VOL. XXVI.

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

BOSTON, SATURDAY, FEBRUARY 26, 1870.

(\$3,00 PER ANNUM,)

NO. 24.

Witerary

Written for the Banner of Light.

MY LITTLE BOY. BY JULIA M. FRIEND.

There's a dear little boy with flaxen hair, Who plays about my door; Such a darling little winsome thing - Sure never lived before! He prettily lisps his mamma's name, As he sits on the steps at play-Of tiny toys his little hands Are full all the livelong day

And I watch him, as he sits at play, With a mother's love and pride; But I sigh when I think of the years to come, The future all untried! And I pray that angels may guard my boy In the years to come, as now,

That fair, unsullied brow. At early dawn, ere the distant east Is tinged with streaks of red, A dear little form, all clothed in white, Comes softly to my bed!

That no trace of guilt be written on

And the dimpled arms steal 'round my neck, And the lips to mine are pressed, And he nestles down, like a petted dove, So closely to my breast. When the shades of night draw darkly 'round,

He climbs upon my knee. And says, in his winning baby voice, "Please, mamma, sing to me!" And I sing to my darling little boy, The songs that he loves best. While the white lids droop o'er the dark, bright eyes, And he gently sinks to rest.

He stirs-and a color soft and warm Drifts into his rounded check ; He smiles in his sleep, and I think, perchance, He hears the angels speak ! And I sometimes think, should they bear him away, My heart would be sad and drear, And I pray that my Father will give him to me While I am a pilgrim here!

Written for the Banner of Light.

LEIDA'S TRIAL,

BY ELIZA M. HICKOK.

CHAPTER VI. Six months have passed since Lillian Davis went out so trustingly from her parents' guiding love to the unseen world of investeries and shadows to mortals, but real and bright with living

beauty to her. The snows of winter have been piled high upon that little mound in the graveyard; but now the shrubs and flowers are taking root and budding intolife, and the sun shines warm and bright upon the little spot, so often visited, so tastefully arranged. Time has softened the grief of the mourning parents. They no longer regard their darling Lilly | business that one could rest and enjoy the quiet, as afar off, but lingering lovingly near, and, their | which seemed almost like a country village. faith tells them, bright, beautiful and happy, even

beyond the form so precious in earth-life. Willard Norman has visited their home frequently during the winter. Ever welcome, his presence seems to cheer and lighten their hearts; and they have learned the value of his friendship. Soon he will come again, this time not to return alone, for Leida Stenway has promised to go with him as his bride. At his last visit he told her that when the sunny month of May came, bringing joy and beauty to earth, he would come to claim his chosen one, to walk henceforth by his side. And Leida had given the promise which was all of

earthly happiness to him. There will be a quiet wedding at the home which has so long been freely hers. Then she will go trustingly forth with him, away from friends and well-remembered scenes, to the distant city, to new scenes and stranger faces, yet never feeling alone or lonely with him she loves so fervently.

The morning of Leida's bridal dawned bright and clear. Willard bad come down the day before; and with the glorious sunlight flooding earth, and bidding all Nature rejoice, together they passed out of the house for a morning walk. Only a little way on and they entered the village churchyard and stood by Lillian's grave. In silence they looked upon the spot where the dear little form had been laid, for some time, when Leida, raising her eyes, felt a strange and sudden thrill of pain at the expression of Willard's face. His brows were contracted, and sadness, ob, such deep, regretful sadness, spoke in every noble feature. His breath came short and quick, as though he struggled with himself to master some powerful emotion.

Leida laid a hand gently upon his arm, and standing close beside him, looked with earnest, questioning affection into his face. As his eyes met hers, they spoke a pleading love, a strong and deathless affection; and every lineament of his face softened as he clasped her closely, for an instant, with a passionate love which almost startled her. But a moment more and he was calm and lofty again, and retaining her hand in his, he said, in a low, sad tone:

Forgive me, darling, for such abstraction in your dear presence. I have my somber moods, like every one, I suppose; but, Leida, when you are wholly mine, you will drive them all away, I know. You do not doubt my entire, undying love for you, Leida?"

"Never, Willard," she replied. "I have all confidence in your truth and goodness, as well as your affection for me.'

And the strange shadow, which might have terribly darkened these two lives, was for the time banished from the rare happiness of the present. Then they spoke of Lilly, her pleasing, loving ways, and the lonely void her going had left, of the glorious home to which she had gone,

where, some day, they would see her again. Then, as the sun rose higher, and its brightness | and elegant picture to the noble-looking husband

epartment. grew more intense, they returned to the house, and the remainder of the day glided by like a happy dream.

At seven o'clock, the few invited friends assembled; the old minister, whom Leida had always loved and reverenced, came to give legal sanction to the love which had already so firmly united two hearts. He spoke to them, solemnly and impressively, of the duties of wedded life, though he realized, he said, that their own affection would be the best guide; and then offered a fervent petition to the Father of all, in their behalf.

Then friends congratulated, and saluted bride and groom, as usual on such occasions, and the evening passed happily to all.

The early morning train bore them on their way toward the city, where Willard Norman's business required his presence, and where Leida would be surrounded by every comfort which his wealth and affection could procure for her. She parted from the kind friends, who seemed like parents to her, with their heartfelt wishes for her happiness, and with a promise to visit them soon and often, for they would sadly miss her presence, now that they would be so entirely alone. But it was only right that she should go with the chosen of her young heart, whom they hoped and trusted would cherish her tenderly ever as now. They were not going directly home, however, for they would pass through the city where Willard's friend Clifton resided, and it was their intention to make a brief stop at his house.

Willard had met with him about four months previous, when Clifton had called at his place of business, and in their conversation, speaking of their last meeting, of Willard's being left, &c., the latter frankly told his friend of the singular consequence of his being a few moments "too late." He spoke of Leida with such tenderness and reverence, that warm-hearted, whole-souled Edward Clifton grasped his hand impulsively, saying:

Thank God! Willard, you have at last found a noble woman worthy of you, for such she must be or you would not have loved her. I had feared you would never be so fortunate with your peculiar ideas of female goodness."

"Well, Ned, in truth I never thought to find a being of such lofty mind, such grand, truthful ideas, withat so gentle, so affectionate, and who would bestow on me this love beyond all price. I believe Fate or some good angel directed me to her side, for I am sure in society I should never have found, and won to myself, her equal."

And when the two friends parted, Clifton had obtained the other's promise to visit him when he should return from Leida's home with his bride. They had corresponded since, and Clifton was informed of his friend's marriage at the appointed time. So they would be expected.

They reached the city about noon, and after taking refreshment and rest, Willard procured a carriage to take them to Clifton's residence.

It was a very neat brick house in a quiet part of the city, so far from the noise and bustle of

A most cordial welcome awaited them from Clifton, who greeted Leida with such frank courtesy that she understood his kind heart at once, then introduced his pretty, ladylike wife, whose welcome was just as kind and cordial as his own.

A fairy little creature, about three years old, soon entered the room. Leida thought at once of Lilly, and looked sadly and earnestly at the child, who slowly advanced till she stood by the lady's side, and raised a pair of dark blue eyes to her face with such an innocent, confiding look, that Leida passed an arm about her tiny waist, and drawing her nearer, kissed her sweet, rosy lips again and again.

The mother's heart was won by this little act, which was not of custom, but of affection; and from that moment Leida Norman had no warmer friend than Carrie Clifton. They would never more be strangers, for who loved "little Ella" would be kindly thought of by her fond parents. Mrs. Clifton had seen tears start in the eyes of the stately lady, whom she thought, at first sight, too cold and dignified, and knew that she possessed a kind, sympathetic heart. And as they became better acquainted by conversation, between these two a lasting friendship was formed, for each had found a congenial companion.

The stay of the newly-wedded pair was necessarily brief; and after a few hours spent in most agreeable conversation, they all sat down to a teatable which certainly instifled Edward Clifton's praises of his "Carrie:" and his guests agreed that she was an excellent housekeeper, as well as a most agreeable companion.

It was but a short walk to the steamer which would convey them to the city where Leida was to find her new home; and as the evening was fine, they all walked together to the boat. There the friends parted, mutually pleased, and promising a frequent exchange of visits.

As Edward Clifton and his wife walked homeward, they spoke of the singular manner of Willard's acquaintance with his bride, and agreed that it must have been a good fate which directed these two, so evidently adapted to each other; and, with friendly, unselfish hearts, predicted a happy, cloudless future for them. But here, at the threshold of their own home, we must leave them, to follow yet a little further the fortunes of Willard and Leida Norman.

A dull, cloudy morning heralded their arrival in the great, busy city; but the cheerful and comfortable apartments to which Willard conducted his young bride, would have seemed proof against discontent or homesickness, aside from the more important fact that, to her, Willard's presence alone would brighten and make home of any spot on earth. The rooms were at once tasteful and elegant. Every article hespoke his great love for her-his thoughtful tenderness and regard for her comfort. And as he stood silently regarding her enjoyment of the beauties which wealth and art united can bestow, she turned from costly book

whom her heart worshiped, and read in his soul. of Leida-that she had no right to him; that side ful eyes such a deep, earnest love, that she ad-denly between them a terrible barrier had arisen, vanced quickly to his side and whispered. "Wil- and that she must see him unmediately." lard, dearest, may God help me to be worthy of . Then she rose and walked the floor, striving for leave them, while everything promises earthly and sorrows could imagine their future to be unclouded sunshine?

Leida Norman is happy in the present. She is content to live for him she loves; but not far in the future a mighty test of her love will rouse every dormant thought and power, and startle trial which some may understand, we pass lightly over those summer weeks of such complete and perfect happiness, and again in the soon reached the station. early autumn we visit Leida Norman.

ance, where she could enjoy the pure country air. No shadow rests on her brow this morning, as she thinks of her kind, devoted husband, who has just left her to go into the city-only an hour's ride, and he comes out every evening. And Willard is just as loving, as noble and good as ever. The morning is so clear and bright, Leida thinks she will walk down to the post-office. Perhaps a letter from some distant friend may await her there; and with happy thoughts, bringing sunshine to her face, she was oon arrayed for the walk.

The pleasant-looking cld resideman behind the counter looked up at the sounds of the voice, and immediately sought for the name she gave.

"No letter, madam, for Mrs. Willard Norman; but here is one for Mr. Willard Norman. All the same, perhaps," he continued, smiling.

And Leida took that letter with the strangest feeling she had ever experienced, and passed out of the office. That letter! She seemed to feel a dim foreshadowing of the great wee, the sudden first looked upon it, in the strange pain at her for she could not look at him. heart which she could not understand. It had been first addressed to a gentleman in a distant death of all her hopes, her happiness on earth. part of the State; he never receiving it, it had But she could not sit quietly there, with her torbeen remailed to the writer, who was none other turing thoughts, and when she raised her eyes than Willard Norman. Leida, feeling like one in Willard sat with bowed head, his face partially a dream, soon reached her boarding-place; and hidden. But the swollen veins in his forehead gaining, unobserved, her own room, sat down to look again at the superscription. Should she read its contents? It seemed as though she could not resist the power which bade her do so-as though she paused at the brink of an unknown woe and felt that something terrible was just before her, from which her own hand could rend the veil or leave it yet a little longer. But above length, as he looked up at her, standing erect and all was the feeling that she must know; and with these strange, conflicting emotions, she broke the sent. It would almost seem that her destiny lay in these silent little messengers of good or evil.

CHAPTER VII.

The letter was brief, but, as Leida read, a change sad to behold came over her. A deathly whiteness came to lip and cheek; a strange wildness gathered in her eyes. It seemed as if she were changing to stone or ice, so motionless she sat, so cold she looked, with her gaze fixed upon the sheet before her. What has caused such a dumb agony to take possession of her? That dear, familiar handwriting, which cannot be mistakenwhat can be its import, that Leida clasps a hand upon her heart and looks upward with a gasping breath, but sheds no tear? Only that stricken look to tell that the arrow has gone deep.

That letter, so brief but startling, had been written by Willard Norman to a very intimate friend, who knew his early history, and from it she learned what seemed impossible to believe-that another had claimed the position she now occupied: another had stood by Willard's side as his bride; another than herself had borne his name. Had another received the love and devotion he had given her? No; even then, in the tumultuous feelings which came surging over her soul, she could not think that, for the letter spoke in language almost flerce in its bitterness of that being who had made his life so dark till now; of the reckless folly of that hasty marriage of his youth, so soon and bitterly repeuted of. It seemed to have been written in a moment of despondency, almost of despair, and not long before his marriage with Leida. It said, "True, I know that I am free from those hateful bonds by law, but what her intentions may be I know not. Oh, Henry, dare I hope that life has somewhere in the future a little brightness for mel or am I doomed to banishment from all earthly happiness!"

And this letter had never been answered, because it had never been received. And if he thus feared and doubted, how had he dared to marry her? If he had been certain of his entire freedom why had he written this questioning letter? Perhaps-ob, heaven, the thought would madden her, with her proud, sensitive nature! but it seemed possible then—that she had no rightful claim to the name she had so gladly, proudly accepted. Oh, could such terrible deception exist, and heav-

your devotion." Then, while his heart seemed too, a calmness sufficient to go down and excuse her full for speech, he held her in a close embrace, and sudden departure to the kind old hely with whom thought, though she knew it not then, that a life's she boarded. And it was wonderful to see the devotion could not compensate for the precious self-control she brought to her aid. It was sad to gift she had bestowed upon him. And in that see the sternness settle around the firm mouth, hour of silent sympathy of soul, the pure joy the unspoken sadness deepen in the dark, tearattributed to heaven was theirs. No matter that less eyes." And when she had gained outward they stood on earth, with everything material composure enough to take a hurrled leave, she about them, with the knowledge of all earth's slowly descended the broad stairway, so changed misery and discord, they asked no higher happi- from the happy Leida who ran lightly down but ness, no other heaven. And here we might gladly two hours ago! and how thankful she felt that no one had noticed her coming in, or known of her bliss for them. But who that knows of life's joys receiving a letter, for she would bear a grief like this wholly and entirely alone.

Mrs. Ray started at seeing Leida dressed and veiled for going out, and was urgent in her invitation to wait for a "cup of tea and piece of pie, if nothing more, it was so near the dinner hour." But Leida forced, herself to smile, even, and to into being grand, eloquent ideas, now slumbering speak in her accustomed pleasant tone; and so, in her soul. And as it is with this we have to do, "telling her that she " really wished for nothing." " wanted to be in time for the train," " would dine in the city," &c., bade the kind lady good-by and

Veiled and silent, she looked from the window By the open window of her pleasant, airy room, as the rushing train bore her swiftly etteward, the sits looking out upon the beautiful scenery that fateful letter securely locked in her reticule, which surrounds her on the morning of one of her heart beating painfully with the tunnultuous September's leveliest days. The place is a quiet thoughts raging there. How the smulight seemed country residence, a few miles out of the city; for to mock her! How bright all Nature leaked, Willard, ever mindful of her comfort, had pro- how peaceful in the glowing thats and calm reposed her hoarding, for a few weeks of the sum- pose of autumn. And how she wished a tempest mer season, with a widow lady of his acquaint- raged on earth instead, so much better it would accord with her own feelings!

Leaving the train, as it stopped, she went directly to Willard's place of business, and requested to see him. He quickly answered the summons, smiling as he recognized his best loved one. and advanced to meet her, but stopped at sight of the changed Leida who stood before him, and started back at a look in her eyes such as he had never seen, and which he might well pray never to see again. She only said, "I must see you alone, Willard," and silently, feeling that a terrible shadow had fallen on them, he took his hat, and, passing from the store, conducted her to a hotel near by, where he called for a room, and, having reached it, closed the door and then stood silently regarding Leida with a pale, anxious face, whose deep sadness made her heart ache.

She handed him the letter with a beseeching look and tone, saying, "Only tell me that you did not write it, Willard," for this thought among others had come to her, and she caught at it eagerly, even while her own impressions told her anguish it would bring her, in the dull weight of it was an illusion. Then she seated herself upon gloom which seemed to fall upon her when she a sofa and covered her pallid face with her hands,

The silence of the room seemed like death—the told something of his mental suffering. Had any other grief so bowed that proud, handsome head and shook that strong frame, how gladly, quickly she would have stood by his side with gentle words and tender caresses, striving to banish it from his presence. But now there seemed a gulf between them, over which shegould not pass. At cold, nothing like the gentle bride he had won, she spoke:

"Tell me, Willard, why did you deceive me?" "God only knows!" was the reply: "Leida, had I told you all, would you then have been my

"Never!" she exclaimed, with stern, flashing eyes, all her proud soul aroused; "never would I have consented to take the place another had occupied-to be second in any heart's affections where I had given my first, best love; though my heart had broken in twain at the separation, I would not have been your wife!"

"Oh God!" he groaned, "have I sinned so deeply that I merit this? Bur stay! Leida, think what you will of me; but know this: that you are not second in my affections. Believe this: you must! Before heaven, I swear it: I spoke truly when I said I never loved but you; you are first, you shall be last and only in my heart!

She did not speak, and he continued: "I will not ask you to forgive-you feel outraged and injured. I know; but when I have told you all, I think your kind heart will pity. Oh Leida! why did I not tell you? Why did I ever come to disturb your quiet life? How many times I tried, determined that I would tell you all my life; but something ever sealed my lips. A power, not of myself, forbade the utterance of those words which would have separated us forever. How many times I called myself a miserable coward, that I did not tell you this! Oh! I thought I could not give you up; you inspired me with such a love as comes but once to mortals. And alafor your happiness, I knew you were not indifferent to me! Could I only bear the double anguish, and spare you! But I cannot -I could not! Had I but told you, in the first hour of meeting! A power we know not of led us on to this meeting, which neither dreamed of when those first letters were written! Then what could I do? I knew not, so allowed myself to be borne along by the tide of events. When you are ready to hear, I will tell you of that one false sten in early life."

"I cannot bear it now," Leida said, while 1 er evelids drooped wearily on her pale cheeks. " I must think alone. Only tell me why you wrote that letter, if you felt assured of your freedom."

"I wrote on a mad, hasty impulse, when I was nearly distracted by thinking of my dreary past -of the future, and feeling that I ought to tell you, yet could not. It was a useless letter. I en still smile on earth? And, amid the chaos of bave since learned that she of whom I snoke has her mind, one thought seemed to take possession been for nearly three years married, and resides

in a far distant State. But I will go away now." he continued sadly. "Oh, Leida! Must I leave you, when you are suffering so much, feeling that my presence is so hateful that it must be banish-

"You cannot be hateful to me, Willard; but I must endure this conflict alone, while I endeavor to decide aright."

Then he went out, and Leida threw herself upon a lounge: all her strange calmness gave way, and mouning in her anguish, she pressed her hands hard upon, her aching brow, but could not weep, though her head seemed bound. by forturing bands, which tightened every mo-

And as she lay thus, striving to think, fearing that her senses were leaving her, she felt a tiny hand rest softly and lightly upon her throbbing brow-a voice she heard-low, but distinct, say, gently, " Dear Leida!"

"Oh Lilly! darling Lilly! Have you, indeed, come to me?" And then a flood of tears relieved. her o'ercharged heart, "Oh, I have always hoped. this blessed faith was true, yet feared and doubted. Now I know. And my mother-are you, too, looking upon your suffering child? Oh, tell ine! Can this trial ever prove aught, but a bitter remembrance, a lifelong sorrow to me-to him, from whom I cannot tear my heart, even now?"

Then such a soothing, calming influence came all about her, that earthly passions and discord seemed far below. Invisible hands brushed away the pain, and cleared the mists from her brow. Inseen forms were all about her. She did not see them then, but no more doubted their presence than she would doubt that the bright sun shone when she felt its rays.

And this was Willard's faith-this sublime eaching which had reached down, and brought light and comfort in the midst of her bitter woe. Oh! but in that hour of agony and conflict Leida Norman sounded unknown depths in her own soul, and gained glorious heights never dreamed of in fancy's wildest flight. From that flereo struggle to conquer self, and every selfish thought, arose a noble woman, stronger for the suffering, wiser for the experience, with a grand power of thought, and a mind ready to receive the divine teachings of the immortals.

But do not think this victory was gained at once. Yery far from it. There were more dark, and hours, known only to nersely and the unseen ones who guided her. There were many conflicts yet, there were tearful, sleepless nights, and lonely, weary days; there were bitter pangs to overcome, and rebellious thoughts to subdue, and deep and long the shadow rested on her soul.

Her husband intruded not his presence, till a little note reached him, saying, simply, "Come, Willard!" Then he cam, and Leida saw in his changed looks what the suspense had been to him. And by the Forrowful pang this caused her, by the sudden joy that thrilled her as his hand clasped hers, she knew that her love for him was deathless-was a mightier power than pride or selfishness-for it had conquered all,

And Willard told her all the past-of that wrong and hasty marriage (nearly ten years, before, for he was scarce twenty-one at the time,) proposed and urged on by a managing mother, sanctioned by no higher power than law of man and prayer of priest-a wretched mockery in Heaven's sight-a farce which made husband and wife only in name. "I never loved her," he said," but had she loved me, as I was made to be-Heye, I would have borne with her uncultivated nature; I would have tried to be patient with the many ways which annoyed me. But taunts, and slights, and causeless lealousy. I would not bear, It was only a little while this miserable way of living continued, for I left her, and she gladly accepted her freedom. As time passed on, a divorce was granted, and I was free again; but I never thought to marry. I traveled much, and engaged extensively in business. None know my history here, and my friends often wondered, why I did not marry. But oh, Leida! you were such a glorious contrast! I could not help loving you with my whole heart and soul. And, dearest one, there may come a time when we shall understand why a power ever sealed my lips upon that sub-

Then he recounted every time when he had reolved to tell here and trust all to her love; and Leida remembered many instances, little thought of then, but all accounted for now. Once he had written that when he came he had something of importance to tell her, but in the joy of his presence she had forgotten it.

But words fail to tell all the varied emotions and conflicting feelings which Leida experienced. Some hearts may understand, and some may know the nature of the trial so severe to her.

We only know that as she advanced in the new light which gladdened her daily life, her trial faded like a dream, till its remembrance brought no bitter pang. With both, it was a buried subject.

And when Leida Norman stood before the friends of her youth, the inspired speaker, whose rare eloquence enchained the attention and thrilled the hearts of her hearers, none ever guessed what had awakened and called forth those grand powers, before dormant and un-

Good Mr. and Mrs. Davis, who so loved Willard Norman, and blessed the hour when his coming had brought light to their darkness, and shown them a glimpse of a better faith to alleviate their sorrow-never knew of Leida's trial. but rejoiced that she was happy and blessed with a noble, devoted husband, who fully appreciated her worth.

Between these two hearts, so firmly united, so perfectly one in thought and feeling, it rests a silent secret, its presence never disturbing the calmness of their lives. But if perfect harmony of thought, if mutual love, tried and purified, can give to mortals earthly bliss, then Willard and Leida Norman are happy.

"There is a Natural Body and there is a Spiritual Body."

TRUTHS OF SCIENCE, AND THE PACTS OF SPHRITUALISM.

A LECTURE BY THOMAS GALES FORSTER, In Music Hall, Boston, Bunday, Jan. 30th, 1870.

Reported for the Banner of Light.

One of the most advanced seers of the present century has truthfully said that there is no division between science, philosophy, metaphysics and religion; for the first is the rudiment and basis of the second; the second illustrates the first, and typines, the third; the third unites with the secand and flows spontaneously into the fourth; the fourth pervades and comprehends them, all, and tlows as spontaneously to a still higher degree of knowledge and perfection.

In the latter clause of the forty-fourth verse of the fifteenth chapter of the First Epistle to the Corinthians, Paul has declared: "There is a natural body, and there is a spiritual body." Mark; not that there will be, at some future day, but that there is a spiritual body. Spiritualism affirms that its phenomena have demonstrated the actual existence of a spiritual body; not a mere gauzy, dreamy child of poetic imagery, but an absolute, positive, individualized, objective reality. My object this afternoon is to harmonize this declaration of Paul, and this affirmation of Spiritualism, with the truths of science. And permit me, my friends, to ask from your courtesy a kind and the line of my argument, it will be necessary that you should become somewhat interested in my premises, in order that you may reach the conclusion at which I aim.

It is a self-evident proposition; that all the objects by which you are surrounded in nature, and all the various changes which are observable therein, whether visible to the unked eye, or perceived through the aid of the telescope, are attributable to the two principlese matter and force. By matter, of course, is understood, the substratum of that which affects the senses. By force is understood the power which produces the various changes that you observe in the former. It is equally self-evident that you cannot imagine a force, without at the same time conceiving of some substance against which it is exerted. Hence the two ideas, matter, and force. are conxistent in the mind; and learned men tell you that upon a clear and definite conception of them depends that precise relation of the phenomena denominated science. It is true that the essence of force and matter is unknown to science, yet learned men, by studying the laws by which they are governed, have adopted a constitution of matter which has enabled them to generalize many important facts-among the most important of which is the Atomic Theory.

According to this theory, in its widest conception, the whole universe, you are told, is occupied by atoms inconceivably minute, hard and unchangeable, which are separated from each other by the laws of attraction and repulsion. These atoms constitute the matter of the material universe; and their attractions and repulsions constitute the forces by which they are actuated, and to which is referable all the power and energy | have been for the better, and forward in the dithat you observe in the changes to which matter

Science tells you further that these atoms form a plenum throughout all space, constituting what is called the ethereal medium, in which, at wide distances from each other, are large isolated bodjes of grosser matter, such as compose the earth on which you live, the planets, the sun and the stars. The larger bodies are composed of atoms of another order, or groups of atoms, with spaces between them, wide in comparison to the size of the atoms; the space between being pervaded by the infiniter atoms of the othereal medium. According to this theory, these isolated bodies of grosser matter act upon each other by means of the force of gravitation, and also by tremors, and vibrations in the ethereal medium, radiating in overy direction from each body as a centre.

Scientific men ascribe to the ethereal medium great distances from each other, relative to their and repelling forces. Through this ethereal medium science tells you also, impulses or minute vibrations are transmitted from planet to planet, from system to system, and that these vibrations or agitations constitute light, heat and other emanations you receive from the sun. Or, in other words the solar emanations are not matter, but motion communicated from atom to atom, beginning at the luminous body and diffused in widening spherical surfaces, enlarging in size and diminishing in intensity, to the furthest portion of conceivable space.

From these facts, and others, which need not now be adverted to, Prof. Henry, of the Smithsomian Institute, announces it as the general conclusion of science, that all the different physical onergies, whether that which is called chemical action, heat, light, electricity, magnetism, museular motion or mechanical power, are all referable to the disturbance of the equilibrium of the atoms of this ethereal medium, and that its subsequent restoration is due to their attractions and repulsions; and further, that all these varied energies are, in one sense, convertible-one into the other: or, in other words, the force generated in the restoration of the equilibrium in one case is sufficient to disturb it, though in different form, per-Jians, in another.

Based upon this generalization of Prof. Henry, Prof. Loomis, of the District of Columbia, in 1862. announced that this ethereal medium not only penetrated and permeated all the interior spaces of the grosser atoms of matter, but that it should be regarded as a constituent element of all nonderable bodies, and subject to the same laws that are commonly restricted to gross matter. If this upon the apex of the outer world, as the creature assumption of Prof. Loomis be true, (and it evidently is.) do you not perceive that what you have been accustomed to call analyses are only such in part? and that, as he says, the entire formulary of chemistry will have to be re-cast? Bear this point in mind, for I shall return to it again before I conclude.

Spiritualism, you are aware, has long since affirmed that the matter composing this universe, of which your world constitutes a part, has ever had an existence in some form or other; and that it would be as absurd to speak of a God without a world as it is to speak of a world without a God. In confirmation of this declaration of the spiritual school, the distinguished Prof. Joseph Le Conte. in 1859, said, in effect, that matter, though constantly changing its form, is still, in and of itself, indestructible; and that the same amount of matter has ever had an existence in the universe. And so also with force: that it is incapable of increase or diminution, and that the same absolute

various forms of force, science terms " correlation conservation of force." This principle of the gredients in like proportions. PAUL'S DESCRAEATION HARMONIZED WITH THE correlation and conservation of force is decided. gitimate basis for a rational deduction.

four planes of material existence, which are reto raise matter through all these grades at once; but that, on the contrary, there is a special force for the elevation of matter from each plane to the plane above. That it is the special function, for instance, of chemical admity to raise matter from which take place upon plane No. 2, by the mutual reaction of bodies situated on that plane, are under the guidance and control of this force. And that thus, after matter is raised from the elementary to the mineral condition, it requires an additional force of another and peculiar kind, to raise it into the vegetable kingdom; and, again, ankingdom-a greater and greater expenditure of each successive plane. Hence it is the declaration to a lower plane by decomposition, must set free a higher condition."

through the intermediate group.

earth and all intermediate existences upon it were primaries as are sufficiently progressed for their uso. wrought into being, because necessary to that end; and, hence, that each general change wrought Juniper, Rosemary, Turpentine, Copaiba, and the rection of the ultimate design.

her plane. Thus, as plane succeeds plane i the same constitution as that possessed by grosser | the scale of material conformation, we find not | lished law, of chemical condition, and adopt a matter, to wit: that it consists of inert atoms at | only an increased degree of organic development, but likewise an increased number of the primaries own size, and each kept in position by attracting | aggregated together, as one of the primal causes of this advanced growth. After the elevation of matter above the plane of mineral compounds. when these elements are all found in a relatively undeveloped state, analysis shows that consecutive conditions of growth and decay have progressed some fourteen of the number to a more elevated plane, which in their aggregation constitutes the higher forms of vegetable life. These in adaptation and design-as the exponents of the will of some Almighty Architect.

Man, then, as a physical being, both science and philosophy agree in designating as the ultimate of matter in the sphere of conformation-an organism, in the production of which, through the operation of the law of progress, the entire realm of matter has been brought into exercise; and for the sustenance and well being of which all Nature yields up uncomplainingly the resources of her inexhaustible storehouse. Standing thus, of the law of progress-the inference is legitimate, reasoning by analogy, that if there is aught within this form that appropriately connects itself with a still higher plane of existence than belongs to the more animal man, that principle, whatever it may be, must likewise continue the creature of the same great law of progress that has thus far been shaping his surroundings and his destiny. Thus, Spiritualism, in addition to the testimony of its phenomena, is warranted in deducing the hypothesis that the law of progress extends across the grave; and that, if man lives at all in the future, he must still continue the creature of this law, along the brightening pathway of still increasing beatitudes.

But again, in connection with the idea of science that the decomposition of matter generates a force capable of raising the same from a lower to a higher plane, or—as Spiritualism expresses it the progress of the Primates-Isomerism has, thus far, presented almost if not entirely insuperable of earth, seeking to gather the violets therefrom

amount of force exists in the universe at all times difficulties to the scientist. Isomeric compounds and forever. The mutual convertibility of the consist of the same elements in precisely the same proportions, but with different properties or qualof forces," and the invariability of the absolute ities! Chemistry fails to account for this differamount of force, amid constant change, is called ence in compounds, which contain the same in

Your good brother, Prof. Mapes, some years beto be one of the grandest generalizations of sei- fore his departure for his guerdon in the skies, ence, looked upon as almost axiomatic, and a legaided, I believe, by that beautifully and logically attuned instrument of brighter minds above you, The same distinguished authority enumerates (Cora L. V. Tappas,) threw considerable light upon this subject, in an article which he gave to garded as being raised one above the other. The the world. He truthfully states that," the fresh arst and lowest is termed the plane of elementa- debris of the rock at the mountain-side is incapary existence; the second the plane of chemical ble of producing the higher class of vegetable compounds, or mineral kingdom; the third the growth. The double rose cannot be sustained in plane of vegetable existence; and the fourth the such a soil, while the single rose; taken from a plane of animal existence. He states further, primitive soil and carried to the older soil of the primitive soil and carried to the older soil of the that it is impossible for any known force in nature garden, may be gradually improved to the double rose; and simply because the inorganic constituents of the garden soil have been in organic life. many times, and have thus been rendered fit pabulum for the new comer." Another fact given by Prof. Mapes, in this connection, is exceedingly plane No. 1 to plane No. 2; and that all the changes striking, and clearly illustrative of my proposition as to the growth of the Primates. For more than a century, (he states,) a medicine has been manufactured in London, known as "James's Powders." For a long time its composition was a secret. The medicine, however, was in general use, and large quantities were annually sent to the East Indies by the East India Company, for other accession of force to raise it into the animal the use of its medical department. It was very effective in the treatment of fever, and its action force being required to maintain matter upon always found to be uniform. The Messrs, James, the original discoverers of this medicine, died, of science that " any amount of matter, returning | and their successors of the same name, from pldlanthropic motives, made known the composition; close attention, because from the very nature of ordevelop a force which may, under favorable and the recipe for its manufacture found its way circumstances, raise other matter from a lower to into the Pharmacopia. It was said to be composed of phosphate of lime and oxyd of antimony, in Le Conte also says that, in the same manner as certain relative proportions, which were stated. matter may be arranged in several distinct and James's Powders were soon manufactured by gradual kingdoms, so the forces of Nature may others, as well as by the immediate successors also be divided into distinct groups, arranged in of the original discoverers. The East India Coma similar manner, one above another. These are pany advertised for proposals to furnish them , the physical, the chemical and the rital forces. And with medicines, among which was a large quanas in the case of matter, so also in the case of tity of James's Powders. Another manufacturer force; it is impossible to pass directly from the named a lower price for this article than that lowest to the highest group without passing named by the Messys. James. It was furnished and sent out; but the medical department report-As I proceed in the line of my argument, let it ed that it failed entirely to produce the usual rebe remembered that science declares, as I have sults. The company refused to pay the bill, and quoted, that any amount of matter returning from \(^1\) a suit ensued. Many of the first chemists, includa higher to a lower plane, through what is called ing one of the Messrs, James, made analyses of death and decomposition, liberates or develops q this article, and gave evidence that it was the force capable of raising other matter from a lower same composition as that made by the Messrs. to a higher condition. Probably my entire andi- James. It appeared, however, in evidence that the ence is aware that the spiritual idea of a univer- new manufacturers had calcined the phosphate of sally operative law of progress, in the realm of line rock, and then combined it with the antimony matter as well as of mind, has been more or less as directed; whilst the Messrs. James made their promulgated for a quarter of a century; that, in medicine by calcining the bones of oven, and mixlieu of the special creation of the song of Moses, ing the phosphate so obtained with oxyd of antiattached to Genesis, the Spiritual Philosophy, in mony! Every chemist, Mr. James included, stated association with the divine science of geology, has there could be no difference in the effect of these long since declared the formation of the earth to two medicines. The company, however, sent out have been after the order of sub-position-first, a new quantity manufactured by the Messrs. the non-stratified rock; secondly, the non-fossilifer. James, and unlike that made from the rock, it ous, stratified rock; and thirdly, the fossiliferous was found to be efficient. Thus, adds the Prostratified rock; that man was the ultimate in fessor, it is clear that men, like plants, can only the design of earthly formations, and that the assimilate, during the process of digestion, such

> upon the original condition of the earth, must essence of Lemon, are the same in elements and proportions; and yet they differ widely in taste Spiritualism in this connection has inculcated specific gravity! Ohemi'try falls satisfactorily to the continuous progress of the Primaries-the account for this anomalous condition. True, it is sixty-four elements, which science assumes con- said that "these remarkable facts can only be stitute the primary bases of all matter; and that accounted for by the different groupings of the upon their development and organic association atoms." But this declaration does not rest upon depends the relative degree of progress which at- any known facts that there is such a peculiarity taches to all the different forms that make up the of groupings, or upon any analogies elsewhere in various kingdoms which constitute the splendid chemistry; for the best informed chemists say macrocosm of the universe; that, through the the analogies are uniformly against it. In this agency of life, death, decay and decomposition, connection, Prof. Loomis, noting that "boilingthese primaries have been continuously progress- point" is one of the specific differences instanced ing from lower to higher forms throughout unap- as existing between the oils referred to, decides preciable ages-each successive manifestation of that this fact is to be referred to some essential growth, decay and death, projecting them forward constitutional difference in the amount of etheria, into higher capabilities of organic life; or as sei- as a constituent element of each. And upon this ence asserts, setting free a force capable of rais- hypothesis Le rightly bases the assumption, that ing the constituent properties from a lower to a science will be necessitated to choose between hypothesis without warrant of fact and against analogy-or, to adopt his peculiar view before adverted to, of making "the Atomic Theory universal over the imponderable alike with the ponderable material-thus affording a full and satisfactory exposition of Isomerism, restoring the law of chemical condition, and making science harmonious." Thus, if it be true, as declared by science, that whenever any amount of matter returns to a lower plane through decomposition, a force is inevitably set free, capable of raising their turn, with others, under the influences of matter from a lower to a higher condition-then, higher forces, impelled by the same great law of the conclusion is unavoidable, that the inculcaorganic progress, eventually evolve still higher tions of Spiritualism, so unwarrantably assailed forms of life, as seen in the lower degrees of ani. by both the pulpit and the press, in regard to the mal structure-and these, by the same law, suc- progress of the atoms, and likewise in regard to ceeded by still higher forms, ultimating in the the agency of death and decomposition in the association of some thirty-five of the original pri- process, are measurably sustained, at least! The maries, in a still more advanced condition than declaration of science is, that the physical enerthey are found to be in the kingdom below. Fi- gies by which all the changes of matter are effectually the organism of the human succeeds, con-ed, are referable to the agitation or vibration of taining fifty-seven of the original sixty-four pri-the atoms of the ethereal medium-that this ethemaries, in a still more advanced condition, as the real medium is a constituent element of all grosser result of the same great laws, existing as the har-i matter—and that, by the decomposition of grosser monious methods through which the forces of matter, the force necessary to higher develop-Nature act—the forces of Nature themselves act—ment is engendered. In harmony with which, ing-as is evinced in the continuous evidences of Spiritualism has long since declared death and decomposition to be the agencies, under the Divine Will, for the progress of the Primates, and consequent successive degrees of development throughout the entire realm of matter-from the earliest and lowest organisms in the sphere of conformation, to the last and highest earthly development-the beautiful and wonderful organism of

Again, Leibig states that the essential oils of

But, as before intimated, Spiritualism extends this thought of the effective agency of death in the Divine economy still further. Ay, sustained by its phenomena, its assumptions reach beyond the conditions of time, and reasoning from analogy, opens up a glorious truth for humanity. As death has been the agent of growth and development amid these lower conditions - so, when the scenes of time shall end, and man through what is termed death shall be called to leave earth's chilling winds and gloomy tides, as an immortal entity he is still to continue the child of progress. Hence, death is not the enemy of mankind it has been represented to be. The ills and errors, the sorrow, pain and sickness of time, terminating in the death of the body, are but incidental conditions under the law of continuous progress-means to an end! To the philosophic Spiritualist, death stands no longer, as Theology represents, a cold, unsympathizing monster, upon the threshold of Eternity ready to enfold in his bony arms the children of time; but is the rather to be esteemed as the pale messenger of a common Father's love, hovering above the parterres

that he may transplant them amid the flowerets of heaven.

Death, so long thought to be cold and so dark, Is but the bright harbor where enters the bark Of humanity's soul as it seeks for repose, When the voyage of life has come to a close!

Ay! to the honest and earnest Spiritualist, truly, "death is but a kind and welcome servant, who unlocks with noiseless hand life's flowerencircled door, to show us those we love.'

Again, this fact of the existence of the atherial atoms as elemental constituents of every ponder able body, underlies a great truth in physical science-not yet wholly recognized, howeverfrom which I seek to draw an important conclusion. This conclusion is the point toward which my remarks are tending, as confirmatory of my assumption in the commencement, that the truths of science are in harmony with the declaration of Paul, that "there is a spiritual body." It is well known that the existence of "animal heat" in the human system has given rise to numerous theories and speculations as to its origin No one of these theories, however, it is alleged has proven entirely satisfactory. The most generally received opinion is, that the greater portion of material consumed by man (about a ton and a half each year) becomes oxygenized or burnt; and that during this process, which takes place in every portion of the system, heat is evolvedhidden or latent heat becomes tangible heat. Upon this point, the distinguished Professor of Chemistry to whom I am so much indebted for a sequence, the appreciative Spiritualist is no conceptions in regard to this matter, pronounces this assumed explanation as far from definite; in fact, as containing no idea of the process it claims to elucidate. This indefiniteness, however, he declares, disappears the moment etheria is introprocess decidedly more clear to the mind. As before shown, all grosser matter becomes refined | that these are all but the incidental conditions of and elevated in the general scale of existence by each accession of the more refined element as a constituent property-thus passing, under the operation of forces engendered as before explained, from the mineral kingdom to the vegetable, from the vegetable to the animal, and from the animal through successive stages to the highest and most refined organism of the human. Heat, it will be recollected, is simply atheria in a state of intense vibration. The moment these atoms combine with any other substance their vibrations are said to cease, and of course, the heat engendered for the time, likewise ceases. Thus, upon this fact, that, when any amount of materia is broken up from any cause, etheria. You are startled, and ready to remonstrate is liberated in an intensely vibrating condition, or with him for the act, when you are arrested in as heat, Prof. Loomis bases the declaration that your exclamation, by the falling clay disclosing a we receive atheria into the system in the food, in a quiescent, combined state, as an elemental that the clay statue was only used as a mold for constituent of the food; but as assimilation or nutrition takes place this food is broken up, a small part being used to build up the system, but by far the larger portion is eliminated in its more the purposes of Divine Will in time, in the prostable form, as carbonic acid, water, &c., thus liberating atheria in every point of the system in its intensely vibrating condition; or in other words producing animal heat."

This assumption being entirely legitimate, based, as it is, upon the scientific facts before enumerated, the question naturally arises, What engender the heat of the body, as the quantity is being constantly increased by the additional portions of food daily introduced into the system? As additional supplies of materia are being constantly broken up by the processes referred to, what prevents a too great accumulation of aetheria, or an undue amount of animal heat? The particles of grosser matter, we are told, are disposed of by assimilation, nutrition and digestion, and through these processes in healthy operation, the physical body is built up and sustained. In addition to the production of the successive quantities of animal heat incidental to are the assigned duties of these more refined elein the ratio of the grosser particles with which they have thus far been associated? Is there any law, through the operation of which we may be enabled to satisfactorily answer these interroga-

tories? Let us see. As repeatedly stated, heat is simply the parti-The heat diminishes as the vibration ceases.. But what becomes of these particles in the human body, as their heat-engendering activity departs? The law that gives the solution to all established chemical changes, if applied, will likewise give the solution in this case. Science tells you that oxygen, when brought into contact with certain substances, disappears-becomes latent: and you are informed that it has combined to form a new substance. In this case, successive quantities of heat disappear, and the spiritual phenomena clearly prove that there is another substance, besides that composing the material form! Why not carry out the analogy of its having entered into combination, as well as oxygen! And this is literally the fact; the atherial particles. according to the law of affinity applicable to all matter, combine with their kindred atoms in building and fashioning the atherial or spiritual body, as do the atoms of grosser matter, under the same law, in the manufacture and preservation of the outer form; and thus the spiritual or etherial form is as essentially the result of the organic law of growth, by the supply of material from kindred elements, as is the outer, or material form! And thus, too, I think, is fully sustained the declaration with which I set out: that the truths of science harmonize with the facts of Spiritualism, as well as with the assumption of Paul, that "there is a natural body, and there is a spiritual body,"

Hence, it becomes an exceedingly important consideration as to the quantity and quality of the materials introduced into the system. If circumstances superinduce gluttony or inchriation as a habit, and that habit be persisted in, the deleterious effects upon the outer covering, the material body, will necessarily tell upon the conditions of the inner casket, and, as a sequence, upon the experiences of the divine principle within. For this intelligent principle, in the worlds that are to come, must act out the organic conditions of the etherial form, as in this world its outward manifestations are more or less determined by the inherited peculiarities of the material body! So that, even in the realm of thought and feeling, in the conditions immediately following the close of the experiences of time, man's joy or sorrow will be directly or indirectly effected by the use or the abuse of the material body here! Hence this glorious philosophy is admirably calculated to improve the condition and enhance the happiness of both the man and the angel-in time and in eternity!

Again, it is evident that throughout Christendom, and even among some professed Christians themselves, there is manifested more or less of discontent at the workings of Providence amid the relations and conditions of time. Hard by every hearthstone is closeted a skeleton-every page of life's history, well nigh, is blotted with a

tear, even among those deemed the materially prosperous! Hence the smothered or open exclamation, What are the purposes of my beingforced into the world, forced through the world, and forced out of the world, independent of my own volition-with inherited propensities, leading to unavoidable misdirections, resulting in a life of disappointment here, and an existence of misery hereafter-oh, why should I have been born! Indeed, under the theological teachings of the day, existence is so essentially a disappointment, that the conclusion is unavoidable on the part of the philosophic mind of the age, that if the inculcations of Ecclesiasticism be true, that death fixes the fate of the race forever, either in a monotonous hearen or a burning hell-then, indeed, is man a miserable failure! (Applause.)

But-thank God-by the agency of the brighter light now dawning above the hill-tops of superstition and fanaticism, through the instrumentality of the phenomena and the philosophy of Spiritualism, the hopes of man are brightening, and his joys enhancing. Man can now perceive the purposes of a physical existence with all its experiences, whether characterized by joy or sadness! He can realize the organic necessity for a material mold for the shaping of the atherial casket, in which the intelligent principle gathers the experiences of time, preparatory for the duties and the beatitudes of the future-how an earthly impersonalization is necessary to the elimination of a celestial individuality! And, as murmurer at the events of life! Let the hand of misfortune fall ever so heavily-let the manymouthed press, the anathematizing pulpit or social ostracism do their worst; let envy, and malice, and hate assail: let sorrow, disease and duced as a constituent element, rendering the | death prevail-he knows from this beautiful philosophy of a nobler manhood and womanhood. the universally-operative law of progress, under which he is building up a beautiful setherial encasement, in which that divine emanation from the Almighty Centrestance of the universe, the individual soul, is destined to outwork the unimaginable destinies of a blissful immortality! Upon entering the studio of an earthly artist.

you behold before you a clay statue. You gaze

upon it with interest, thinking perhaps you recog-

nize the features of some personal friend, or some

distinguished citizen, whom your country has

chosen to honor. While you are thus contemplating it, the artist quietly appproaches with hammer in hand and strikes it a violent blow. beautiful figure of gold. Then the artist explains the production of the beautiful image before you. And so in the work shop of time. The outer covering of clay, the body, is but the mold, serving duction of a more beautiful and atherial organism adapted to higher relations when time shall be immerged into eternity. At length, through organic law the hammer of death descends-this outer covering falls away and mingles again with its kindred elements, whilst the celestial encasement of interior thought and feeling is borne becomes of the liberated atoms of atheria which into the realm of more enlarged activities and diviner possibilities. Ay, it is at once removed from the earthly studio to the frescoed galleries of the Divine Artificer, where, renewed in the very essence of its being, its loftiest hopes and brightest anticipations will be more than realized in the glorious realities of the beautiful hereafter. In conclusion, my friends, if I have succeeded in my effort to represent the truth of your professions-if the ideas which I have advanced are sustained as I have claimed, have you not just grounds for congratulation in the possession of so glorious a faith-if faith it may be called! Do you not feel that your cause is well founded-the their liberation from the grosser particles, what truths of science harmonizing with your philosophy, and agreeing with the convictions legitimatements, which have been, of course, advancing ly enforced by your facts; and can you not safely proclaim the subject of Spiritualism, so sadly misunderstood, as worthy the investigation of all classes of mind, and as imminently calculated to benefit the race in every stage of life! And, thus contemplating its beauties and reveling in its consolations, I know you can but unite with me in xclaiming-

How brightly breaks the morning light Of Truth's effulgent ray-As banishing all of former night Is seen the brighter day-Of man's redemption from the past, So long by error's dark o'ereast,

God's loving angels, firm and true, Are whispering to men-Bright lessons that shall mind renew-With clearer thoughts again-Of the simple truths of purity That fell from Him of Galilee.

Of the many mansions, pure and bright, Prepared by loving friends-Of a home of joy, a home of light, That unto all extends-Who seek for Truth with honest soul, And list the music of control.

The banishment of carthly fears, The premises of bliss-When dried are all of sorrow's tears, By the magic of love's kiss-The kiss of love, the angels give, To all who, trusting, truly live. Earth's bursting bud and blooming flower,

Just springing into life, But picture forth the heavenly dower. That beams beyond all strife-In that land of beauty, home of joy, Where mingles naught of earth's alloy,

Angels, bright angels, by their love Would guide your footstops free. To that home of joy, that home above, Of pure felicity-Where bliss awaits on every hand God's children in the SUMMER-LAND.

A Peculiar Work.

So peculiar, that, after reading a chapter in it, you feel unoyed and vexed at being interrupted. I purchased this book simply to get rid of the person who was acting as agent for its sale. I thought it would be a dead less to shelve it" without glancing at it, and accordingly road the first chapter; it was then that I became so interested as (above expressed) to feel "annoyed and vexed at being interrupted." The work in question is "Alice Vale," by Lois Waisbrooker, and is not only one of the most interesting books on Spiritualism for a Spiritualist to read, but is one of the best digested arguments on the Spiritual Philosophy for Orthodox readers extant. The advertisement of it in the Banner speaks of it as destined to become as popular as "Gates Ajar." Of the abstract merits of the two, "Alice Vale" is so incomparably superior to "Gates Ajar" that a omparison between them can hardly be instituted. "Gates Ajar comparison between them can hardly be instituted. "Gates Ajar," while its very warp and woof is Spiritualism, is a huge Orthodox plagiarism; or, in other words, it is a Spiritualistic pill, sugared over with an Orthodox coating, so as not to nauscate the theological palate. It copies its heaven from the spiritual "negative." and, lest the picture be not too ravishing—lest it seduce not its readers into too bewilding. Awar of castled beauting to inverded a layer. too ravishing—leat it seduce not its readers into too bewindering a maze of celestial beauties, it intorlards at every other line the reassuring "lullaby" of "Bible," "Bible," which, when asked if it sanctions all these fine things, modestly replies "No," but it does not "contradict them."

Any Spiritualist who has an Orthodox friend who is wavering in faith, and whom they cannot reach so effectually by personal argument, will find "Alice Vale" a book—made to order—to hit just such cases.

*V. C. TAYLOB.

Det Moint Cours.

Leath 1870

TAYLOB.

Det Moint Cours.

Leath 1870

TAYLOB.

**T

o order—to hit just such cases.

Des Moines, Iowa, Feb. 4th, 1870.

MY BIRD.

BT EMILY C. JUDSON.

Ere last year's moon had left the sky, A birdling sought my Indian nest, And folded, oh! so lovingly, Its tiny wings upon my breast.

From morn till evening's purple tinge, In winsome helplessness she lies; Two rose leaves, with a silken fringe, Shut softly on her starry eyes.

There's not in Ind a lovelier bird;
Broad earth owns not a happier nest,
Oh God, thou hast a fountain stirred, Whose waters never more shall rest This beautiful, mysterious thing,

This seeming visitant from Heaven, This bird with the immortal wing. To me—to me, Thy hand has given. The pulse first caught its tiny stroke,

The blood its crimson hue, from mine, This life, which I have dared invoke, Henceforth is parallel with thine,

A silent awe is in my room— I tremble with delicious fear; The future, with its light and gloom Time and eternity are here. Doubts, hopes, in eager tumult rise:
Hear, oh my God I our earnest prayer, oom for my bird in paradise. And give her anget plumage there!

Spiritual Phenomena.

PHYSICAL MANIFESTATIONS-THE LETTER OF DR. FRANKLIN.

EDITORS BANNER OF LIGHT-The discussion of physical manifestations, as a part of the phenomena of Spiritualism, seems to have moved our friend Willets of Jersey City to seek light from our spirit-brother, Benjamin Franklin. His letter to the philosopher, and the answer, appears in the last number of the Banner. Reading it, I am prompted to write, for this discussion is most opportune, and has come at the right time. I see in it the harbinger of good, for there was a wide need of a better understanding of Spiritualism, its sphere and scope, its phases, its multitudinous laws operative on a thousand far reaching lines.

It is true that many, far too many, have no idea of Spiritualism, beyond a visible manifestation. They desire constantly to see some physical demonstration, or to sit in circles to receive communications; these things are their Alpha and Omega, the summum bonum, or the great end of their idea of Spiritualism. This is altogether too circumscribed a view, too narrow a basis to stand upon; and hence I believe this recent discussion, the late "exposés" and their subsequent excitement, are all designed to stir up thought, lead to wider and deeper investigation, develop more of a scientific interest in the matter, and lead us up to a higher plane. One obstacle to our success and a hindrance to greater activity, is that so many have dwelt so long in the sphere of the phenomenal, that they do not and cannot appreciate the scientific and more spiritualized phases of Spiritualism, and hence are less interested than they otherwise would be in sustaining meetings and lecturers, and organizations designed to spread our belief and faith broadcast throughout the community. They needed something to stir them up, to lead them to doubt even, that they might go down to the rock bottom and there plant themselves. There is much more in Spiritualism than merely having a communication from the other side, whether verbal through a medium, or by those various modes on a physical plane.

The grand basis of everything is Spiritualism; in the last analysis of matter and force all is resolved, I apprehend, into a spiritual essence. We exist, surrounded by an infinite network of spiritual laws, and to learn these, or as much of them as is possible, is our duty. For the clearer we apprehend our relations to one another, and the vast universe of which we are an infinitesimal part, we have opening grander sources of happiness and take on more self-satisfaction. We can live better, work better for ourselves and each other; we shall better prepare ourselves to live in that unending progressive future we shall be projected into when our mortal forms shall step from our spirits and leave them free to journey on divested of the clogs, hindrances and obstructions we find in our mortal life. A comprehensive view of Spiritualism broadens one amazingly: it clears the vision and enables us to pierce what else would be a dense dark cloud. and discover a shining way up to the Summer Land. Thus much as preliminary to a review of the communication of Dr. Franklin.

The reader will pardon a slight digression. 1 do not suppose that when we shall have shuffled off this mortal coil we shall know much more than we did here. We shall go to the land of spirits as we leave the land of fleshly bodies. We shall go with our proclivities, whatever they may be. If one inclined to poetry, the same will be the tendency on the other side; the philosopher will be a philosopher still; the philanthropist will not change; and whatever may have been the tendency here, it will continue there. There will be progress; the good, the pure and the true will brighten; the evil, the impure, the untrue, in time, after struggle and purgation, will also turn up ward, and the spirit, redeemed from its thralldon of earth and flesh, shall also mount the spiral staircase and ascend toward the Infinite.

These things being true to me, I accept no inse dixit of a spirit as infallible. Whatever it may say, I must submit to the same tests I would submit anything else. Some imagine that a spirit at once ascends into the sphere of the absolute and comes into rapport with all truth. A mistake; all truth is infinite, and the finite cannot take it in. So we are not to look for perfect teachings even from the spirit-world. What, the reader may say, are we to understand that spirit teachings are not to be accepted? Most certainly; not to be accepted only after they have been weighed, sifted and submitted to the same crucial tests we subject teachings, say, from Professor Huxley. He enunciated some time ago the doctrine of protoplasm. He stands high as a scientist, head and shoulders above the average of his fellows, and far above common men. But we are not to take his dictum, merely because it is the teachings of Professor Huxley. By no means. In like manner we are not to accept the teachings from the spirit-world, only as in the case supposed, after careful scrutiny, sharp analysis and comparison by reason. With this premise, let us pass to the consideration of the letter of our friend Franklin.

There is an apparent disparagement of manifestations and mediumship, but a careful scrutiny will disclose that it is more apparent than real. Though he says "Our [the spirits'] object is now. as we learn more and more in regard to our relative positions, to do away with destructive mediumship, and especially with all forms of mechanical phenomena," it is evident that he asserts this qualifiedly. He does not mean to assert that all spirit-influences are to be withdrawn so far as they possess tangibility. The connection, further on, to me, implies that it is only as an ultimate that he or the spirits desire to set "distinctive mediumship " and " mechanical phenomena " aside. What follows is a key to the meaning and construction; the illustration, referring to the "little girls," the daughters of Mr. Willets, whom he out grumbling."

mentions as once connected with the Franklin circle, is indicative that he is speaking with a limitation. These children were young; if they had been used as mediums, apparently as much as is to be supposed they would be, as connected with such wonderful phenomens, their education would have been neglected and they would not have been fitted for even the earth life, to say nothing of the spiritual. They would have been dwarfed in mind and soul, unfitted for this or the life to come. The spirit needs culture; earth is the preliminary sphere where it is to receive it and be prepared for its future development. Anything which stands in the way of this must be cast aside as harmful, even if it be mediumship. Hence the girls were thrown under proper influences of school and training, as was meet should be done.

And here I would say, in reference to the remark of Dr. Franklin, that " a low class of spirits would be kept constantly at work about every medium," it would not be necessarily so, because the medium was on the phenomenal plane. If such was the fact it would arise from other causes. It would follow from the spirit of those who were about the medium, using him or her as an agency. A mere spirit of curiosity, an aimless dalliance with spirit-power, an objectless communion with the unseen, certainly cannot conduce to profit. I can well conceive that, under such circumstances, the "low class of spirits "-understanding by the phrase undeveloped spirits-might and probably would be attracted. They might come and play their freaks of fancy, possibly deceive, for the spirit-world is, to a certain extent, a reflex of this. Like attracts like everywhere. The frivolous call the frivolous around them, and the idly curious will have their company, whether in the body or out. Hence the aberrations we witness sometimes, and the seeming incongruities, also. Those who are in the sphere of the phenomenal merely, can never "rise to the dignity of true spiritual communion." This is the inculcation of the letter, nothing more.

Mr. Willets, as the tenor of his letter indicates, desired to secure something absolutely certain, about which there could be no cavil, purely connected with the spirit-world alone. Well did Dr. Franklin remark, that whatever the mode of communicating, it would be difficult to "guard our electrical or magnetic mechanism from the currents ever ebbing and flowing." Spiritual law is universal; spiritual forces are ever operative. Especially do these forces radiate from the human organism and stretch out in all directions. Herein is the difficulty alluded to, followed by the necessity of using reason and bringing everything to

The answer of the Doctor alludes to Planchette. and declares that its actions were unsatisfactory. True, they were and are, in a certain sense, but the extent depends upon the conditions under which it is used. It may be true, as he says, that the simple act of this instrument in writing may not have convinced any person "of the truth of spirit-life and immortality," still he says that it was the indirect means to securing to many doubting hearts such a faith and belief. There are but few things which affect the mind and shape opinion directly. The chief effect in this direction is by "indirect means." Many acts, simply as such, will not move mind only transiently, but when reason comes in and their relations are discovered then the effect is produced and a change effected. But still the act was the mainspring, as it must be admitted Planchette is, in the case supposed. Nothing is said disparaging to Planchette, or which militates against it as a spiritual agency. Rather the contrary, for the remarks welliave quoted acknowledge its potency, though indirectly. What follows is only the expression of the general idea that a perfect mode of spirit-communion, especially through gross, material substances, may not be expected; if so, then there would be an absolute spiritual authority, leaving nothing for man to do. This would be contrary to the order of nature, rendering this life not a sphere of experiences to develop ourselves and prepare for the next. Such a state of things would leave us to float along on a dead sea, without aim or object. Life would be shorn of all that gives it piquancy; there would be no inspiration, no stimuli, no growth.

Further, says the Doctor: " Each sphere is sufficient unto itself, and yours is the material sphere." True; and being the material sphere, there must he more or less of material forms or modes to reach us who are living in it. Inevitably follows therefore, the necessity of physical manifestations and phenomena, as well as distinctive mediumship. The purely spiritual cannot make itself universally felt on beings organized and situated as we are in its silent and unseen forms. He sug gests that the time may come when "we [spirits] shall be able to communicate without mortal contact." This is a virtual admission that until that time arrives, we must receive our communications by "mortal contact," or through physical

The illustration of a library and its use is entirely current with the view I have taken. It is pertinent entirely; it shows us that physical manifestations and all our modes of spirit communion are in due order and necessary; that they fulfill an important office which cannot be filled by other means. We are children in spiritual law and science. We have the alphabet, as he calls the phenomena, which we are and have been familiar with the past twenty years, and by means of this alphabet only can we go up

In this letter which I have been commenting apon, I find an acknowledgment of the legitimacy of physical phenomena. He cautions us to use them as means to an end, not as the end. This is a fact which cannot be too strongly impressed upon us all; we need to appreciate the teaching and lay it to heart.

So in the closing paragraph, where he says that in the future, the best work of Spiritualism is not to be done by its regular and professed media, but by the general uplifting, unfolding and spiritual growth of our people," he only asserts a general truth, acknowledging at the same time the potentiality of those agencies which have made it possible. This grand result, this garnering of much grain, could come only after the sowing of the seed. The seed must still be sown. The "painted blocks" will need be used yet longer. Children are being born continually, and millions will be trained and indoctrinated in the old forms of false theology and philosophy. They will need the "alphabet," "the painted blocks," the elements of spiritual truth. For this reason,

the manifestations will be continued into an indefinite future. They will remain so as long as there is a need for them. When they are no longer needed they will disappear.

WM. FOSTER, JR. Providence, R. I., Feb. 16th, 1870.

An old lady gave this as her idea of a great man: One who is keerful of his clothes, do n't drink spirits, kin read the Bible without spellin' the words, and eat a cold dinner on a wash day withNew Books.

COMPLETE WORKS

A. J. DAVIS.

ARABULA; or, The Divine Guest. This fresh and heautiful volume is selling rapidly, because it supplies a deep religious want in the hearts of the people. \$1.50.

A STELLAR KEY TO THE SUMMER-LAND. Part.1. Illustrated with Diagrams and Engrav-ings of Celestial Scenery. The contents of this book are en-tirely original, and direct the unid and thoughts into chan-nels hitherto wholly enexplored. \$1.00, postage lice.

nels hitherto wholly unexplored. 84,90, postage life.

APPROACHING CRISIS: Being a Review of Dr. Bughmell's Lectures on Supernaturalism. The great question of this age, which is destined to convulse and divide Protestantism, and around which all other religious controversies must necessarily revolve, is exceptically foreshadowed in this Review, which is composed of six absourage, delivered by the author before the Harmonial Brotherhood of Hartford, Connecticut. It is affirmed by many of the most careful readers of Mr. Davis's works, that the best explanation of the "Origin of Evit" is to be found in this Review, \$4,00, postage blc.

ANSWERS TO EVERTRECURRING OHES.

ANSWERS TO EVER-RECURRING QUES-TIONS FROM THE PEOPLE: (A Sequel to Penetralla.) The wide range of subjects embraced can be intered from the table of contents. An examination of the book itself will reveal the clearness of siyle and vicor of mythod char-acterizing the replies. \$1.50, postage 29c.

CHILDREN'S PROGRESSIVE LYCEUM. MILIDREN'S PICOGICESSIA F. LAYOFUM.

A Manual, with Directions for the Organization and Management of Sunday Schools, Adapted to the Rodies and Minds of the Young, and containing Rules, Methods, Exercises, Marches, Lessons, Questions and Answers, Invocations, Silver-Chain Recitations, Hymns and Songs. 70c, postage 8c: 12 copies \$8,00; 50 copies \$0.00; 100 copies \$25,00.

Abridged Edition, 40c, postage 6c; 12 copies \$4,00; 50 copies \$1,00; 100 copies \$25,00.

DEATH AND THE APTER-LIFE. This little work contains eight Lectures, and a Volci Summer-Land. Paper 50c, cloth 75c, postage 10c.

Summer-Land. Paper 50c, cloth 75c, postage 10c.

GREAT HARMONIA: Being a Philosophical Revelation of the Natural, Splituan and Celestist Pulverse, in flva volumes. Vol. I. THE PHYSICIAN. \$1.50, postage 20c, Vol. II. THE PHYSICIAN. \$1.50, postage 20c, Vol. II. THE TEACHER. In this volume is presented the new and wonderful principles of "Splitt, and its Culture;" also, a comprehensive and systematic argument on the "Existence of God." \$1.50, postage 20c. Vol. III. THE SEER. This volume is composed of twenty-seven Lectures on every phase of Magnetism and Chafroy-age 20c. Vol. IV. THE REPORMER. This volume contains truths eminently serviceable in the elevation of the race. It is devoted to the consideration of "Posiological Vices and Virtues, and the Seven Phases of Marriags." \$1.50, postage 20c. Vol. V. THE THINKER. This volume is by numerous readers promotined the most comprehensish ynumerous readers promotined the most comprehensish promotions.

HISTORY AND PHILOSOPHY OF EVIL With Suggestions for More Eunobling Institutions, and Philosophical Systems of Education. New edition. Paper 50c, cloth 75c, postago 12c. HARBINGER OF HEALTH; containing Medi-

l Prescriptions for the Human Body and Mind. It is a din, simple guide to health, with no quackery, no hum grno universal panacea. \$1.50, postage 20c. HARMONI/L MAN; or, Thoughts for the Age. Those who know Mr. Davies style of treating his subjects, will not need to be informed that this little book is full of important thoughts. Paper 50°, cloth \$1,00, postage 16c. MAGIC STAFF. An Autobiography of Andrew Jakes on Davis. "This most singular bography of a most singular person." has been extensively read in this country, and is now translated and published in the German language. It is a complete personal history of the clairvey and experiences of the autoor from his carilest childhood to 1856, 81.75, postage 24c.

MEMORANDA OF PERSONS, PLACES, AND EVENTS. Embrache: Authentle Facts, Visions, Inpressions, Discoveries in Magnetism, Chirvoyance, and Spiritualism. Also, Quotations from the Opposition. With an Appendix, containing Zachokle's Great Story. Hortensia," vividly portraying the difference between the Ordinary State and that of Chirvoyance. 4.59, postage 29c.

MORNING LECTURES: Twenty Discourses, delivered before the Society of the Friends of Progress, in the city of New York, in the winter and sping of 1883. This volume is overflowing with that peculiar inspiration which carries the reader into the region of new ideas. The discourses are clothed in language plain and foretible, and the arguments and illustrations convey conviction. This volume of plain lectures is just the book to put into the hands of skeptics and new beginners in Spiritualism. 81,50, nostage 29c.

PHILOSOPHY OF SPECIAL PROVI-DENCES, AND PREE THOUGHTS CONCERNING RELIGION. Neatly bound together, 60c, postage 12c; also in paper, 20c, each. PHILOSOPHY OF SPIRITUAL INTER-

COURSE. The Guardianship of Spirits; The Discernment of Spirits; The Stratford Mysteries; The Doctrine of Evil Spirits; The Origin of Spirit Sounds; Concerning Sympa-thetic Spirits; The Formation of Circles; The Resurrection of the Dead; A Voice from the Spirit-Land; The True Re-ligion. Paper 60c, postage &c; cloth 31,00, postage 16c. PRINCIPLES OF NATURE; Her Divine Reve-

INTACATALES OF AATOLICE: HET DIVINE REVE-lations, and A Voice to Mankind. (In Three Earts.) Thir teenth Edition, just published, with altheness of the author, and containing a family record for marriages, births and deaths. This book contains the basis and philosophy on which the whole structure of Spiritualism rests. It em-bodies and condenses the fundamental principles of human life and human progress up to and beyond the present, and has a steady and constant sale. 83,50, postage 48. DENNEYIP ATTA. (1914). 1924. 1844. 1844.

PENETRALIA. This work, which at the time was styled by the author "the wisest book" from his pen. was styled by the author "the wisest book" from his pen-deserves to be brough prominently before the American public. \$1.75, postage 21c. SPIRIT MYSTERIES EXPLAINED. The Inner Life; a Sequel to Spiritual Intercourse. \$1.50, post-age, 20c.

age, 20c.

TALE OF A PHYSICIAN: or, The Seeds and
Fraits of Crime. In Three Parts—complete in one volume.
Part 1—Planting the Seeds of Crime: Part 11—Trees of
Crime in Full Bloom: Part III—Reaping the Fruits of
Crime, \$1.60, postage 16c. Zer Price of Complete Works of A. J. Davis, \$26,00.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

THEODORE PARKER SPIRIT-LIFE!

A Narration of Personal Experiences, INSPIRATIONALLY GIVEN TO.

FRED. L. H. WILLIS, M. D.

TMIS is one of the best descriptions of the spirit-home yet given to the public. It reveals many laws of spiritual intercourse, and makes plain and simply natural the life that we all so minch desire to know about. It will be read by thousands who will thank br. Willis for having given them the privilege of perusing such a beautiful and interesting narration of Personal Experiences in the Spirit-World. The well-known reputation of br. Willis and his unimpeachable integrity as a medium for communication between the two worlds is sufficient guaranty of the genuineness of the spirit messages. The work is Issued in pampilet form. Agents will please send in their orders at once. Single copy 25 cents. At wholesaic, 50 copies, 85,00: 100 copies, \$15,00.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Beston.

THE QUESTION SETTLED: A CAREFUL COMPARISON

BIBLICAL AND MODERN SPIRITUALISM.

By Rev. Moses Hull. FORMERLY A NOTED SECOND-ADVENT MINISTER.

The reputation and ability of this author are so wel And reputation and admits of this author are so well known, we need only amounce the issue of the work to insure it a wide circulation. The subjects discussed are treated in a concise, masterly and convincing manner. It is a conjudent of triumphant vindication of the Spiritual Philosophy.

PRICE, 81,50: poslage 20 cents.

For sale by the publishers, WILLIAM WHITE & CO., 158
Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

New Editions.

POEMS THE INNER LIFE.

BY LIZZIE DOTEN. WILLIAM WHITE & CO. have just issued a new (the secenth) edition of this charming volume of Poems by Miss Poten. This edition is printed on thick, heavy paper, is elegantly bound, and soid at the low price of \$1,25, postage 20 cents.

a new edition on extra paper, beveled boards, full Also, a new 92,00, postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 155 ashington street, Boston. SECOND EDITION-REVISED AND ENLARGED.

A PEEP INTO SACRED TRADITION.

CONTAINING
THE CONDENSED EVIDENCE ON BOTH SIDES OF THE MOST IMPORTANT QUESTIONS KNOWN TO MAN, His Present and Future Happiness.

BY REV. ORRIN ABBOTT.

"Prove all things, and hold fast that which is good."—Paul.
"Who but a bigot will refuse to read both sides of those questions, when kindly and fairly discussed?
Lawyers face each other in argument, when a few dollars are at stake; should not clergymen do the same, when heaven is the prize?"

s the prize?"

Price 50 cents; postage 4 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

Written for the Banner of Light. THE WORLD'S JOLD SONG OF RIGHT AND WRONG.

her jour J. gloven.

When man first trod the face of earth, And brutal force the mass controlled-Pro reason searce had had its birth. Or words of love had e'er, been told-The rude world sang the welfd-like song, Of "I am right, and you are wrong."

When tribe 'gainst tribe its force combined, And plans to subjugate were laid; When nations formed to gather strength, And armies in the field arrayed-The world still sang the cheerless song," Of "I am right, and you are wrong,"

When Christ, with meckness of a child, Thu Golden Rule to life applied, By Jewish priests he was revited, Betrayed, mocked, sconged and crucified-Then sang the world the bigot's song, "Yes! I am right, and you are wrong,"

Paul, Stephen, Peter, Justin, James, And other martyrs to their faith, Have left behind immertal names, But paid the forfeit by their death, Because the world e'er sang the song, of "I am right, and you are wrong,"

When Huss and Euther dared oppose

The edicts of the Papal See: When Murray from the Partialists In public dared to disagree, Lond rang abroad the hateful song. "Oh! we are right, and you are wrong," Sects have increased and multiplied.

As Pather Time strode on apace; Yet every seet claims excellence, With more intolerance than grace, And sings unto the gathering throng, "Come! Lam right-the rest are wrong." Though Jesus bade him without fault. To be the first to east the stone.

And taught the code of charity-For none are sinless—he, not one--The world sings now as then the rong. "Yes! we are right, and you are wrong," When first some tender hearts were moved In pity for poor Afric's slaves, Though all now claim a friendship true,

Division marked those moral braves: They heard that self-complacent song Of "I am right, and you are wrong? When Galileo proved the truth,

That grand old earth itself turned round, By dint of force did he retract, And, silenced, yield his vantage ground, The world sang unto him the song, "Oh, I am right, and you are wrong " Albeit many now have learned

That news may flash across the sea Just hint that souls may send us back A message from eternity, The world sings loud the same old rong, "Oh, I am right, and you are wrong."

Whoever dares a step to take, Advancing to a point in front Must stand the buffet and the brunt.

And hearthat constant, di-mal song, Of "We are right, and you are wrong "

Thank God! though bigots think it strange That, ne'ertheless, earth moves along, God speed the day when man may change That hackneyed, phatisaic song, And sing a wiser, better song, For may be right, I may be wrong."

When churches practice what they preach, And preach from heaven-taught, liberal creeds. The recreant sinner then may feel The vital force of Christian deeds, And sing, in time, a better song, "You may be right, I may be wrong." When all shall lend a willing car

To doctrines new and still untried, And pause awhile, ere they condemn, To learn the truths of either side, Then may be heard the better song, "You may be right, I may be wrong " So may the universal church

Of brotherhood be broad and strong, As man may frankly own to man, "I may, as well:as you, be wrong," Come, let us start that better song, "You may be right, I may be wrong." Quincy, Mass., Feb. 6, 1870.

PHYSICAL MANIFESTATIONS.

EDITORS BANNER OF LIGHT-The article headed "Worth Knowing" in a recent Banner, struck me forcibly, as eminently just, sensible, and every way worthy the careful consideration of all true Spiritualists; and by it I am reminded that some of the most wonderful physical manifestations ever witnessed-which occur in the presenco of Dr. C. II, Roundy, Mrs. Matthews and her little daughter, (all of Quincy, Mass.)-I have never seen noticed in your valuable paper, which aims, as it should, to record all truly valuable spiritual phenomena.

Believing there are "wolves in sheep's clothng" sometimes among us, who, for the love of gain, practice imposition, tending to prejudice the public against the true spiritual phenomena, the writer has been very skeptical in regard to the genuineness of much of the dark circle manifestation, where the opportunities are so favorable to deception. But of late, lest I might lose faith altogether, the spirits have been very kind to me, and I have had excellent facilities afforded to test the above-mentioned mediums; and although the manifestations are the most complete and wonderful of the kind wit essed during some fifteen years' investigation, I am thoroughly convinced that they are entirely genuine, and well calculated to satisfy the Spiritualist, or convince the skentie.

There are no ropes used to blind the mediums, yet with the reasonable conditions required, every member of the circle may be fully satisfied of the precise position of each other and the mediums, thus precluding the possibility of collusion at the outset.

The manifestations consist of rappings, imitations, ringing of bells, playing of instruments, beating the drum, in time and tune, passing of a tumbler of water to persons' lips, speaking and singing through a trumpet, and frequently touching every one present, etc. One very noticeable feature is the length of time the bells and trumper are suspended in the air, and the wide area of space through which they move, sometimes being carried entirely away and left in another room. There are also remarkable tests usually given through the trumpet, such as calling our own names, and names of spirit friends, who are recognized, and also beautiful and appropriate mesinges, all in an audible voice, all of which are well calculated to convince the most skeptical that there is an intelligent power at work outside of the mediums.

Well knowing the difficulty of satisfying the public with a mere description of such phenon ana, I forbear to enter into details, but write simply to call the attention of the candid investigatorthrough the columns of your widely-circulated journal-to these modest and unheralded, but worthy mediums, who, though seemingly not inclined to "blow their own trumpet," nevertheless

have a trumpet at their scances that blows to some purpose

Some of our citizens have been favored with private scances by the Doctor and associates, who have thus far given perfect satisfaction; and although not seeking publicity. I believe they are willing to give parlor scances to such as may

favor them with a call. H. S. WILLIAMS. PHYSICAL MANIFESTATIONS.

Entrops Basser of Light - Knowing you are auxious to obtain all the proof of spirit power and development you can, I thought it would be acceptable to you were I to give some brief notes of facts which happened at a circle held in Boston recently, through the mediumship of our sister. Sarah Helen Matthews, and her daughter Etta, who have been controlled for physical manifestations a little over two months.

As soon as the gas was turned off and the singing commenced, there were lond raps and a variety of them, signaling the different members of the controlling band; then touches around the circle. the ringing of bells, one of which was carried out of the room and up stairs, where we could just hear a faint linkling, then brought back and placed upon the table.

During the scance the trumpet was spoken through, independent of the medium's mouth, when Black Hawk gave many satisfactory tests to each one of the circle, turning from one to auother, referring to spirit-friends, giving entire names and calling strangers by their full names, some of them unknown to the majority of the persons present. This lasted some time, with singing through the trumpet and the imitating of instrumental music by the same power. Black Hawk laughed audibly, cracked jokes, and at last gave us a beautiful parting address and pronounced the benedletion. The closing manifestation was the placing of Mrs. Matthews-while seated in her chair-upon the table. This manifestation was so silently performed and so unexpegted that it was quite a surprise to the circle, All were pleased and convinced that Mrs. Matthews and little girl were true and genuine media. At a scance held the previous evening a beautiful bouquet of flowers was presented by the spirits; Among the flowers, were three of peculiar form and color, never seen by the company before, and the spirits controlling, affirmed that they formed them. From the above it is evident that Mrs. M. is a rare physical medium, and gives promise of being in the very front ranks.

Truly yours, MRS, C. F. TABER,

SOUR GRAPES.

Who has not heard of the "Son of Africa" who caught the rabbit 75 "Ah," said he, " he 'll make a good mess for disingger, I'll roas him soc. I'll fry himson, I won't do dat noder; I'll hoal em i' but just at this point of the solloopiy; the rabbit jumped out of his hands and escaped to the thick et. When the "culled passen" caw his supposed prey safe beyond his reach, for a moment he gave a look of disappointment, and then consoled himself with, "Well, I've glad he 's gone' he was tough, div, poor meat ' could not fix him so as to make him fit to cat?

The Advent, is of the State of Connecticut, taking their one from the old darkey, have been emptying the labors of Bro Jowis Andrews, as a minister, for the post-ten years, He was food then in any way he could be fixed; but now he has been been again, and since his conversion to Spiritualism, is proving ldn, elfactive in tearing down what he once built up. This of course could not be passed over in silence, so the Adventists of this State have held a Convention and resolved that the grapes are sout. Here is the wording

and recolved that the grapes are sent. Here is the wording of their resolution.

Wherear, It has been published in the papers throughout the State that Lewis Ardinow, of Whieled, is an Elder in the Second Advent church, the refore.

Readwed, That we, the Coun, A. C. Conference, do not, neither have we ever recognized Lewis Andrews as a member of this body, or an Elder in the church.

The truth is, Elder Andrews has the documents now in his possession to show that he was a minister in good standing up to the time of his renunciation of Advention. Now that he is no longer an Adventist, and is published giving his reasons for renouncing that faith, it may be well for them to make a public announcement that they, will not recognize him as a minister. It reminds one of the son of Erin, who can the rope that was lifting him out of a deep well. The poon follow soon found himself feeling appeard for the bottom of the well. Ito, A preaches better than he did while laboring under Advent authority. He repoices in the change from Adventism to angel varidianship. Mesers Hylls.

- ILLINOIS.

Progress of Spiritualism.

DEAR BANNER—In the runny clime of a Pzypt," Ill., I find many wealthy Spiritualists who have had woodstrul manifestations of spirit power, such as litting and holding mediums in to the ceiling for fifteen or twenty minimals, speaking through the trumpet, playing of musical inntes, speaking through the frumpet, playing of musical instruments, and the entrancement of mediums, &c., &c., &c., which have served to statisty them of the reality of right instructure, and that all are immortal, and will progress in the spheres; but many of them have not as yet comprehended the fact that they have anything in particular to do for the advancement of our cause by sustaining splittual papers and meetings. Their spacious homes are updied for our reception, and their tables are bountifully spread with fruits and sweetments of every-description, as fruit is one of the preducts of this Southern sool. And it takes his bock to my childhood, as I sit and watch the flatters in the coals of the blazing fire u₁ on the hearth. (which is to them so common, and almost an indispensable a pensiage in the wealthiest of homes.)

houses.)
Sitting by such a fire not long since, and contemplating the wealth of the proprietor of that home,—which exceeds \$100,000—1 remed to see a pure angelia being musting her transparent flugers through his hair, touching the organ of benevolence (and all the appritual ones, which are grouped together), inciting him, if possible, to subscribe for the Han-ner, and other sparitual literature, and next in order to pro-

together), inciting him, if persible, to subscribe for the Ramner, and other carrival literature, and next in order to procure a musical instrument for his slaughters; then I seemed to see the timbers and all necessary material being brought together for the receiving and completion of a halt, to be fented to different parties for concerts and lodges of various orders, which would net him good interest on the money expended for building, and then open it for spiritual meetings free, (as this man is a Spiritualist).

Consider me not egotistic, dear reader, if I fancked myself standing on that rostrion, pricaching the "glad tidings of great joy which shall be unto all people." The lonely whose the becaved mother, and the orphan child were all alike comforted, and happy, smiling children, came bounding gleefully into my presence, to be arranged into beautiful, and symmetrical order, with earliest and zerdous leaders for a Lyceum. And ministers were in attendance to ask questions, (as we always give that privilege to any and every one in attendance) at d when they found that the truths and Spititualism of the Bible, as well as all the truths outside of that revered book, were incorporated into our philosophy, our religion, for a tone they put, up their hands in holy horror, and waxed wrathy; and when challenged to discuss the question on the, following evening, asked for four weeks to triepare, as was the case a short time since, I could but give this answer. "Ministers!" "teachers of the four weeks to prepare, as was the case a short time since, I could but give this answer, "Ministers!" "teachers of the could but give this answer, "Ministers!" "teachers of the people!" want four weeks to prepare to discuss with a weak woman, and a Spiritualist at that! No! I have not time to life away, but will discuss right along, every evening, as long as your decaye, whereupon they answered that they would expose Spiritualism on the Sabbath following: but in their reflective moments they will find that they have exposed their own ignorance instead, for truth will triumph over error, and justice will be done.

St. Lodan.

St. Lodan.

MASSACHUSETTS.

Missionary Report for December.

H. B. Stonen. Secretary of Massachusetts. State Association of Spiritualists: II. B. Stonen. Secretary of Marinchuretts State Association of Spiritualitis:

I have received by contribution and subscription during the month of December the following sums: Contribution. Haverbill, \$3,42; E. M. Morse, West Amesbury, \$1,00; E. Bradford, do., \$1,00; J. G. Foegate, Hudson, \$1,00; May F. Stratton, do., \$5,00; J. G. Foegate, Hudson, \$1,00; May F. Stratton, do., \$5,00; J. G. Foegate, Hudson, \$1,00; May F. Stratton, do., \$5,00; Lontribution, do., \$2,07; S. W. Bullard, Sharon, \$1,00; Lontribution, do., \$2,07; S. W. Bullard, Sharon, \$1,00; Lontribution, do., \$2,07; S. W. Bullard, Sharon, \$1,00; Long, Sharon, \$1,00; Mrs. E. Marshall, do., \$1,00; T. D. Thayer, Monson, \$1,00; Mrs. E. Marshall, do., \$1,00; T. D. Thayer, Monson, \$1,00; Mrs. M. B. Poffer, do., \$1,00; Contribution, Brookfield, \$2,00; Contribution, \$1,00; C. H. B. Bond, Ware, \$1,00; B. B. Shibey, do., \$1,00; A. Frlend, do., \$1,00; Franklin Brown, do., \$1,00; Mrs. H. S. Williams, Springfield, \$1,00; David Warner, do., \$1,00; E. W. Dickinson, do., \$1,00; John Hopewell, do., \$1,00; Mrs. Wm. Gilmore, do., \$1,00; Contribution, do., \$1,00; C. A. Greenleaf, do., \$1,00; A. B. Manley, Springfield, \$1,00; L. A. Glover, Holyoke, \$1,00; A. Bullens, do., \$1,00; C. A. Greenleaf, do., \$1,00; A. B. Manley, Springfield, \$1,00; L. A. Glover, Holyoke, \$1,00.

I delivered from one to three lectures in each of the following places: Haverhill, South Weymouth, Hudson, Sharon, Spencer, Palmer Depot, Brookfield, Ware, Springfield and Holyoke.

J. BURNS, PROGRESSIVE LIBRARY, REEPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS.

tp The Banner of Light is issued and on sale every Manday Mounting preceding date.

Banner of Light.

BOSTON, SATURDAY, PEBRUARY 26, 1870.

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

THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WHETAM WHITE, LUTHER COLBY, 18440 B. RICH

LETHER COLET.... EDITOR.
LEWIS B. WILSON.... ASSISTANT

All business connected with the entersal department this paper is under the exclusive control of Li ther Colley, whom letters and communications must be addressed.

The Great Work Progressing.

Were we asked to express a deliberate opinion of the present state of our holy cause, we should unhesitatingly aver that never in the history of the human race was there such widespread and profoundly anxious inquiry made respecting the multiplied proofs of communion between spirits and mortals; and the substantial truth of immortal life. The very air is filled with questionings from mortals and answers from the invisibles. What is pertinent above all things in proof, is the notorious fact that there is vastly more discussion indulged in by speakers, lecturers, preachers, and the public press than at any time before, all on . the subject that is especially dear to the Spiritualist's heart. If the cause is attacked with an energy that betrays at times an inexcusable passion, even to the extent of virulence, it is far better for it, inasmuch as it is founded on eternal truth and cannot therefore by shaken, than if it were passed by without comment or interrogatory. It shows that the right spirit has been awakened everywhere, and that converts are making and the cause gaining strength and momentum.

We should not care to rest our dearest hopes. however, on the spirit of opposition that is manifested. It is to be trusted that far better grounds exist for the growth and progress of the cause we advocate. The general stir is to be accepted but as a proof of an awakened interest, and even opposition helps create and spread the same. The slang and slurs of a certain class of papers are just as effective for good as such papers probably could become in any way they might think of. And the attacks of pseudo scientific men answer very well in their place, too. So do the supercilious allusions to Spiritualism from some of the pulpits, in which the preachers invariably know nothing-because they are allowed to know nothing-beyond the limits of their chosen creed. They simply measure those creeds with the broad belief of Spiritualism, which includes the most advanced science and philosophies. And the discussions that are proposed from time to time between competent speakers, pro and con , provoke serious reflection in the minds of listeners, even in the face of the hardest prejudices. And when a person begins to look around to find a reason for his faith, he has begun to examine, though no doubt unconsciously, the character and foundations of that faith in his own mind.

Running our eyes over our exchanges almost at random, from week to week, we are continually accosted with proofs of this universal commotion in thought and belief. We see, for instance, an account of a public discussion in Bordentown, N. J., between Mrs. Waters and Mr. Jacob Ford, in the columns of the Bordentown Register, the question being whether the Bible is divinely inspired, and hence the only rule and standard of faith and practice. It is a review, in effect, of a discussion that has been had in other localities, developing nothing that is strikingly new, unless it is the earnestness with which so frite a question is discussed and read. Mrs. Waters adduces strong reasons, but the clergyman opposed dodges at the start, which certifies that he cannot

make answer. In the Cleveland (Ohio) Herald, we fall upon an apt communication on the subject of " Prayer." A county convention of Christians was met for discussing the relation of prayer to the success of the gospel. A clergyman present proclaimed that "prayer is a royal patent in the hands of good men," and that "none but Christians can succeed in prayer." The writer who traverses this statement wants to know why this important statement has been so long withheld, especially as this royal patent is in the hands of good men. Has all the praying done in the past centuries been of no account? Two of the denominations that are shut out from praying privileges are such as notoriously make prayer a prominent portion of their religious exercises; and the writer-who, we need hardly add, is our friend, D. A. Eddydeclares that it would have been no more than an act of justice to have informed them that all their devotions avail them nothing. And then he proceeds to investigate the nature and efficacy of prayer, which brings out ideas not hitherto made popular by pulpit preaching or congregational practice. This is one of the ways in which the spiritualistic influences are actually working.

We discover in the New Orleans Times a thoughtful editorial article discussing the "Seat of Mind," based on a lecture previously delivered in one of the city churches. It betrays the undeniable tendencies of the times. We are not called on to go through an analysis of the discussion, but content ourselves with remarking the significant fact of such discussion, and its appearance in the columns of a leading daily journal of the largest city of the South. The seat of consciousness is no doubt an intensely interesting point to be informed upon, but the fact that abstract and spiritual questions are popularly discussed in the daily papers is of far more importance practically

In the columns of the Madison State Journal, published at the capital of Wisconsin, we meet with a pulpit discussion by Rev. Mr. Clarke, o the Baptist Church, on the subject of Spiritualism, his text being from Deuteronomy, and referring to "wizards." Though the whole effort was inspired by superstition, and based on total ignorance of the actual fact; and philosophy of Spiritualism, it is certain to do good by bringing the subject more prominently before the minds of the people, and is also a confession that the state of the popular belief on Spiritualism compels this public investigation of its merits. There may be neither sense nor science in the investigation itself, but the clergymen who rally to such persistent attacks are unconsciously doing good service to the extent of their prejudiced abilities for the very cause which they decry. There would be no use in reporting what this Baptist preacher said, for no part of it is new or original, and it does not proceed from his personal knowledge and conviction. We allude to it only to show

how Spiritualism and its related themes are being | Emma Hardinge and her New Work. cathampton Row. Bloomstary Square, Hollorn, W. C. carnestly discussed by press and pulpit all over the country.

> this wise:" After which the result of the sitting | West, provious to her return to Europe. is given in colloquial form. And the report closes with the admission which conviction itself exshawl and table. It was impossible the medium

way, were indeed remarkable. February 2d, we come upon a more than column criticism of a sermon oreached by Rev. Mr. Alexander in the Presbyterian Church of that place, on immortality and its evidences. There we confront plain evidence again that men of all grades and occupations in life are far more anxious for their future than condemning creed-preachers are uncharitably willing to allow. We have nothing at present to do with the merits or demerits of the preacher's arguments and positions, our purpose being to simply bring out the great fact, so full of significance, that the spiritual, which is the only existence and being known, is rapidly engrossing popular thought and taking precedence of other discussions. The writer in the Mercury closes his good." front plain evidence again that men of all grades review of the sermon by remarking as follows:

He then briefly alluded to the proof Spiritual ism professes to furnish, but did not admit its claims. I (the writer) neither deny nor assent to the claims of Spiritualists, the latter because I cannot believe without greater proof than has yet come to me, the former because I do not think it just to say that others have no evidence, simply because I have none. I will say this much, however, that whenever science demonstrates spiritual manifestations (so called) to be in accordance with nature, and worthy of acceptance, there will be found in that class of evidence the most convincing proof (and perhaps the only possible posi-tive proof) of the assumed life hereafter; and let ine say to those Christian ministers who put aside such proofs with a wave of the hand, that if they could destroy the prevalent belief in the reality of spirit communion, they would, in doing so, destroy the en'y hope of millions in a life hereafter. If that is a desirable end to attain, why, perhaps they are right in persistently denying such proofs of immortal life, but to me their course appears, to say the least, grossly inconsistent."

Casting our eyes off in the direction of Australia, we note in the Otago Witness the report of a lecture on Spiritualism at Port Chalmers, by Mr. R. Wilson. The lecturer went over cursorily the entire field, sketching the history of our faith in tit terms, developing its progress from State to State and country to country, and giving lucid explanations of the phenomena which have a profound and a present meaning to such as seek it earnestly and sincerely. The lecture was a production of thoroughness and comprehensive treatment, and must have created an abiding impression on the minds of those who were present to hear it. Between Australia and America stretch many thousand miles of water, yet this beautiful and elevating faith has found its way across seasas well as continents, to enlighten and bless a famishing world.

apart? What, but that Spiritualism and the spirit-world is in carnest in regard to intercomquestions it raises are rapidly growing in importance in the eyes of men, and that they will short- brother, writing from Dunedin, under date of Nov. ly engross the thought of the whole civilized world. Mankind will assuredly take a new start on the subject of Spiritualism. We desire a good and in woven as cardinal points of belief into the people to the importance of the subject." Our such a state of things betrays any falling off of eral circulation, viz: The Defence of Hiram A. edly told from the pulpit and a mercenary press is dying out from lack of sustenance. We might Spiritualism is growing stronger and greater as a time of its publication. faith where the soul of man is recognized as the whole that survives the material wreck. If Spiritualism is as dead as its enemles would have it, why this hubbub of discussion and investigation, modate them, receiving in return only enough to in all parts of the world at the same moment?

Subscribe! Subscribe!

The present volume of the BANNER OF LIGHT is near its close, admonishing our old patrons to renew their subscriptions, that we may be enabled with renewed strength to battle for the Right in the mighty field of Modern Spiritualism. The secular press is opposing us; the religious press is opposing us; the infidel press is opposing us; priesteraft is opposing us; selfishness is opposing us; envy is opposing us; malice is opposing us: yet hosts of friends, both visible and invisible who have enlisted in the Army of Progress, arewe have faith to believe—ready and willing to sustain us, both materially and spiritually. "Truth is mighty and will prevail!" But effort is necessary to the successful development of means to ends. Hence we call upon all those interested in the success of the most natural, most liberal, most truthful religion ever vouchsafed to man-SPIR-ITUALISM-to rally to our standard and see if they cannot run up our BANNER to at least a circulation of fifty thousand ere the expiration of the present year.

Great Excitement in Winsted, Conn.

A correspondent informs us, under date of Feb. 14th, that Moses Hull, the well-known Spiritualist lecturer, and Elder Miles Grant, the noted Second Advent preacher, have just closed a discussion in Winsted, Conn., which lasted four evenings. The question was in the form of a resolve "that the phenomena of modern Spiritualism proceed from demons and not from departed human spirits." The Elder labored hard to establish his non-immortality for mortals theory, but he could make no headway, for Mr. Hull demolished his sophistry at every point. . The excitement among the people was very great during the discussion, and the hall, though a large one, could not hold all who came, and many were obliged to go away disappointed. Mr. Hull has done a good work there, to say the least, for he has set people to thinking for themselves.

It is gratifying to know that Emma Hardinge's great work, "Modern American Spiritual-In the Louisville Compar-Journal of February 18M," is receiving the patronage and hearty com-1th, we find a whole column of a reported inter- mendations of the people in all parts of the counview with a medium, given in small type. The try. The immense mental labor she has underaccount begins by saying that "there is a lady gone of late so affected her physical strength as medium in Jeffersonville who is said to possess to bring on a severefit of sickness, during her late the mysterious inspiration to an extraordinary visit at Philadelphia, but we are happy to anextent. She belongs to one of the most respect pounce that she is now convalescent, and will no able families of that place, and has always refused, doubt soon resume her labors in the lecturing to accept money for her spiritualistic perform, field. So able an expounder of the spiritual phiances. A well-known and highly respected losophy, whom the people everywhere are anxgentleman of this city recently visited this lady, lous to hear, cannot well be spared one week. having heard often of her surprising manifest from the rostrum. After her engagement in Bostations, and gives an account of his interview in ton in April, she will make a brief lecturing tour

The press generally treat her book with commendable fairness. Below we conv the comtorted, that "while much of this writing was ments of the New York Hearth and Home concerngoing on, the medium's hands were outside of the ling it. Coming as they do from a skeptical standshawl, while the slate and pencil were under both point, they will be read with interest. That paper rays:

which we all distictly heard, and which was represented to be the voice of her deceased brother. The command of the spirits, and executed under their supervision. In Judging, therefore, of its theological As to the source of these communications, I need on the way that I not now express an opinion, but only say that I am satisfied that they are not produced by flosh-clad human beings." This is admitted into the leading journal of Louisville, which of course proves that such things possess a living interest for its extended circle of readers. The manifestations themselves, to which we only allude in this way, were indeed remarkable. taxly, were indeed remarkable.

Taking up the San Jose (California) Mercury of Sebruary 2d, we come upon a more than column riticism of a sermon preached by Rev. Mr. Alexinder in the Presbyterian Church of that place, in immortality and its evidences. There we conform upin to a six of the present remaining the surface of the strength of the present remaining the surface of the strength of the place of the read, even among skeptics. It is certainly what will be gen

The Bible in the Schools.

A Superior Court Judge in Cincinnati has removed the injunction obtained by the Board of Education in that city, restraining teachers from reading or having read the Bible in the public schools. The ground taken though professedly unsectarian, is in fact right in the sectarian spirit and interest. It is simply held by the Judge that the reading of the Scriptures was not an act of worship, and therefore could not be offensive to Jews or Catholics or any other recognized sect. Then if it is not worship to read the Bible, why has not the Board of Education plenary authority over the Bible as a reading book for the public schools? And, if it has, how can the Court interfere with their authority? But the Judge is flagrantly inconsistent in his decision. While he denies that the Bible is more than a text-book, like the others, he defends its use in the schools on the ground that it is sanctioned by the Legislature, which provides court clerks, prisoners in jails, and sundry others with free copies at the public expense. They do it in the spirit of Protestant worship, and the interest of Protestant ereeds, not in order to teach clerks and prisoners how to read. The Judge is too openly inconsis tent in his decision to claim the highest respect from it, and indeed it was dissented from by another Judge on the same bench. The question is to be carried up to the Supreme Court of the State, when it will no doubt be argued with the full power of the finest minds in the legal profes-

Spiritualism in New Zealand.

The great truths of Spiritualism are spreading rapidly all over the civilized globe. We are in What remains to be said to such a collation of receipt of information from New Zealand, which excerpts, taken at random from points so wide is accumulative evidence of the fact that the munion between the two spheres of life. A worthy · 25: sa vs : ' We are surending information when these things are familiarly apprehended lecturer in this part of the world to awaken the daily life and character. We inquire, then, if friend and co-laborer has issued a tract for genpopular interest in a subject which we are repeat. Stiles, who was excommunicated from the Congregational Church in Middleton, Mass., for being a Spiritualist, copied from the Banner of Light of multiply extracts and reports such as we have July 17, 1869. Mr. S.'s Defence was highly comnoted above almost indefinitely, but it avails no mended by our readers for its lucid exposition of more. Thousands of such citations would fur- the Spiritual Philosophy, and caused a tremennish no more substantial proof than these do, that dons fluttering in the ranks of Orthodoxy at the

If any of our friends desire this able defence of their cause issued in pamphlet form for general circulation, we should be most happy to accomcover the cost of publication.

Mrs. Maria M. King's New Book.

This volume, as its title indicates. "REAL LIFE IN THE SPIRIT-LAND," is an illustration of spiritlife, such as can only be given through the experiences of individuals who have tried its realities. Its aim is to call attention to the modes of discipline and instruction practiced in the life awaiting mortals, and in this way illustrate important principles of the Spiritual Philosophy. If it is of any importance for men to understand the relation the present life has to the future, or anything of the realities of the life to come, it is surely necessary that such experiences be given and be

In this work spirit-life is pictured with a naturalness that renders it truly attractive. Death, according to the spirit-author, ushers man into a state where no facilities are wanting for improving the whole nature; where the true object of life is to be attained by every individual, according to the capabilities of the nature, without the numerous hindrances that beset earth-life. The book is worthy the attention of all who are interested in spiritual literature. No Spiritualist or Lyceum library should be without this work.

Music Hall Spiritual Meetings.

Thomas Gales Forster gave his fourth lecture in Music Hall, Boston, Sunday afternoon, Feb. 13th, to an increased audience. The subject was "The Unity of God," based on the Scripture text, For there are three that bear record in heaven. the Father, the Word, and the Holy Spirit, and these three are one." We shall print a report of the lecture soon. It was very able, and commanded the earnest attention of the large audience to its close.

Next Sunday, Mr. Forster will give his last lecture here this season. Of course all who can will be present on that occasion.

Prof. Wm. Denton will follow Mr. Forster, and lecture during March.

For the Heartache.

Since we read the unfeeling slurs at the workingwomen of Boston, in the Springfield Republican, we have fallen in with the following moving statements in the columns of the New York Times, which must make every human reader's heart ache in the perusal:

"Mrs. A. makes vests at eighteen cents aplece for a wholesale house. She can earn eight dollars a month by working fourteen hours a day, including Bundays; she pays three dollars a month for her attic, and has two small children to support; she has eaten meat once only—and then it was given her—since Thanksgiving Day. Another case: Kate A, a 'finisher' of fine shirts, makes about two dollars a week, working hard for it. She has a grandmother to support, and 'has often lived for weeks on bread and where, in order to afford the old woman a little broth every day.' The Star, which is enabled to describe these cases from the dilary of a lady who has visited them, gives a still more diary of a lady who has visited them, gives a still more painful instance of the hardships caused by scarcity of em-ployment or inadequate wages. And yet we have been as-sured that in this city there is no necessity to organize soci-eties for the relief of distress, while well-meaning ladies are at a loss to know how to do any good in the world."

Now here is real suffering and real sacrifice. No greater heroism than that displayed by there brave women, in silence and unknown, ever helped swell the records of the proudest battlefield! Are not women, who can stand up in the face of social fate, and brave uncomplainingly such sacrifices as these, worthy to be honored by their more fortunate sisters? Is the love of heroism utterly dead in the breast of our modern society, that it turns away from such shining exhibitions of devotion and endurance with a sneer at the "ignorance" of those who are their authors? Is it not about time that the extremes of society were brought together?

"Spirit Memory." We print in another column an ably written article from the pen of Allen Putnam, Esq., (whose address is 426 Dudley street, Boston-that part formerly Roxbury,) upon the subject of "Spirit Memory," which our readers will find of general interest. From twelve to fifteen years ago, Mr. P. was a very frequent contributor to the New England Spiritualist, and sent several articles to the Boston Journal, and the Courier, upon Spiritualism. But for the last ten years his business and circumstances have been such that he has seldem used his pen to write anything for publication. At long intervals, however, he has sent us articles on topics generally suggested by something that appeared in the Banner which needed further elucidation. He thus shows that his faith and interest in our belief remains unabated. His experience and wisdom peculiarly fit him for a public instructor, and we trust be will bereafter be oftener heard from through our columns,

An Impostor.

George White, Vice President of the Progressive Spiritualists, of Washington, D. C., writes: It becomes my duty to warn the public, and Spiritualists in particular, against the prefensions of a man calling himself Wood, who claims to be from New Jersey, and on the way to Fredericksburg, and who has wronged various Spiritualists of this city out of money, by asserting that he has been robbed, and that he and his wife are medi-ums, or their way to friends in Virginia, and that he will, immediately upon his arrival among them, remit the money loaned. His course has been to ascertain who takes the Banner, or Journal, and tell to them his hypocritical tale, thus imposing upon the charitable dispositions of our people. There is no doubt now of his unprincipled character, and against such swindlers our people should be on their guard.—Religio-Philoonhical Journal.

This is, undoubtedly, the same person who has been imposing upon people in New York State, under the name of McDougal, whom we have before had occasion to caution the public to beware of

Our readers have no doubt been edified and instructed by the extracts we have given from time to time for the past six months from the writings of the eminent spiritualistic author whose name stands at the head of this paragraph. We allude to the essays published in the Unitarian Monthly, entitled "MIRACLES, PAST AND PRESENT," which will soon be issued in book form, and for sale at this office. The work is one that every Spiritualist in the land should purchase. We have not the least doubt but that it will have a tremen-

S. J. Finney.

This able advocate of the Spiritual Philosophy, no some time since took, up his aboue fornia, recently made the most eloquent speech in the State Legislature (of which he is a member) that was ever heard on the Pacific slope. It was given during the discussion on the question of the adoption of the Fifteenth Amendment to firmly to a cross, and stood up in the corner of a cabinet the U.S. Constitution. The papers there are proud of their representative, as well they may be, for a more talented or worthy man they could not have elected to office.

Chicago Lyccum.

This Lyceum, we learn from a note of Dr. H. S. Hayward (at present located in Chicago), is in a very thriving condition, and is probably one of the very best Children's Lyceum in the country. They have two full Lyceums in one. The officers are all efficient and prompt. Dr. Avery, who has charge of the Lyceum and meetings possesses a large share of executive ability and is very popular. He is negotiating with Mrs. Emma Hardinge to lecture there during June and July.

Troy, N. Y.

The Troy Daily Whig, of Feb. 14th, says Mr. E. V. Wilson is "creating quite a sensation there by his lectures and description of spirits. Sunday evening, the hall was densely packed and hundreds were unable to obtain admission. Space forbids a report of the lecture, but in the way of illustrative testimony and powerful eloquence, the lecturer is one of the best exponents of the so-called spiritual philosophy that has ever been in our midst.'

Vermont Marble.

It is said that the longest shaft of sound marble, and the tallest marble monument in the world was erected on the public Common at Wey bridge, Vt., to the memory of the late Governor Silas Wright. It is of obelisk form, beautiful in proportions, and standing thirty-eight feet in height, projected and raised by Solomon W. Jewett. The marble was quarried by R. M. Underbill, of

Spiritualism in Worcester.

The Spiritualists of Worcester have hired Lin coln Hall, and started regular meetings, the same being guaranteed for one year. The first lectures of the course were delivered Sunday afternoon and evening, Feb. 13th, by Dr. H. B. Storer, of compositions: "Whitlock Schottisch," by Alfred W. Hol-Boston. The meetings were well attended. The Doctor will speak there again Sunday, Feb. 27th. | you. " a ballad, by J. R. Thomas; "The Whippowil Schot-

Spiritualism Gaining in Texas.

Our friend, G. B. Dutton, in forwarding us a list of ten subscribers, accompanied with thirty ing many friends in Texas. Before the war it was the world is fast learning to be its own saviour. | ment in another column.

The Physical Manifestations. While some occobe are discrediting phenomenal Spiritualsm, and through the press are hurling their acrimonious missiles at the poor media who have been elected by Jehovah to do his bidding at this day and hour of the world's history, the manifestations are on the increase in various parts of the country. As will be apparent on examining this present issue, accounts come crowding in upon us from every direction, of newly developed media, or new denonstrations of spirit-power through those already well known to the adherents of our falth.

On our third page can be found an account of remarkable thysical manifestations occurring in the presence of Dr. Roundy, Mrs. S. Helen Matthews and her daughter Etta, in Quincy, Mass., also an article from Mrs. C. F. Tabor, bearing vitness to the reliability of the mediums just mentioned, hased upon the evidences of spirit-power given at one of their seances in Boston. Our able correspondent, W. Foster. Jr., in another column gives his views with regard to the o'called "exposers" of the spirit manifestations. We give below an account which was recently furnished us by Mr. J. L. Cambridge, of Lowell, of some wonderful performances occurring in the presence of Harry Emerson in that city. Many scances, both public and private, have been given by this medium-who has been developed about one year, but who has not until now come prominently before the public-all of which resemble each other as to general results, although now and then the details differ. The account below represents the usual order of exercises.

The scance in question was a private one, held at the residence of Mr. James Foster, on the Lawrence Corporation, on Saturday evening, Feb. 12th. At the commencement of the meeting, Mr. Brooks, leader of the Lowell Brass Band, and Mr. Albert Alcott, both skeptics, were chosen to act as a committee to tie the medium and examine his fastenings and surroundings during the exercises. The medium was then thoroughly tied, and the lights extinguished; upon light being produced he was found untied. He was then fastened firmly with ropes and a pair of burglar's handculfs (obtained of the police department) put outside the ropes. He was then examined to prove that he had no keys to the cuffs upon his person. On the table, some two or three feet from the medium, were three large iron rings, one silver ring, a tea-bell and a tumbler of water. The lights were put out, and in the course of five minutes the gas was turned on, discovering the fact that two of the iron rings were placed on his left arm, the handcuffs and ropes still comaining as before the extinguishment of the light. The light was then turned off upon which the bells were rang and the tumbler brought to the mouth of the medium; he drank part of the water, after which, on the relippearance of light, the half-filled tumbler was found on his head.

The medium then requested any two persons in the room come forward and sit beside him, which request was complied with. In the meantime the handcuil's wore unlocked by invisible power and thrown upon the floor, while the key was in the pocket of one of the committee. The medium all the time remained tied, his hands fastened to his knees and the rope carried to the chair and there secured,

The committee were then requested to examine the mediam's hands to ascertain if they were still tied. While the examination was going on, spirit hands were felt upon the head of Mr. Brooks, as palpably, he stated to the audience, as though composed of flosh and blood. Several other persons, also skentles, went through the same test and expressed themselves fully satisfied that no imposition had been practiced upon them. Mr. About, of the committee, wore spectacles, and distinctly felt them removed from his eyes by some power invisible to him. When the light was proluced the glasses were found upon the eyes of the medium.

The most remarkable part of the scance remains to be told. After several times had been performed in an artistic manner upon the piano, the light being again lighted, the medium requested to be gagged; accordingly his mouth was filled with one handkerchief and another tied over it. The light was put out, and the audience were requested to sing. After the singing (which was accompanied by the invisible performer on the piano) the most beautiful singing was heard from a female voice. The audience contained some professional musicians among its members, and all were unanimous in their praises of the unseen vocalist-every one agr eing as to the certainty of the voice being, that of a lady. Some two or three pieces were thus sung, when the light was turned on and the medium found as before-

On the light being again extinguished, a male voice, evi-A New Book by Rev. Win. Mountford, dently not that of the medium, sang a song very beautifully. after which the controlling intelligence announced that a cornet solo world be played, which was done in a manner exciting the admiration of those present, the plane accompanying all the while. The influence performing gave his name as Searles, an old musician of Lowell, and said the singing had also been done by himself and sister. Mr. Brooks announced that he had known Mr. Searles when living, is a good musician. All those attending this scance while generally rejecting the spiritual hypothesis, by reason of the strength of early education-were certain that no deception had been practiced, but that everything had been really done, but now? It was the expressed opinion of Mr. Brooks and other musicians who heard the cornet solo and singing, that if Mr. Emerson could do that himself he had better abandon the field of spiritual mediumship and take to music as a profession-they assuring him of the greatest success if he did.

As a scance given by Mr. Emerson in Wells's Hall, Lowell Saturday afternoon, Feb. 12th, a skeptic requested that the medium might be tied to a cross, with a view to testing his honesty. The exercises occurred in daylight, as far as the audience was concerned. The medium was tied with ropes similar to that of the Davenports. In three minutes he was released and the cross thrown out of the cabinet door by invisible hands. The effect of this upon those in attendance was astounding.

We call the attention of those skenties who are ready to rule out this whole matter, without examining the evidence, to occurrences like these.

New Publications.

The New England News Company have a timely and very handy little work, called "How to Cook Potators, Apples, Eggs AND Figu. in four hundred different ways." There is a variety of seasonable and well seasoned information in this little compilation, which the price of it brings very cheaply to the home of every one who would live well and economically, with or without sauce.

Dick & Fitzgerald, of New York, publish Howard's BOOK OF CONUNDRUMS AND RIDDLES, an entertaining melange of fourteen hundred brain puzzles, many of which will be good stimulus when the mind is weary over other things.

The same publishing firm put forth "How to Anuse An EVENING PARTY," which those who are called on to provide temporary pleasure for such a company will be grateful to possess and make ready and free use of...

There is not a more worthy charitable-institution in Boston than the Home for Aged Men, in Springfield street, Whose NINTH ANNUAL REPORT lies before us. It supplies much reading that will enlist the sympathies of all who respect helpless ago and would themselves practice kindness which they may in due time need.

Washburn & Co. publish with the first month of the year their "AMATEUR CULTIVATOR'S GUIDE TO THE FLOWER AND KITCHEN GARDEN," embellished liberally with fine illustrations. It is not necessary to praise an annual like this, which is the successful rival of the most brilliant annuals whose culture it is designed, with other plants and flowers, to promote. The "Guide" is a success, and has become a permanent feature of Washburn & Ce.'s fine city establishment.

New Music.

Howe's Musical Monthly, No. 8, is a good number. It contains eleven songs with piano accompaniment, and leven instrumental pieces for the piane, from some of the best composers-and this excellent selection is sold for the astonishing low price of thirty-five cents.

Oliver Ditson & Co, have issued the following new musical brook; "How gently fall those simple words, 'God bless tisch," by C. R. Hovey; "The Beautiful Ballet Girl," by G. W. Hunt; "What our girls are coming to," by Mrs. Howard Paul, arranged by Chas. E. Pratt.

The London Spiritual Monthlies, Human Nature dollars, assures us that Spiritualism is now gain- and the Spiritual Magazine, for February, have been received as this office. Their pages are fillnot quite safe to let it be known publicly that one ed with choice spiritualistic literature. Sent to entertained views favoring our philosophy; but any address on receipt of price. See advertiseSpiritualism in Boston and Vicinity. MERCANTILE HALL -- A highly profitable session of the Boston Children's Lyceum took place at this hall, Sunday A. M., Peb. 13th. One hundred and twenty-six officers and

leaders were present. Answers to the question: "What out this week for want of room. It will appear in are the angels doing, and what is the mission of the angels?" and a song by Hattle Richardson, of Chelsea, served to vary the regular exercises. The meeting closed with a

song from the Lyceum Quartette.

the members of the Boston Lyceum (and some outsiders) gave an acceptable rendering of about twenty selections from the music of "ye olden tyme," The costumes were formished by Charles W. Sollivan; he also directed the singing. A fine orchestra lent its aid to the harmony of the occasion. A very good house greated this, the first old folks' concert of the season. In addition to the regular programme the following songs were song by request: Tommy do u't go," by Messrs. C. W. Sullivan, D. N. Ford, Miss M. A. Sanhorn and Mrs. A. Morton; "To-day I'm 62." by flattle A. Melvin: "I breathe once more my native air," by Mary A. Sanborn; and "The Rainy Day," Charles W. Sullivan. "Russia" and "Strike the Cymbal," (by the chorus,) were enthusiastically encored. The con-

TEMPLE HALL.-On the morning of Sunday, Feb. 13th, a very harmonious and interesting circle was held at this hall, at one-half past IO o'clock. In the evening the Boylston-street Spiritualist Association was addressed by Mrs. E. L. Daniels, on "The rights of laboring women." At the conclusion of her discourse, the subject matter of her remarks was discussed by Messrs. Coleman and others, after which the meeting adjourned.

The Boylston-street Children's Progressive Lycoum held its regular meeting at Temple Hall, (18 Hoyiston street.) Sunday afternoon, Feb. 13th. Songs, Silver-Chain Recitations, Marching, declamations by seven little ones, and reading by Mr. J. R. Sleeper made up the exercises, which closed with a declamation by Miss S. M. Adams, of the Charlestown Lyceum, and wing movements. Fifty members and leaders were in attendance. An interesting feature of this new Lycoum is an adult group-Mr. T. R. Tripp, leader-into which grown persons are gathered each Sunday to discuss whatever subjects may seem to them appropriate.

Dr. C. C. York, Conductor, announces in behalf of this Lyceum that an entertainment will be given for its benefit at Temple Hall, on Wednesday evening, March 2d, consist ing of singing, speaking, gymnastics, readings, etc.-to conclude with dancing. The entertainment is projected as a means of paying for the equipments of the Lyceum, and it is hoped that a large attendance will greet the enterprise

CHARLESTOWN .- A very interesting meeting of the Lycoum was hold Sunday morning, Feb. 13th, at Washington Hall. About sixty officers and members were present. The exercises passed off agreeably, and to the satisfaction of all

A conference occupied the time at Union Hall, on Sunday afternoon, Feb. 13th; in the evening Miss Lizzle Doten ad dressed a good audience at the same place; subject, !Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." I Cor. xiil: 1. Thomas Gales Forster will speak at Union Hall, Sunday evening, Feb. 27,

The committee on lectures announce that they have secured the services of C. Fannie Allyn during the month of March. She will speak both afternoon and evening.

The last meeting of the Social Society was held at the house of Dr. Richardson, 95 Main street, Friday evening, Feb. 11th, forty-eight members being present. The usual exercises were participated in, and a collection taken up for the bene

CHELSEA .- Horace Seaver, Esq., spoke at Granite Hall, corner 4th street and Broadway, Sunday evening, Feb. 13th, on "Progress, Science and Religion."

CAMBRIDGEFORT .- This Lycoum still continues actively at work, and is doing much good in its appropriate sphere. The course of assemblies held under its auspices the past winter have been very successful in a pecuniary point of view. A select social levee will be given by the officers and leaders at Harmony Hall, Main street, Monday evening, Feb. 21st, 1870, "as a complementary tostimonial to Mr. and Mrs. D. W. Bullard, as an appreciation of their carnest efforts in the Lycoum bohalf."

Dr. A. H. Richardson, of Charlestown, spoke at Harmony Hall. Sunday evening, Fob. 13th. Declamations by two young speakers from the Lyceum (before and after the lecture) added interest to the occasion. The attendance was good; the subject treated being "The Religion of Manhood."

Movements of Lecturers and Mediums.

Mrs. Susie A. Willis has returned from a lecturing tour through the West, and will remain East during the coming summer and fall. She is now ready to fill engagements to lecture. Address 249 Broadway, Lawrence, Mass.

Mrs. Nellie J. T. Brigham, who has been sojourning South during the winter, will return in the early spring. She is engaged to speak in Washington, March 6 and 13. During April she speaks in Troy, N. Y. She is a fine lecturer, and a great favorite.

Mrs. S. A. Byrnes will lecture during the month of March in Putnam, Conn., and the following month in Plymouth, Mass.

Cephas B. Lynn speaks in Lowell Feb. 20th and 27th. During the month of March he lectures for the Spiritualists of Sturgis, Mich. The friends in Michigan should keep our young brother at work.

George Amos Peirce, inspirational trance speak. or, descriptive test medium, &c., having been engaged to lecture for the recently reorganized Society of Spiritualists in Worcester, Mass., for the four Sabliaths in the month of March, he will be chappy to make other engagements to lecture subsequently to the same. He will answer calls for week-day lectures, or for services at funerals within near vicinity to his Sabbath-day appointments. Address P. O. hox 87 Auburn, Maine; or, after March 8th, Worcestor, Mass., care L. Eatou, No. 11 Trumbull Square.

A. T. Foss will speak in Salem, Mass., on the last two Sundays of March, 20th and 27th.

Mrs. Abble Tanner will speak in Stafford, Conn. the two last Sundays in May and two first in June.

N. Frank White lectures in Baltimore, Md., the last two Sundays in this month. Thence he goes to Newbern, N. C. where he speaks through March. Those who would engage his services East for the late Spring and Summer months had better address him at Newbern, N. C. during

Dr. George Dutton will spenk at West Roxbury, Vt., the 27th inst.; at West Randolph, the evening of the 27th; at Snowsville, March 6th.

Mrs. Lizzie Mauchester will speak at West Randolph the first and third Sundays (in the evening) of March.

Mrs. George Pratt will speak in Hancock, Vt. the 27th inst., and every fourth Sunday after for one year. Mrs. Pratt will speak at West Raudolph the second Sunday of March (in the evening) at the Academy.

WOMAN'S RIGHTS IN SOUTH CAROLINA, -- Married women in South Carolina will soon acquire control of their own property and possess the same rights as their sisters in other States. The Legislature has just passed a bill which provides that no real or personal property held by a woman at the time of her marriage shall be subject to levy or sale for her husband's debts, but shall be her separate property, and that she may manage and dispose of the same in all respects as though she were a man.

The poem published in our last issue, entitled "A Roman Lawyer in Jerusalem," by W. W. Story, has been published in pamphlet form, copies of which can be had at this office. For itualist societies. terma see advertishment.

ALL SORTS OF PARAGRAPHS.

D- Mr. E. S. Wheeler's lecture "Is Spiritualism a New Religion?" is in type, but is crowded

BB" A private note from a gentleman in Washington, D. C., says the interest in Spiritualism is OLD FOLKS' CONCERT.-On the evening of the same day taking a deeper hold there than ever. Private circles are numerous, and attended by the best minds in the city,

ED" Our thanks are tendered to those friends who have lately furnished beautiful flowers for the free circle table. Mrs. Works of Maine sent a bouquet of overgreens and immortelles, which came safely to hand.

Spiritualism is the religion of the soul, and as such must succeed.

A young man who had spent a little of his own time and a good deal of his father's money in fitting himself for the bar, was asked after his examination how he got ou. "Oh, well," said he, "I answered one question right," "Ah, Indeed!" said the old gentleman, with a look of satisfaction, "and what was that?" "They asked me what a qui tam action was." "That was a hard one! And you answered it correctly, did you?" "Yes; I told them I did not know."

The Legislature of Pennsylvania has enacted a law to prevent baggage smashing.

The practice of indiscriminate hand-shaking is going out of fashion. Hereafter it is to be confined to intimate friends or those who desire to express a cordial respect and regard for one an-

J. Wesley Harper, next to the last of the senior members of the great publishing house of Harper Brothers, of New York, died Monday morning, Feb. 14, at his residence, No. 93 Clarke street, Brooklyn, after an illness of many weeks.

It is said that "James Gordon Bennett never made a speech, never voted, never was naturalized, and is still a subject of Queen Victoria."

A lottery suit in New York has brought to light some strange and extraordinary facts, revealing the cause of much of the poverty and crime in that city. No less than six million of dollars per annum is received by the sale of lottery tickets, and most of this is in small sums, and two thirds of the amount is received from the poor, wretched people, who have not a cent to spend except for the necessaries of life. The exposure of this system of iniquity will, we trust, lead to measures for its suppression.

APPRECIATED.-Mr. James Thompson, of Rock Island, Ill., a firm and zealous worker in the spiritual reform movement, was recently presonted with an elegant gold-headed Malacea cana on which was engraved the following inscription: Presented to James Thompson, by the Rock Island Lyceum." It was a delicate appreciation of worth.

Digby has announced it as his opinion that the hree "unclean spirits like frogs" that John saw coming out of the mouth of the Dragon-the Beast and the false prophet-are types of the three professional deceivers of mankind, the priests, lawyers and doctors-all of whom he onlines are now severally working on the last cards of the game that is to result in their final overthrow and destruction-the first at Rome, the second in Washington, and the third and last in Rhode Island.

The New York Times thinks the Quarterly Review, by reproducing some letters from Lady Byron to Mrs. Leigh, has absolutely settled the Stowe-Byron question forever by extinguishing a most revolting scandal.

Murders are frequent all over the country; so are liangings. Yet the former increase from year. to year. Cage murderers as you would wild beasts; abolish the pardoning power, and give them lifesentences. This course, in our opinion, would lessen the number of murders materially. Men had rather behung than imprisoned for life with no hope of reprieve.

> JOHN GREENLEAF WHITTIER. Oh, while within our grateful hearts
> Ills noble words are ringing.
> We know, with joy, his daily life
> Is sweeter than his singing.

And listening to his song, we feel, Though few may pass above him. No heart his triumph can regret,
When all so truly love him.

"Bro. I. Damman" is a writer for The World's

The New York Herald relates the experience of gas consumer in that city. One month two burners were used and the bill was \$6; the next month, one burner was used, and the bill was much larger; the next month he used every burner in the house and a gas stove in addition, but the bill was only five dollars.

It is said there is living in Harrodsburg an old negro woman who is nearly or quite white. She is over one hundred years of age, and during the lapse of a century the black pigment which gave color to her skin has disappeared. Her face, hands, neck and arms are of pearly whiteness. and her hair is snow white, besides having lost much of the kinky appearance which is characteristic of the negro's wool. Digby thinks she must have lived in the vicinity of a limekiln.

Josh Billings says: "If a man haint got a well balanced head. I like tew see him part his hair in the middle."

"What is the cause of that bell's ringing?" inquired William. "I think," said John, "that comebody is pulling the rope."

Miss Phelps, author of "Gates Ajar," one of the most successful books of the last season, has now in the press a new and longer New England story, entitled, "Hedgod In." It discusses a very delicate and difficult question—the rehabilitation of fallen women.

The advice of a Philadelphia suicide to his brother was, "Willie, don't go with fellows who have more money to spend than you have."

Plymouth, Mass.

The Spiritualists of this place have made arrangements for holding meetings every Sunday, in Leyden Hall, and are meeting with very good success. We are engaging some of the best speakers that we can get, such as Mrs. N. J. Willis, Mrs. Sarah A. Byrnes, Mrs. Julietto Yeaw, Mr. N. S. Green. leaf, Mr. Isaac P. Greenleaf, Daniel W. Hull and others.

Although we have seven different denominations to con tend with, our hall is well filled. Mr. D. W. Hull was with us Sunday, the 6th of this month, and was liked very well. On Monday evening, the 7th, he gave a free lecture, to which the clergy and all parties were invited to attend and criticise. Subject: "The independent existence of the spirit, or there is a spirit in man, which survives the death of the body." Our hall was full of all classes, in-cluding two clergymen, but not a question was asked. On

the 20th of March Bro. Hull will be with us again. Mrs. Juliette Yeaw spoke here last Sunday, and was liked very much. She has been engaged to speak for us the month of May, We would recommend her to all Spir-L. I. B.

Plymouth, Mass., Feb. 15th, 1870.

FESTATIONS.

EDITORS BANNER OF LIGHT-Since Messrs. Raub and Turner, the exposers of Miss Ellis, were here. I have been endeavoring to learn of their whereabouts. I have watched the papers and made numerous inquiries, but all to no purpose. But I learn to day that they have left the field and retired to private life. Their last per formance was in this city. They went back to New London, whence they started, and dissolved their partnership, Mr. Turner remaining in that city-bis place of business-and Mr. Raub going to his home in Philadelphia. His wits were used up; he could not stand the exertions necessary for him to do what he did; his wringings and twistings were too much, and indexed the performances so clearly and unmistakably that the 'humbug" could not go down.

This result-this abandonment of the field so soon after taking it-was a confession of impotence and weakness. I did not expect a collapse so soon after they made their boastings on the stage here when opening their performances, but they found "Jordan a hard road to travel," as all do who attempt to light the spirits. Thus ended the exposers who were to disclose the mysteries of physical medlumship, and show up the dunlicity of the mediums.

By the way, the tools and fixtures of Carbonell remain here in Musical Institute Hall gallery, where they have remained since they were placed there on the evening the owner left to go to the depot after his money and did not return.

These facts may be of some interest, seeing that the gentlemen have filled quite a space in the public eye recently, and were hailed as the grand agencies which were to overthrow Spiritnalism. For the most part they were specially petted by the press; they received its endorsement in numerous ways, and not a few of the sectarians exclaimed "Glory to God" that such able champions had come to the rescue. But this exposure business has been evanescent; and what was expected to be a bomb-shell to send mediums and believers in Spiritualism to their long home, has spent its force on those who were using them. The dead and wounded are not on W. Foster, Jr. our side of the field.

Providence, Feb. 14th, 1870.

EDITORS BANNER OF LIGHT-A Mass Temperance Convention is now in session in Tromont | possessing ample Capital, and a Stack at the Temple. Its one great object is to consider the question of license or prohibition. Two addresses were given this formoon, one by the President; and another by the Rev. Mr. Fulton. The great key note of the Convention is God is God, and his throne will be maintained. The only course that will lead to victory over alcohol and all its reeling, babbling hosts is in perfect fidelity to principle, to prohibition. Never another vote for a dram drinker, a dram-seller, or an advocate of dram-selling, or an opponent of prohibition. Can Government save us from the curse and erime of drunkenness? can it do anything for the moral elevation of the people? Self-control. was declared to be the great call of the hour; CONSERVATORY ORGAN, self-government our only salvation, our only se curity to human rights. Shall Government lay its strong arm of power on rum-selling and rum sellers, that destroy the power of self-control, and convert husbands, fathers, sons and brothers into insane persons, wild beasts, or puling, babbling idiots? The one unanimous call of the Convention was for entire and absolute prohibition of the sale of all that intoxicates, and also for a new political party based on prohibition, provided the Republican party cannot be brought to take that ground. Such was the united, earnest and determined spirit of the Convention, as its resolutions testify. The Convention is a grand success for the promotion of the great and good object for which it was called. HENRY C. WHIGHT. Boston, Wednesday, Feb. 16th, 1870.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistie Science and Infelligence, Published in London. Price 22 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.
The Lyonus Banner. Published in Chicago, III. Price | Cash Prices of American Organs, and \$120, 210, 215.

THE AMERICAN SPIRITUALIST. Published at Cleveland,-O. Price 6 cents.

Basiness Matters.

MRS. E. D. MUREEV, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.F12.

JAMES V. MANSFIELD, TEST MEDIUM, answers senled letters, at 102 West 15th street, New York, Terms, 35 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. Abby M. LAPLIN FERRER, Psychometrist. Psychometric readings, \$3.00; Directions in development, \$3.00; Personal directions, \$5.00. Address, Sacramento, Cal.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometer and Medium, will answer letters (sealed 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.

Sone Throat, Cough, Cold, and similar troubles, it suffered to progress, result in serious pulmonary affections, oftentimes incurable. "Brown's Bronchial Troches" reach directly the seat of the disease, and give almost instant relief. They have been thoroughly tested, and maintain the good reputation they have justly acquired. As there are imitations, be sure to ONTAIN the genu-

Special Notices.

WARREN CHASE & CO.. No. 827 North Fifth street, St. Louis, Mo.,

Keep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams & Co., and all other popular Liberal Literature, including all the Spiritual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Stationery, &c.

GEORGE ELLIS, BOOKSELLER,

No. 7 OLD LEVEE STREET, NEW ORLEANS, LA., Keeps constantly for sale a full supply of the Spiritual and Reform Works Published by William White & Co.

Herman Snow, at 319 Kenrney street, San Herman Show, at the Menney street, San Francisco, Cai., keeps for sale a general variety of Spir-itualist and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogues and Circulars mailed free. May 1.—tf

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. c., the lime for which you have paid. When these figures 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 costinued, should renew their subscriptions at least as early as three weeks before the re-selpt-figures correspond with those at the left and right of the date.

THE EXPOSERS OF PHYSICAL MANI- Boston Music Hall Spiritual Meetings. Feb. 27th, Lecture by Thomas Gales Porster,

. The third course of lectures on the philosophy of Spiritual. ism will be continued in Music Hall-the most elegant and popular ascembly room in the city-

BUNDAT AFTERNOONS, AT 21 O'CLOCK, until the close of April, under the management of Lewis R. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Thomas tiales Forster will lecture during February, Prof. William Denton during March, and Mrs. Emma Hardings during April. Vocal exercises by an excellent quar tetto.

Beason ticket, with reserved seat, \$2.00; single admission, 15 cents, to be obtained at the counter of the Hanner of Light Bookstore, 158 Washington street, and at the hall.

Annual Meeting of Mussichusetts State Association.
The Massachusetts Spiritualist Association will hold its

Annual Meeting at the Melonaon (Tremont Temple), Boston. on Wednesday, March 2, 1870, commencing at 103 o'clock a. M. The public are cordially invited to attend. WILLIAM WHIR. Pres.

ADVERHISSMENUS

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subquentinaertion. Paymentinallenaes in advance Por all Advertisements printed on the 5th page, 90 cents per line for each insertion.

Advertisements to be Renewed at Conlinned Rutes must be left at our Office before 12 M. on Tuesdays.

MESSRS. S. D. & H. W. SMITH, MANUFACTURERS OF THE

CONSERVATORY ORGAN.

And of the Celebrated AMERICAN ORGAN.

D ISTRE to call the special attention of the musical public liaving the tongest experience of any House in New England, owning a large an

Perfectly Appointed Manufactory.

BEST MUSICAL TALENT

and supported by a large corporal the Best Workmen in the Country,

BEST MATERIALS OBTAINABLE, they flatter themselves that they are able to produce the

VERY BEST REED INSTRUMENTS.

The electrostances commerated above will be enough to show that they do not claim what their work will not substitutive.

Every portion of the labor is done under their immediate appears is an also such as the unciring periodic of the labor to meeting periodic of their system, that they have no imperfect and

NO SECOND-CLASS INSTRUMENTS. ASTOUNDING AND UNPRECEDENTED

They manufacture several styles of the

a splendid and intrinsically valuable Instrument. The recold are made and voiced in the most perfect manner. The left ows and action are all that could be desired, and the purchaser is sure of the left trainer of sectors, equal in all respects in the work of any other house, whether he obtains the smallest size, or the larger and more complete Instrument with additional teets, coulders, and ampler meeting in a powers ONE VOLUME LARGE OCTAVO, SIX HUN-

THE AMERICAN ORGAN,

however, is the peculiar and exclusive achievement of this House; differing from all other instruments in construction, and surpassing all in

VOLUME, SONORITY, VARIETY. SWEETNESS and EXPRESSION.

NOTE!

The Messes, Smith offer to send by express any of their Instruments; for full descriptions of which they refer to their Hustration Parendres, to be that, post paid, on application, warranting full satisfaction in every case.

CTF Send for a Circular, and In ordering, be careful to mention the number of the style wanted.

Let If the remembered that all these various styles, though differing in power and in vegan colesterior, have the same thorough workmankley, the same characteristic precluses and errors at those and the same facility or expression. Each in strained is now, and no same raction of expression. Each its strained is perfect to the extent of its enpacity; Full examination of the qualities claimed is carriedly so-licited. The manufacturers also would be pleased to exhibit the testimonials they have received on paging they from the

PRINCIPAL MUSICAL AUTHORITIES,

establishing the character of their fustraments beyond all-

WARISHOOMH

Tremont street, opposite Waltham street,

HOSTON, MASS.

40,000 SOLD—The wonder of the World.
Watch A PERFECT GEN. Elegantly cased in Orolde of Gold, Superior Compass attachment, Lammeled Dial, Silver and Brass works, glass crystal, size, of laddles watch. Will denote correct time warranted five years, superh and showy case, entirely of metal. This is no WOOD Compass. Is entirely new, patterned. 6,590 sold in three weeks. Only \$1 each, three for \$2, in neat case, mailed free, Trade singuled. Address the sule manufacturers, MAGNETIC WATCH CO., Feb. 19,-3w

[Husdale, N. H.

dress the sole manufacturers, MAGNETIC WATCH CO.

Feb. 19.—3w

**10 SAVED.—" I had it all in a letter, sealed, and as 4 put it in the post-office our, post-master showed me the SEAR SPASOLED BANSE! I result its exposures. That \$10 the \$1 go, I subscribed for the 'BANSE, and SPASOLED BANSE! I result its exposures. That \$10 the \$1 go, I subscribed for the 'BANSE, and have \$9.25 left." So writes a new subscriber. Now, reader, did you never get left. 'Harne begus jeweiry, sewing machine, watch, or some other swindler caught you? Then you are lucky indeed. De you cure to & FEF post-BOORD the tricks and traps of windledom? Read the "BANSE," Every ATLEMER at swind log \$8 shown up "but its columns, it is an loss a special detective in New York City to uncarther assally. See the January number, see the February number, is the March number, just out. It is a large for column, spage, Leder, size, illustrated paper, crammed full of real gauline wit, humor, fin and mency saving exposures of raverally. Thousand after thousand of the superb steel plate "Evangelire" in the gone to thousands of trailide readers all averatine, "Evangeline"? It is bly 2 feet in size, on degan ideratine, "Evangeline"? It is bly 2 feet in size, on degan into your-pepale. Will give you the 'BANSEK' for a whole year for only 75 cents (not one-full the price of the plate alone). Specimens \$\tilde{c}_cents to \$\tilde{S}_cents. Send your anddress and only 75 cents (not one-full the price of the plate alone). See hear of the plate alone. Specimens \$\tilde{c}_cents to \$\tilde{S}_cents. Send your anddress and only 75 cents (not one-full the price of the plate alone." IE mend the relebandary "the both but 'which is

66 T. CAUGHT a splendid mess, the rost caught none." HE need the relebrated "tish batt," which is only one of many secrets on hunting and lishing contained in the "Burler's Golden and Trapper's Companion". It tells all about hunting trapping, fishing, how to make canoes, trapped, &c. &c. Bow to tan fars many ways, Beling secrets, &c. &c. 25 cents, and it is worth \$10 to any man or boy. Send, on your "quarter" to the Sole Publishers.

Teb. 26.—1w HINTER & CO., Binsdate, N. B.

for 25 cents, and it is your "quarter" to the Sole Publishers, Feb. 26.—1w HINTER & CO., Hinsdale, N. H. HINTER & CO., Hinter and precently, while under treatment for Epidentic Fits at the reoment Solemon W. Jewell, I asked the Professor to cure me of the to-bacco appetite. With great statisfaction I can say that Within two minutes my appetite for that Hithy weed was all demolished. Eight weeks have passed since, and still have no desire for the use of tobacco in any form, and cannot even hear the smell of H. Cured by the laying in of hands.

Nor Philadelphia, O., Jan. 31, 1870. WM. HYKES, Feb. 26.

CLAIRYOYANT Astrologer, Business, Journeys, &c. Send photograph, age. Ask questions in your own handwriting; you will receive by mail a synopsis of character, &c., including a chart. Inclose \$1 and 3-cent stamp to 588 S. Division atreet, Buffalo, N. Y.

2w-Feb. 26.

HOBARP, Lecture Control of J. William Van Namee, from spirit picture drawn by Wella Anderson, Artist for the Summer-Land. Copies by mail, 25 cents and a stamp: 5 for \$100. Address, JAS. R. Mill. S. Eimira, N. Y. Feb. 26.—5wis*

MY AFFINITY.

OTHER STORIES.

BY MISS LIZZIE DOTEN. TABLE OF CONTENTS.

My Affinity.

(This story is a satire on the doctrine which gained so many friends among these problem to, by continually thinking that they have made a mistake in their committal relations, at last believe it, and straight way seek some one whom they think can sympathize with them, without whom there would be an "theomoletraies." and with whomever can sympathize with them, without whom there would be an monuferpoise," and with whom can only come the "in-dissorbine" that shall set "throughout the ages of etentity." It treats of a man who having milited this dectime, seeks to poil it line pacific, and is sindead; brough back to his sober sense by the plain talk which be receives from the father of the lady whom he came to believe was his "animity." He returned to bis home and no longer sought for that which well night wrecked the lapphicss of his lamily. An experience which, if it could come to these who in non many instances hurrically seek to everyfe the trials in librit to matried like by dissolving the tre, would enhance the well being of seelely and save a portion of the rising generation from the which their parents have no right to thrust upon them."

Madam Bonnifleur and her Roses. Women and Wisdom.

The Faith of Hasupha. The Bachelor's Defeat. The Great Carbuncle, Marrying for Money. The Prophet and the Pilgrims. Mr. Silverbury's Experience. Geraldine:

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

"All of the above stories truch a truth that shines clear and steadfast. Every one would do well to cutifyate a love for the beautiful, so that they too might say of the works of nature." They are the beautiful, the altogether lovely"; and also to keep far from the Lilin Fount, whose winsome waters, teach laise bleak and perverted theories of life.

THIRTEEN CHOICE STORIES.

MARING A

SPLENDID BOOK FOR THE FAMILY.

All who have read the charming " Poems from the Inner Life," will desire to read the same author in prose, Price \$1,50, Postage 20 cents.

For sale at the BANNER OF LIGHT ROOKSTORE, 188 Washington street, Roston; also by our New York Agenta, the AMERICAN NEWS COMPANY, 119 Nussau street. SECOND EDITION.

THE HISTORY

MODERN AMERICAN SPIRITUALISM:

A TWENTY YEARS' RECORD

OPEN COMMUNION

EARTH AND THE WORLD OF SPIRITS.

DREO PAGES Fourteen Superb Steel Engravings,

AUTOGRAPHS OF SPIRITS. Diagram of the Spheres, Executed by Spirits. WOOD OUTS AND LITHOGRAPHIC PLATES. The whole splentidly printed, on tinted paper, with extra

PRICE, 82.75, POSTAGE 50 CENTS. By Emma Hardinge.

PUBLISHED BY THE AUTHOR, 229 EAST GOTH STREET, NEW YORK. ITMIS wonderful and thrilling lustery has been eathered up from the annals of thirty-two States by the author her-self, collected and written under the direct supervision and guidance of the splits.

remained of the spirits.

The first cost of the work will considerably exceed the sale orice which has been fixed upon by the author, with a view of renders. NUBSCRIBERS AND THE TRADE SUPPLIED BY THE BANNER OF LIGHT COMPANY, NO. YS: WASHINGTON

STREET, ROSTON, MASS. THIRD EDITION-NOW READET

CONJUCAL SINS

And their Effects upon the Father, Mother, and Child.

BY A. K. GARDNER, A. M., M. D.

CHAPTER.

CONTENTS.

I. The Modern Woman's Physical Deterleration.

II. Local Disease in Cubbren, and its Carses.

III. At what Age should one Marry;

IV. As Continence Physically Inductors

V. Personal Pollution

VI. The Inductors Results of Physical Excess.

VII. Methods Used to Prevent Convention and their Consession of the Consession of Convention of the Consession of Consession of Convention and Consession of Consession of

yil. Infamiles of the County of the Period of Menstruation N. Conjugal Relations Between the Obl. M. Marriage Between Off Men and Voung Gifts. N. H. What May be bone with Health in View, and the Fear of God Before U. of foot proof. Proof. Price \$1: bound \$1.50.
Sold by books there and new smen, or sent by mall prevail on
receipt of piles.
Fig. 3. S. REDFELLO,
Fig. -1w To Fulton street, New York.

A REMARKABLE POEM.

A ROMAN LAWYER IN JERUSALEM. BY W. W. STORY.

THIS, the poem, which presents Judas beariof in an entirely new light from that accorded him by the Christian world, has been issued in pampillet form for general circulation. It should flave a large sale.

Trice I cente, postage Teents; 50 caples, \$500.

For sale at the BANNER OF LIGHT BUOKSTORE, 158 Washington street, boston

CHOICE

GARDEN AND FLOWER SEEDS.

MY ANNUAL CATALOGUE, containing a list of the griden, over 160 of lidech are in my over georgie, with a choice selection of Flower Seel, will be forwarded gratis to all. I warrant my seed shall prove as represented. Warrant in Shall reach each purchaser. I warrant all money forwarded shall reach seel purchaser. I warrant all money forwarded shall reach seel purchaser. I warrant all money forwarded shall reach seel purchaser. I warrant all money forwarded shall reach seel purchaser. I warrant all money forwarded shall reach seel purchaser. MARSHEEGORY.

Feb. 26-6w

SOMETHING NEW!

TIWO Million Confess of the Annual SHARESPERIAN AI-MANA' for 1870 will be viven away, and in order that the distributing may be made as rapidly as possible, 1 should deem it a favor to send, prepaid, ten or filteen copies to any person who will judiciously distribute them in his locality, time of its features are the Seven Ages of Men's 1876, illustrated, in a masteriv manner. Address, DR, O, PHELPS BROWN, No. 21 terand street, Jersey City, N. J.

Feb. 26.—1w

SPIRIT PHOTOGRAPHS

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 tall information, with specimen picture, engine 25 cents; or those who do not wish specimen tendose two 3 cent stamps to W. H. MUMLER, Feb 26.—2018. 150 West Springfield street, Boston. TO FARMERS. WIRE FOR FENCING and for Grapes, cheap, galvagized or ungalvanized. We are prepared to turnish merchanis and farmers, everywhere, with a very superior quality of annealad Fencing Wire atvery law prices. Save money by sending to headquatters. Price list free. Address, R.T. Ik'Sil & CO. Manufacturers, 75 William street, New York. Western Otlice, 16 Dearborn street, Chicago, Ili. Feb. 26.—Iw

DR. BARRY'S

CURE for Couns and Wants can be sent by mail; also his prescription, which is a sure cure for Rusnoss. No soreness from either application. Price fifty cents each, 150 N. Main street, Providence, R. 1 2w°-Feb. 26. DR. A. H. RICHARDSON, Healing Modium, No. 85 Main street, Charles own, Mass. 4w-feb. 26.

Message Department.

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

Mrs. J. H. Conunt,

walls in an abnormal condition called the trance. These Massages indicate that spirits carry with them the characteristics their earth-life to that teyond—whether for good or svil. But these who leave the earth-sphere in an undescioped state, eventually progress into a higher condition.

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

The Banner of Light Free Circles

The Binner, of Light Free Circles.

These Circles are held at No. 158 Wannsoron street.

Room No. 4, (up stairs,) on Montay, Tursday and Thursday Afternoons. The Circle Room will be open for visitors attwo clock; services commence at precisely three o'clock; after which time no one will be admitted. Heats reserved or strangers. Donations solicited.

Miss. Conant receives no visitors on Mondays, Therdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no trivate suitings.

gives no private sittings.

El Donations of flowers for our Circle-Room are selicited.

Invocation.

Our Father, we bring thee the thoughts of the hour, and laying them upon its altar, shall ask thee to bless them. And we shall ask that an escipedal blessing may fall into the conscious lives of each one of thy children who have gathered here. We ask that they may know of thy nearness to them, and of thy loving kindness toward than the constant of them; we ask for the mourner that they may see thy smile in the shadow and the cloud; we ask that those who are cheerful may remember those that these who are cheerful may remember those who are Sad; we ask she Spirit of Life, that thy divine influence may be shed abroad in every heart, and that justice, such as it means with thee, may find a dwelling-place in every home. On Life, beautiful Life, we seek to understand thee; we would fathom the depths; we would encompass thy greatness. Oh Life, beautiful Life, teach us how we may understand thee. Lead us face to face with thee; and talk to us, oh Life, so that we may understand thee perfectly. Grant, our Father, that our dary may be so plain to us that we cannot mistake it, and that having understood we cannot mistake it, and that having understood what our dity is, oli, give as strength to faithfully perform it; for thine is the kingdom, and the power, and the glary, to-day, as it ever has been, and ever will be. Amen. Die, 27,

Questions and Answers.

Controlling Spinit .- Your questions, Mr. Chairman, I am ready to answer.

QCES - By what standard are we to judge our

fellow men? -If we judge them at all righteously, we can only judge them by their own needs and ca-

pacities for being, for living.

Q-Were Planchettes invented or introduced spirit influence?

- Every invention comes by spirit influence this is no exception

Q.—Have spirits ignored them? A.—Sot that I am aware of,

Q — Are they auxiliaries to spirits, or mediums, in the transmission of messages? A .- Yes, as is everything else

Q.-Within the range of your knowledge, is there any instrument, or method, for measuring or distinguishing the degrees of magnetic forces, or of determining how much of the positive, and how the negative force, any spirit or human intelligence possesses?

intelligence possesses?

A-Yes; there are such instruments, or machines, but they are as yet confined to the spirit world proper. In other words, you have no knowledge of their existence, you who dwell here

Q-1s it gratifying to those spirit intelligences that are interested in the welfare of their earth friends, especially those that return, to have said earth relatives contribute liberally to the support of the spiritual press?

A.-Spirits are gratified, and more than that, are assisted, by whatever means you may inaugurate to spread the spiritual philosophy here amongst you who dwell in the shadow of death. The press, or the pen, is said to be mightier than the sword, and so it is. Spirits, then, are more than anxious-are doubly anxious, that all their organs should be cared for. It is for their interest no less than yours.

Q.=Why do not spirits ava'l themselves of our system of telegraphing to send us despatches from the spirit world?—If they have the power to move chairs, tables, &c., they certainly ought to be able to observe the spirit world. to operate the telegraphic hatteries

A.—It is not always so easy to do a thing as to talk about doing it. If a perfect system of communication between the two worlds had ever been in existence amongst you the spirit-world would doubtless have availed itself of it without being invited so to do. Every means known to the inhabitants of the spiritsworld, or to those spirits that have east off their earthly bodies every means known to there as a method of com-munication between you and themselves, they do not hesitate to make use of without being request ed to do so.

Dec. 27.

John Clemence.

I have a brother in or near Boston, and I wish to communicate with him. His name is James C. Clemence. Mine is John Clemence. He do not C. Clemence. Mine is John Clemence. He don't know Lam dead. I have been gone now about two days and a half. I want to tell him that it will not be necessary for him to go home when he hears of my death. I died in Liverpool. Everything will, be done by William, and done right, and he need not go unless he wishes to. I suppose the friends would-like to have him come, but I don't think it is necessary. Tell him I was n't sick at all. I died by accident. I want him to may no attention to what he may hear about my says at an. I find by accident, I want him to pay no attention to what he may hear about my death. It was purely accidental. And I am gerting on very well in this spirit world. I don't know much about it, to be sure, but I am getting on very well. [10 you with to tell how the accident happened?] No. I do not. [Give your age?] Yes. It is 1869 now? [Yes.] Then I was forty-three years old. three years old.

Is there any way by which such as I am can go to their filends, can reach them and know where they are, and juthence them? [I think you can reach your friends, to-day, after you leave here, it you wish to.] I do: I have not been able to: I wish to go to my brother here. [I think you can.] Good day.

James Downey.

I wish to communicate with my wife, Margaret I wish to communicate with my wife, Margaret Downey. My own name was James Downey, and I lived in South Boston. I want to tell her how happy I am here, and I want it should be known that I can come back, and that I am happy, and if it's purgatory that I am in, it's all very good. [You are satisfied with the purgatory you are in?] Yes, sir; very well, entirely; for I have good comfortable quarters, enough of what I want, and that's all anybody can ask. I have my friends around me, and if it's separated from them I got to be to get, out of purgatory, then I'll stay where I am, and I do n't care at all to bave any more prayers offered for me. I am very well off, and can pray for myself all right. I have the help of a great many friends here, who been here help of a great many friends here, who been here a long time. They we been very kind to me, and do a great deal for me. I know I was n't all right when I was here. I was always getting into some kind of trouble, and finding a hard way to get out. But I'm better off where I am. I don't see the

But I'm better off where I am. I don't see the trouble to get into at all, here.

I come because Margaret thinks I am pretty bad off, because I did n't always do according to the church. [What did you do?] Oh, I would take a drop too much, and then I would—well, I did n't do just right; that's ir. Faith! there was a good many things that was n't right. I was no thief and no murderer, nothing of that kind, but—well, when I was drunk, I used to do things I not do if I was sober, and was always getting into trouble that way. Faith! it's all over now, and I'm in a place where there's no bad rum sold at all, and I'm very well off, indeed. Did I tell you all, and I 'm very well off, indeed. Did I tell you how long I been gone? [No.] Well, it 's going on—it 's now December, Christmas? [Yes.] Well, it's going on thirteen months. Good day, sir.

Alice Emery.

Three years ago and over, I left my sister to mourn my death; and I told her if it was possible for any spirit to return and communicate with those they had left here, I would do so right away, but I haven't been able to till now. My

support ourselves. Emp a was then fourteen, and

After waiting for something to turn up in our After waining for sometiming to Jurn up in Jurn favor for a little more than a year, we gathered our effects together, turned what we could into money, and went to New York City. There we soon found employment. We were first employed in making lace sets—collars and sleeves. We were employed by Robinson S. Co. We got along very well, because we did not aspire very high. Just before my death we got a little acquainted with Spiritualism—not much, but we heard about it, and we read some about it, and tried to find out if it was true, but we did n't make much heads way. I said if it was true, I would come back, and come right away; but as I told you before, I

was mulble to.

I want my sister to know that we have a beautiful home in this new life; that father is very happy here, and says when she has done with earth and comes to us, his heaven will be complete. He was made very sad here by the loss of friends—by dishonest friends, and the loss of property. That caused his death. Tell her it is all right in this new life. I cannot give her a description of the place, because it would take too long; but I know she will be satisfied with it. Tell her to cheer up, and be as happy as she can while she is here; we shall watch over her-partheularly mother and I-and do everything we can for her comfort, and she never need to fear she is alone-never need think of such a thing. We never leave her alone; some one of us is al-ways with her. After she gets my communica-tion I would like to have her go to some medium —there are plenty in New York—where I can speak to her. I have many things to tell her there, that I would not care to speak of here. Good day, sir.

Col. Joseph Wing

I have a son who is in poor health, and I wish to benefit him if I can. I think if he will go to see Mr. William White-not yourself—[You refer to William B. White?] Vest he is under the control of section. to William B. Willey J. Vest he is under the control of spirit doctors—is in this city, they tell me—in Jefferson Place. [Yes,] If he will go there, I think we can do something for him—something to regulate his circulation. That seems to be the seat of all his physical trouble. It won't do him any harin to let us try. We think we can help him. My son receives your paper. His name— Charles Wing. I was known here as Col. Joseph Wing. Good day. God bless you! Dec. 27.

Scance conducted by William E. Channing; letters answered by L. Judd Pardee.

Invocation. would find—to knock, if we would have the door opened unto us. Oh, our Father, in behalf of humanity we do seek, in behalf of humanity we do knock; and wedoask, oh Lord, that thedoors of the Temple of Truth and Wisdom be opened unto us, and unto them. Thy goodness is boundless, we snow, and thine infinite love holds all in its keepsnow, and thine infinite love holds all in its keeping; yet we would not be drones in the great hive of the believes, I shall not be state to avon it. If I being; we would work carnestly and faithfully—am in darkness upon the subject, I pray the infinite for ourselves specially, for those by whom we are surrounded—for humanity, that is dear to thee and to us. Oh, grant that a revival of religion—that pure and undefiled religion that makes gion-that pure and undefiled religion that makes men and women better-may come to this peo-ple; grant that they who sit in high places may feel the fire of truth, and wisdom, and love, de scending into their souls and burning up the chair; oh, grant, our Father, that the President of this Republic may be strong in the way of right, May his hands receive new strength daily and hourly to do deeds of righteousness, and mercy, and love; and may be ever be weak to do wrong; may guardian angels who are strong in wisdom and love ever be nigh unto him. Our Father, for onrsolves we pray, Give us strength; give us, oh Lord, to so strongly, so firmly, so lovingly guide thy children who still dwell in the shadow, that in the hereafter we may hear the words, that in the hereafter we may hear the words, we will done, good and faithful servant, spoken in our behalf. Hear us, our Father, for thine is the kingdom, and the power, and the glory, forever. Amen. Dec. 28.

Questions and Answers.

QUES.-Spirits generally tell us that in Sumner-Land what a person wants comes by wishing for it. Please explain this. You say, for instance if a spirit wants to go from one place to another he merely wishes to go and is there. From a ma-terial plane this is incomprehensible. Can you make it understood by any plane of thought? lo spirits never have to s truggle, to bear burdens, to suffer defeat, to enjoy conquest? Do they never have to plan out their work, to con-trive how to do this and that? Is spirit-life merely wishing, and no working? If so, then I think it not much of a life, after all.

Ass.—To wish for a thing in the spirit-world, is to act in conjunction with the law that will bring it to the soul wishing for it.—In soul-life, the soul never wishes for anything without putting forth all its powers to obtain it. The world of mind is the world of causes; the world of matter is the world of effects. You here see through a glass darkly; we there see face to face. The law is more clearly understood to the spirit who has passed beyond the shadow called death; he has done with using the organs physical, therefore, knowing the law better, he can make better use of it. To you, in most instances, the law is be-yond your vision; you feel, you believe it exists, because you have evidence that it does; but you do not know-you cannot grasp it as you can after death. After death, should the soul wish for Pertain thing, that proves that the soul has need of it. And more than that: the wish cannot b of it. And more than that; the wish cannot be born in the soul, without the soul's putting forth all its powers to obtain it. And by putting forth all its powers, I mean that it places itself in harmony with the law—acts in harmony with it; consequently the result must be favorable. $Q - \ln$ observing the phenomenon of death, generally it is much alike in both men and animals. Now, in both cases, it is more like the extinction of life then the highest soul. Why if a

mals. Now, in both cases, it is more like the extinction of life than the birth of a soul. Why, if a soul goes cout at death, cannot we get at it in some tangible way, and demonstrate it not only to Spiritualists, but everybody?

A.—Simply because you do not go the right way to work to do it; because, in your ignorance, you set up a way by which 'you desire to obtain it, and it is not the right way. Human sense cannot by any possibility be theroughly complete. not, by any possibility, be thoroughly cognizan of spirit. You see it in its manifestations, and ir that alone; and when this ceases, you have no more proof that it exists. But there is a power outside of physical sense, which you may make use of, if you will. You have spiritual senses which even here, in this life, you can use to great advantage. These spiritual senses can follow the soul beyond death, and learn what its condition is; but you fear to exercise this spiritual sense because your religion has taught you to do otherwise. It is high time you had a religion that be longed more especially to the soul.

Q.—Is it not possible for human beings to be in spiritual things like the spirits in the spirit-world

-to realize spiritual conditions while here? A.—You certainly may. It is a privilege which belongs to you as a spirit; you can exercise it or

not, just as you please Q.—It is my impression that man has come up through different gradations of life, through the lower orders, to reach his present plane of intelli-

A.—You are right.
Q.—Then prior to the present state of existence we may suppose the soul was not cognizant of an intelligent existence. Am I correct?

CONTROLLING SPIRIT.—If you have no more questions, I will proceed to consider, in brief, a subject which has been considered many times before, but has not been settled, therefore remains an open question. The subject is this known to you, Mr. Chairman, that a discussion upon that subject has been of late going on between a spirit, giving me the name Hiskenian

sister's name was Emma Stevens Emery. My and myself. He contends that the negro has not name, Alice Einery. We were both born in Augusta, Me. After the death of our parents, it hetakes not immortally whatever. He takes one excame necessary that we should do something to support ourselves. Emb a was then fourteen, and that all conditions of life have an immortality which belongs to them especially; I do not so closely marry immortality and individuality as the seems to. Indeing from his article, I am led to suppose that he has so closely wedded the two that one is of no use without the other. Now, to my mind, we are constantly parting with our individuality. As individuals, we have no immortality—not one of us. We cannot claim individuality to last us through the change of death; for what we are, as individuals, to day, we may not be to-morrow. I have said, in a previous article, that I knew the negro possessed an immortal soul. I affirm the same to-day; but, so far as individuality is concerned, as a negro, of course, I know that the immortality can go but a very short distance. Hiskenian declares that no soul possesses immortality except those that have been generated in a white, or Adamie brain. This may be true. Doubtless, to his consciousness it is a truth; but to mine it is not. I do not doubt that those races who are the most highly cultivated, possess the largest share of individ-ualized immortality; for I know they do. The soul that has lived through various ages, has come up through many stages of existence, giving him their own proper amount of e tion, must, of necessity, possess a larger share of individuality than those who have but just step-ped into an individualized existence. This is according to law.

To me, individuality is one thing, immortality is another Paing. We have an individuality which belongs to this life, a result of the circumstances of this life. We have another which is the result of intuitions. They are each distinct in them-selves, yet each dependent upon the other. The sonl manifests through physical life for its own good, and the good of physical life, and in that sense our spiritual individuality is closely allied to the natural individuality, and yet they are dis-tinetly separate. Now at death we part with a large share of that individuality, which belonged to us as mortals. It was a product of mortal life-belongs to that life. But we retain that which belonged to our spirits, which came to us by intuition, by inspiration. And this spiritual individuality is by inspiration. And this spiritual individuality i-constantly changing, because, as spirits, we progress, we leave past things and press on to future things. The negro passes out of his lower life and enters the higher. He is to my mind, as much subject to the law of change, of infinite pro-gress, as I am, and no more. The individuality which belongs to him as a negro must speedily passaway before that stronger individuality which is exhibited in all the conditions of spiritual and physical life, that is the result of culture, of educa-tion, and, if you please, the result of acts produced by spirits that were germinated in white brains, that lived and acted through white skius. The nearer we come to perfection the more enduring Invocation.

Our Father, do thou sanctify this hour to us with the consciousness of the presence of thy holy spirit of truth—that which shall lead us a way from all error—from all kinds of darkness; that which shall clothe us with divine strength, and make usone with thee. Oh Spirit, infinite in goodness, we know that thou doth understand all humanity's needs, and yet the divine command is before us to ask, if we would receive—to seek, if we would find—to knock, if we would have the dotor to sak, if we would have the dotor to seek, if we would ind—to knock, if we would have the dotor to seek, if we would ind—to knock, if we would have the dotor to single out the manifestations of that the soul of the negro will always remain as such. Far from it. I believe it is destined to rise in the scale of being, step by step, degree by degree, till it shall stand face to face with wisdom, if the soul marches up through the different gradations of heads to the highest, are we to single out the manifestations of the are we to single out the manifestations of the soul through the negro and set it aside as non-immortal? Fools we should be if we did so. I accept with thankfulness all the light that our good brother Hiskenian can offer, and if the time ever comes when I am induced to believe in what

I went to the mission school. [Where"] Close by where I lived. [Where was that"] Why, in New York. My father was killed, and my mother used t) get drunk, and I lived with my aunt. My and said she hoped she should get away from that place pretty soon. She had n't any money, so she could n't live where she wanted to. And I went to the mission school, and I got acquainted with a little girl that lived there, and she told me what her mother told her about folks coming back after they died, and so I learned about it, and I told my aunt, and she said she wished to the Lord it was true. When I got sick, I told her if it was, if I died I'd come back. She was my father's sister. And her name was Marietta Jones. My name was Amde, and my mother's awful drunk. I don't know what I shall do for her, but I want to do something. [Perhaps you will get strength to go to her, by coming here to-day. Do you want to?] Why yes, I couldn't go to her at all since I died. I used to see her. My aunt didn't want me to go where she was. She was afraid she would steal me, but I did sometimes, but I haven't since I died. Father sometimes, but I haven't since I died. Father says he is so glad I am here. She could n't help getting drunk. He said she could n't. [Perhaps you can reform her.] I wish I could. Since I been dead, I got acquainted with a little giff that reformed her mother, and after she reformed she died and come to her and she is real well off here. She is nice here, and I wish my mother was. But she was drunk most all the time. [Will you try to help her?] Why, yes, I want to try. My father don't drink. Ho was a temperance with the try to her did.

ance man. But mother did. [How old were you?] When I died? [Yes.] A little more than nine years old. I was n't ten My mother fell down the steps with the baby and killed it, and it's here. It don't live with me, but there's a nice lady has it. She was drunk. and she went down the steps with it and killed i Don't you suppose if my mother knew that came to her, and that father could come, she would came to her, and that father could come, she would try hard not to drink? [I think so.] Oh, dear—oh, I'll tell you— [Will your aunt take this measage?] Yes, oh, if she would take it to her and tell her I come, and I feel awfully about her drinking, and how happy she will be if she tries not to drink, and how I will help her, and father will help her, and we will all help her. My annt would, the feel and we will all help her. My annt need n't be afraid to go. She won't huit her. She was always afraid she would, because she though she was awful angry with her for keeping me, but she is n't. She knows what the reason was, and it aunt would only go to her and just watch when she gets a little scher, so as to tell her when she is soher—she does sometimes get soher—and go to Mr. Perry. He is such a good man. [Perhaps he does n't believe in these things.] Don't suppose he does, but he is such a dear good man, he ought he does, but he is such a dear good man, he ought to believe. He is always doing good. He is in the school, and he ought to believe. [Your annumight tell him and see what he thinks.] She need n't be afraid to go, to him. I'll take it all on myself. Tell him I told her to come, and if he blames anyhody it must be me. I have n't forgot what he said to me when—oh dear, we got into a fuse—four of us children, and I thought the best way in agreement of it was to go and sell himself. tuss—four of us children, and I thought the best way to get out of it was to go and tell him all about it, and so I did, and he said: "No, dittle one, you done just the best you could do, and I forgive you with all my heart. I forgive you, and I want you to try not to do it again, and tell the rest of the children to come to me, just as you have."

Now I know he won't be cross to her, because he preyer is cross. I was dreadful sick before I died. never is cross. I was dreadful sick before I died.
I had a fever and was very bad. I don't have any sickness, now.
[Do you remember when you passed away?] Do I? Why, yes. I have n't been gone, but just one New Year. That's all. been gone, but just one New Year. Load 8 an. I don't remember as I have. [There is another New Year just at hand.] Is there? I wish I could carry mother something. [I think you will be able to reform her.]. Oh, if I could. Would n't it be grand? [Come and tell me if you do.] You won't forget me? [Oh, no.] Good by.

Dec. 28 Dec. 28.

Harriet Sheldon.

I have been deeply interested in the question, "Has the negro an immortal soul?" Not that I do not know that I have now the company of some of my faithful servants here, in this spirit-world—for I know I have—but of course I do not know how long their immortality is to con-tinue. I cannot tell whether it is an eternal thing or not. We do not any of us know that we shall continue to be throughout all eternity. We believe it, but we do not know it. I am Harriet Sheldon, from Alabama. I often hold sweet companionship with those friends of mine that manifested through black skins, when I was on the earth—here in this beautiful spirit-life I mee them, so I know they have survived death. It is not speculation with me, I know it. I hold sweet communion with them now, those who were my

tain he will in due season. He need not fear. He is here in this life, and receives your paper. Dec. 28. Parewell:

Charles C. Bowen.

Well, stranger, it 's a queer world anyway, read it whichever way you will. And I think it's queer because we don't understand it, stranger. place of existence after death, we would know just as we are here.

got some good friends here in this earth life that are expecting to meet with a certain kind of heaven. They will be mistaken, and they may as well give up that notion now as to hold on to it and get terribly disappointed. I have a half-I think I might learn something in four years; don't you think so? I think you might, it you were an apt scholar.] Well, I never was very bright, but I knew enough to keep out of a good many scrapes that the brighter ones got into. This half brother of mine, he got into a little scrape about two or three years before I died, and he got the worst of it, and I told him that he did Well, he said he did n't suppose that law and re-ligious creed would go together at all. Well, said other scrape since I died, and has got licked again. Now I take it his religion ain't much good to him any way, because it do n't keep him out of these unlawful, unholy places. He fancied he was wronged, and I suppose he was, but according to his religion, if he lived up to the spirit of it, he had no business to go to law, to take advantage of a wrong to make another. had no business to go to law, to take advantage of a wrong to make another wrong right. Can't do it, any way, and he no business to undertake it. I should like to have a good old fashioned talk with him, for I think if I could get him interested in the right kind of a gospel, he would be a good worker. He is good where he is. He labors hard worker. He is good where he is. He labors hard for something that will nover pay him well at all; and I think he could put his talents and his breath to better use. I do think so. His name is Elijah Bowen; mine is Charles C. Bowen. We had one father, and two mothers. I don't mean to say anything against him. It is only against his ideas of religion; that's all. If I can only get him enlisted in the better way, he will turn all the crowd of our folks. Have they faith in him'll Yes: beof our folks. [Have they faith in him?] Yes; because they think he is sound on religious matters, and that he would n't espouse a faith unless it was all right. Good day, captain.

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

Invocation.

Our Father Wisdom, and our Mother Love, we ask blessings on that dear humanity who seeks for truth. We ask a blessing on the efforts of this age. We ask a blessing on thy children every-where; and, our Father, though there be darkness north and south, east and west, we ask that thy light may penetrate the darkness and give cheer to the desolate soul; we ask that every solitary heart may receive thy blessing, may see thy smile, and understand thy presence; we ask a blessing on woman, she who is not obliged to wait for the slow presence of logic to mefold the future but the slow process of logic to unfold the future, but by intuition arrive at it more quickly than man. Our Father, thy spirit, whose wisdom provides for all our needs. We are weak, give us strength; we are ignorant, give us wisdom; we lack the fullness of thy divine truth; lead us, our Father, where we shall see clearer and understand better, so that thy kingdom may come here in the midst of the valley and the shadow of death, so that tears may pass away and the shadow that has been flung at the feet of death may be removed or changed to sunlight. Amen. Dec. 30.

Questions and Answers.

QUES .- In the Banner of Light of July 7, 1866, the intelligence says, "There may be ten thousand times ten thousand different intelligences, all living in different spheres of mind, in your midst

point?

Ans.-Spirit and its body does indeed occupy a, certain quantity of space, but it is by no means equivalent to that which the body physical would

-Modern scientific discoveries go to prove Q.—Modern scientific discoveries go to prove that the imponderable agents, such as heat, light, electricity and magnetism, which were formerly considered as separate fluids, are simply modes of motion; and inasmuch as all we know of any thing we know through motion, has suggested the idea that all so-called matter, all the different objects which constitute the external world, are simply so many different modes of action of one and the same all-pervading element; that all matter is so many different forces acting and reacting upon and with each other, and producing all the phenomena of the physical universe; that these forces being spiritual or intelligent in their origin, material things are simply thought forces becoming fixed and congealed, as it were, so as to be palpable to the external senses, your ideas upon this subject?

A.—Precisely the same as your correspondent's, Q.—1s the continent of America more magnetic than Europe, and are mountainous regions, such as Switzerland, Scotland and the Lebanon in Syria, more magnetic than level regions?

A -In a certain sense high localities are more magnetic than low lands. The atmosphere of high daces is generally well adapted to inspiration, to bringing the spirit that dwells in the physical form into nearer rapport or communion with spirit that dwells out of the physical form. This we have been told, is a consequence of the rarefled condition of the atmosphere of high places. I do not perceive that America is any more magnetic than Europe. Certain localities on this continent are more magnetic than certain localities in Eu-

rope, and vice versa.

Q.—Are the white races that now occupy the territory of America in any way influenced by its previous occupants, the red Indians? Does the race of the red man, either past or existing, really affect the white man?

A .- You are affected by the magnetic life that

the Indian has left on the earth—largely affected by it, and in turn he, as a spirit, is largely affected by the magnetic life that he draws from you as of the imperior me that he draws from you as spirits in body human.

Q.—Are our friends that have passed from this life hindered by the extreme grief of their friends?

A.—They are. Your grief for those who have passed beyond your sight holds them—sometimes,

uot always—but generally it holds within the sphere of your own melancholy thoughts, and they cannot pass from this till you rise out of that melancholy condition. Dec. 30. melancholy condition.

friends, my servants, here—good faithful friends as Lever found under white skins. I would say to Israel Sheldon, that which he is seeking to obwar. That I did sympathize with the South, as a portion of my country, is true. I pitied her for her ignorance, and deplored the condition of those her ignorance, and deploted the condition of those who had had nothing, surely nothing, directly to do with bringing on the war.

To me America was very dear—north and south, east and west—and I knew of no division. I could not think of ignoring the needs of the South had made a mistake and bed

because the South had made a mistake and had risen up in arms against the Government. It was enough for me to know that there was good When I was here I used to think when I got to to be done there. It was not for me to question heaven I'd know everything. By heaven, I who was right or who was wrong. I believed—and mean after death. Of course nobody expects to I still believe—had the poor whites of the South go to hell. I don't think anybody ever helieves in received a proper education, the rebellion would a hell for themselves. It is always for somebody else. But I find since I got into this other life, I again. Ignorance, to my mind, is parent of near-don't know much more than I did here. For I ly all the evils that flesh is heir to. We cannot else. But I find since I got into this other life, I don't know much more than I did here. For I have to work my way along, and I get perplexed, and get in doubt, and don't know sometimes which way to turn, any more than I did here. I used to think we would know right from wrong, positively, surely, after death; if we found any place of existence after death, we would know would know that the influence which I exerted in the wrong place of existence after death, we would know that the influence which I exerted in the wrong place of existence after death, we would know that the influence which I exerted in the wrong place of existence after death, we would know that the influence which I exerted in the wrong place of existence after death, we would know that the influence which I exerted in the wrong place of existence after death, we would know the latest the influence which I exerted in the wrong place of existence after death, we would know the latest the influence which I exerted in the wrong the latest three places. we found any that the influence which I exerted in the wrong a would know direction, in England, is like so many seeds of right from wrong always. But we don't always, evil against America. It is wholly untrue, We are led this way and that, by circumstances, have, during my mortal life, on several occasions It is wholly untrue, spoken with reference to the Alabama, and I said that I could not see that it was clear justice to blame a Government for what her subjects might do unknown to the head. Perhaps my have been misunderstood and misapplied. Wrong may have been made out of that, but I certainly it and get terribly disappointed. I have a naitbrother. He is a traveling preacher, and he is as
hard a shell as you ever see. He do n't believe
in anything only what's in his creed. Now he is
going to get awfully mistaken. He is taking too
going to get awfully mistaken. He is taking too
wood track with him to this spirit-world; he will
England's institutions, but I loved America none in anything only going to get awfully mistaken. He is some going to get awfull mistaken mistaken. He is some going to get awfull mistaken mistaken. He is some going to get awfull mistaken mistake ways existed between the two sections of the country, North and South. I know of no other This half brother of mine, he got into a little scrape about two or three years before I died, and he got the worst of it, and I told him that he did not conduct his law husiness according to his or erushed. It was only the outward form, and creed, and that is the reason he got tripped up. other form more hideous than the first. I be-lieved then, and I still believe, that education, ligious creed would go together at all. Well, said I, if they don't, then you've no business with the law. You've no business at all with law that won't harmonize with your religion. No wonder you got the worst of it. Got licked, and glad of it. Well, he said he thought I was about right, and it was a good lesson to him. But I see he matter. I shall labor hard to do so, and I believe

I have been gone thirty-three years. I left my body thirty-three years ago in Greenland, N. II. My name was Robert Newman, and I come here with the hope that I may be able to communicate with my sons. I have one son Nicholas, and another David. I wish to communicate with them if I can. I have been told that this was the only open channel—public—that I could hope to reach iny sons through. I told them, when I went away, to be Christian men and meet me in keav-en. Well, heaven seems to be anywhere where the soul finds peace, happiness; so they may as well meet me and commune with nie before they die as at any other time. I can tell them something about the heaven or place they are coming to that will be worth more than all this world's wealth to them. I have been told that my son Nicholas has expressed a wish to know whether spirits could return or not, and I hope it is true, because that will make the road easier for me. think. I was fifty-four years of age at the time of my death. Nicholas was ten—in his eleventh of my death. Nicholas was ten—in his eleventh year, I think, and David was fourteen when I passed away. Now, what I wish is, if there is any way known to them that they can make use of, to come into communication with me, I want them to embrace it. That is what I want. I hope to get more strength to come into communion with them by coming here. Good day. Dec. 30.

William N. Barker.

I have been trying to get round for these five years, but it 's up hill work to those that do n't understand it. Now I suppose it 's lawful that I go derstand it. Now I suppose it's lawful that I go over a little of my old history, in order to make myself known. To begin with, then, the name I had here was William N. Barker. [Ah!] No, you don't know me. Did you think you did? [I knew one William Barker.] Perhaps you did, but I don't remember you. I lived in Brooklyn, N. Y. I was very patriotic at the breaking out of the rebellion, and determined to go to war. My mother wasn't a Ounkeress, but she came from mother wasn't a Quakeress, but she came from the Quakers, and believed war to be a monstrous evil, and whoever indulged in it to be doing a monstrous wrong. She opposed my going, and la-bored earnessly with me to persuade me out of the notion. But go I would; went to New York come back to assure her that I am not among the

danned. Beg your pardon, major, but I was brought up to speak the truth and to speak plainly. I am not among the damned. I don't know that any soul is ever damned by God. If there is any, I don't know of them—I don't live with this very hour, here within the precincts of this small circle room." I infer from this, that the spirit does not occupy space in the sense that so-called gross matter does. Will you explain this people so they wouldn't want to go to war, so people so they wouldn't want to go to war, so there would be no need of war. But so long as people are as ignorant as they are, so long wars

will exist, and somebody will participate in them.

I know that my mother prayed earnestly for me. I know she did up to the last hour of my life, for I felt the influence of her prayers. I sensed them. I could seem to feel them a tangible presence with me, making me better. Now I sup-pose she thinks that her prayers were of no avail, but they were; they done me good. Her prayers were like so many beautiful haids lifting me up and protecting me. I cannot tell how it was that I felt the influence of her prayers, but I did. Perhaps it was them that saved me and brought me into the pleasant condition I enjoy now. I don't know about that, but I think was read thestned. know about that; but I think we are all destined to fill just the place we do.
Since I have been here I have met my mother's

grandfather, and have been in his company a good deal: His name was Horace Lee. He was a Quaker, and he bids me tell my mother, from him, that the good God knows well how to care for all that he has created, and that I am no ex-ception. She used to tell me about him, and spoke of him in urging me against going to war. He thinks I did just what my destiny urged me to do; that I obeyed God's will, and could not by any possibility have done otherwise. I think so, too. Why, there was such a force impelling me to go contrary to my mother's wish, that I think if all the mothers in Christendom had been before me and added their plea to hers, it would have Ine and added their plea to bers, it would have had no effect whatever. Go I must, and go I did. I want to tell my mother that I died satisfied that I had done what was right, and that I died loving and blessing her. There was a power that compelled me to disobey her, though I loved her with all my heart, and I do still, else I would n't have fought all these five years to return, as I have, that I might do something toward clearing the clouds away from her mind. Tell her if she will visit Mr. Mausfield in New York I will meet her there, and give her such evidence as will be her there, and give her such evidence as will be satisfactory, I think. I will prove to her, I think, that I am—perhaps I can do more than that Thank you, sir. I was but seventeen. I presume you have heard of the famous 731. I went out in that regiment, Co. C. Dec. 30.

Irene Davis.

I am Irene Davis. I died in Worcester, Mass., two years ago this winter. I desire to communi-cate privately to my friends. Dec. 30.

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

MESSAGES TO BE PUBLISHED.

George Peabody.

I have been spiritually pained on learning, as I have since I parted from my body, that my motives had been misrepresented by some of my friends, and some whom I would not be willing to class among my friends, both in England and America, particularly in America, with regard to my gift as a southern educational fund. It has been said that I was known to have exercised an George K. Elten, of Chester, Eng., to his friends in London;

Daniel Morrison, of Central City, Colorado; Charlie Hawkius, of St Albans, Vt., to his grandmother; Henry Calboun Green, of Galveston, Texas, to his wife

Monday, Jan 18.—Invocation; Questions and Answers;
Amos Head; Capt, John Coffin, to friends; Chara Hurnett, of
Opciousas, La., to her father; Joel Reed, to his brother,
Tuziday, Jan. 11.—Invocation; Questions and Answers;
Jannes Connelly, of Killough, Ireland, to his sisters; Jennie
Hill, of Fortress Monroe, to her mother; Himie Tubos, to his
pagents, in California; Clarisos Surmier, to her sister Sally.
Thursday, Jan. 13.—Invocation; Questions and Answers;
Alexander Spooner, of Springfield, Mass., to friends in the
South; Alice Adains, of New York City, to her sister; Harry
Powers, of Fredericksburg, to his father.

Monday, Jan. 11.—Invocation; Questions and Answers;
Margaret Wills, of Compton Pannecefoot, Eng., to her children; Charles Tacker, of St. Johnsbury, Vt.; Annie Brown,
to her mother, in Centre street, New York; William H. H.
Richardsen, of Holmon; Michael Magoun; of East Cambridge,
Mass., to his brother.

Tursday, Jan. 18.—Invocation; Questions and Answers;
Charlotte Buker, of Hydnin, Mass., to her mather; Benjamin Taylor, to his mother, near Hanover Court House, Va;
Deborab Eddredge, of Provinceiouv, Mass., to her grandsons
in Boston.

Thursday, Jan. 20.—Invocation; Questions and Answers;

min invore, on a monter, near manyer court flows, variable belaredge, of Provincetown, Mass., to her grandsons in Boston.

Thursday, Jan. 20.—invocation; Questions and Answers; Florence Kimball, of New York City, to friends; Bridget Keogh, of Boston, to her daughter.

Monday, Jan. 24.—invocation; Questions and Answers; George E. Snow, 29th Mass., Co. 41; Manule Emerson; Phineas Habbrook, to friends; Ella Winters Edgerly, to her triends in California.

Taesday, Jan. 21.—Invocation; Questions and Answers; Henry Fackard, 61st New York, to friends; Mary El Zabeth Kent, to her family; James Casey; Thereas Simpson, to her mother, in New York.

Thursday, Jan. 27.—invocation; Questions and Answers; Elizabeth Cushiman, of Boston, to her daughter; Lucy Ann Thorpe, died at the island of St. Thomas, to her hysband; Alexander Ingraham, to his brother; Mary Leslie, to her mother, in Boston.

Monday, Jan. 31.—invocation; Questions and Answers.

Thorpe, died at the island of 8t. Thomas, to ber husband; Alexander Ingraham, to bis brother; Mary Leolie, to her mother, in Boston.

Monday, Jan. 3i.—Invocation; Questions and Answers; Thomas Ravelle, who died in Rome last evening, to his brother in the Church, William Arland; Henry D. Mills, ot Elmitra, N. Y.; Betsey Brown, of Derry, N. H.; Nancy Leonard, of Somerset, Masx; George Hersey, of New York, to 11s mother.

Thesday, Feb. 1.—Invocation; Questions and Answers; Rufus Eimer, of Springheld, Masx; Frederic Vogel, to bis brother; Jennic Atchison, of Brooklyn, N. Y., to her mother.

Thursday, Feb. 3.—Invocation; Questions and Answers; Carle A. Swan, to friends in Framingham, Mass.; Nancy Jane Wedger; Theodore Barnes, to his brother; Thomas Young Crimpton, died at Cronstadt, Russia, Feb. 24.

Monday, Feb., 7.—Invocation; Questions and Answers; Samuel I. Severance, of South Boston, to his famility; Annie Carler, (who died Feb. ith.) of New York City, to her mother; Theodore Shurburne, to James Houston, Savannia. Ga.; Mary Elizabeth Plummer CAunt Polly?), of Newburyport, Mass., to her relatives; Capt. John Bizho.

Tuesday, Feb. 8.—invocation; Questions and Answers; George English Clark, who died at 1 o'clock this day in Pen Sacola, to his prandmother, in New York City; Michael Minley, to his brother; Charlotte Heanumon, to be mother; Stephen Calrow, of George Day, of South Boston, to his brother; Stephen Calrow, of George Day, of South Boston, to Philip Henchman Leon nel Potter; Mame Emerson; Capt. Ellin Dayls, of New Bedford, to friends.

Donations in Aid of our Public Free Circles.

rienu				••••••	
irs. E. M. Hickok, Bosti	JH		:		1
riend					
rom g friend, Boston					3
. Tarbox, Willimantic,			• • • • • • •	• • • • • • • • • • • • • • • • • • • •	•
. Inthox. Whitinguite,		*******		• • • • • • •	
. Woodall, New Bransw	EK. D. J.	********			
), Seloy, Castalia, O		,			ļ
no. Arnold, North Abin	gton, Mas	A			1
'rlend, Put' in Bay, O	. 				1
), B. Harrington, Port II	uron. Atic	h			- 1
L Leonard, Westfield,					1
rlend		• • • • • • • • • • •	••••••		i
ather Pearson, Milford,	W. II.		• • • • • • •		i
					,
riend			• • • • • • •		
harles I. Willing, North	rttenning	gon, va.			. 1
r. E. Beckwith, Bockfo	rd, Mich.				
irs, C. G. Durgin, Tilton	ı. S. II				1
V. B. Falinnestock, Lan	enster. Pa	1			1
, H. Jones, Co'umbus, t	in				i
l. C. Kibbe San Francis	en Cal	*			i
, Gibbs, Springfield, Ma		* * * * * * * * * * * * * * * * * * * *			•
to set by the sole the the			• • • • • •	• • • • • • •	
tary M. Lincoln, Cartho	ige. A. I.		• • • • • •	******	_
ames Crosby, Baltimore	', aid				5
rom a friend, per II. T.	$\mathbf{C}_{i,j}$, i,j,\dots,i				21
i. S. Gilbert, Canascrage	a. N. Y	•			
F. T & Co., Cutchogu	ie, L. I				1
riend					
ir. and Mrs. II. Blood, S	outh Sch	ee. Ma			•
. R . East Hartford, Cor	10				
The Partie Huge Hollor Cor					1

Passed to Spirit-Life:

From Eden Yillage, O., Jan. 31, at 8 o'clock P. M., Lorenzo L. Converse, in the 38th year of his age.

L. Converse, in the 38th year of his age.

With us he left his heloved wife and two daughters to lament for a husband and father. Our brother was a strong supporter of Spirlinaism—ever ready to assist the inquiring mind after truth with his superior knowledge; ever ready to plead the cause of erring humanity; ever willing to open the way of life and light to the knorant and darkened understanding, a lover of right and justice separating truth from its mysterious coverings, from its offlines bideons surroundings, and holding it up to the gaze and astonishment of the teachers of Orthodoxy and their followers.

A light in a dark place has his earth-life been among us. Sauchy in him we have lost a brother; but he was called, the casket of the could no longer hold a spirit struggling so long for another life, and he has gone; and yet we cannot weep, for we know he will return again to proclaim in londer tones our future life.

Notices sent to us for insertion in this department will b 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 CHESLEY,

NCLECTIC. Magnetic and Electric Physician, cures all curable diseases of mind and body. Instructor and beveloper of Clarroyants. Soundays, Mondays and Saturdays at his general office, No. 16 Salem street, Boston, Mass. Also, No. 4 Middlesex street, Lowell, Mass, every Tuesday and Wednesday, and on the same evenings. Thursday and Friday at his office No. 23 Essex street, Lawrence, Mass.

The Doctor, during his practice for the past twenty years, having been convinced of the many errors in the old school

having been convinced of the many errors in the old school system of medicine, have resorted to the latest improved modes and phases of treatment. In many instances the Doctor cures without medicine, in a faw minutes, diseases that have for years baffled the skill of many eminent physicians.

Those requesting examination of disease, by letter, from Dr. C., will please enclose one dollar and two three-cent stamps, and a lock of hair; also state age and sex, and if married or single.

MRS. S. J. STICKNEY,

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

1 1 1 26. MRS. J. L. PLUMB.

DERFECTLY Unconscious Physician and Local Ensiness Chirvoyant. Answers all kinds of letters, and examines all kinds of discasses at a distance, for \$1.00 and stamp. Cures cancers, tumors, consumption. Office, 85 Hedford street, corner of Bedford and Lincoin streets, up one flight. Don't ring. Residence, 63 Russell street, opposite the head of Eden street, leading from Main street. Charlestown, Mass. Circles avery Friday evening at the residence, A. Hodges, the medium. Feb.26.—1w*

MRS. R. COLLINS.

CLAIRVOYANT Physician and Healing Medium, located the cast 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 auccessful in all chinoic cases of long standing. Patients visited at their residences if desired.

MRS. A. C. LATHAM,
MEDICAL CLAINVOYANT AND HEALING MEDILM
22 Washington street, Boston. Mrs. Latham is eminent
by successful in treating Humors, Rheumailsm, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a dis
tance examined by a lock of half. Price \$1,00. 4w—Jan. 29

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

THUSE requesting examinations by letter will please on close 81.00, a lock of hair, a return postsgo stamp, and the address, and state sex and age. | 13w*-Jun. I.

MICS. LIZZIE ARMSTEAD,
TEST Medium, 534 Washington street. Circles Thursday
and stunday evenings at 13 and Friday afternoons at 3.
Private communications given daily from 10 to 53 o'clock.
Feb. 26—14*

MRS. A. BABBITT,

TRANCE Test and Business Medium, 106 Hudson st., corner of Oak, Boston. Circles Wednesday and Sunday evenings. Jan. 8,-13w.

MISS HATHORNIE.

BUSINESS, Clairvoyant and Cost Medium, will read characters from photographs or handwriting. Price \$1.00,
4w*-Fcb. 5. LAURA H. HATCH will give Inspirational Musical Séances every Monday, Wednesday, Thurday, and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 cents. Feb. 12—4w*

MRS. A. S. ELDRIDGE, Medical and Business Chairroyant, has removed from 33 Irving street to 6 Shawmut street, Boston. 3wt-Feb. 19.

MRS. S. J. YOUNG, Chairvoyant and Magnetic Physician, having returned to the city, can be seen at No. 19 Tremont Row, Room II 4w*-Feb. 19.

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston. Feb. 12.—4w*

MRS. M. M. HARDY, Test and Business Modum, No. 94 Poplar street, Boston. Circles Thursday and Sunday evenings. 3m*-Dec. 18. SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place (opposite Harvard street). 13w*-Dec. 11. MRS. OBED GRIDLEY, Trance and Test Business Medium. 44 Essex street, Boston 6w9-Feb. 19

JOB PRINTING of all kinds promptly executed by EMERY N. MOORE & CO., No. 8 Water street.

Feb. 12

OF THE EARLY MACRIFICE
OF THE INNORMYS. Send & cents to Dr. Andrew Stone,
Troy, N. Y., and obtain this great book 1v—Aug. 7

Miscellancons.

THE GREATEST MEDICAL

BLESSING

Of the Age! DR. KENNEDY'S RHEUMATIC AND NEURALGIA DISSOLVENT.

READER, you may consider this a sort of spread eag'e neading, 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 bed, or sitting in a chair you must set and suffer, in the morning wishing it was night, and at night wishing it was morning;

When you have the

NEURALGIA,

When every nerve in 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 awail, most heart-withering most strength-destroying most spirit-breasing and mind-weakening of all the diseases that can added our most boundary nature. on mg and mind-weas-, soor human nature; When you have the F.UMBAGO, and pain, c

lying and withering in agony and pain, untile to turn your self in hed, and every movement will go to your heart like a knife; now-tell me if relief and a cure of any of these discases in a few days is not the Greatest Modical Blessing of the Age, tell us what is!

DIRECTIONS TO USE:

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

Manufactured by

DONALD KENNEDY.

BONALD RENNED T,

ROxbury, Mass.

Wholesale Agents-George C. Goodwin & Co., M. S. Burr & Co., Bust Brothers & Bird, Carter & Wiley, Gliman & Bro., Weeks & Potter, Reed & Cutter, Boston; W. F. Phillips, Y. W. Perkins & Co., Portland; Joseph Balch & Son, Providence. At retail by all druggists.

Price \$1.50 per bottle.

21w-Jan. 5.

DR. LORRAINE'S VEGETABLE PILL,

OR LA MEDICINE CURATIVE. PRICE 25 CENTS.

THE LORRAINE VEGETABLE CATHARTIC PILL.

TURNER & Co., Proprietors, 120 Trement street, Boston, Mass. Dec. 18. cowly

THE AMERICAN SPIRITUALIST.

Phenomenal and Philosophical.

PHONOMICIAL BUILD PHONOMICAL

DUBLISHED every other week by the American SpiritCleveland, Ohio. Hudson Tetter, Editor.
E. S. Wirekler,
Geo. A. Bagon, 'Associate Editors,
J. O. Barry,
A. Wheelbor, Managing Editor.
Devoted, as its name implies, especially to Spiritualist, and thoughtful investigator alike,
Tho American Science in quality and the lowest in price.'
Instead of the expectation of the commendation. The best in quality and the lowest in price.'
Instead of the captersion regarding it.
Terms one dollar per volume. Address,
AMEDICAY COUNTY AND THE PRINTING CO.

AMERICAN SPIRITUALIST PUBLISHING CO., 47 Prospect street, Cleveland. O. Nov. 13.—II

Nov.13.—II

WANTED—AGENTS—\$75 to \$200 per month, everywhere, male and female, to introduce the GENU-INE INPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will siltch, hem fell, tuck, quilt, cord, bind, braid and embreider in a most superior manner. Price only \$18. Fully warranted for flyo years. We will pay \$1000 for any machine that will sew a stronger, more beautiful or more ofastic seam than ours. It makes the "Elissic Lock Sittch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents from \$75 to \$200 per month and expenses, or a commission from which twice that amount can be made. Address, SECOMB & CO., PITTSIURO(I, PA.: 334 Washington street, BOSTON, MASS., or ST. LOUIS, MO.

CAUTION.—Beware of all Agents selling Machines under the same as ours, unless they can show a certificate of agency signed by us. We shall not hold ourselves responsible for worthless Machines sold by other parties, and shall prosecute all parties either selling or using Machines under this mane to the full extent of the law, unless such Machines were obtained from us or our Agents. Do not be imposed upon by parties who copy our advertisement and circulars and often worthless Machines at a less piete. (W.—Feb. 12.

THE GIFT OF HEALING!

DR. J. R. NEWTON,

Practical Physician for Chronic Diseases, Has resumed his practice at

23 Harrison Avenue, one door North of Beach . street, Boston.

A cordial invitation to all afficied. Those who are not able to pay "more than relcome." Come and be cured, "without fee or reward." Feb. 12.

to pay "more than velcome." Come and be cured, "without fee or reward."

SOUL READING,

Or Psychometrical Delinention of Character.

ARS, A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she 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 bints to the labarmoniously married. Full delineation, \$2,00; Brief delineation, \$1,00 and two 3-cent stamps Address,

MRS, A. B. SEVERANCE,
Feb. 12 No. 402 Sycamore street, Milwaukee, Wis.

DRS. B. & S. V. GREENE,

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

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 koo't advantages for the education of her daughter, by making application to the office of the Banker of Liolit.

EUREKA--I HAVE IT!

SEND ten cents and two stamps for my circular, and I will return you a pair of those pretty "Torloise Shell" Braces, or Enumeted" Steeve Buttons, or a splendid "Steeve Engraving, "Size 2024, of the President or a prominent General. Ladies egn 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 arginulement to send for circular, Address, SARAH E. LAMBIRT, 4 Winter street, Boston, Mass. Feb. 19 —3w*

THE SPIRITUALIST

Is the only newspaper on Spiritualism published in Great Britain. It is a scientific journal, and contains all the Intest news relating to the progress of the movement in England Price threepence. Published fortnightly by Mr. E. W. ALLEN, Ave Maria Lane, St. Paul's Churchyard, London, E. C. The Spiritualism may be ordered through any importer of English newspapers.

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

MRS. MARY LEWIS, Psychometrist and Healing Medium. By sending autograph or lock of hair, will give psychometrical readings of character, answer questions, &c. Terms 82,00 and two three-cent stamps. Address, MARY LEWIS. Morrison, Whiteside Co., 111. 8w*—Jan. 29.

MARY LEWIS. Morrison. Whiteside Co., Ill. Swe-Jan. 29.

J. will JAM VAN NAMEE, Clairvoyant, makes examination: by lock of hair. For terms, particulars, Ac., address, ElMIRA, N. Y. 3m-Jan. 29.

ODD BACK NUMBERS of the London Magazines. HUMAN NATURE "and the "SPIRITUAL MAGAZINE." will be sent to any address on receipt of 15 cents, being half the original price. These magazines contain first class matter, just such as Spiritualists should preserve for future use. Address, HANNEH OF LIGHT, Boston, Mass.

WANTED—By a widow lady (an American), a situation as housekeeper in a small family, a widower's preferred), or as resmetrees, or as copylist. A congenial home more of an object than great pay. Address MRS., Post Office Box 306, Andover, Mass. 386—Feb. 12. SPIRITUALISTS' HOTEL.—Board by the Day or Week, at \$1.00 per day, at 50 lindson street. Boston. Greica Runday and Wednesday evenings at 72 o'clock. Feb. 12.—4w

Miscellaneous.

MRS. JULIA M. FRIEND, COSMOLOGY.

WIDELY known throughout New England as one of the Most remarkable Mediums and Spiritual Chalrsovants of the age, will receive patients at their other, 116 Harriston Avenue, Hoston and Avenue, William and Hoston and Avenue, William and Hoston and Avenue, William and Hoston and

BROWN BROTHERS, AMERICAN AND POREIGN PATENT OFFICE,

46 School street, opposite City Hall, BOSTON, MASS.

ALBERT W. BROWS, (Formerly Examiner at Sci-entific American.) EDWIN W. BROWN I.I. Documents relating to Patents prepared with prompt ness and ability. Advice gratis and charges reasonable,

Aug. 21.—11 ** PLANCHETTE SONG:

"Set the Truth-Echoes Humming." WORDS by J. O. BABERT; music by B. W. FOSTER. For sain at this office. Princ Weents

LITHOGRAPH LIKENESS OF A. J. DAVIS. A S excellent portrait of the celebrated writer on Spiritual Ism. Andrew Jackson Davis. Price \$1.25. For sale at the BANNER OF LIGHT BUOKSTORE, 18 Washington street, Boston.

PHOTOGRAPHS OF ONIETA,

Indian control of D. WILLIAM VAN NAMEE, as seen in spirit-life by Weila P. Anderson, Artist for the Summer-Land.

Trice 25 cents. For sale at the BANNER OF TRADE Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

Photographs of "White Feather."

THE photographs of "White Feather," the well-known guide of Mrs. Katie B. Robinson, late of Lowell, Mays, are for sale at the RANNER OF LIGHT-RIGORSTORE, ISS Washington street, Boston. Price 24 cents. Photographs of A. J. Davis. JUST received, a fine photograph likeness of the author and seer, A.J. Davis. Price 25 cents.

To sale at the BANNEH OF LIGHT BOOKSTORE, 159 Washington street, Buston.

New Books.

An Extraordinary Book, BY ANDREW JACKSON DAVIS. ENTITLED,

A STELLAR KEY

SUMMER-LAND.

PART I.
HLUSTRATED WITH DIAGRAMS AND ENGRAVINGS
OF CELESTIAL SCENERY. CONTENTS.

CHAPTER I.
OF THE NATURAL AND STRUTTAL UNIVERSES.
CHAPTER II.
IMMORTAL MIND LOOKING INTO THE HEAVENS. CHAPTER III. DEFINITION OF SUBJECTS UNDER CONSIDERATION.

CHAPTER IV.
THE POSSIBILITY OF THE SPIRITUAL ZONE. CHAPTER V. THE ZONE IS POSSIBLE IN THE VERY NATURE OF THIRDS

CHAPTER VI.
THE SPIRITUAL ZONE VIEWED AS A PROBABILITY. CHAPTER VII. EVIDENCES OF ZONE-FORMATIONS IN THE HEAVENS.

CHAPTER VIII/
THE SCIENTIFC CERTAINTY OF THE SCIENTIAL ZONE.
CHAPTER IX.
A VIEW OF THE WORKING FORCES OF THE UNIVERSE. CHAPTER X.

Principles of the Formation of the Schmer-Land.

CHAPTER X1.

Demonstration of the Harmonies of the Universe.

CHAPTER XII
THE CONSTITUTION OF THE SUMMER-LAND.
CHAPTER XIII.
THE LOCATION OF THE SUMMER-LAND. CHAPTER XIV. A PHILOSOPHICAL VIEW OF THE SUMMER-LAND,

CHAPTER XV.
THE SPIRITUAL ZONE AMONG THE STARS. CHAPTER XVI. TRAVELING AND SOCIETY IN THE SUMMER-LAND. THAVELING AND SOCIETY IN THE SUMMER-LAND.
CHAPTER XVII
THE SUMMER-LAND AS SCIENDLY CLAIRVOYANCE.
CHAPTER XVIII.
SYNOPSIS OF THE IDEAS PRESENTED.

Price \$1; postage I6c. Liberal discount to the trade. For sale at the BANNER OF LIGHT BOOKSTORE, 186 Washington street, Boston.

DAVENPORT BROTHERS,

THE WORLD-RENOWNED SPIRITUAL MEDIUMS:

BIOGRAPHY,

Adventures in Europe and America. ILLUSTRATED WITH NUMEROUS ENGRAVINGS

REPRESENTING VARIOUS PHASES OF SPIRITUAL PHENOMENA. THE BOOK IS ELEGANTLY PRINTED.

MAKES 426 PAGES, And is divided into

THIRTY CHAPTERS. STARTLING PHENOMENA

THRILLING INCIDENTS IN EUROPE AND AMERICA,

Narrated in a Concine Manner. Price \$1,50; portage 20 cent For sale at the BANNER OF LIGHT BOOK

STORE, 158 Washington street, Boston; also by our New York Agents, the AMERICAN NEWS COMPANY, 110 Nassau street.

ARTIFICIAL SOMNAMBULISM.

OR ANIMAL MAGNETISM.

HITHERTO CALLED

MESMERISM.

CONTAINING A BRIEF HISTORICAL SURVEY OF MES MER'S OPERATIONS, AND THE EXAMINATION OF THE SAME BY THE FRENCH COMMISSIONERS. THE SAME BY THE PIESANE USE AND ANIAS INSTEARS.

PHRENO-SOMN AMBULISM, or the exposition of PhrenoMagnetism and Neurology. A new view and division of
their nature and qualities, etc. in the sense and faculities;
and a full and accurate description of the various phenomena
belonging to this state including its division into two disfluct conflictions, viz. the waking and steeping, with practical
instructions how to enter and awake from either; the identity of these conditions with other states and mysteries; for
gether with an account of several obsectrical cases delivered
while in this state; the proper method of preparing subjects
for surgical operations; their mutagement during and after
the same, and the latest and best method of carling diseases,
etc., in those persons who are in that condition.

BY WM. BAKER PAUSESTOCK M. D.

WM. BAKER PAHNESTOCK, M. D. Price 81.50; postage 20 cents For sale at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston.

The Night-Side of Nature; GHOSTS AND GHOST-SEERS. BY CATHERINE CROWE.

"THE LITTLE ANGEL."

A Temperance Story for Children, by Mrs. II, N. Greene, author of Pine Cottage Stories. Price 15c; postage 2c.

For sale at the BANNER OF LIGHT BOOKHTORE, 155 Washington street, Boston.

New Yooks.

DR. H. B. STORER, A NEW AND VALUABLE WORK,

WRITTEN BY

George M'Ilvaine Ramsay, M. D.

fulls work is purely scientific, and the subjects treated upon are handled with care and great ability. The emimentauthor in his introduction, says:

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

no may and does obtain knowledge, the most obtained by which are those faculties of the mind known as the five sense, and the production of another called memory, by which he is enabled to accumulate knowledge.

Having learned a fact yesterday, and another fact foday, on to-morrow he may combine these two facts, and thus child a third, by much the same process, mentally, as the chemist, by a union of two kinds of substance, produces a new and third shad.

Man has still another faculty, which we have all agreed to call reason, by which he further adds to bis knowledge through a process calle to acleay. Having obtained a limited knowledge of semething which he sees or focts or hears, he there reasons by analogy, either refrespectively or hears, he there reasons by analogy, either refrespectively or hears, he there reasons by analogy, either refrespectively or hears, he there reasons by analogy, either refrespectively or hears, he there reasons by analogy, either refrespectively or hears, he there reasons by analogy, either refrespectively or hears, he there reasons by analogy, either refrespectively or hears, he there reasons by analogy, either refrespectively or hears, he there reasons by analogy, either refrespectively or hears, he there reasons by analogy, either refrespectively or hears, he there reasons by analogy, either seriospectively or hears, he there is though a refresh and interesting a property of the research and the serios of the seriospectively and there is good upright, and those standing up we all eventually fall to the ground. Still extending fire claim of hought, he would bearn that some of those trees bing down toked fresh and lifelike, much like those yet standing, while others, again, were very much does not obtain the conclusion of hought and a limit of the continuous hallow the reason has been done the reference of these trees in the sole of the fact, and analysis of the reference of his pace, thene we find that man becamble of bounding what was and what will be, from what exists. But, no

REAL LIFE

THE SPIRIT-LAND. DEING LIFE EXPERIENCES, SCENES, INCL. DENTS, AND CONDITIONS, ILLUSTRA-TIVE OF SPIRIT LIFE, AND THE PRINCIPLES OF THE SPIRIT.
UNL PHILOSOPHY.

Oiven Inspirationally BY MRS. MARIA, M. KING, 'Authoress of "The Principles of Nature," etc.

This, volume, as its life indicates, is illustrative of the Shiritual Philosophy. It is sent forth on its mission among men by the author, who, the firm conviction that it is a neers sity to educate the people to a knowledge of the future state by every method that can be devised by their teachers in splittiffe. Now that the "heavens are opened and the angels of Good are sevending and descending," and men can receive communications from splitt life, nothing can be more appropriate than for them to receive instruction as to the methods of life in the future state and the principles which underlie those methods.

CONTENTS.

CHAPTER I—The Experience of an Unknown One

11—A Mother's Story.

11—Children in the Spirit-World.

11—Children in the Spirit-World.

11—Children in the Life of a Poet.

12—Y—A Chapter in the Life of a Poet.

13—Y—The Pauper's Resurrection.

14—YH—Condition of the Deprayed in Spirit-Land.

15—YH—The Inchriste, Gambler and Murderer in Spirit-Life.

Life, 1X—Courtship and Marriage in Spirit-Latel. N-Incidents of Spirit-Life.

XI-Methods of Teachers and Guardians with their Pupils and Wards.

" XII-Passages from the Experience of Napoleon Bonaparte as a Spirit. purte as a Spirit.
Price \$1.00, postage forents.
For sale at the BANNER OF LIGHT BOOKSTORE, 185
Washington street, floaton.

MORNING LECTURES. HUBSON AND EMMA TUTLE. Twenty Discourses DELIVERED BEFORE THE PRIENDS OF PROGRESS IN NEW YORK IN THE WISTER AND SPRING OF 1563.

BY ANDREW JACKSON DAVIS.

CONTENTS. DEFEATS AND VICTORIES.
THE WORLD'S TRUE REDEEMER.
THE END OF THE WORLD
THE NEW BIRTH

THE NEW BIETH
THE SHORTEST ROAD TO THE KINGDOM
OF HEAVEN
THE REIGN OF ANTI-CHRIST
THE SPIRIT AND ITS CIRCUMSTANCES,
ETERNAL VALUE OF PURE PURPOSES.

WARS OF THE BLOOD, BRAIN AND SPHET. TRUTHS, MALE AND FEMALE. FALSE AND TRUE EDUCATION. EQUALITIES AND INEQUALITIES OF HU-

SOCIAL CENTRES IN THE SUMMER-LAND. POVERTY AND RICHES.
THE OMECT OF LIFE. EXPENSIVENESSOF EIRORIN RELIGION.
WINTER LAND AND SUMMER LAND.
LANGUAGE AND LIFE IN SUMMER LAND.
MATERIAL WORK FOR STRIFFFAL WORKERS.
ULTIMATES IN THE SUMMER LAND.

1 vol., 12mo., price \$1.50; postage 20 cents. For sale at the BANNER OF LIGHT BOOK-STORE, 158 Washington street, Boston.

NEW EDITION-REVISED AND CORRECTED.

THE VOICES. A POEM IN THREE PARTS. VOICE OF SUPERSTITION

VOICE OF NATURE VOICE OF A PEBBLE. By Warren S. Barlow. This book is one of the keenest satisfical expositions of the superstition, higotry and laise teachings of the age, which has appeared for a long time.

Eleganity printed on heavy, fine paper; bound, in heveled hoards, in good style; nearly 200 pages. Price \$1.25; postage lifecuts. Liberal discount to the trade.

For safe at the BANNER OF LIGHT BOOKSTORE, 188 Washington street Boston.

RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. By Emma Hardinge.

WE have never seen better or more comprehensive rules. We had down for coverning spiritual circles than are contained in this little booklet. It is just what thousands are asking for, and counting train such an able, experienced and reliable author, is sufficient guaranty of its value.

(37) There: Recents; postage tree.

For sale by the publishers, WILLIAM WHITE & CO., 15-Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 19 Nassau street.

A WONDERFUL NEW BOOK.

JUST PUBLISHED.

STRANGE VISITORS.

A REMARKABLE volume, containing thirty-six original contributions, by the spirits of such famous authors as laving, Thackbray, Charlette Brooke, Brook, Ilaw Thorse, Williss, Humboldt, Mas, Browsing, and others, now dwelling in the spirit-word. These wonderful articles were dictated through a Charlety-with while in a trance state, and are of the most intensely interesting and enthralling nature. * Eleganty bound in cloth. Price 31.56.

. The sale of this extraordinary work will be of the most unprecedented nature, and copies will be sent to any address, postage tree, on receipt of the price, \$1.90, Address, BANNER OF LIGHT, BOSTON, MASS. THE FUTURE LIFE, AS DESCRIBED AND PORTRAYED BY THOSE WHO HAVE PASSED THROUGH THE CHANGE CALLED DEATH.

Price \$1,50; postage 20 cents. For safe at the BANNER OF LIGHT BOOKSTORE, 159 Vashington street Boston, LEGALIZED PROSTITUTION:

With an Introduction by Judge J. W. Edmonds.

Price \$1.25; postage 15 cents.
For saic at the BANNER OF LIGHT BOOKSTORE, 158
Washington street. Boston

"THE TITTLE ANGEL!"

"THE TITTLE ANGEL!"

BY CHARLES S. WOODRUFF, M. D. Price \$1,00; nosinge is cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 159
Washington street, Boston.

New Nooks.

THE HARVESTER:

Gathering the Ripened Crops on overy Homestend, leaving the Unripo to Mature.

BY A MERCHANT.

A REMAIR MALE BOOK, wherein the author proves con-cludively that what is called modern Spiritualism is the only mental principle of the universe. Through its influence in all agree of the world knowledge has been communicated, it is a principle of Salure within the tens hof science and in harmony with all this how that we. It has been unrecognized and neglected only because of religious superstition and predictions.

For all at the BANALR OF LIGHT ROOKSTORE, 158-Washington street, Roston

ALICE VALE: STORY FOR THE TIMES.

LOIS WAISBROOKER. TMHS is one of the best books for general trading anywhere to be found. It should and no doubt will attain a popularity equal to "The Garks Asan."

FOR PRICE, \$1,25; postage, locents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston, and also by our New York Agents,
the AMERICAN NEWS COMPANY, 119 has an atrect.

THE GOSPEL OF GOOD AND EVIL.

"I CHEATED LIGHT AND DARKERS, AND I CHEATE GOOD AND LAIL, SAITH THE LORD," BY JAMES S. SILVER.

TMHS book treats in an able manner of Physical and Moral Evils, and the Religious Aspect of Good and Evilsanblects of great interest to the whole human multy. The reader cannot well help following the antifor to the cited of his book, for his illustrations are apt and for the Price 31.30; postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. DEALINGS WITH THE DEAD:

THE HUMAN SOUL, ITS MIGRATIONS AND ITS TRANSMIGRATIONS. BY P. R. RANDOLPH.
What is here written is truth, therefore it cannot die, ".

Por.
Price, 75 rents; postage, 12 cents.
Price, 75 rents; postage, 12 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 134
Washington street, Boston. New York Advertisements. OUR AGENCY

NEW YORK CITY.

AMERICAN NEWS CO.,

NO. 119 NASSAU STREET. THIS WELL-KNOWN FIRM KEEPS FOR SALE ALL OUR PUBLICATIONS.

> THE COMPLETE WORKS OF ANDREW JACKSON DAVIS.

The Works of Tardor J. W. Edmonds, MRS. EMMA HARDINGE.

WILLIAM HOWETT,
HOS, ROBERT DALE OWES. D. D. HOME PROP. WHALIAM DESTOR, MISS LIZZIE DOTEN, J. M. PREBLES,

MRS J. S. ADAMS, PROP. S. B. BRITTAN, HENRY C. WRIGHT, WARREN CHASE,

CHARLES S. WOODRUFF. DR. A. B. CHILD, MRS, LOIS WAISBROOKER, P. B. RANDOLPH, WARREN S. BARLOW, MRS. ELIZA W. PARNUM,

GEORGE STEARNS, ETC., ETC., ETC. THE AMERICAN NEWS COMPANY ARE ALSO OUR

WHOLESALE AGENTS

FOR THE

BANNER OF LIGHT. Company for the sale of all one West arrangements with this Company for the sale of all our Works, we have no hestancy in saying to our friends in New York, and vicinity, that all orders and to the above many establishment will be promot

orders sent to the above-named establishment will be prompt by attended to, a Department having been especially, assigned as for the sale of our Bookwand Periodicals, for which there is for the sair non-room to the present time.
Is a growing demand at the present time.
WILLIAM WHITE & CO.,
Publishers and Hooksellers,
185 Washington street, Roston, Mass.

MRS. SPENCE'S **POSITIVE AND NECATIVE**

POWDERS. THE magic control of the POSITIVE AND NEGATIVE POWDERS over diseases of all kinds is wonderful beyond all precedent. They do no violence to the system causing no purging, no massesating, no avoniting, no narcotizing.

The POSITIVE BOURGE Neuralgia, Headache, Bhoumatism, Pains of all kinds; Diarrhea, Bysentery, Vomiting, Dysneysia, Flatuence, Worns; all Fernale Weaknesses and derargements; Fits, Cramps, St. Vitus' Bunce, Spanny; all high grates of Fever, Small Pox, Measles, Scarlatina, Eryshelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Langs, Wonte, Biadder, or any other organ of the bedya. Catarris, Consumption, Bronchitis, Congles, Colds Berodule, Nervousnes, Asthum, Sheplessness, &c.

The NEGATIVE Scure Faralysis, or Palsy, whether of the muscles or of the senses, as in Bindiness, Deafness, loss of taste, smell, feeling or motion; all low Fevers, such as the Typhoid and the Typhus.

Both the POSITIVE AND NEGATIVE are needed in Online and Fever.

AGENTS WANTED EVERY WHERE.

Mailed | 1 HOX, 44 Pos. Powders, \$1.00 postpaid | 1 0 22 Pos. & 22 New 1.00 grateful files.

1 0 22 Pos. & 22 New 1.00 Grades, PRICEs, \$1.00 postpaid | 1 0 22 Pos. & 22 New 1.00 grateful files.

OFFICE, 37 St. Marks Plage, New York, Address, PROF, PAYTON SPENCE,

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

on area were very time to the City.
If your drugglit has not the Providers, send your money at once to PROF. SPENCE.
For sale also at the Bunner of Light Once, 158 Washington street, Boston, Mass.; also by J. Burus, 15 Nouthampton How, London, Eng. Jan. 22. BUST OF

NJEARLY life-size, in Plaster of Paris. It is acknowledged to be one of the best likenesses of the Secry et made. Price \$7.50.—Haved, \$2.50. Sent to any address on receipt of the price, or C. O. D. A liberal discount to agents. Address. MACDONALD & CO., May 15. Self-Contradictions of the Bible.

ANDREW JACKSON DAVIS.

1 1 PROPOSITIONS proved affirmatively and negatively from Scripture, without comment, 15 cost sold, New continon Price 25 cents, post-paid, Wholesale and retail by AMERICAN NEWS COMPANY, New York, For sale at this office. WILLIAM WHITE, M. D.,

Homeopathic, Magnetic and Electropathic Physician, Treats all neute and chronic diseases successfully. 16 West 24th street, New York. Feb. 12. 24th street, New York. DR. G. W. KEITH

11 As returned from the West, and taken rooms at 119 East 12th street, New York City. Swe-Feb, 19. MRS. H. S. SEYMOUR, Business and Test Modium, 138 Bleecker street, corner bleecker and Laurens atrects, third thoor, New York. Hours from 2 to 6 and from 10 9 r. M. Circles Tuesday and Thursday evenings.

Jan. 29 -6w

MRS. A. DEXTER, Chirvoyant Business, alchaeter, test communications. At 106 8th Avenus New York

CLATIVOYANCE — Miss. Jennie Reed, Charvayant Test Medium, can be consulted at 733 Broadway, New York, un stairs.

EDITORIAL CORRESPONDENCE.

No SE North Fifth street, St. Louis, Mo.

CENTRAL CHRISTIAN ADVOCATE.

Some people already know, and more will when they read this, that there is a good sized and goodlooking paper with the above name, printed in St. Louis, and devoted to two objects: Ast, making money; and 24, propagating sectation Christianis ty. We should have left it to shine in its own glory, unnoticed, had not its editor thrown a columnof its shadow on the Rivner, with a valu hope to cell pro its light, or to keep its delinguent subscribers of which it bitterly countains from taking our paper justead of the Aboute, that we have reason; to believe they will do as they outgrow its narrow creed. The arreleis a nevelty in itself, much of it a sort of scolding about the ten cents" which the editor says several times he pald for it, and he thinks he cannot get his inoney's worth out of it. Poor fellow we pitied him, for he accuses us, evidently with envy, of being successful in making and selling the Banner, and says: "The object of the paper is to make money; hence it placks its geese without mercy, and feathers its nest with great spiritual unction." That is a large amount to learn from one number of our paper, more than its subscribers have ever found out in its thirteen years' service, and more than its proprietors have ever realized or ever expected. But strangely enough, this editor also says: " We have looked through the Hanner for a new thought, but thoughts are not the forte of Spiritualists," and yet he gives this and several other new thoughts that he could not have got elsewhere, nor anybody else could have found there. Our appeals for material aid seem to worry him most; but we must refer him to his own paper, which contains the article. Its leader is on its subscribers, to whom it says, "It is an unquestionable fact that those members of our church who do not take a church paper, are of very little value to the ghurch. Our troubles are chiefly with that class of persons." There is much more of this sort of whining, fault-finding complaint, which is cortain-

elsewhere we read. A brother writes: 'One man objects to the Central and religious papers, saying: They are too high, and then risks, How much does that man care for the Church?" Echo answers, How

ly more evidence than he ever saw in the Banner

that money making is his object, more than sav-

ing souls. In summing up those who do not take

his paper, he pays an undesigned compliment to

the class of Christians he represents, when he says

of the second class of non-subscribers, "Those

who cannot read. This class is far more numer-

ous than many would suspect. One preacher in-

forms us that this is the chief dimentry where he

labors and the people are not colored people,

either." Who ever thought of scolding a man

that could not read for not taking a paper? It is

bad enough for such to take the sermons. But

not only is the whole leader devoted to this, but

Another says: 'The editor is getting rich, and I won't take the paper.' We are sorry the charge

The preacher who writes, adds: 'You have none of that man's money—neither have I.' That is a good hit. You are not likely to get anything from such men."

No wonder be envies a paper that succeeds without scolding as he never can with it.

Notwithstanding this editor says he could not get a new thought, and gave several which he evidently designed to have great weight with his church members that could read, he sees great importance in the testimony of some one who says in the Banner he (or she) should be still a Spiritualist, if several named mediums were proved impostors. It seems strange to him that a person could realize and understand a philosophy or religion without "miracles," as he calls all these phenomena, and supposes we do, not having read far enough to see that Spiritualists believe in no miracles, old or new, but in the eternal truths of Nature and God. We will not follow eymently so perverted by bad the ology, that natural truth would nauseate him. He is like a man who has tasted tobacco till it is palatable. A perverted taste rejects even the beautiful invocations of our Free Circle and the NATURAL messages from the spirits who are free from their earthly bodies. To hin they seem ridiculous, as his ceremonies do and ever have to us, and we can well afford to wait for the truth to set him free and open his eyes to a light he cannot now bear, as is evident, from the way he is bewildered by the sight of one Banner. We are much obliged to him for the notice, and for the ton cents, and hope he will have better luck next time, and not lose as much money in the investment, since that seems to grieve him most. If we are not very much mistaken, we saw a couple of the poems in two late numbers of the Advocate, written by one of our lecturers on Spiritualism, and probably they were well received by the readers, who did not know they came out of this Nazareth. We would advise him to copy from the Banner some of the prayers given in our circles, and let his readers contrast and judge for them-

WEAK SPOTS.

Most persons are supposed to have some weakness, and we have found it so in many cases of mediums whose qualities enable them to do much good if they were strong of nerve and head and true of heart, which many truly are, and for which there are crowns of glory waiting; but the broken wreaths that hang over the heads of others, who through weakness of head or nerve, or false-hearted pretensions, break down, are not to be coveted or desired. We are aware that many who turn to the Orthodox fleshpots, or, to use the vulgar Scripture, "like the sow to her wallowing in the mire," are often partially excusable from the weakness of moral or intellectual organs of the brain; but the poor pay they get for doing the dirty work assigned them by the churches and the community, who expect them to expose Spiritualism by exposing their own weakness, and often wickedness also, as in the case of Leland and Fay, and two of the Eddys, and several others, is worse than the husks on which the fugitive fed of old. There is another class, more excusable still, who, often young and weak, are pressed back by relatives and the society that surrounds them, and from which they would be for a time partially excluded if they openly exhibit or defend mediumwhip. We ever pity and excuse such; but when persons fully grown to man or womanhood voluntarily break under pressure, and show the weakness they, with a little bracing, might strengthen, and escape the degrading fall, we cannot flud excuses that leave them in good standing in our estimation. Backsliders from the church, when reconverted, are never considered as valuable as new converts, and after two or three slidings backward and pulling up again, are

after the last pulling up.

did when pressed by the woman after desus was church except the Catholic. arrested, and not all are as honest, and ready to report and return, as Peter was. A faw years, and all of us will be spirits, and all the garbs and pretences of hypocrisy and deception will slip off and leave us spirits without masks, and then we shall see and feel who were true and strong

KOTES ON THE OWENS.

In John H. Noys's book on American Socialism are some curious, features for a Christian author, On page 81 he says of Robert Owen, who is well known as one of the ablest and most distinguished Intidels known in the history of great men, " The originality, wisdom and success of his doings at New Lanark were manifestly supernatural." The whole tenor of these comments shows that Mr. Noys considered them from a divine and not a satanic source of supernaturalism. He speaks very candidly and honestly of this noble and truly great man and his great work in both England and America, but we think attributes his failures to entirely wrong causes, and we opine none but the power of that organism, and no other. religious fanaties will agree with him; and although he accepts Mr. Owen's language, and says "he was under the guidance of the spirit of God," religion in his social schemes, not withstanding he says of a large part of his course "he walked with Inspiration and special providence." Thus with glory for the works of an infidel, so far as he prononness them good, and adds to the common affairs of life, when ably conducted by a sound and strong mind, the supernatural and special providence which is ever at hand for Christian use, in which the fawning sycophancy of Mr. Nove makes him an adent. It is interesting to see with what self-complaisance such a writer can dispose of such superior minds and the

A HOPELESS CASE.

We see by the papers that a call is out for a National Convention, to be holden soon in Pittsburg, Penn., to be composed of Christians, to inaugurate measures to secure another amendment to the national Constitution, recognizing God and the Holy Scriptures, and probably Jesus Christ as the Son of God. Whatever else can be said of such fanatics, they are surely not wanting in faith and confidence in their own hopeless cause, to keep up these conventions and send in petitions which have about as much chance to be realized as have their prayers for the universal and final conversion of the world to their belief, in which every knee shall bow and every tongue confess." A system of religion that has promised peace on earth and good will among men, and carried out the exact opposite, in every department of life, for nearly two thousand years, is not very likely to be incorporated into the most liberal constitution in the world after it has run sucrecognition of any heathen God, and especially tion to the people that live under it. Certainly we have no objection to these people expending their time and money in such conventions and petitions, but we can assure them they would have a harder tight to get this adoption of their religion into the Constitution, and by it the union of Church and State in this country, than they would to reinstate, slavery and secure it in the Constitution.

THE WORLD'S CRISIS

It is so rarely that the readers of the Banner see any part of the silly nonsense that is weekly sent out by this herald of an old religion, and a near era expected but never to come, that we are inclined to give them the following slip as a speci-

At the different places in Canada, where we held inestings, we found the people increasingly anxious to hear about the coming of our Saviour, and the necessary preparations for the event. We and the necessary preparations for the eyent. We met Bro. J. Porter, pastor of the Danville Church, who informed us that the meetings there had been more interesting and better attended than usual. The people seem to be well convinced that some great event is at hand; and they are anxious to have an understanding of the matter. We met Bro. and Sister W. Cooper, from England, who are deadly interested in a pure Chris. land, who are deeply interested in a pure Chris-thanity. He is a preacher of the gospel, and spoke fondly of the coming of Christ. In all places we find those who truly love Jesus, are interested in his coming, and expect him soon. The evidences keep increasing which show that the last days have truly come. Those who intend to be at the marriage supper of the Lamb, should now keep unspotted from the world."

We suppose the great expected event is the marriage supper of the Lamb." If this is not silly and nonsense, we do not know what is. In other places, they talk of the Lamb slain for the sins of the world. A Lamb married, or a Lamb slain, for a sacrifice to God, and all such nonsense, may impose upon the credulity of ignorant people, of which the Adventists certainly have a full share; but all who know that the Lamb they talk so much about is none other, in its historic origin, than the sign of the Ram in the Zodiac, will only laugh at them; and those who know their Christ, for whom they are looking for so earnestly, is none other than the eight times incarnated Chrishna of India, whom they have again incarnated in Jesus, will only laugh at their ignorance and folly in looking for him again so

A CONTRAST.

The Central Baptist of St. Louis protests against the organization of more Baptist churches in Missouri. There are in that State 800 churches, with 60,000 members, an average, if all were discoverable, of 75 each. Half of them have less than 40. Not one church in 20 is supporting a pastor, and concerned, for he says, "that a man, after death, many are doing absolutely nothing outside of cannot use his exterior memory." He says, also, themselves. That paper says that "if the 60,000 that "to that memory pertain all expressions of Baptists aforesaid were consolidated into 200 churches of 300 members each, it would be easy to of the senses, and likewise the scientifics which raise \$50,000 annually for State evangelization. As it is, we have a name to live and are dead."

the State of Missouri, and so far as we know, not the interior memory, though holding them, can one church, and only a very few delicately feeble only make use of the "ideas" of these things; or, organizations, and we have a name to be dead, as we will say, though perhaps not with perfect and are alive-quite the reverse of the church above described. How long we shall be without ry or general idea of those things which pertain-churches (or halls) we do not know, but probably ed to the exterior memory. The interior or spirit-

souls are so slippery as to be as likely to be lost we can purchase some of the useless churches of exterior or physical memory, in much the same once distressed by just such pains as the spirits as saved, even if retained in the church till death, the "dead" societies, if there remains life enough sense and to the same extent as the spirit-world in their own bodies endured in the last days or to sell them to us and receive the pay. "State takes the whole man when he goes out of the hours of earth-life; and in very many cases Some people think it strange that Spiritual- evangelization" must indeed be important in Mis- body. Human languages, therefore, and also those pains are indicative of such disease as the ism should have backsliders, but there certainly souri, and we shall watch auxiously the result if are as strong, or stronger, inducements for per- the money is raised and missionaries sent out. Of also such "scientifics" (whatever they may be) ular organism has no predisposition to, and such sous to give up the unpopular truth and go over one thing we can assure our Eastern friends, viz; to a popular side, and to a church that could cover that Missourl is an excellent State for Spiritualists their weakness and sin both by a popular en- and liberal minded persons to settle in, and a poor dorsement, than there could be to leave a church place for bigots and superstitions persons. The and go back to outsiders. We do not believe any liberal class of citizens are rapidly increasing in erson, once possessed of the truths of Spiritual the State, both by conversion and immigraism, ever does lose that knowledge, or really, tion, and it will not be long before they will have backslide; but it is an easy thing for a person the best society and societies in the State, as they with a weak and pliable conscience to do as Peter , already have a stronger representation than any

Spirit Memory.

In Questions and Answers published in the Banner of Feb. 12th, some apparent help is given toward explaining one of the difficulties we meet with when giving assent to the general fact that our departed friends communicate with us.

medium, and afterwards, in controlling another, will have no recollection of having spoken through the first medium?

Many investigators have found the fact which is assumed as the basis of this question; and it has been as hard to reconcile with faith in the conscious advent of a particular spirit friend as any one we have encountered.

The controlling spirit replies to the above question thus:

"Allow me to illustrate. I am here speaking to you through a certain special organism, and if I remember what I say at all, I remember it through pendent so far as my thoughts and words are con-cerned while in control upon that organism; but when I come forth from it, I do not carry memory with me concerning that which has transpired in yet he sees his failures in his lack of the Christian | that organism. I can only fully call up the events that have transpired through that organism in relation to myself, by coming in rapport with it says of a large part of his course "he walked with again. I can do it through no other, because the inspiration and special providence." Thus with how opposes me. As a spirit, I shall remember, true Christian character Mr. Noys gives tied the but I cannot project that memory through another organism than the one through which the events

The above is modified a little thus:

"Q.—Are there not cases where it may be projected, to some extent, through a second mo-

-Oh, yes; but fragmentary, therefore in an unreliable manner."

Such is the account we get from the other side of the curtain; and upon presentation, at first, it seems to indicate a great dwarfing of the important faculty of memory in those who have gone to that other side. Is it thus? While medltating upon these Banner statements, we remembered indistinctly that we had read something from Swedenborg in reference to memory, which might possibly be instructive. Taking the "Compendium" of his works and turning to Part IV., page 162, we found some interesting statements pertinent to memory.

We shall copy below, and we ask for a very careful reading of the extracts. Swedenborg must be read with care, or he will not be understood. The very literal rendering of his Latin, which the conscientiousness of his translator enjoined, makes the style of the English version very stiff and often seemingly obscure. Yet close attention will generally discover that hi statements are very definite. We are indebte o this eminent Seer for very much light upon many things pertaining to spirits and spirit-life; and this without calling him master; without receiving anything as true solely because he said it. In amount of cossfully one century without it, and without the vision combined with qualification to describe with definiteness and accuracy what he saw, after the people have found there is no need of Swedenborg stands preëminent among all modsuch recognition for any good will or any protecterns, if not among all who have ever lived on earth. The highly philosophical cast of his great mind, and the long and thorough training it had in connection with many physical sciences, schooled him as no other seer has been schooled for minute and accurate description. Whenever he is dealing with either physical or metaphysical subjects we feel that his utterances are worthy of very careful consideration. What he said in reference to memory, seems to get some testimony to its accuracy in the above words used in the Banner by another who speaks back from the other world after years of residence there. We quote from Swedenborg as follows, asking for so careful a reading of him as that he shall be understood and remembered:

"Every man has two memories—the exterior and interior. The first is proper to his body, the second to his spirit. Man, while he lives in the body, can scarcely know that he has an interior memory, because the interior memory almost acts. memory, because the interior memory amounts as one with the exterior. For the ideas of thought, which pertain to the interior memory, flow into the things which are of the exterior memory, as into their vessels, and are there conjoined, case is the same as when angels and spicits into their vessels, and are there conjoined. This case is the same as when angels and spirits speak with man; then their ideas, by which they converse with each other, flow into the expressions of man's language and so conjoin themselves with these, that they know no otherwise that they them-selves, speak in man's mother tongue, when yet the ideas alone are theirs, while the copressions into which they flow are man's. These two memories are altogether distinct from each other. To the exterior memory, which is proper to man when he lives in the world, pertain all expressions of languages, also all objects of the external things of the senses, and likewise the scientifics which are of this world. To the interior memory pertain the ideas of the speech of spirits, which are of the interior sight, and all rational things, from the ideas whereof thought itself exists.

ideas whereof thought itself exists.

Men, while they live in the body, cannot speak with each other but by languages distinguished into articulate sounds or expressions, and cannot understand each other unless they are acquainted with those languages. Spirits speak with each other by a universal language distinguished into ideas, such as are the ideas of thought itself, and thus can converse with every spirit of whatever language or nation he had been in the world. Every man, immediately after death, comes into this universal language, because he comes into this universal language, because he comes into interior memory, which is proper to his spirit. The interior memory vastly excels the exterior. Man, after death, does not lose the least of those things which have been in his memorles, as well to the exterior with the exterior of the ext

in the exterior as in the interior, so that no circum stance can be conceived so small or trilling that it is not reserved with him. He leaves nothing at all behind him at death but house and flesh. But with his exterior memory, the case is this, that he has with him all and single the things of it, yet it s not permitted him to use that memory, but only

The exterior memory, therefore, according to Swedenborg, must be of flesh or perishable, so far as its faculties of holding memories of languages and other things of use only in this world, are languages, also all objects of the external things are of this world." He seems to teach that the keeping of all our convictions is transferred to There are, no doubt, over 60,000 Spiritualists in or inherently belongs to the interior memory; but accuracy, can only make use of the spirit memo-

what we call earth, sky, water, external objects, medium never experienced, such as that particas are for use in this world only-all these are as will subside as soon as the spirit leaves, if not held in the interior memory; but only as "ideas"; before. Thus much of this life's experience the that is, the spirit or general conviction of them only spirit brings back to itself and lives over again by is preserved. Therefore our departed brother has simply entering into a human body-any human no memory of the outer form, that is, no memory of | body - strong or weak, healthful or diseased, the words, phrases and sentences of his mother Thoughts and words, with power to remember tongue; no remembrance of human outer forms or of the outer forms of houses, animals, mountains, or in the same way that such pains do, that is, any of the objects that are cognized by the exter- through the mere fact of a re-blending of a spirit nal senses. That memory was of the earth, earthy, with a living organism. This seems to be a natand it died; but its spirit, and the spirit of its ural, necessary result of such a blending. It treasures, live in the internal memory. Such is simply comes—comes, as we may say, of itself, as our interpretation of Swedenborg; but we are not sure that we understand him thoroughly; nor are do from the blending of the contents of the two we without fear that we fail to make our own thoughts intelligible.

Such views, if their correctness be admitted, cut deep and pare of from the spirit the very fac-The questioner asks, "How do you explain the ulty by which alone our departed ones can emfact that a spirit will give a message through one body in words their remembrances of such things as we long to have them speak about. Direct speaking to us, as mortals, is denied them by the very conditions of their being; not only the organs for speech like ours, but also the memory of man's language, is lost by them.

But there seems to be an indirect process by which they can sometimes be "reclothed upon" with mortality, and get a partial use of an exterior memory and the nowers belonging to it. For this they are dependent upon living human organisms; sometimes verhaps emanations from such organisms may be sufficient, but generally the power to speak in human language seems not to come back until the spirit enters into and controls a living form. When he has done this, sometimes words flow forth; but whose are they? Do ters another's body, he is at once more or less rethey belong to the spirit controlling, or to the modium? Theodore Parker says, in the Banner of Light, that he is dependent on the medium for thoughts and words, and for memory of them. Swedenborg says that when spirits talk with men their (spirits') ideas flow into the expressions of man's language, and this so naturally that the spirits do not know but that the language is their own; and yet the expressions are man's.

There is needed here some better definition of the term idea, and a more precise distinction between the meaning of thought and idea, than we are able to give. The first signification of idea is, that which is seen," and no matter whether seen by the material, mental or spiritual eye. "In philosophical use it does not signify that act of the mind which we call thought or perception, but some object of thought."-Reid. Swedenborg seems to express by it an instantaneous and simultaneous seeing of each and every minute particular making up the whole knowledge which one has of any being or any subject. And it is by such comprehensive seeings that spirits converso with each other. These he calls ideas. The whole of such a seeing is sensed by the spirit seeing it, and it can all be read instantly by any other spirit who beholds his countenance. All, literally all that a spirit knows about anything, he can so show on his face that another spirit may see and learn it all at a single glance. So Swedenborg seems to teach. If so, knowledge may be acquired very rapidly in the other world.

The first meaning of thought is," that which the mind thinks." Also it is the idea consequent to thinking. We cannot define briefly the difference between idea and thought, but will say that idea is much broader and more comprehensive than thought. We may suppose that the New World was to Columbus, at first, an idea. As such it was the nucleus around which ten thousand acts of thinking or separate thoughts gathered, while he was struggling to get the means to cross the ocean and ascertain a fact. And, in Swedenborg's use of the term, the present idea Columbus has of America is one summary of all the convictions produced in his spirit by all that he thought, said, did, suffered, learned, saw, heard or knows about the New World. And one particular thought is not a millionth part of Columbus's idea of this continent.

Returning now to Parker's statement that he is dependent on his medium for memory, not only of words but of thoughts, what interpretation can we give? Perhaps he must come into connection with a physical organism for power to pull some little distinct thought suited to our comprehension, out of a vast bundle which form in his spirit an idea. In the spirit-world and in converse with spirits he may and perhaps must keep them bundled up-but to show to us the whole bundle, were that possible, would be idle, for we could learn nothing from it. As a spirit he has with him all the convictions he ever received, and his idea of you or me or any other man whom he ever knew is one bundle of convictions. These, as a spirit, he remembers and sees as a whole and in all their minutise. So, as a spirit and in a spirit's mode, he may remember that he took possession of and spoke through Mrs. Conant; that is, such a conviction may be in his spirit memory, and yet it may be needful for him to return to the same organism for power to recall so as to reproject what he then said, because the record of his thoughts and words, while in control, and the needful means to put them forth again, may be there and there only.

We reneat our question; whose memory can give back the words? Parker says he is dependent on the medium for them; but what part of the medium-her spirit or her bodily organism? She -for we trust her and hundreds of others similarly used-has had no consciousness of letting forth, when under another's control, either a thought or word as her own; moreover there are among us scores of, conscious mediums who are listeners to words and sentences which flow out through their own lips, which they do not bring forth by any act of will, and which are as new to themselves as to any other persons. The appearance is that the spirit depends upon the physical organism of the medium for thoughts and words, and for memory of thoughts and words. If so, there are strange capabilities in our mortal brains, tongues and memories. If so, this outer form can be borrowed or stolen by an emigrant returning from above or below, and be used as an instrument by which to recall old memories, reëxperience and reüst external or earth-life, and deposit in the borrowed brain, or its temporary offspring, new memories, and yet may abandon the loan or the theft, leaving it in such condition that the owner thereof shall not perceive that harm or abiding change has taken place in it.

Parker does not state that he uses only such thoughts and words" as the medium's memory contains. He does not state that the medium herself, as an intelligent or acting person, furnishes him with thoughts and words, but only that he is them. And now in what manner and to what extent thus dependent?

Let us here recall a few facts of very general observation. In countless instances, when re-furnish a better elucidation of this interesting turning spirits enter into and take possession of subject.

of very little account in the church, and their till we have good efficient organizations, and then | memory seemingly takes with it the whole of the | the medium's form, they, and the body too, are at and project them, seem to come back to the spirit much so as effervescence and a new compound papers of Seidlitz powders in water. The quality of the result, that is, the extent and excellence of the spirit's power to re-project his ideas in human thoughts and words, will depend on the mutual fitness of the particular spirit controlling and the organism controlled to be thus brought together.

> At the instant of taking control, something like a spirit alkali and a human acid, or vice versa, seem to come together, and, from necessity, make a commotion. Neither party wills it; but the commotion results in revealing a former condition of the spirit, and not one of the medium. Such facts point to momentous latent and unsuspected capabilities in the human organism, even when the will and the intellect that belong to it are kept in abeyance. Each body, we generally suppose, has been fitted for and appropriated to the use of one individual mind, soul or spirit; and yet it seems that its elements and composition are such that when a disembodied spirit exborn a mortal man, and finds that the physical organs, joined in fellowship with his corresponding spiritual ones, bring back, more or less definitely, his memories of earth, his power to use his earth language, and to say and act many things like his former self. The physical of the medium seems to be all that helps the spirit.

It is by no means an unusual occurrence for ome of our mediums to speak fluently in French, Spanish, Italian, German, Latin and other foreign languages, though they have never studied such languages and know scarcely a word of them when in their normal state. The communicating spirit surely cannot find such languages stored away in the memories of such mediums. He may be dependent on the medium for words and thoughts-but not for words and thoughts which the medium has previously stored up and possesses—but only, perhaps, for a brain apparatus of some kind, which, automatically, perhaps, rehabilitates the spirit more or less fully in his own old memories, thoughts and physical powers, and causes him to project forth, in thoughts and words, the fragments of ideas which belong to him as a spirit, and which prompt him to revisit the outer world.

We may well suppose, assuming such to be the facts, that there must be in use among us a vast amount of very poor thinking and speaking apparatus, formed, as in every control it must be, by the conjunction of a spirit and a body that were not designed to go together as parts of the same machine. Rickety concerns are abundant, and yet they all point to possibilities of better ones. We shall receive, more patiently than heretofore, the frequent assertion of spirit-friends that they cannot say much here and now because conditions are not right; or because this or that medium is not well suited to their use. Good fitness is possible only in rare instances.

Resuscitated drowning or dying persons often eport that they have seen at a glance the whole experiences of their previous lives. Such a glimpse, according to Swedenborg, was a spirit IDEA. At the moment of such sight the exterior memory was so far absorbed by the interior that the persons became essentially disembodied so far as the physical organs of memory are concerned, and the interior memory came into full action; yet upon full resuscitation the exterior memory resumed its functions, and the interior went into abeyance.

Our article is becoming too long. We must leave many of our thoughts unexpressed, and stop the pen soon.

Backed and explained by Swedenborg, Parker appears to be justified in his statement that he was dependent upon his medium, while in control, for his thoughts and words, and memory of them. According to Swedenborg, every spirit is dependent upon some living organism for thoughts and words, because he possesses none of these as a spirit. These are designed for and belong to man only as an embodied inhabitant of earth; but, though thus dependent for these, it does not follow that the thoughts and words, given out as Parker's, were Mrs. Conant's: Upon his coming into rapport with her form, his interior memory conjoined with her organs of exterior memory, and thus evoked for him a temporary exterior memory, by which he recalled and enunciated thoughts and words, and in which those thoughts and words would be preserved.

When any of our mediums speak in a tongue unknown to themselves, they do not furnish such language out of their own memories-they cannot, because it is not there. Yet the speaking spirit is dependent on them for the language. since it is only in connection with and by the use of the medium's organs of memory-not the stores, but the organs-that the controlling spirit gets an exterior memory, which memory is an essential to the utterance of any human language.

Memory of names, dates, language, and a thouand other things which man will have no use for in spirit-life, he is obliged to leave behind substantially, while yet the spirit of them, or the convictions they produced on his interior memory survive, and still adhere to, or inhere to the spirit,

Taught by Swedenborg, then, we may say that Parker can, resting upon the medium, get access to some of his own old memories, and can enunciate thoughts, both old and new, by words. The memory which preserves his words when he controls among us is a temporary one, apparently pertaining neither to him nor to the medium after he leaves her form. It seems to go and be we know not where or whose; and yet, as soon as he reënters that form, that same exterior memory is there, and on its pages, and nowhere else, he says, can he recall so as to re-project what he said while in control there, because " the law opposes him."

Such, up to this time, is our reading of Sweden. borg and Parker upon "Spirit-Memory." More light is needed; many other dark points need illadependent on her for them and for memory of mination. We are not satisfied with our own presentation of what they seem to teach, but we let it go into print, hoping it may induce some more intuitive brain and abler pen than ours to