in it, and are determined they never will, in this world or the other. But circumstances over which they have no control, when they pass beyond death, will force them to believe it; they cannot help it there; they will know it for a positive certainty. So they had better not make too much talk about it, because it is all a waste of time and breath and words. When I was here I once said, "I should like to know if the Spiritualists are in any way correct in their I was here I once said, "I should like to know if the Spiritualists are in any way correct in their belief." And my sister Miranda said to me, "Oh Mark, don't try to believe it; don't want to be-lieve it; don't say you should like to know. It is a dangerous doctrine." "Well," said I, "I believe it is; but we shall all know when we pass beyond death." But I made up my mind at that time, if it was true, I should learn about it as quick as I could after death; but my old prejudices have

kept me back, and it is now nearly seven years since I went away.

I died of ship fever, in Savannah, away from my friends; and, although I tried to live an honest Christian life, when the time came for me to die I had no light to earry with me at all. I hoped for a better hereafter. I hoped it would be well with me, but I did not know as it would. Now I have only this much to say to my friends: If you want anything to take you safe, without fear, over death's river, do n't take the religion that I had. Gar a goverhing also—separating that that I had. Get something else—something that is more loving, merciful and tender, that meets the wants of the soul better.

My brother, Mr. Chairman, is more liberal than the rest of our family, and if in the course of his

the rest of our family, and if in the course of his wanderings he happens to be at any place where any of these persons—mediums, you call them—happen to be, I want to talk with him. I want to tell him many things that weigh heavily upon my spirit, and I shan't be happy till I can. [You have n't found the heaven you expected?] Found it! No, sir; by no means. So it was a long time before I would believe I had passed through the change at all. I said. "If I have, why am I not in heaven? Where is Jesus? Where are the apesters?" Instead of that I saw my friends who had passed on, those I had been familiar with here, and others, but nobody that I expected really to see. [Was it a great disappointment?] Yes, it was. I met one man that I was acquainted with see. [Was it a great disappointment?] Yes, it was. I met one man that I was acquainted with here; his name was Phillips—Samuel Phillips. He was a bad man, and everybody consigned him to hell before he went to the spirit-world. That was his place, they said. If there was any dovil he would be sure to have him. I thought so, too. I really thought so, too. But I found myself right in the same place with him. I could communicate with him. Then I thought I must be in hell. So, you see what an uncertain state I was in. I don't want my friends to come in any such way So, you see what an uncertain state I was in. I don't want my friends to come in any such way as I did. [Did you find this man as bad as you had supposed?] No; the worst side of him was here; the better side was there. No; he was unfortunately organized, he said, here, and In consequence of that was compelled to do things that he otherwise would not have done. When he threw off that organism, he had done with all those evil deeds. His better life shone out then. What's the use sending him to hell, then? He had hell enough going through the rough places in this life; had plenty of hell, all he needed. But, you see, I had been taught to helieve he had gone to hell, and I thought, very naturally, since I was in the same place, I must be in hell, too. Good day, sir. [Did you give your age?] No, I did not, I was thirty-nine.

Edward O. Eaton.

I am here on a strange errand. I have some friends in Memphis that want to be convinced of this spiritual doctrine. They are honest, and if there is any truth in it they want to know it; but they do n't want to be known as being at all mixed up with the faith, or religion, or philosophy, or whatever you may call it, till they are positively sure it is the genuine article. A few night: ago—now let me see—to-day is Thursday, is it? [Yes.] The 23.1 of December? [Yes.] Then it is five days ago this evening, those friends of mine thought they would form a circle and see if they could not get some response from the spirit-world, if there was a spirit-world so near as some people if there was a spirit-world so near as some people said. They found that one of their number was a medium, so they were able to communicate—not very clearly, but just enough to make them know there was a power outside of themselves. Well, to be sure it was me, they called unon me to give them some test of my identity, and wanted to know what I could give. So I spelled out, by means of the table, that I would go to the Banner of Light office and tell them through that paper. They said, "Very well; we will look out for it." The reason why I did n't tell them then and there was because I could not; I did n't know what I could give them. Now what I propose to do is this: Let them obtain some room in a quiet place, where there is a plano, form themselves in a circle, I care not how far removed from the plano, so that it is in the room; I want them to shut it, lock it, and put the key into Mr. Thomas's pocket. He is the medium. That is all I ask—all the connection with the plano, material, is that they put the key into his pocket; and if I cannot play them any air that I ever did here, they may say it is not me. Edward O. Eaton. Good day. Dec. 23

Jennie Davis.

I told my mother I would come here. Jennie Davis is my name. I am from Columbia street, New York City. Before that we lived on Centre New York City. Before that we lived on Centre street—just before I was sick. The doctor said I had the typhus fever. My father was killed in battle. George and Nellie, they died ever so long ago. I been dead a year. I told my mother I would come back; if I went that night I should come back Christmas. Well, I did. I could n't let her know it; but now won't this Christmas do? [Yes; but she won't get your letter till after Christmas.] Won't she? Why? [It won't be published for some weeks; but your name will he announced, so she will know you came.] Well, that's all I care for—with my love for Christmas, and tell her we are glad she do n't cry so much, and tell her we are glad she don't cry so much, and glad she is better than she was. And it was father and I helped, and we all helped, to make father and I helped, and we all helped, to make Uncle James give mother some money to help her; and we shall again, and she never need to fear, she won't be left alone. He is going to give her a nice Christmas present, and what do you expect it is? [I can't guess.] Well, he is going to give her some furs and a hundred dollars. Yes, he is; and she won't know anything about it till Christmas. I would n't tell it here, but you said she was n't going to get it till afterwards; so it's right I tell it here, because she will know I knew what he was going to do, won't she? [Yes; it what he was going to do, won't she? [Yes, it will be a good test.] I was a medium myself. I used to be entranced and they used to write with me. I was most ten years old. I was n't any relation to Mr. Davis.—Andrew Jackson Davis. But many people used to ask me, because I was a clairvoyant, and he was, too; but I was n't any relation as I know of.

relation as I know of.

Do n't forget to tell mother how we all send our love for Christmas present, will you? [Oh, no.] My mother's name is Sarah Jane. [Has she any children living?] No, sir; she's all alone. She has got nobody. Good-by, sir. Grandfather Page is here; sends his blessing, too.

Dec. 23.

Séance conducted by Father Henry Fitz James; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, Dec. 21.—Invocation; Questions and Answers; John C. Clemence, of Liverpool, Eng., to his brother; James Downey, of South Boston, to his wife; Alice Emery, of Augusta Me., to her sister; Col. Joseph Wing, to his son.

Tuesday, Dec. 28.—Invocation; Questions and Answers; Annle Jones, of New York City, to her mother and aunt; Harriet Sheldon, of Alahama, to israel Sheldon; Charles C. Bowen, to his half-brother, Elljah Bowen.

Thorsday, Dec. 38.—Invocation; Questions and Answers; George Feshody; Robert Newman, of Greenland, N. II., to his sons; William II. Barker, of Brooklyn, N. Y., to his mether; Irene Davis, of Worcester, Mass.

Monday, Jan. 31.—Invocation; Questions and Answers; Thomas Ravelle, who died in Rome last evening to his brother in the Church, William Ariant; Henry D. Mills, of Elmira, N. Y.; Betsey Brown, of herry, N. II.; Nancy-Leonard, of Somerset, Mass; George Hersey, of New York, to I is mother.

Taesday, Feb. 1.—Invocation; Questions and Answers.

of Somerset, Mass.; George Hersey, of New York, to 11s mother.

Tuesday, Feb. 1.—Invocation; Questions and Answers; Rafus Eimer, of Springfield, Mass.; Frederic Vogel, to his brother; Jennic Atchison, of Brooklyn, N. Y., to her mother, Thursday, Feb. 3.—Invocation; Questions and Answers; Carrie A. Swan, to friends in Framingham, Mass.; Nancy Jane Wedger; Theodore Barnes, to his brother; Thomas Young Crimpion, died at Cromstadt, Russia, Feb. 24.

Monday, Feb. 7.—Invocation; Questions and Answers; Samuel P. Severance, of South Boston, to his fundity; Annie Carter, (who died Feb. 8th.) of New York City, to her mother; Theodore Shurburne, to James Houston, Savannah, Ga.; Mary Elizabeth Plummer ("Aunt Polly"), of Newburpport, Mass., to her relatives; Capt. John Bishy.

Tuesday, Feb. 8.—Invocation; Questions and Answers; George English Clark, who died at I o'clock this day in Pensacola, to his grandmother, in New York City; Michael Minley, to his brother; Charlie Beaumont, to her mother, in St. Louis; Neliie French.

Donations in Aid of our Public Free Circles.

An Old Maid, West Mibury, Mass.

Oliver H., New York

Dr. T. H. Snow

Annoy Makepeace, Chesterfield, Ind

Makepeace, Chesterfield, Ind

Lumina and withering in agony and pain, unable to turn your best like a self-inded, and every movement will go to your heart like a self-in bed, and every movement will go to your heart like a same in fire in own tell me if reilef and a curo of any of these diseases friend.

Lucinda French, Washington, N. H.

10,00

To like what is:

DIRECTIONS TO USE:

Convention of Mediums and Speakers

Convention of Mediums and Speakers.

A Quarterly Convention of Mediums and Speakers will be held at Batavia, N. Y. Baturday and Sunday. Feb. 19th and 20th, commencing at 10 o'clock A. R., and holding three sessions each day. A cordial invitation to attend is extended to all workers in and sympathizers with this new angelic dispensation of the nineteenth century.

Near two years have elapsed since, in accordance with a request of angle guardians, the first Convention of this series was called at Batavia. That was a season never to be forgotten by those in attendance, among whom were eighty mediums, whose names, residence and phase of mediumship were recorded. Slince that time Conventions of this class have been held at Johnson's Creek, Gowanda, Rochester. Buffalo, Avon and LaRoy, sill of which have been seasons of deep interest and permanent good.

These quarterly gatherings have become so embaimed in the affections of participants that their arrival is anxiously awaited, some making long journeys to be present. Again, brothers and sisters, we invite us, and will, as far as possible, extend the hospitalities of their homes; and our dear angel guardians, who with tircless eyes and ceaseless interest embrace their human brotherhood in arms of love, engage to be with us on the occasion, to bless by their presence, to instruct by their wisdom, and to fraternize and harmonize by their sympathy and affection.

J. W. SEAVER,

P. I. Curm.

Committee.

J. W. SEAVER, Committee. Byron, Jan. 19, 1870.

Second Annual Meeting of the New Jersey

State Society of Spiritualists and Friends of Progress.

The Second Annual Meeting of this Society will be held in Camden, at Central Hall, corner of Fourth and Flum streets, on Wednesday, the 16th day of February, at 2 and 7 r. M. E. S. 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 clsewhere are carnestly invited to come to this meeting.

Jun Gage, Pres. Annual Meeting of Massachusetts State

Association.

Association.

The Massachusetts Spiritualist Association will hold its Annual Meeting at the Meionaon (Tremont Temple), liosten, on Wednesday, March 2, 1870, commencing at 10½ o'clock A.

H. The public are cordially invited to attend.

H. B. Stoder, See'y.

WILLIAM WHITE, Pres.

Passed to Spirit-Life:

From Andover, Vt., Jan. 24th, Joseph Hiland Dodge, aged

26 years.

Many words of sympathy to the widowed mother and many regrets were expressed by those who gathered to bid fared to his body. Said one, "One that is good, just, true and noble has left us." Thus it is the young, the old are alike making dear the summer-Land by their presence. May truth comfort those that mourn, is the prayer of the writer.

SARAH A. WILEY.

From Chesterfield, Madison Co., Ind., the Infant daughter of J. E. and Alvira J. Corwin, granddaughter of Allen and Nane Makepeace, aged 1 year 1 month and 9 days. Her remains were conveyed to Orange Co., N. Y., for interment, where her father's relatives reside.

(Notices sent to us for insertion in this department will be charged at the rate of twenty cents per line for every line ex ceeding twenty. Those making twenty or under, published gra

Mediums in Boston.

DR. JAMES CANNEY GHESLEY,

CLECTIC, Magnetic and Electric Physician, cures all Leurable diseases of mind and body. Instructor and Developer of Clairvoyants. Sundays, Mondays and Saturdays at his general office and residence, No. 16 Salem street, Boston, Mass. MRS. 3. J. STICKNEY, Clairvoyant, every day and evening.

Also, No. 4 Middlesex street, Lowell, Mass., every Tuesday and Wednesday, and on the same evenings.

Thursday and Friday, at his office No. 223 Essex street, Lawrence, Mass.

MRS. A. JESTER, Calrvoyant, will be at the same place every day and evening.

The Doctor, during his practice for the past twenty years, having been convinced of the many errors in the old school system of medicine, has resorted to the latest improved modes and phases of treatment. In many instances the Doctor cures without medicine, in a tew minutes, diseases that have for years bafilled the skill of many eminent physicians.

Those requesting examination of disease, by letter, from Dr. C., will please enclose one dollar and two three-contstamps, and a lock of hair; also state age and sex, and if mar test examps. Dr. C., will please enclose one dollar and two three-con stamps, and a lock of hair; also state age and sex, and if mar-ried or single. | w-Fob. 19.

MRS. S. J. STICKNEY,

TEST, Business and Medical Medium, examines by lock of hair; terms \$1,00 and two three-cent stamps; heals by laying on of hands. Clicles Monday and Friday evenings. No. 16 Salem street, Boston.

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WIDELY known throughout New England as one of the most remarkable Mediums and Spiritual Clairvoyants of the age, will receive patients at their office, 116 Harri-

of the age, will receive patients at their office, 116 Harrison Avenue, Boston.

27 Our practice is Eclectic, as directed by physicians in spirit-life, whose identity and shifty to minister successfully to bodily and mental disease has been thoroughly tested during more than eight years practice. Medical examinations, when written torough the hand of the medium, \$2.00; when spoken, \$1.00. Letters with lock of hair for examination must enclose \$2,00.

MRS. R. COLLINS,

CLAIRVOYANT Physician and Healing Medium, located the tast seven years in Pine street, has removed to her now house, No. 9 East Canton street, second door from Washington street. Boston, where she still continues to heal the sick, and is very successful in all chronic cases of long standing. Patients visited at their residences if desired. Feb. 5.—7w*

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIC M. 223 Washington street, Boston. Mrs. Latham is eminent by successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 40°—Jan. 29

DR. MAIN'S HEALTH INSTITUTE. AT NO. 226 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

TEST Medium, 551 Washington street. Circles Thursday and stunday evenings at \$\frac{1}{2}\$ and Friday afternoons at \$2\$. Private communications given daily from 10 to \$\frac{1}{2}\$ o'clock. Feb. 19.—1w*

MRS. A. BABBITT,

TRANCE, Test and Business Medium, No. 7 Indiana strees
Boston, Circles Wednesday and Sunday evenings.
Jan. 8.-13w

MISS HATHORNE,
BUSINESS, Clairvoyant and Test Medium, will read characters from photographs or handwriting. Price \$1.00.
161 Court street, Boston. AURA H. HATCH will give Inspirational Musical Soances every Monday, Wednesday, Thursday, and Friday evening, at 80 clock. No 10 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 cents.

MRS. L. W. LITCH, Trance, Test and Healing Medium. Circle Tue-day and Sunday evenings and Wednessay afternoon. 97 Sudbury street, reom No. 18.

R8. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston. MRS. M. M. HARDY, Test and Business Medium, No. 94 Poplar street, Boston. Circles Thursday and Sunday evenings. Jm*-Dec. 18.

MRS. M. E. JOHNSON, Medium for Oral and Written Communications, No. 11 Hayward Place, Boston. Hours from 10 to 5. Terms \$1.00. SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place (opposite Harvard street). 13w*-Dec. 11. MRS. OBED GRIDLEY, Trance and Test Businers Medium, 41 Essex street, Boston 6w*-Feb. 19

Miscellaneous.

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READER, you may consider this a sort of spread eagle heading, but I mean every word of it. There been there. When your system is racked with

RHEUMATIC PAIN, and you cannot even turn yourself in hed, or sitting in a chair you must set and suffer, in the morning wishing it was night, and at hight wishing it was morning; When you have the

NEURALGIA. When every nerveln your being is like the sting of a wasp, circulating the most venomous and hot polson around your heart, and driving you to the very verge of madness;

When you have the

SCIATICA,

(that I have just got through with,) that most awful, most heart-withering, most strength-destroying, most spirit-breaking and mind-weakening of all the diseases that can afflict our poor human nature.

When you have the

You will take a table-spoonful and three spoonfuls of water three times a day, and in a few days every particle of ithermatic and Neuralgic pain will be dissolved and pass off by the kidneys.

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Price \$1.50 per bottle. 21w—Jan. 8.

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Tills remedy is well known to be one of the very best ever offered to the public. It is all that it is represented to be. The testimonials in its favor, reaching back for a series of years, and the experience of a long test, incontestibly provo it to be one of the most reliable specifics of the age. -Old North-State.

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

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

I have used Davis's Pain Killer, and consider it an indispensable article in the medicino box. It has effected cures in diarrhopa, and for cuts and bruises it is invaluable .- N. P. Ex-

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

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

There is no medicine I value so highly as the Pain Killerhave used it for years, and in every case it has proved a sovereign remedy.—Messenger, Glenn's Falls, N. 1. Sold by all druggists.

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UNIVERSAL NEURALGIA PILL! A SAPE, CERTAIN, AND SPEEDY CURE FOR

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And all Nervous Diseases. ITS EFFECTS ARE MAGICAL.

TURNER & CO., Proprietors,

120 Tremont street, Boston, Mass.

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Gents-I make the following statement from a perfect conviction and knowledge of the benefits of Allen's Lung Balsam in curing the most deep-seated PULMONARY CONSUMPTION! I have witnessed its effects on the young and the old, and I can truly say that it is by fa the best expectorant remedy with which I am acquainted For Coughs, and all the early stages of Lung complaints, l believe it to be a certain cure, and if every family, would keep it by them, ready to administer upon the first appear ance of disease about the Lungs, there would be very few cases of fatal consumption. It causes the phiegm and matter to rise, without irritating those delicate organs (the Lungs). and without producing constipution of the bowels. It also gives strength to the system, stops the night-sweats, and changes all the morbid secretions to a healthy state.

Yours respectfully.

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3w—Feb. 5.

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DUBLISHED every other week by the American SpiritLalier Publishing Company, Office 47 Prespect street,
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AMBRICAN SPIRITUALIST PUBLISHING CO., 47 Prospect street, Cleveland. O. Nov. 13.—ti

Nov. 13.—11

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EDITORS—Mary A. Livermore, Julia Ward Howe, Lucy Stone, Wm. Lloyd distrison, and T. W. Higginson.

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Miscellaneons.

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A cordial invitation to all afflicted. Those who are not able to pay 'more than welcome,' Come and be cured, 'without fee or reward,' Feb. 12. SOUL READING.

Or Psychometrical Delineation of Character. A IRS. A. B. SEVERIANCE would respectfully announce of the public that those who wish, and will visit her in person, or send their autograph or lock of hair, sie will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and timts to the inharmonlously married. Full delineation, 22,00; Brief delineation, 21,00 and two 5-cmt samps Address, MRS. A. B. SEVERANCE, Feb. 12 No. 402 Sycamore street, Milwaukee, Wis.

DRS. B. & S. Y. GREENE,

MAGNETIC and Electric Physicians, No. 3 Latrange street; Boston. Hours from 9 to 5. A GREAT CHANCE! AGENTS WANTED! \$1000 PER YEAR sure made by agents, inde or female, the Wire Clother Lines. Cheapest and best clothes lines in the world; only 3 cents per foot, and will last a hundred years. Address the Hadson River Wire Co., 75 William street, New York, or 16 Dearborn street, Chicago, 111. 4w-Jan. 29.

A MIDDLE-AGED WOMAN, to aid in the domestic department of a Boarding School. One having a daughter to educate will find a harmonious home, and good advantages for the education of her daughter, by making application to the office of the BANKER OF LIGHT.

Jan. 29.

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ALBERT W. BROWN, (Formerly, Examiner at Sci-

ALL Documents relating to Patents prepared with promptness and ability. Advice gratis and charges reasonable.

THE SPIRITUALIST

18 the only newspaper on SPIRITUALISM published in Great Britain. It is a scientific journal, and contains all the latest news relating to the progress of the movement in England. Price threepence. Published fortulghily by Mr. E. W. ALLEN, Ave Maria Lame, St. Paul's Churchyard, Londor, E. C. The SPIRITUALIST may be ordered through Jan 8.

LITHOGRAPH LIKENESS OF A. J. DAVIS.

A N excellent portrait of the celebrated writer on Spiritual Isim, Andrew Jackson Davis. Price \$1.25. For sale at the BANNER OF LIGHT BOOKSTORE, 155 Washington street, Boston. PHOTOGRAPHS OF OXIETA,

Indian control of J. WILLIAM VAN NAMFE, as seen in apirit-life by Weda P. Anderson, Artist for the Sum-

mer-tand.
Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston. PLANCHETTE SONG: "Set the Truth-Echoes Humming."

WORDA by J. O. BARRETT; music by S. W. FOSTER. For sale at this office. Price 30 cents. Photographs of "White Feather."

THE photographs of "White Feather," the well-known guide of Mrs. Katle B. Robinson, late of Lowell, Massa. are for sale at the BNNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. Price 25 cents.

Lithograph Likeness of Dr. Newton. WILLIAM WHITE & CO will forward to any address by mail, post-paid, a benutiful Lithograph Likeness of Dr J. R. Newton, on receipt of 50 cents. Photographs of A. J. Davis.

JUST received, a fine photograph libeness of the author and seer, A.J. Davis. Price 25 cents.
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MADAME MIQUEL, Independent Clairvoy-ant, for disease and business, 294 State street, three doors from Bond street, Brookivn, N. Y. Terms cash—Ladies \$1,00, gentlemen \$2,00. Office hours from 10 A. M. to 5 P. M. Jan. 15.—8wf

Jan. 15.-bwi

WILLIAM VAN NAMEE, Clairvoyant,
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Man has various means and avenues by and through which he may and does obtain knowledge, the most obtains of which are those faculties of the mind known as the five senser.

Resulting from a combination of those nive special faculties is the production of another called memory, by which he is enabled to accumulate knowledge.

Having learned a fact yesterday, and another fact to-day, on to-morrow he may combine those two Locts, and thus elleft a third, by much the same process, mentally as the chemist, a hya union of two kinds of substance, produces a new and third kind.

Man has still another faculty, which we have all agreed to call reason, by which he further adds to his knowledge through a process called matery. Having obtained a limited knowledge of something which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively, and thereby gains further knowledge; e. g., if, on traveling through a forest the first time, he sees a great many trees standing upright and a few lying down, his reason intuitively suggests that those trees lying down had formely stond upright, and those standing up would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those tree lying down had formely stond upright, and those standing up would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those tree lying down hoked fresh and lifelike, much like those yet standing, while others, again, were very much decayed. His conclusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently.

Now, this resonner by analogy, as a means of obtaining knowledge, is of paramount value when we come to study the heavenly bodies, including our earth.

The life of man, and indeed the race of man, is so short, when comparatively, nothing could be known in regard to either, if man's knowledge were limited to the experience of bis race. Hence we thind that ma

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THE TRANSITION.

Every person conversant with the present con dition of Spiritualism, in this country must be aware of the apathy generally prevalent among Spiritualists, and the want of contidence in one another, the personal and local prejudices and Jealousies, which are quite equal to those of the churches, of politicians and of individuals and soclettes generally, but could not well exceed them. Some persons, even of wand indepent, take these as signs that it is dying out, and some are even looking about for a Hejerdain to there to for social and religions protection from the falling ruins of a crumbling temple. Such are mistaken, and need not the at all, for they will soon see the rising and protecting walls of a new and sublimer temple growing up around them, built from the fragments of all the institutions of the past, with no sectarian name or character, built without creed or catechism, Bible or Koran, bishop or priest, authority or dogma.

We are surely in a transition from the phenomenal and theoretical to the real and practical religion of nature and life -a transition in Spiritual-Ism as well as in all other religious theories. Christians are easting-off the sectarian shell of their church, and Spiritualists are shedding the ism, as a tadpole does its tall to become a frog. A "free religion" is demanded, and it must and will be inaugurated, and white it will not, and cannot, ignore the truth and fact of spirit-intercourse, it will arise from its authority as Christians will from cuttle it authority, and, taking hold of angel-hands extended, have the juspiring influence to help human nature up to the standard and recognition of its Godhood through its arisen manhood which was eracified by the Christian Church.

Strong minds, some with long and some with affort purser, have not only lost all confidence in the churches but have also lost the little faith they once had, that out of Spiritualism would arise a saviour or a saving institution for the race. They now see no saviour can come to us, but it must be raised in us and developed from our own nature. The temples of all idols must be taken down, and from the fragments a temple of humanity be built, a temple that can shelter every human soul, and a church door open to all, with all its blessings from to all, requiring nothing of any one, and giving of its bounty to every one that asketh, requiring no confession, no faith, no ceremonies - a church which shall be as the river of pure water, washing every soul that steps

The age is ripe for a free church, and the ques tion is who shall inaugurate it? how shall it be built? who shall set the ball in motion? Not who shall be priests; for it can need none where every one shall minister as he or she is qualified. "To him that bath shall be given," and to him that hath not shall be given, for from him nothing can be taken. The old church took the soul from him that had no money to give it, and the world took the time, strength and substance from the poor spiritual mediums and speakers till they are mostly starved out, and the old pioneers are fast crossing over to the summer and sunny side of the river of death, but to new hands the work before us must be entrusted, and by new builders must the temple be constructed.

The cry has gone forth and the nugels are already looking for the workmen. Is it strange that those who have graduated from, not in Christianity, and from its highest class-Unitarianshould be found most ready and best qualified? Education, refinement, scholarship and manners they had, but not these alone would answer: hearts as well as heads are needed, and mortar as well as bricks. Not alone of polished marble can a temple be constructed.

"Free religion," we oblue, mean's more than even those who named it could, have designed it to mean; a religion free for all to take whatsoever they please, and appropriate all they can, but a religion time shall surely make all better who partake of it in large or small quantities; an ever flowing, never ceasing fountain of the "waters of life," over which is written: Come and drink freely, all ye that thirst, and no questions shall be asked you how or why you became thirsty; and no charge shall be made for what you choose to take. We must strike hands with every human brother and sieter, and open wide our doors to all. bidding them come and partake of the waters of life freely, without questionings of hope, faith, or belief, or even of knowledge or intent.

The day of damning churches has past and the day of blessing churches dawns. The creed that crucified hashad its day and victims enough. The blood of its martyrs cries from the ground, and from the ground hearts of its oppressed millions Poor Ireland and the poor of all Europe are groaning with the agony of crucified hearts impoverish ed and crushed by the churches, both Catholic and Protestant, and the cry must be heard.

"HISTORY OF AMERICAN SOCIALISM."

This is the title of a most valuable and highly interesting volume of American history, and confined to its experiments in Socialism -a book of 672 pages, elegantly printed on tinted paper, and substantially bound in cloth, and for sale by us at \$1, postage 50 cents; issued by Lippincott, but really printed by the Wallingford family of Communists, and compiled and authored by J. H. Noys, founder of the Oneida and Wallingford Communities. The historical part of this highly valuable volume was mainly collected by A. J. Macdonald, a Scotehman, who came to this country in 1842, and spent most of the time till his death, in 1854, in collecting the materials for his book; and when his work was about ready for the press he died with cholera, and left his manuseript, which was found and rescued from oblivion by Mr. Noys, who, although he has greatly modified the work, and shaped it to his own liking, yet could not in any other way get the materials, and has really done a great and good work in preserving what he has of them, even with the sectarian bias and trimmings he has added to the work to make it conform-as it never would have done in its original-to sectatian Christianity; and yet there is much of fairness in the workeven more than we expected, from our knowledge of the bigotry of the compiler. We had correspondence with Mr. Mecdonald, and wrote for him the history of the Wisconsin Phalanxwhich appears in the book as written by one of n members-as well as most of the letters which bear our name in the book. Those who remem ber, and those who either worked in or watched and waited for any of the phalansterlan efforts at Fourierism during the great excitement that prevailed from 1812 to 1850, will find in this book the best and most correct history that can now be made of the whole movement and its facts, dred pounds of coal.

Shakerism, Owenism, and Communism are liberally treated; Zoroites and Rippites, learian, edge, are also liberally treated, and we can insure the Socialist a rich treat in this book, and one of MODERN MISSIONARY WORK OF THE the most valuable library books for any person, wishing to be posted in the efforts of thousands of persons in this country to secure a better social condition for the poor, and their mistakes, errors and failures, with the partial success of those that still linger with a hope, and perhaps faith, in success, but which also every one of their that we are acquainted with, contain the seeds of dissolution, which, like a consumption, promise life, while they drag the patient slowly to death. Such we see as the pending fate of Shakerism and Communism; for we even clearly see in the religious element in each, especially the latter, the sure sign of final death; for surely no fragmentary sect of Christians can long survive the death of the tree on which it grows, as a mistletoe, and to which it clings for life, and surely the axe is at the root of the great tree, and it must

FALSE CHARGES.

Nothing is more common among American writers than false charges, and comparisons of thad men and women to beasts. Cruel persons are called brotes or brutish, and yet animals are not cruel; each species acts out its nature, and never transgresses the law of its organic life as implanted in it by the creative power. Drunken persons are called beastly, and often said to be beastly drunk, and yet beasts do not get drunk unless by arcident; and then it is sickness. Sensual and licentious persons are often compared to beasts, and their degraded and degrading conduct compared to animals, when there is no just or real comparison, as beasts are never sensual, and never contract venereal diseases nor become degraded by the sensual vices and deuravities of our own race. Man abone, of all inhabitants of earth, indulges in drunken and licentious conduct, and takes the consequences in the destructive diseases and moral depravities consequent upon and atising therefrom, and it is shameful to charge these, even in comparison; to the animals, which live in obedience to the laws of their organic life and are always pure.

The same class of writers are in the habit of quoting also the heasts to establish natural laws for man, as man has so perverted his that it is diffigult to unearth them from the rubbish of habits, as, for instance, temperance finds its strongest argument in the animals, which quench a natural thirst with water, and are ever satisfied and healthy therefrom; as mated birds in single pairs are quoted for monogamic marriage, and the care of offspring by both sexes of some animals also quoted for our guide; as the skill and industry of bees is often taken for a text and sample for our race; and while these and many more are just and appropriate, the others seem to us to be false and unjust.

MORE PHENOMENA.

Every few days a new alarm is sounded from some quarter, and a priest called in to account for strange and mysterious occurrences, that transcend the ordinary events as well as capacities of those who witness them, and for which the priest usually has a devil ready at hand and ready advice to come to the church and shun all such occurrences as evince an unseen intelligence, as the great contest to be waged between these two." such, being in the dark, or beyond our sense of sight, must be of the devil. Of this class of spiritual phenomena, and with this explanation by the priest, the St. Louis papers have had a fresh involce recently from a cottage in Illinois, near East St. Louis, and about two notes from the city, in a rural and secluded place, where, it is said, it was not safe for strangers well dressed to walk at night alone a short time ago, if it is now, as the region was infested with robbers, & y. But now the report is that in a certain cottage articles are moved about the house and a variety of manifestations are performed, similar to those we have so often witnessed and had reported. But the beauty of this case is that a little girl about in the Catholic World, for February, in an article twelve years old sees the person or spirit, that is entitled, "The Future of Protestantism and Cathinvisible to others, which does it, and declares olicity." Let the friends of progress ponder it it is also a little girl about her age and size and she describes her appearance, dress and actions, as she watches ber, and she cannot see any signs of her being a devil; but the priest assures them it is the devil, and advises all to come to his church and confess their sins, to avoid such visits and the terrible consequences that will follow. Some are stupid enough to believe the priest; but more use their own reason, and judge for themselves, ...

THE DAVENPORTS AND EDITORS.

The Wakenda Record, published at Carrollton. Mo,, edited by J. W. Turner, gives a lengthy and very candid notice of the exhibition of the Daven ports in that place, and speaks with a just contempt and reproach of the ungentlemanly and unmanly conduct of some persons whose prejudiees could find no decent mode of expression. We are ever glad to find an editor who can treat Spiritualism with the capilor and honesty its merits deserve, and for that we commend the editor of the Wakenda Record, and as we have an invitation to becture in that place, which we intend to meet before long, we shall try and make his acqualatance. There is certainly a very great lack of honest and honorable manliness and magnanimits among editors, but probably not more than in other departments of business, while from the very nature of the business there should be less, for like the clergy they are set out as leaders and teachers to guide public sentiment, as well as to express it to individuals; and all such persons should examine all subjects and give candid explanations of them to their readers, which is rarey the case with Spiritualism.

Satan Walking in the Churches.

We clip the following pertinent testimony from a long article in the Baltimore Christian Advocate, to show what the saints have to do and where they cen rest:

"It is not here that "the righteens rest from their layous, and even in the eternal world, they rest not day our night, from the loving work of he Eternal Printh. We have no rest, even from trite, white Satan walketh about as a roaring the Eternal Pruth. hon and church doors are open to him, and atsleare carpeted for his noiseless velvet foot, and Bishops hire his claws to tear the body of Christ, and grand or ans cover up his roat in halfeluighs to the Pagan God of states and battles and bureaumorabty, who under cover of the thick fog of hunon passions, has seated himself on the throne of behavels. The organic state? has no rest. Activw is the condition of its life. For it to rest is to die and enter into diet. Zion's Herald has written tor us a nottle épir ph—let n'he put en the tomb of the humblest worker in the cause of God- Li ashes only has He tound rest—He knew none in their organic state."

A composition of peat, coal dust and coal tar has been invented, which, it is claimed, is better fuel for steamers than coal, and the cost only one-half, Six bundred pounds of this fuel, it is said, will produce as much steam as twelve hun-

NEW YORK SPECIAL CORRESPONDENCE.

CHURCH OF ROME.

Whatever criticism we may make on the Catholie Church, we cannot deny the sincerity of its devotees. They believe the Church to be the only means appointed by the Creator to redeem the world and prepare man for happiness bereafter. They renounce the world, and live for "Christ in God" as the really supreme good. There is a touching self-renunciation and sympathy with the lowest and poorest of God's creatures in the hearts of many of these devotees, that doubtless opens to them the flood-gates of purest and divinest peace. They count bodily fatigue, cold and hunger, the sacrifice of case and comfort, contact with distressing and contagious diseases and repulsive forms of suffering through vice, as naught compared with the glory and joy of following the example of him who went about doing good, and of winning souls into the true fold of Christ, The Sisters of Charity, whose sweet, pure faces gleam out from their unsightly black shrouds, like stars from a midnight sky, are ever lient on arrands of mercy, and the dark places of the earth that are full of the habitations of cruelty, are often brightened and redeemed by their hallowed instrumentality. Paulist missionaries, faithful priests and plous monks are equally devoted to the saintly offices of charity. The confession of Piero Luca, in Whittier's glowing verse, might doubtless be repeated by many a "Brother of Mercy" on his lonely death-hed;

othery death: hed:
"I love my fellow men; the worst I know
I would do good to. Will death change me so
That I shall sit among the lay saints.
Turning a deaf ear to the sore complaints
Of souls that suffer?
Methinks (Lord, pardon, if the thought be sin!)
The world of pain were better, if therein,
One's heart ringht still be human, and desires.
Of natival city drop men is thes. Of natural plty drop upon its fires . Some cooling tears."

This entire devotion, on the part of true Catholies, necessarily makes them desirous, above all things, that their faith shoul I spread until it fills the whole earth as the waters cover the sea. F. E. Abbot, in No. 5 of The Index, says: "Romanism schemes to confiscate all the resources of mankind to the Church; and the church means to use them in fitting mankind for heaven. There is a terrible sincerity about Catholicism which is he secret of its terrible power. It is professed, doubtless, by many ecclesiastics for the sake of their personal pride, luxury or ambition; many the leaders are unquestionably corrupt. But he great body of the Catholic clergy are as unselfish as they are earnest." The time has come when this terribly sincere power is about to put forth new energies and call into requisition new means for the conversion of the world to Catholicism. The Ecumenical Council was called for this definite purpose. "We have reason," said the Catholic World, of June last, "to expect a great number of conversions among those who are partially enlightened, as its immediate result, and the more zealous and successful prosecution of the work of bringing back all nations to the fold of truth and grace as its effect during a long period to come. • • For ourselves, we cannot doubt for a moment that, as the ultimate result, everything like Orthodox or positive Protestantism will be ground into dust between the two opposing forces of Catholicity and infidelity, leaving What the writer calls" infidelity" we call religious freedom, and accept the formula. The forces of Romanism are looking to Great Britain and the United States as important fields of conquest. They tell us that "the British Crown has more Catholic than Protestant subjects;" and that "the Catholic population in the United States is rapidly growing in numbers, education, wealth and influence, and is already too large to be oppressed with impunity, and large enough, when not misled by foreign passions and interests, to prevent the government from adopting a decidedly anti-Catholic policy, either at home or abroad." This significant boast is made gious despotism confronts religious freedom, as may be seen by its open attack on the very bul-

wark of personal and civil liberty. OUR PREE PUBLIC SCHOOL SYSTEM. The leading Catholic journals of the United States, though avowing no wish to break up our school system, still make demands that, if granted, will inevitably produce that result. Leading priests and bishops reiterate the same demands in their public atterances. The position they take is, that secular education should always be made subordinate to religious. While children are being taught the arts and sciences, they should be constantly and thoroughly instructed in spiritual things. Education is in fact a function of the Church, and one which she cannot discharge successfully except in schools under her government and control. It is because the common schools secularize education that the Church opposes them, and can never consent to have its children placed under their anti-sectarian influence. Can it be blamed for this position? To Christianize schools is one of the most important branches of the modern missionary work of Catholics. To be faithful they must make their religion first, last

and mics; in all the affairs of life. Now mark their proposition. It is that the public schools shall be divided by the State into two classes, one for Catholics, the other for the rest of the community; the former to be under the management and control of the Church, the latter. as now, under State control for the purpose-of secular education. Then they propose that the State appropriate to Catholies their proportion of the trust school fund, and of the money raised by public tax for the support of public schools, to carry on their sectarian institutions in their own way. They make a specious plea that justice to the Catholic population calls for this division of the public funds in their favor. "At present," say they, "we pay our quota to the support of the public schools, which we cannot with a good conscience use, and are obliged to support our own schools in addition. This is grossly unjust, and in direct violation of the equal tights guaranteed us by the constitution, and the religious liberty which is the lond boast of the country." In taking this stand, they assume that our public school system is actually secularized, and, as such, meets the wants of the whole community outside of the Cathelic Church- E. decopalians, Presbyterians, Baptists, and other Protestant sects, as well as non church members. That is a mistaken assumption. Our school system is in theory nonsectarian, and ought to be so in practice, but it is not. It the American idea were carried out in public schools as it ought to be, they would not suit the Protestant sects. With their present taint of Protestant sectarianism they do not suit

the advocates of R. ligious Freedom. These say,

"Let the Bible he excluded from the schools, and

make them, as they were intended to be, the

to uphold the rights of Presbyterian conscience, and so on ad infinitum. Such a course would bring guides, and they will give you rest. our grand, impartial and beneficent public school system to certain and swift destruction, and thus would be swept away one of the chief safeguards of American freedom.

THE BIBLE IN THE PUBLIC SCHOOLS.

Liberalized Catholics and Protestants see this danger, and seek to avert it by joining with the free in advocating the banishment of sectarianism. from public schools. To that end the Protestant Bible must be excluded. The stated reading of King James's version of the Scriptures in our schools, is as clear an indication that they are under Protestant influence, as the stated reading of the Donay Bible would be that they were under Catholic influence. It is but reasonable that Catholics, Jews, and non-sectarians should object to this Protestant infringement on the rights of conscience that have been guarded by the State. and in accordance with which our public school system was founded. Let this objection be swent ed hands the horns of the altar of eternity. Have we now away by wise action on the part of the Protestant community, and there will be a chance for Cath-olic concession and copperation that will save this growing, broad-branching free of knowledge which America has so nobly planted, from blight and ruin.

Ever since the time of Luther, the Protestant world has insisted upon the right of private judgment in matters of religion. Individual conscience has been more and more respected, until now an absolute concession is made, throughout this country at least, that the whole question of religious belief rests between man and the Infinite Spirit. The adoption or rejection of theological tenets should therefore be left for the deliberations of mature reason. No set of doctrines, pronounced infallible, can be forced upon the memory and acceptance of undeveloped childhood without a violation of the primal right of conscience. Creeds are prepared by deliberate thought, and are fitted for the consideration of the disciplined mind alone. If presented to children at all, it should be done in places and under circumstances where ample time and the utmost care can be given to their elucidation by older minds. This, in public schools, is impossible, as every hour is crowded he finds himself involved. By our doctrine all is harmony, with the work for which they were constructed; all is understood; without it, all on earth is unforescen disnamely, the intellectual training of the young, aster, disorder and chaos. The good, the evils, position, The hasty and careless manner with which the formulas of religious faith have been bandied about by teachers and professors, have had the effect to induce disrespect in the minds of many students, and ultimately to make more scoffers

than believers. The same is the case with the stated formal repetition of the Lord's Prayer and the Ten Commandments. Let the revered words in which they are couched be repeated every morning is almost inevitable with children just from play, and they lose their high significance by mere thoughtless familiarity and endless reiteration Opening the school by reading from the Bible is subject to a similar objection. It must be done, if comment that is necessary to produce the proper effect on the minds of the children, and before the effervescence of their out-door hilarity has subsided. Those who know what tomes of commentaries have been thought needful for the adult understanding of the Bible, need not be told how meaningless fall its most sublime sentences on the ears of children under these circumstances, nor with how little reverence they recall such fragments of them as may have lodged in their memories.

opening school is by music-either the singing of a familiar melody by the whole school, or the playing of some soft, sweet air on a musical instrument, perhaps both. This gains the attention of every scholar in the quickest and best manner; it gives delight to the sense of hearing, and through that at once awakens each soul, from the oldest to the youngest, to religious emotion and aspiration. In other words, it harmonizes the entire school and fits all for the truest and happiest exertion in the direction of the day's tolls and duties. Quite as unconsciously and effectively may the highest ethical lessons be imparted. Not unfrequently there come moments, in the course of instruction, when the faithful teacher can "point a moral" with far more distinctness and power than could be done in all the routine of a set arrangement for that purpose. The moral influence of a true and conscientious instructor is a natural. constant, and often unconscious influence, and by such an one, the highest lessons of religion are imparted to pupils at unexpected moments, and in spontaneous, loving speech.

THE WEARY ONES OF EARTH.

BY JANE M. JACKSON.

There are men and women who have struggled with adversity from youth to old age, without the gleam of the sunshine of prosperity to light their unprospected path or bestow its conforts. Their weary feet have plodded on in rough and stony places, throbbing with bruises, and at times unable to proceed. Faithful hands have toiled late and early to complete their weary tasks, hoping for the rest that seems so far off; anxious eyes, seeking for love and sympathy amid the countless multitude, and often in vain. There are noble and generous hearts that have borne their own griefs and the sorrows of others, and yet long for one responsive sigh of pity for their soul's restless yearnings, one sincere friend to whose sympathetic counsels they might confide their misery. They find no rest from ever-recurring disappointments. There are lips ever speaking words of comfort to those around them, yet meet no answering sound to their own sorrows, no cheering, loving tones of encouragement from even lawful protectors, no help to enable them to press down the sharp thorns that fate has strewn in their paths of life.

To these shipwrecked souls, tossed on the sea of life, whose cups are filled with sorrow, we can point to the beacon of modern Spiritualism. Angel voices speak peace to the trembling waves, and they come in the still and lonely watches of the night, and will give you rest in your wearisome hours, revive your fainting souls, lay their soothing hands upon your heated brows. Their power will give you strength to recruit your weary bodies and sustain your overtried hearts. If adversity clings to you, troubles arise, death normal means for training children to be intelli- invade your households, then the fact of spirit-

gent and useful citizens." Orthodox Protestants presence is a blessed hope of rest and peace besay, "Let the Bible be read in all our schools, youd the grave. Happy thought! that our loved To the people of this land it is more than sacred, ones await us in spirit land, and the blessed an-Without it the child's conscience is untrained, gels come not alone to the rich or to the learned, and he grows up to atheism." Hence, let the pre- but are with us all-gentle, loving and kind. cedent be established by the State of awarding to | Far away, in a lonely country house, I sat for a one sectarian hody its proportion of the public spiritual circle, the table of common pine, the school fund, and how soon would other sectarian light came from one tallow candle, the mediums, bodies find it for their interest to make the same two old persons, poor and industrious, with no claim, in order to instill into the minds of their comforts, and used to toil. There came to us young their own religious tenets! If to uphold the beautiful spirits, powerful manifestations, filling rights of Catholic conscience it be necessary for the small room with a splendor that the rich very the State to maintain Catholic schools, it will be seldom experience. It was indeed Jesus among necessary for it to maintain Presbyterian schools the fishermen. Dear sorrowing ones of earth, keep in the path of duty, with the angels for your

SPIRITUALISM ABROAD.

BY G. L. DITSON, M. D.

Enitors Bannen or Light-There is another article, Sobre el Espiritismo, in the Revista Espiritista, of Barcelona, which dwells particularly on preexistence; but I will quote only a paragraph or two, knowing that some of your esteemed readers hold the subject in abecance. if, not in al. solute abhorrence. I must confess, however, that I am thoroughly convinced of one thing, and that is, that the opinions of the ancient philosophers are not to be contemned; and that in this matter, as in all others which they have illuminated with their delfic pens, they are entitled to the most profound homage. This conviction of mine arises from a knowledge of the fact that their lives were one long unbroken communion with the soul; that they devoted all the forces of their intelligent existence to an analysis of that subtle element of our being which alone can illustrate it-the spiritual-which, though doomed for awhile to soil its sandals in the sands of time, grasps with its outstretchsuch men? Not one in a million, probably, ever sat apart for one twenty-four hours to interrogate the immortal within him, and yet all-even such as these last-named-question the deductions of the former, who, standing, as it were, on the upper steps of the temple of God, could hear the solmn outflowings of his majestic thoughts.

"In every feast, remember," says Epictetus, "that there are two Guests to be entertained, the Body and the Soul and that what you give the Body, you presently lose; but what you give the Soul, remains forever."

What herald proclaims this now, at the feast of our city fathers? Where, at the banquets of our modern Cresuses, is heard this cry for the soul? "Why is Know Thyselv inscribed on the front of his (Apollo's) temple, when no one ninds it?" Egictetus again says.

We can repeat the noble stole's words-we should repeat them, and adown the long corridors of time they should reecho till the philosophers of to-day and to-morrow heed the wiedon of the ancients.

But what says the Barcelonian t "Beloved Clotilde: The inequality of positions, as well as the difference or incquality of intelligence and of moral inclinations, cannot be explained if one does not admit the ancient dogma of a preexistence. If at birth one brings only the original sin, all in this are equal, and man ought not to suffer inequality in social position. Why are the greater part destined to endure cruel disappointments and horrid pains? One must say that God is unjust, or that man has merited the ills in which fortune all depend upon hazard; admit preëxistence, and all is explained and comprehended. . . . Notemos that this dogma had always been, before the Christian era, the form in which cognizance was taken of original sin. Philolaus, the Pythagorian, according to Clement, of Alexandria, aught that the soul, in explation of some fault, was onclosed in the body as in a sepulchre; and St. Clement adds that this opinion was not peculiar to Philolaus-that it was utertained by theologians and prophets of all antiquity. Plate believed that our souls were on earth in explation of crimes committed in another life. 2 2 5 The sin of the throughout the year, in the flippant manner that father,' exclaimed Pelagio, 'cannot make culpable his child? Here we have a truth, for it is the divine voice of the conscience, o

The dogma of a succession of existences, not less anclent, not less venerable than that of prefixistence, has caused, not withstanding, a revulsion of feelings from having been constantly united with the errors of metempsychodone at all, without the time for discourse and sis. Disembarrassed and free from the uncertainties of a doubtful conception, the principle of reincarnation remains standing upon the ruins of metempsychosis, from Pythagoras to Pedro Leroux-from the Rig-Veda to the Triadas Bardleas. This prescience of a precixistence, which we find at all periods of the human race-in the Indies, among the Egyptians, the Greeks, the Gauls, the Romans, and later, among the natives of the New World, has certainly a reason for its being. 2 0 0 Refore the discovery of America Columbus was convinced of its existence, and over the assertions of the wise, the dictum of science, he felt consclous that there was a land unknown as yet to every one. which had never been seen, and of which there was no hisoric tradition.

I will now quote only a few more names out of the fifty numerated in the magazine who have held or who now hold the sentiments of the writer on this subject: Zoronster. Aristotle, Socrates, Plotinus, Empedocles, Cicero, Plutarch, Christ, Oricen, Jamblico, Swedenborg, Voltaire, Fourier, Ficht, Schlegel, Henry Martin, Jourdan, Hugo, Sardon,

In the Barcelonian there are also two "visions" worth recording. The first was copied from the Courrier de Lyon, but occurred some years ago. "It is now about three months since an honest laboring family, moved by a laudable sentiment of commiscration, took a young girl as a sorvant, who was semi-idiotic. She was from Bourgoing. Sunday night last, between the hours of three and four A. M. the good people of the house were aroused by the fearful cries good people of the house were aroused by the learning the of the child, and hastening to her room, found her out of bediweeping, wringing her hands, nearly in convulsions, and calling pitcously upon the name of her dear mother, who she said the saw dving before her. After having consoled her, as far as possible, her kind protectors returned to their own chamber. The incident was nearly forgotten, when, last Tuesday, a letter was placed in their hands, from a forgation of the gift, announcing that in the night of Sunday last Tuesday, a letter was placed in their hands, from a for-mer tutor of the girl, announcing that in the night of Sunday and Monday, between three and four o'clock in the morning, her mother had fallen down stairs and been killed. Yestorday the poor idlot departed with her 'friend B., for Bourgoing, to receive her portion of the property left to her by her ill-fated

"A gentleman passing the other day with a friend through o garden of the Tuilleries, suddenly folt himself transported, as it were, to Havre, where he saw a vessel entering the port. He recognized her as 'La Clemence,' which was expected from the Antilles, saw her approach the mole, saw her sails, masts, sailors, as if he had been present. He announced all this to his companion, and stated that at three r. M. the 'Clemence' had entered the port. He returned to his office, when a telegram was placed in his hand; but before opining it he stated, the contents, which, when read, confirmed what he had already declared."

The Revue Spirite publishes a learned article on the "Nature of the Soul," by the distinguished astronomer. M. Camille Flamarion. His extracts from the works of "Enler" (occup; if y a justen sirle, de la question que nous studioms aujourd had) have especial point and merit; but you see I have no space for even short extracts; and, indeed, extracts would not do it justice. ed, as it were, to Havre, where he saw a vessel entering the

would not do it justice.
The consolutions of Spiritualism are not confined to any country or people, but are as widespread as the sentiment of reverence for the Supreme.

of reverence for the Supreme.

In Barcelona, a fond mother had lost, as she thought, a darling child, a beautiful daughter, and was inconsolation. Sinking under her grief, she was persuaded by a friend to consult a medium. Trembling with fear, don't and hope, she said: "In the name of omulpotent God, spirit of Julia, my beloved child. I pray you come to me if God permits." "I am here, mother," was the quick, the starting, the tender reply. "How can I assure myself that it is you?" "I'll!" is a passaged. This was not purped in the form their the tenner reply. "How can I assure myself that it is your "Lill," she answered. (This was a pot name given to her in infancy, but was not known to either the medium or the gentleman who constituted the third one of the party. This sign made the identity so evident that the mother's heart overflowed in sobs and tears.) "Why do you weep, mother? I am happy: I see you always," said Julia. "But I do not see you. Where are you?" responded the mother. "Here, at your side, with my hand on the medium, that she may at your side, with my hand on the medium, that she may write what I dictate." She wrote, and the letter was evi dently the darling Julia's. After some further interesting conversation, in which the daughter warned the mother not conversation, in which the daughter warned the mother are to suffile in Señor N.—, a new acquaintance, she hade her an affectionate adleu—one, however, that let full upon the fond mother's tender and now happy heart the silvery and mystic manile of faith and hope studded with the stars of a diviner beatitude.

Worcester, Mass.

Worcester. Winns.

Editors Banner of Light-It appears that the notice in your paper of Jan. 20th, in reference to the rediganization of the Spiritualists of Worcester was rather premature. They met and partly organized, as was stated, but owing to their not being able to secure the hall they had formerly occupied, and from other causes, they are not prepared to engage lecturers at present; and as I have resigned the office of Corresponding Secretary, I have no authority to cugage lecturers. Wil you make the correction in the next issue of the Banner?

Worcester, Mars. Feb. 7th, 1870. next issue of the Banner? Worcester, Mass., Feb. 7th, 1870.