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A RESPECTABLE LIE.

[An Inspirational noem, given by Miss Lizzle Doten, at the close of her lecture in Charlestown, on Sunday evening, Feb. 20th, 1870.]

Reported for the Banner of Light. "A respectable lie, sir! Pray, what do you mean? Why the term in itself is a plain contradiction. A lie is a lie, and deserves no respect; But merclless judgment, and speedy conviction. It springs from corruption-is sorvilo and mean, An evil conception, a coward's invention, And whether direct, or but simply implied, Has naught but decelt for its end and intention."

Ab, yes I very well! So good morals would teach: But facts are the most stubborn things in existence, And they tend to show that great lies win respect, And hold their position with wondrous persistence. The small lies, the while lies, the lies feebly told, The world will condemn both in spirit and letter, But the great, bloated lies will be held in respect, And the larger and older a lie is, the better.

A respectable lie, from a popular man, On a popular theme, never taxes endurance; And the pure, golden coin of unpopular truth, Is ofton refused for the brass of assurance. You may dare all the laws of the land to defy, And bear to the truth the most shameless relation. But never attack a respectable lie. If you value a name, or a good reputation.

A lie well established, and heary with age, Resists the assaults of the boldest secedor ; While he is accounted the greatest of saints. Who slionces reason and follows the leader. Whenever a mortal has dared to be wise, And seize upon Truth, as the soul's "Magna Charts," He always has won from the lovers of lies, The name of a fuel, or the fate of a martyr

There are popular lies, and political lies, And "lies that stick fast between buying and selling," And lies of politeness-conventional lies-(Which scarcely are reckoned as such in the telling.) There are lies of sheer malice, and slanderous lies, From those who delight to peck fith like a pigeon ; But the oldest and far most respectable lies, Are those that are told in the name of Religion.

Theology sits like a tyrant enthroned, A system per se with a fixed nomenclature, Derived from strange doctrinos, and dogmas, and creeds, At war with man's reason, with God and with Nature ; And he who subscribes to the popular faith, Never questions the fact of divine inspiration, But holds to the Bible as absolute truth From Genesis through to St. John's Revelation.

We mack at the Catholic bigots at Rome. Who strive with their dogmas man's reason to fetter ; But we turn to the Protestant bigots at home. And we find that their dogmas are scarce a whit better. We are called to believe in the wrath of the Lord-In untiless damnation, and torments infernal ; While around and above us, the Infinite Truth, Scarce heeded or heard, speaks sublime and eternal It is sad-but the day-star is shining on high.

And Science comes in with her conquoring legions; And ev'ry respectable, time-honored lie, Will fly from her face to the mythical regions. The soul shall no longer with terror behold The red waves of wrath that leap up to engulf her, For Science ignores the existence of hell,

THE DAVENPORT MANIFESTATIONS : | vation. For a hundred years, even if another | hoasted Liverpool and other knots, but the Da-The Imitations of Sleight-of-Hand Men; The Liverpool and Other English Mobs; The Double Form of Mediums; Wonder-

ful Recent Manifestations. BY J. B. FERGUSON, A. M., LL D.

EDITORS BANNER OF LIGHT-In your last number you have copied a part of my testimony to the verity of the spiritual manifestations that attend the presence of the Messrs. Davenport and Mr. William M. Fay. I notice, also, in several issues of your paper, reviews of several parties that claim to produce the same or similar manifestations without laying any claim to a spiritual cause, but merely to a dexterous use of sleight-ofhand skill. You are aware that I spent some eighteen months in connection with the manifestations in the presence of the Davenports and Fay, having introduced them before the public of Canada and Eugland. It is but natural that your readers should look to me for my testimony in the premises, and I readily take advantage of your invitation to present my present and unchanged estimate of these manifestations. And you will pardon me, dear sirs, if I suggest that Spiritualists_give entirely too much attention to the pretensions of those professed jugglers, sleightof-hand men, not to say charlatans, who very naturally take advantage of any interest the Davenport manifestations may awaken to further their mercenary purposes as dependents upon public favor. It is a little strange to me that persons who know the truth of spirit-communion and spiritual manifestation should be affected by any pretensions of this class of men. Whatever is valuable or genuine is over counterfeited or imitated, and in the degree of its genuineness and value. They imitate experiments in chemistry, electricity, and especially in optics. No one, on account of these imitations, for one moment denies the facts of chemical, electrical or optical demonstration. Then why should they doubt those of their spiritual experience and demonstration, merely because their proven verity so interests the public as to give these pretenders an opportunity of turning a shilling to their advantage? The false ever proves the true. When in London, England, t was my privilege to confound all the pretensions of scientists, so far as explanations of the spiritual phenomena were concerned, through the mediumship of the Brothers Davenport and Mr. Fay; and, while thus engaged, there was scarce a theatre or public exhibition of that great city that did not improvise a cabinet and present imitations of their demonstrations. Even where the most solemn tragedies were rendered to admiring multitudes, the "after piece" generally had some relation to the "Davenport Wonders!" Now what did this prove? That the evidences of spiritpower, in the presence of the Davenports and Mr. Fay, had so impressed the community that it was necessary to take advantage of it, if even the most necessary to take advantage of it, if even the most popular theatres would minister to public inter-est. Oxenford of the Times, Charles Kenny and Mr. Humber of the Standard, Dumphy and Broth-wick of the Post and Court Journal, Boucicault, Reade, Sir Charles Nicholson, Sir Charles Wycke and a host of other notables had witnessed in private and made known to the public the verity of the Davenport manifestations, and all London was excited over it. As a result, theatres, music halls and all places of public resort had imitators, professed explanations, &c., &c., of these marvelous facts, and, simply, because it paid to take advantage of them. Twenty-four of the savans of England, Lord Bury, of the Queen's Household, at their head, sought to witness the same in rooms of their own selection, and under auspices which they would direct, and from which we were excluded. Their request was granted. We came at the hour and to the place they had selected. The evidences were complete, and they gave their unqualified and positive testimony to the facts. They also bore unqualified testimony to the fact that these manifestations had nothing in common with jugglery and sleight-of-hand performances; and, indeed, the professors of these dexterous arts were invited to be present, and prudently declined. But we are often told the Davenports were exposed in Liverpool, Leeds, Huddersfield? How so? They attempted ho manifestation in either place, when it was manifest an organized mob was ready to prevent all rational or decent proceedings. How can that be exposed which is not attempted? The Davenports were mobbed and their cabinets and other property destroyed at these places; no manifestations were attempted at either. Mob brutality prevailed! that's all! At Cheltenham we triumphed over the mob, merely and alone because, in the interval of passion, we were allowed to proceed; and, although three-quarters of an hour were expended in securing the Brothers with a variety of fastenings, and the surgeon, selected by the audience, pronounced the fastening " brutal," and said no man could, without serious and permanent injury, submit to it for over thirty minutes, still they did submit; were released; the manifestations were perfect, and we, despite our protestations, were carried on the shoulders of the very men who came to brain us, in triumph as successful. Of this you do not hear in bigoted and partisan journals. Yet it is a literal fact; and it is the only instance where the mob could be so controlled as to allow the manifestations; and all the Liverpool bullies desired professedly, so far as peculiar kinds of knots were concerned, was there submitted to and used, and by their chosen representatives. A donkey can throw a railroad train off the track, and precipitate to destruction that which was bearing peace and plenty to lands waiting for supply from famine. Is there, therefore, no such power as steam? Mobs can prevent spiritual manifestations. Are there, therefore, no such manifestations as spiritual? These mobs in orderly, law-regulated England have done more to call attention to the nature and purpose of these manifestations than any single cause that came under my obser-

demonstration were never made before the English public, these mobs will be discussed. Why mob the Davenports, or those who represented them before the public? They niver mob jugglers, mountebanks, prestidigetateurs, charlatans, who professedly deceive and interest the public. Why the Davenports-if jugglers? It will not do to say because the Davenports pretended to spiritual aid, for they did not. They made no pretension; offered no theory; propagated no dogma, either of religion, physics of metaphysics. They asked only that they be humanely secured so that no action on their part could take place, and then let the public witness and judge of what followed. It was the mob that pronounced it all spiritual, and, led in its superstitious prejudices, it was so led as to prevent the manifestations.

Exposure! Never in the history of humanity was a case more clear. The Davenports and Mr. Fay had demonstrated beyond question that a power above mortal man could and did manifest itself in their passive presence. Scholars, riggers, skilled artisans, scientists, sailors-representatives of every division of enlightened society had been convinced or confounded; mobs only were left as a resort for the opposition. They did prevent, but never exposed the Davenport was invited to dine with some fifty of the most intelligent and reputable of Liverpool society-the dinner got up in sight of the place where that mob, raged ; and all as a testimony to their approciation of myllionor and truth in the premises, and of their detestation of all that was ever claimed for violence or brutal power. What, I ask all reasonable men, does a mob prove, as to the verity or falsity of the claims of any one before the public?

Allow me, dear sirs, to copy an extract from my diary, and in precisely the words there used to preserve a memory of the realizations and events of that period, in which I was called upon to meet the violence of the ignorant and brutal conditions of English Provincial Society:

FROM MY DIARY OF 1805.

" Liverpool, Eng., Feb. 13th, 1865.—At a scance of the press and others, our demonstrations were acknowledged and much interest manifested. Oh! I am so tired! The labor of Manchester, though successful, was very onerous. Many wise and foolish questions I had to meet, till the whole of the night was expended. "*Feb. J4th.*—A mob of honest ignorance and ob-stinacy, led on by designing men, who may or may not believe the manifestations verifable, but the are determined to defect us to when the stream.

who are determined to defeat us don't principal of the second sec am ready; if to the unseen triumph, I am glad beyond expression,

Feb. 15th .-- I go up to Saint George's Hall, all

boasted Liverpool and other knots, but the Da-venports were released—they knew not how! Then the yells turned to approving recognition, and all was confusion in our favor. After order was restored, we proceeded in our ordinary method, much to the gratification of all present. As we came out of the hall we were seized and literally carried in thumph to a neighboring both where it is the morning to state. hotel, where, till three in the morning, to as a speecher, and responses were indulged in, men assuring us they had believed us impostors, and were ready to drive us from England or bury us. in its soil

" Great Western Hotel, Paddington, Eng., March 16th, 1805.—The excitement of these motes and the 16th, 1805.—The excitement of these mobs and the cruel fastenings at Cheltenham, and especially the refusal of the audience to allow the lights to be-lowered while the unseen powers released the 'Brothers,' has wrought seriously on their health. Poor Ira, noble boy, was delirious all day yester-day; and I carried him in my arms, literally, from Excter to Paddington. We will submit to no more mobs. Fortunately, the 'invisibles' say, there will be no more. Oh, erudite, dispassion-ate, philosophical, impartial gentlemen of the press! what know ye of spiritual evidences through the Davenports? That is false which law-loving Englishmen fear to allow. Subhaw-loving Englishmen fear to allow. Sub-lime magnanimity! Astute reasoning! But our work is well nigh done among ye, and I am

Now, sirs, any one can see that the above was never written for the public; but precisely as it is I give it to you, and leave it to make its own manifestations! That is all! In the Victoria impression. The mobs served only to deepen the Hotel, Liverpool, three months after the mob, I impression the manifestations had made on all serious observers; and to me and others they gave indubitable proof that an all-wise spiritual intelligence presides over and directs all that pertains to this great, divine ministration.

> Two forms of pretended exposure we dispose of:

> First, That of the conjurors or sleight of hand men. They dexterously release themselves from rope fastenings, and then rapidly throw off their coats and make, in the dark, wonderful manifestions on guitars and other instruments. The Davenports never release themselves from any fast enings. Their manifestations depend upon their passivity, not their activity. All that takes place in their prosence, when securely tied with ropes, takes place when not tied, and when held hand and foot by persons selected from the audience; and from every audience, from Buffalo, New York, to St. Petersburg, Russia, for the past seventeen years. In thousands of instances, men selected by their audiences have sat between them in their cabinet, who testify amid all sorts of direct and positive displayals of distinct physical power. such as playing on as many as six musical instruments, the ringing of at least three bells, the manifestation of from four to twelve hands nuincrous simultaneous, thumpings and poundings on every part of the cabines and all while a disinterested witness, inside the cabinet, holding both the Davenports, has a tambourine placed upon his head, musical instruments thrummed all around him and carried to the top of the cabinet, his person manipulated from head to foot, testifies the Darenports have not mored ! During

strangely ordered circumstances, and you will pardon me for making what I regard as a de-manded allusion to these circumstances. (Hear) hear!) For the past five months it has been my privilege to stand before the audiences of this great metropolis; before men of science of world-wide distinction, men of letters, known approvingly on both continents; and men of every ac-knowledged degree of sagacity and practical skill; and I have demonstrated in their presence and to their entire satisfaction, the existence of a power outside of all our recognized forms of phys-ical force. Their testimony is before the world, ical force. Their textimony is before the world, however a truckling press may, having acknowl-edged its power, now seek to deny or evade its force. It was my pride and pleasure to meet here, and elsewhere, your men of the first eminence in science, in literature; in social rank, and men from every department of practical skill; and you are the judges whether we succeeded or not in what we claimed for these 'marvelous mani-festations.' (Hear! hear!) The facts presented were only rendered more palpable and undeni-able under every test to which they were subject-ed (Hearl hear!) And I feel that I can say in all truth and canidor, that no facts have ever, in the same length of time, commanded a greater amount of attention or called forth more variety of esti-mate. We have met gentility and rowdyism; learning and ignorance; crude egoism and refined learning and ignorance; crude egoism and refined practical skill; the most boorish attempts at ridi-cule and violent efforts at detraction and destruccule and violent efforts at detraction and destruc-tion, and the most painstaking scientific examina-tions. And our integrity as exhibitors of facts is this day untarnished; and the facts themselves undenied and undeniable by all who have given them a faithful and impartial investigation. They have been limitated by all the conjurors and most of the amateur rope tyers of the realm. They have been defined, doubted, denounced, and then again acknowledged in almost every club cataria again acknowledged in almost every club, coteria and drawing-room where we have been called upon to present them. They have been subjected to the, greatest variety of tests that the skill and ingenuity of this great people could desire. And the man lives not who can say he has ever proven And we health to not say that no truth has ever been more first and to say that no truth has ever been more first and honestly demonstrated than this, viz : A power above and beyond the active agency of man in firshly form can and does, under appropriate conditions, make itself manifest; and it has done so beyond all rational denial or doubt in the presence of the Messra, Davenport and Mr. Fay, before all classes of the British publie. (Hear! hear!) And in the consciousness of this truth, we have our reward to day for all that has falle, to our lot to do, to meet or to bear in the relation we have sustained to these gentle-men, and to you. We have met the idicule of 'sham eleveness;' the abuse and slander of in-considerate hierateurs; the doubt and suspicion awakened by the mercenary pretensions of pro-fessed conjurors; the serious and inquiring quea-tionings of minds anxious for truth; and everywhere and always, we have demonstrated a re-newed hope for humanity in the knowledge of our newed hope for dufinating in the knowledge of our spiritual nature and desting; and before heaven and earth, I fearlessly affirm that I have not de-ceived you, nor any; but have, without hope of curlidy rest. Second an honest exhibition of truth thus no curnate of time can destroy! (Heart heart) -- Tunes, or an dord, 1636.

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No! no! Violence, mobs destroyed our property; endangered life to the mad passion of brutal ignorance, and made order-loving men ashamed of their kind, and the degradation of many conditions of the English people; but it found no "secret springs; " no "clandestine machinery" it was taught to expect; it made no exposure of

and chemistry finds better uses for sulf

We may dare to repose in the beautiful faith, That an Infinite Life is the source of all being; And though we must strive with delusion and Death. We can trust to a love and a wisdom all-seeing: We may dare in the strength of the soul to arise, And walk where our feet shall not stumble or falter ; And, freed from the bondage of time-honored lies. To lay all we have on the Truth's sacred altar.

> Written for the Banner of Light. GOLDEN-HAIRED MARY. BY H. M. RICHARDS. Oh, dear "Golden-Hair," With thy face so fair. And thing eyes so sweetly, purely blue, I know thou canst see How I long for thee, For the clasp of thy hand, warm and true. Doar Mary, " My bird," Thy voice I have heard. And I know thou art calling to me. By day and by night The radiant light Of thy dear spirit face I can see. Oh, sweet "Golden-Hair." Thou hearest my prayer To the Giver of all that is good. That thou mayest come. While weary I roam. By few in this world understood, I wait, "Golden-Hair." To join thee up there. And I wish that the journey was o'er ; Thy tresses of gold My arms shall enfold. When we meet on eternity's shore. My sweet little pet, I cherish theo yet, As the dearest of all that is dear: I know that you come From your spirit home, And my path groweth brighter each year. Oh, loved " Golden-Hair," My feet tread the stair That is leading me unward to thee : And ever I 'll pray For light on the way Till in Heaven thy form I can see. I know, "Golden-Ilair," Another up there, Who, kind and tonder, cometh with thee ; And together you'll waft "At the golden gate," When it swings on its hinges for me. And when from earth free I basten to thee. And to those who have entered before, Ah I then, "Golden-Hair," Away from earth's care, We will part nevermore, nevermore. But, oh! "Golden-Halr,"

There 's another not there, Though we parted in grief and despair. If we nevermore meet, I pray that her feet May be led by thy hand, "Golden-Hair." thy will is perfect! "Feb. 15th.-Yes, it was perfect. I stood for

perhaps an hour before the storm and did pre-serve my calminess, and so long as I could face the raging multitude they were powerless. The storm, after awhile, passed around me, and then I was irready to die? I know not, for that trial was averted. We were hid in a little room withwas averted. We were hid in a little room with in six feet of the mob that broke our cabinet into In six feet of the most that more our cannet may fragments and raged in fury for hours—seeking us, but finding us not—not even knowing how we escaped them. The press give me credit for 'great good temper', but do not hesitate to brand our most bonest, earnest efforts as the devices of coundrels. Alas! for human consistency! The Davenports are reported exposed where a mob prevented an exhibition! I am blamed for not allowing cruelty to those committed most sacred-ly to my care. Even Spiritualists are in doubt.

"Huddersfield, 21st.-Another mob, brought on by the same bullies that destroyed our prospects at Liverpool, sought our lives, being defeated in its mad purpose at 'exposure.' The mob at Liverpool found nothing in cabinet or instruments to account for what occurs whenever the Davenports enter it. English ignorance and brutality were 'crposed.' Here the police deserved credit. ports enter it. English ignorance and brutality were 'exposed.' Here the police deserved credit. They did protect us and our property. At Liver-pool they did not interfere till the mob com-menced on English property—that of the halli Have I felt fear? I knew there was to be a mob nave 1 feit fear? 1 knew there was to be a mob in both cases, and I did not avoid it! Yet, I con-fess, I walked very rapidly away from the dan-ger after I got away from the ball. "Leeds, March 11th.—And another English mob! English police powerless. For two hours it raged.

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The new cabinet smashed! One noble man, a child of the people, was made my deliverer, and that of my young friends. Here I knew no fear, although these human beasts roared and raged around me for hours. I did all I could to arrest it-could not; and then knew it was thy design All-Wise Power, and would end in good. This child of the city, an uncultured pollceman, offer-ed to deliver me at the expense of the Daven-ports. I refused, assuring him I would meet their fate, whatever it might be. This touched his heart. He stood where the mob had broken a anel in the door of the room that concealed us, with a baton and a handcuff, and with deter-mination, said, 'I will brain the first man that enters-bandcuff the next.' This determination saved us, for all mobs are cowards. We made our friends recognize this man, and, in private roved to him his spiritual alliances, much to his gratification.

Cheltenham, March 14th .-- A threatened moby but we were allowed, under most cruel fasten-ings, to proceed. The mob turned in our favor, the triumph was complete, and men who showed us the clubs concealed under their clothing to brain us, were persistent in making us drunk on the best of wine, as some recompense for their mistake. We drank, but did not indulge to exess, much to their disgust! Such is our humancess, much to their disgust! Such is our human-ity! Here nearly an hour was expended in tying the Davenports, while the most disorderly noises were kept up. An eminent surgeon pronounced the fastening 'cruel and dangerous,' saying, 'No man could submit to it without serious injury for thirty minutes!' But, amid the yellings of the audience we barely succeeded in keeping off the stage, the Davenports were released, and came forth, holding the elaborate ropes and twine in their hands. A silence, as of death, prevailed, when the committee came forward and most hon-orably acknowledged that they had tied the

less than one thousand scances, private and publie, on every occasion always one, and sometimes two and three persons from the audience, were selected to hold the Davenports, no one of whom that did not unequivocally testify that the Dayenports or Mr. Fay did not move. There was but one exception to this, and that was a frightened man at Eastbourne, England, who said: "The Davenports must have done it, for there was no other persons in the cabinet but them and himself, and he did not move." " Did you feel them move?" I asked. "No!" said he; " but icho else could have done what I felt?" Sure enough, whom else? We answer, invisible but not intangible intelligences, of which, from this gentleman's own testimony, there can be no doubt.

The Davenports untie no knots. The sleight ofhand men make a profession of doing this very dexterously. The Davenports slip no knots, and submit to have them sealed, stamped, and flour placed in their hands, their persons held, while the manifestations take place, to prove it. The sleight of hand men have confederates. The Davennorts have none, but allow their committees to he selected from any audience they meet. They are often unfastened, every knot untied, save the sealed one at the end of the ropes; thus presenting a fact, like the removal of the coat or waistcoat, that upsets all our ideas of physical law. To understand this, take a rope ten feet long, the ten or more knots, and, finally, tie the ends in a double square-knot and seal and stamp it; then find every knot untied but the sealed one at the end, and you have some idea of what is often accomplished in their presence, and that of scarce a minute of time. In a word, there is nothing your sleight-of-hand men do, they do. There is only a miserable, but we must confess profitable, initation of their manifestations made by the eleverest of these men; nothing more, as many of the most distinguished of these men have acknowledged to

There are so-called Spiritualists, in this city, who tell me they can do all the Davenports do without spiritual aid. To such I simply reply; You know not what you say. You can do noth-ing they do without such aid! They imitate, that is all; and I say this having carefully observed both; and poor, miserable imitations they are, in these and all instances that have come under my observations. But,

Second. The exposures of mobs! Here, as we have shown, there is simply a prevention of manifestations-nothing more! and generally, as in England, under most disgraceful circumstances While on this subject, allow me also to make an extract, not from my diary, but from an address delivered in London, to an overflowing audience, immediately after the outrages at Liverpool; and, you will allow me to say, an address that was responded to by noble and justice loving Englishmen in a manner that I must ever remember "I stand in your midst to-night, under rather

anything but a vain attempt to overthrow established facts-facts its leaders did not, could not explain; and it served to direct attention to these facts for a long time to come.

Thirdly, But there is still another form of socalled exposure we desire to notice, as worthy of more attention than either of the two to which we have referred. It is what is sometimes seen when a light is suddenly made in a dark scance. Honestmen have testified, and we believe truthfully, that they have seen, when the light was made, a form or forms which they believed were those of the Davenports or Mr. Fay, moving or in the act of moving the instruments, which anddenly fell from their hands. I repeat, I do not deny this; nay, I helievel have witnessed it myself on more than one occasion. But the great and governing fact to be recognized in all such instances is, that while such forms are seen, and in the act of moving the instruments, the Davenports at the same time are found fastened to their seats, knots and seals intact, and those whose attention is directed to their seats testify that they were motionless. Here, then, instead of an "exposure" we have a still more wonderful fact before us. The Davenports, fast bound, are found duplicated in form and power. This fact I have seen demonstrated on several most interesting occasions, and under such circumstances and conditions as did not allow of mistake. My experi ence and observation in this department of spirit ual manifestations enables me to say, that under certain conditions the form of the medium is duplicated; under other conditions other forms arepresented, and these forms are as tangible as ours, but fade away in the light, and often with injury to the medium's health, if too suddenly arrested. One wonder does not explain another; and in these duplications we have a theme of thought and observation worthy of the profoundst attention. My own personal experience in his department would extend this article beyond all reasonable bounds, and I must desist.

Allow me, kind sirs, in conclusion, to state that ecently, in the sacred privacy of one of the most respectable and worthy families of this city, I witnessed not less than twelve forms, as distinct as mine or yours, and where there were but four persons in mortal form present, the medium making one of these. At the same time I have heard six voices, neither of which was the voice of any one present, singing in alto, soprano, tenor and base, some half score of songs, no one of which did any one of our company know. And on the same occasions we were handled, conversed with and held in most interesting couversation for more than an hour at a time; while on other occasions we have seen as many as twenty distinct, individualized: faces-no one of which had any one of our company ever seen in the flesh. There faces and these forms are as tangible as our own. These voices are as audible, clear in intonation and exquisitely musical at times, as any I have ever heard. And all this

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these displayals of intelligence and power;

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And you will allow me to add that the evidences of immortality reflected in the presence of the Brothers Davenports and Bet any more in their presence than in they of Mir. WILLIAM Mr. EAV, whose name is strangely left out of the recent biography of the Brothers-are as true as the fiel that humabily fears; and kindred evidences are multiplying all over the land, which will manifest spirit communion as plain as these beavens and as firm as this earth, and radiate man in God. Reflections through every medium will differ-for a block of wood will east its shadow, and certainly human organizations should not be expected to do less. Differentreflections of light are made from the greatmeteor of day; but the light is none the less true or pure. The law of spiritual power that antihilates all space and pervades all form gives ever a complete evidence of its contacts. Man can only reflect what he is. Impede any manifestation by the grosser obstacles of human ignorance. and perversity, and h stops; but the exhaustless power of eternal life never stops. Obstructed here, it seeks more congenial channels there; and in proportion as man devotes himself above the contaminating influences that surround him, he ascends to an unending oneness with spiritpower and becomes its transmitter of immortal hope to all who will receive. Anything less than a pure desire and an honest heart will shroud in beggary all who approach. St. Louis, Mo., Jan. 19, 1870.

The Lecture Room.

E.S. WHEELER IN CHARLESTOWN. MASS.

We give below an abstract report of a lecture delivered by E.I.S. Wheeler at Union Hall, Charlestown, Sunday evening, Nov. 21st, 1869, from notes taken by our reporter:

The speaker announced as his subject, the question-"1s Spiritualism a New Religion?" and said he had been led to its consideration, from certain developments taking place among many of its representative minds, some of whom had taken occasion publicly to state that Spiritualism was not a new religion. He quoted A. J. Davis, who, writing from Orange, N. J., had lately said, in substance, that Spiritualism was not a new religion, but rather a suggestion of the possibilities of the future. Before proceeding to the consideration of the question, the speaker decided to define the word "religion." He said the greatest trouble. in the past had been that the world needed a dictionary---for want of which, misunderstandings had illustrated "the impertinence of language," and to settle the meaning of words and phrases men had persecuted their brethren, and long and disastrons wars athleted the world. In defining "religion" he did not undertake to say what meaning any individual attached to it, but intended to go back to the rudimentary formation from whence it was obtained; by so doing it would be found to be derived from relegior relegato-signifying a reunion or a resubmission of one's self, as might for example be considered the state in which those who rebelled in the South, and who had taken the oath of allegance, found them-gelves—rebound to the United States government. This is religion, in the technical sense; but we put meanings into words which they did not legiti-metale because her which they did not legitimately possess, by which they become depolarso to speak.

To day the word Christian was just as much an To day the word Christian was just as much an abused word as any other of the class; it means a different thing to each one, considering it in the light of their faith and opinion. The yord raligion had lost its meaning, and signified to one class what it did not to another. To some, it consisted in the observance of forms and ceremonies, and to others in the total absence of the same; some glory in the fact that they have no religion, be cause it means to them superstition, bigotry, and, spiritual degradation. So through all forms of social life and moral and spiritual development,

social life and moral and spiritual development, the word religion carries a different meaning. The speaker defined religion to be "The Per-coption and Recognition of the Divinely True, Good and Beautiful, and an *appreciation* of our relationship theremute with the natural and con-sequent morality." We might perceive, we might recognize, and yet fail to appreciate. There were but few who failed to perceive and recognize the fact of their relation as husband and wife, parent and child; but there was a general failure to ap-preciate such connection, which was manifest in the common neglect to discharge the obligations the common neglect to discharge the obligations of such relationship. Religion was not only a recognition of divine truth, but an application of it to our relations with the world. And this con-ception of religion rested in the minds of all those who had taken pains to fuvestigate the matter, Religion, to many, signified a sectarian system of othics-a moral standard for the consideration of the world, handed, down to the masses through Most High channels and typitied by the ten cominandments which came amid the thunders of Sinal. The outcome of every system of religion is shown in the life of those who receive its man-dates. We Spiritualists discovered in Spiritualism the natural foundation and reason of a Moralism as sharply defined as that of any religious system as sharply defined as that of any religious system whatever—according to his (the speaker's) con-ception of the word—it is a perception of truth and an application as well; not only an in-tellectual but an emotional conviction—so that a religious man should not only know the true and beautiful, but live them also, and do right for the sake of right. The creeds of the past divorced science and re-ligion, and founded dogmatic theology upon the assumed interposition of Divine Providence in revelation on special occasions and the working of miracles, above and beyond natural law. Many of its alberents to day denied the affirmaand of its atmeteria to only denied the amma-tions of Nature, though the facts of the universe are the hieroglyphs of God, and rested their faith on the contents of Genesis and Exolus, Deuter-onomy or Matthew, as suited their convenience and creed. The honorable exception among churches was the Roman Catholic, which grandly affirmed, in substance, that " the Church does not derive its authority from the Bible. The Bible not make the Church, but the Church creates the Bible. The speaker said that he might have pronounced Spiritualism to be a new religion, or a develop-ment of Christianity, but that these terms had been so far removed from their original signifi-cauce as to be almost meaningless. The dictiona-ry says religion means a form of belief. If we turn to "Christianity," we shall see it defined as turn to "Christianity," we shall see it defined as that form of belief peculiar to Christians. Who should decide who the Christians were, and what was their form of belief, when every one of the four of five hundred so-called Christian sects claimed to be the true church of Christ. Under the Emperor Constantine, A. D. 325, an attempt was made to deduce from the Bible and the views of two or three hundred bishops a system of dog-mas—a standard of Christian doctrine, and the decision of the Nicene Council, amended by that of constantinople, A. D. 331, is to day the "bond of union" between a 'powerful combination of of union "between a powerful combination of Evangelical churches, whose proposed constitu-tional amendment should give us Jesus for President, the Bible for a statute book, make an Ortho-dox synod the Supreme Court, a convocation of minsters do the work of Congress, with the Young Men's Christian Association as a military force. There is no such thing as Liberal Christianity. Universalists or Unitarians have no right to call themselves Christians—the thirty-nine articles forbid it-O. B. Frothingham admits it. Put Christianity in place and power, and free speech will be blasphemous, as in the days of Abner-Kneeland. The speaker here alluded to the lead-ing Orthodox dogmas, with particular reference

as had been claimed. But we must see, said the heeturer, if Spiritualism does not contain within "itself the elements of a new religion. As it a sys-ftem; or a suggestion, as A. J. Davishas decided? As we holded around upon the people, and back-ward in history, we should find that every era, or elyilization in every race had formed itself around some central idea, the core of a system of religion, as a relation on the core of a system of religion. ernment, art and progress are impossible. Some had referred to our nation as having been founded hat referred to our nation as naving been manual as non-tool, one tool, one tools, one common-by infidels; but they were only infidels to the sec-tarianism of the times—within their minds was. developed that, spiritual and natural religion prophesying the glories of the future, which taught the brotherhood of min as, well as the fatherhood of God.

The speaker referred to Egypt and its symbols and hieroglyphs, telling everywhere of the central thought of its life-the continuity of being. He spoke of the triangular shape of the pyramids, the perpendicular, hypotenuse and base, each " a right line "--the masonic symbol of the central idea, the unbending, undeviating fact of the soul's immortality. The Egyptians believed that their friends lived, "had gone to Osiris," and would return to inhabit once more the bodies they left behind, and hence their wondrous catacombs, wherein werekindly preserved these forms which should one day come forth reanimate to enjoy anew a glorified earth. The speaker then referred to the history of the

Hebrows and their central idea of an Infinite Unitarian Spirit, THE LORD GOD ALMIGHTY, who was the soul of all things, and said we were who was too some the idea of the unity of the di-vine character, and a conception of a theoratic form of government, which they enjoyed, till, at their importunity, "God in his wrath gave them kings.

These points he had referred to to give the dis tinctive ideas of these religions. Now if Spiritual-ism was a new system of religion, it must in the first place develop its system of ethics, and take upon itself to speak of that which is right and ated in the club, should have met with so unexwrong. Secondly, it must have a central or "core" thought or "idea, and develop that, and when it has developed it, it will give place to something higher, which we at present are unable to con-ceive. Let us see if Spiritualism has this "core idea." We claim that it teaches a thought which ed regret. certainly indicated no feeling but one of unaffecthas never been distinctly embodied on earth be-fore, a thought as clearly defined as any that has heretofore distinguished any system, scientific, members, need no testimony to their singleness theological or political, viz: the correlation and of purpose, and their deep interest in all that can conservation of spiritual forces. Science teaches, elevate woman. Many of them are working wothe correlation and conservation of material fores, i men in one sphere or another, many are self-sup-and Spiritualism comes at last to teach the same monthing. Why should there has accessed with reference to the spiritual; it teaches the divine consistency of the cosmos-the correlation antagonism of plan or purpose between the two and natural action of universal law, the harmony organizations? None are idle or frivolous, or voof all life, and the legitimate relation, communi-cation and dependence of every sphere of being, as they have never before been propounded or

howling after mankind, arrayed eternally against an omniscient God; but the God was never able to overcome this creature of his own making, for he must have made him, even though by mistake, as we are left to infer by his zealous though unsuccessful efforts to destroy him after he was made. Spiritualism teaches the activity-om-nipotence of the divine thought; and while it fills hell to the brim with cooling gravel, and annihi-lates the devil at once, it teaches that all things move in due process of eternal law, from the greatest sun to the finiest insect. By its sublime teachings science and religion are reconciled with each other. It is the most complete system which each other. It is the most complete system which earth has ever known—the new system, errsus the old confusion. It goes higher than the throne of an orthodox God, and deeper than the fahled in-fernal pit which had no bottom. Therefore we claim Spirinalism to be a system—it has these

claim Spiritualism to be a system—it has these "core ideas." It came in the fullness of time, and, as was said in a former discourse, at a period when the slow march of science had filted man-kind for the reception of its new revolutions. Spiritualism has also its own system of ethics; It teaches its own motality. Some years ago the speaker, in addressing a convention of Spiritual-ists in Providence, had said that "as Spiritual-ists in Providence, had said that "as Spiritual-ists of guidance and opinions of right we were indebted to the teachings of the past, hav-ing not yet developed a system of our own. But, thay the should solve the set onclude ing not yet developed a system of our own. But the work had been going on steadily since. The speaker compared the ideas of the Supreme Be-ing taught by Spiritualism with those of the Christian churches, and said the Jewish Jehovah, whom Christians worshiped by the showing of his own reputed chronicle, was more of a demon-than a God. There is no Christian morality aside from dogmatism. If any asked the Unristian if it were right to murder, he would say, "The Bible says, "Thou shalt not kill," The cultivated Spirsays, "Thou shall not kill," The cultivated Spir-itualist would answer the same question by say-ing, it is wrong, evidently, because it is contrary to the law of Nature; because it jars upon the harmonies of life. And so we have in this recog-nition of a natural moralism the foundation of Spiritual Ethics-the new system which places man above the thing, and proclaims that "the Sabhath was made for man and not may for the man above the thing, and proclaims that "the Sabbath was made for man, and not man for the Sabbath"; a system which recognizes the purest morality in the highest expediency—not that everything we choose to do is moral, but that whatever is best for us to do is right, and what-, ever is right is best; for right and good are terms synonymous. Spiritualism enforces the reality of spiritual life, as it has never been before. What geography was, before Columbus, Theolos gy was, before Spiritualism; it taught of one hemi-sphere and a dreary idea of another, as the Chris-tian spoke of and considered this world, and speculated as to the existence and character of a fu-ture state; but it was not till Columbus camethat the balance of the world was restored; and so Spiritualism gives a certain knowledge of that which lies beyond this phase of life in the new hemisphere of immortal existence. Spiritualism had demonstrated not immortal life—which could had demonstrated not immortal inte-which could only be done by experiencing an eternity-but the spirit-life, continuous and unbroken beyond the change of death: Hence we argue philo-sophically, that if death cannot kill the man, he will live forever. Spiritualism reveals to us much of the nature of that existence which is to come. The speaker severely reflected on many of the abuses existing in social life, and said it was re-vealed by Spiritualism that many a father and mother would be greeted on the other shore by children who had never known their care here These children, by ante-natal murder denied the advantages of that mortal development which was essential, returned to the earth, poor mis-shapen germs, and filled the air of our planet with mental, moral and physical parasites—spiritual starvelings-to prey upon the life of its in-habitants-much of the sickness and trouble of our existence being due to our ignorance of the tinuences from the spirit-world. Just in propor-tion as we developed our powers of body and intellectual capacities, and expanded the faculties of the spirit, while in this world, should we pre-pare ourselves for a right enjoyment of that which is to come, and become co-workers with the angels. Spiritualism teaches that perfect men and perfect women going from earth-life to the land of souls, become the divine messongers of God to suffering humanity, and find heaven's happiness in the service. Now what is the influence of these teachings upon the life of man? Spiritualism has its core idea, but that idea we must elaborate-the moraltive it includes we have a policit of the moral-ity it includes must be applied to life in the place of that artificial standard which has been raised in the past, viz.: that we must do thus and so to please God. The speaker referred to the doctrine of election taught by Calvin, contrasted the degraded views of God and marking therein incubeted with the gloring and encountry mora the degrated with the glorious and expansive views presented by the Spiritual Philosophy, and said there was no such thing as liberal Christianity — all other religious theories?" Does he mean to it was all illiberal. Christianity was dogmatic Orthodoxy, and those who did not endorse it had better get another name. Spiritualism was, first, to the conception of the lecturer, a fact, a phenomenon, occurring in accord- | manded." What does he mean by "free religion?"

outside of any prospect of gain or public ex-biblice. Still, I believe that in the case referred affirmed to be "the most demoralizing doctrine to there is a preparation for the public, and in such form and under such conditions as will leave in doubt of the spiritual nature and purpose of these displayals of intelligence and power. Professor)" piled the Alps and Apenuines of geo-logic truth upon the grave of ancient errors;" and sold that in our day a theology which was freeoncillable with science could not live; systems o ethics must be based on fact if they would hide Spiritualism the stirring influence of our times. demonstrated its every position, and thus proved itself to be the religion of fact and founded in some reputations action in every solution only inself to be the religion of fact and founded in begin around some though perhaps minute for truth. There would come again a time, it was al-eign substance. Thus, the enduring institutions, ready here, when men should teach dogmatically, of the past have crystallized around some vital enforcing their pioposition by demonstration as thought, and having reached their perfection as clearly as the axioms of geometry; when the the expression of that "core idea" have passed earthquake age should return again, not a shakclearly as the axioms of geometry; when the earthquake age should return again, not a shak-ing of granitic stratas, but an upheaval of precon away, leaving that conception as a demonstrated ing of granitic stratas, but an upheaval of precon truth to all coming ages. The civilizations of ceived ideas and opinions, creeds and govern-days gone by had all of them been founded on ments—then the heavens of old time customs should roll away like a scroll, and perfect harmony rule over a united universe, wherein should be one. God, one faith, one hope, one common-wealth for all mankind.

Is religion anything more than "do as you would have others do unto you?" The inference is that Spiritualists deny freedom to some in regard to what constitutes "religion," and that their religion is not "free."

In closing, allow me to say one word in regard to Willimantle. The Spiritualists there have made great sacrifices to creet a suitable hall for lectures, which was dedicated to freedom of thought, freedom of speech, freedom of in-piration. In doing this we supposed, if we had any religion, that the same was a "free religion." It it is not, Brother Chase will please instruct us in what constitutes free religion," and oblige W. P. GATES: Windham, Conn., Feb. 16th, 1870.

DIVINE REVELATIONS OF NATURE. TRANSLATED INTO GERMAN BY G. P. WITTIO, BRESLAU.

[We this week present to our American readers an accu rate translation of M. Alexander Aksakof's Introduction to the first German edition of "Nature's Divine Revelations." by and through A. J. Davis. The argument is able and com prehensive, and the historical data entirely reliable, and we to not see how any candid mind can escape the conclusions arrived at by the scholarly Russian, -- Eps. BANNER,

Introductory Remarks by its, Publisher, A. Aksakof, St. Petersburg, Russia.

I foster too much confidence in German science, in its deep and honest love to explore truth-whatever the direction or point of view may happen to be-to suppose for one me ment that a fact which is sustained by all the power of personal and public conviction, should not attract its attention. The severe skepticism and fearless critique by which German science so gloriously did conquer its way to the general deliverance of mankind, assure me that every fact which is divested of all erroneous confusion, of all suspicion to be founded in idle imagination and charlatanry, but offers instead every facility for investigation, will not, meet any opposition for the sake of systematical obstinney, but, on the contrary, will be well sustained, and will create such researches as the value of its object suggests. This is a duty which science owes to itself.

A young, uneducated man became suddenly a sarant and author, having his first information recoived during a magnetic slumber, and his subsequent knowledge and inspira tion untrammeled from direct intuition-the highest faculty of a human being, which was recognized as such by the profoundest thinkers of all times, but was never before manifested to such a wonderful extent. This man is Andrew Jackson Davis, I consider it my duty, as well as my delight, to direct the attention of the German scientific world to the physic legical appearance, the remarkable writings and the ore vious career of this person, and in doing so I am full well conscious of the responsibility of every one of my words. know that each of these is assured, and sustained by truth itself; that the factum which I proclaim is of an immeasur able range, and that nobody can reject or annihilate it, for h is even now in the midst of its continuous development and is open to the gaze of every investigator. I have shown, by the publication of his autobiography, who Davis is. I de monstrated how he thinks and writes by the issue of his work, "The Reformer"; but how he entered the world of science and intuition, the present volume will show.

The fact of the origin of this book being in every way exceptional, I considered it my duty to give every verifying testimonial by which alone a fact can be proven. The book was dictated by a young, ignorant person of nineteen years of age, in a state of magnetic trance. The objections which were heretofore made to productions of this kind, consisted mainly in the contents not being of high value, or even that their origin waynot properly authenticated. In the present case the one and the other objection cannot be attempted, for it would be useless to consider the factum, if the con tents had no value, and it were fille to speak of the latter i its origin were a common one. Respecting the value of the book each reader may judge for himself, and I will add a few words only at the close of the introduction. What I have to clucidate and to prove above all, is the fact of origin. To this end I issued last year the autobiography of A. J. Davis, under the title, "The Magic Staff" (Zauberstab, Leipzig, T. Wagner, 1897). Although the extraordinary contents of that book may possibly make it succumb to a scotting and doubting criticism-far from disproving or explaining-yet I re solved to have it published for the purpose of offering r guide by which the reader might follow the author step by step from the very beginning of his career. By the aid of this compondium and of other sources, I will now chrono logically give a very short survey of Davis's life to the beginning of his public lectures, and then offer the testimo nials which are accessible to verify the fact.

I. Testimonials on the Life of Davis to the beginning of his lectures, which form the contents of this book 1926-Andrew Jackson Davis is born to Samuel Davis, a

II: Testimonials Respecting the Lectures held in the

Magnetic Trance, by Davis, beginning Nov. 28, 1845 until Jan. 25, 1847; whole number, 157.

1345—Davis goes to No. 92 Green street, N. Y., and invite Dr. S. S. Lyons, of Bridgeport, to magnetize him, and Rev. W. Fishbough, of New Haven, to write his lec-tures. Besiles, he nominates the constant witnesses, Rev. J. N. Parker, Thereon B. Lapham and Dr. Lea Smith.

Smith. -Wm. Fishbough's letter, dated Jan, 13th, in the New

York Tribune, invites the public to see and study the phenomena, giving the names and residences of the

phenomena, giving the names and residences of the above three witnesses. See Appendix No. 1. Second letter of W. Fishbough, dated Oct. 30th, to the New York Tribune, respecting the 3th and 9th planets, the description of which were given by Davis in the month of March, five months previous, and before the news of them were known in America. He gives the names and residences of the three more witnesses: Zorael Kinsman, W. S. Cox, and B. S. Horner. See Annendix No. 2.

Appendix No. 2. Nov. 5, Professor Bush becomes a witness of the lec-

Nov. 5, Professor Bush becomes a witness of the lec-ture, and testifics in his letter to the *Tribune* on all that was published by Fishbough. Appendix No. 3, Prof. Bush's book, "Mesmer and Swedenborg," is pub-lished, in which he gives a dotailed description of the lectures of Davis, and or his actounding faculties. See the above work, pages 159-200. Appendix No. 4. -In January, an article of Judge Th. Parsons, lawyer and will known author, sueake on the difference between

-in January, an article of Judge Th. Parsons, lawyer and well-known author, speake on the difference between Swedenborg and Davis. Appendix No. 3: Aug. 4th, the lectures of Davis appear in Now York under the title: "The Frinciples of Nature, her Di-vine Revelations, and a Voice to Mankind," with an in-troduction by Bishbough, the names of the constant wit-nesses, besides twenty-three more, which were Select-ed amongst two hundred and sixty-seven signatures, contained in the MS. In the year 1867, the 30th edi-tion is published.

1850-

Aug. 10th, the Tribune brings a letter of Prof. Bush, testifying that Davis has analyzed a work of Sweden-borg, which he (D.) had never-read. See Appendix No.

Aug. 21st. Critique of the book in the Home Journal. by N. P. Willis. See Appendix No. 7. Aug. 23, Rev. T. L. Harris testifies in the Troy Budget to the authenticity of the book. See Appendix

10 the authenticity of the second second

titles in the New York Observer that he was present at the lecture of Davis. Sept 12th, the New York Sanday Dispatch attests the origin of the book. See appendix No. 10. Mr. Ripley pronounces in the "Harbinger," this book "a wonder of literary history." See Appendix No. 11. The Rochester *Triegraph of Truth* denies the possi-bility of any other origin of the book. Appendix No. 19

In Octobor, Hunt's Merchant's Magazine finds that In Octobor, Hunt's Merchant's Magazine holds that this work is the most extraordinary of the century, and has very important claims. Appendix No. 13, Parke Godwin, a very prominent author, in a letter to the *People's Journal*, in London, calls this book extra-ordinary in every point of view, and knows, by hun-dreds of witnesses, that its origin is genuine. Appen-dix No. 14

dreds of witnesses, that its origin is genuine. Appen-dix No. 14. Dec. 6th, the book is published by the learned editor of Ecold and Tenerbach, John Chapman, in London, England, together with a critical analyzation of the same, written by himself, in which he developes the reasons why the testimony of Mr. Cunningham re-specting the origin of the book should be accepted. See Appendix No. 15.

III. Davis makes himself the originator of his books by his entering the state of independent Clairvoy-ance, and becomes a remarkable author.

ance, and becomes a remarkable author.
The following is a synopsis of his literary career:
181--From Dec. to July, '40, he conperates in the journal." The Universedium," in which he publishes thirty-nine articles on different theological, philosophical and scientific topics.
1830--The first volume of his self-written works, "The Physical and scientific topics.
1830--The first volume of his self-written works, "The Physical and scientific topics.
1830--The first volume of his self-written works, "The Physical and scientific topics.
1830--The first volume of his self-written works, "The Physical and science. In 1863, this book has seen the 5th edition. Soon afterwards comes the philosophy of shiftual intercourse, which had, in 1809, the 7th edition.
1851-- "The Teacher" is published, containing a moral and theosophic philosophy.

theosophic philosophy. Davis comes before the public as a lecturer, selecting Davis comes before the public as a lecturer, solecting as his theme the contents of his following two works:
1852-"The Approaching Crisis," which battles with spiritual rationalism against supernaturalism, "Tho Seer," to be considered as a philosophy of the spirit.
1853-"The Harmonial Man,"
"The Present Age," a continuation of "The Philosophy of Spiritual Intercourse,"
1854-"Tree Thoughts on Religion," a lecture before the Bible Convention in Hartford, 1853, 5th edition.
1855-"The Reformer, or Physiological Vices and Virtues, and Philosophy of Maringe,"
1856-"The Phenetralia, Answers on Theo-Physiology, Individualism, Institutionalism and Utilitarianism," 1866, 5th edition.

1857—" The Magie Staff, an Autobiography." 1867, 8th edi-

1855—"The History and Philosophy of Evil." 1866, 3d edition. 1850—" The Thinker," a history of the moving main ideas of

mankind. 1860 to 1864—Davis is editor of the Herald of Progress, and

- 1560 to 1994—Davis is editor of the Herald of Progress, and publishes numerous articles.
 1861—"The Harbinger of Heatth." 1868, the 9th edition.
 1862—"A aswers to Ever-Recurring Questions. Continuation of the Penetralia."
 1863—Davis originates in New York the Progressive Lycoum for children. There are now more than a hundred. At the same time hopublishes his "Lycoum Manual," which had, 1865, the 6th edition.
 1864—"Morning Lectures." Twenty discourses on philosophical topics.

sophical topics. 1865—" Death and the After-Life." Three discourses.

1867—"Arabula, or the Divine Guest," philosophy of the im-personality of the principle of truth. 1868, 3d edi-

tion. "A Stellar Key," discovery and proof of a spiritual zone. 1808, 5th edition -Memoranda of Persons, Places and Events.

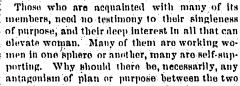
Testimonials Comprising this third phase of Mr. Da-

ris's Carcer. 847-1849-There appears in New York a journal, The Uni-

- -1849—There appears in New York a journal, The Uni-recodum, instigated by the advent of the Divine Re-velations, by Davis, and especially intended to oluci-date his doctrines. The editorial staff consisted, be-sides Davis himself, of the editors, S, B. Brittan, Rov. W. Pishbough, Rev. T. L. Harris, Rov. W. M. Fernald, and several other persons who were convinced of the excellence of this movement.
 D-Mr. William Green, lu whose family Davis had lived the two years previous, confirms the testimony of Fishbough and Bash, and that he was present when Davis composed his first self-made book, "The Phy-sician," without the aid of any other work whatever. See his testimony in the preface of "The Physician."
 -George H. Lee, M. D., pronounces the works of Davis the triumph of elairvoyance, and the greatest wonder of the age. See his testimony in the volume enti-tied "The Tencher."
 -Rev. A. Mahun, in his book, "Modern Mysteries Ex-

1856-

or the age: See his testimony in the volume clucter of the Tencher."
Bev. A. Mahan, in his book. "Modern Mysterles Explained," which is opposed to Davis, is compelled to confess that he himself at least dictated it. See page 465 of that work. Appendix No. 16.
James Flayler, 1.50 Broadway, New York, considers Davis as one of the mineles of our time, and testifles to the complete genuineness of the origin of the book. See his testimony in the Zauberstah, page 35.
Warren Chase testifies in his autobiography, "Life-Line of the Lone One," to the perfect honesty and astounding faculties of Davis. See his testimony in the Zauberstah, page 35.
C. Pool, where Davis lived when writing the "Thinker," testifles to the remarkable proceeding by which this book before his eyes was created, and this within the period of three months. See his testimo-ny in that book.



taries of fashion, for such are not attracted to the club, nor would they find its atmosphere congenial. With a sincere desire that their sisters who What did the church teach us? A raging devil, may not be so advantageously situated, should ial. With a sincere desire that their sisters who have the opportunity of spending their evenings innocently, pleasantly, and not altogether unprofitably, they have procured the use of rooms in

a convenient location, and some of those interested are in attendance every evening to see that those who come are not neglected. In my ignorance, I felt an immediate interest in

the plan, and in my innocence intimated a desire to be present on some occasion, only, however, to be unceremoniously snubbed by my fair friend, who curtly replied that the tyrant man was never admitted. Mentally wondering what kind of a tower would be meet for such a Babel, and anxiously querying what would become of us men were such women to get all the rights they want,

that the whole spirit and purpose of the work has been strangely misconceived? Nothing could have been more opposed to the intentions of those who originated these gatherings, than the idea conveyed by the odious word, "patronage," in this connection, and the term "public charity' seems equally inappropriate. That any odium would attach to those who attended these meetings, could not have been in the minds of the projectors. Is there no remedy for these misunderstandings which occur so constantly, and which are such stumbling-blocks in the paths of those of all classes who are earnestly working for the improvement of man? It seems a result of the various standpoints taken by different people. We would not stigmatize it as a fault-it may be only a necessary consequence; but whatever its cause it is no less an evil, and a formidable one. Shall we not learn to give others the benefit of the same sincerity of purpose that we claim for ourselves, and allow full freedom of method without imputing unworthy motives, even when our own views may be quite distinct from theirs? People in different conditions in life continually misunderstand and misrepresent one another, and simply because their method of observing and conclusions receive a permanent tone and color from their differing circumstances and education. This, which is a simple fact and not an intentional fault, needs to be treated as such, needs to be always remembered, while, unfortunately, it is almost uniformly forgotten. Could it be kept in mind, we should, it appears to me, take broader and more catholic views, we should have that faith in others, so needed and so rare, but which assuredly should always be realized by those who are pursuing essentially the same object, and working for the same great purpose. S. H. A. Grantville, Mass.

Free Thought. "PRIDE AND POVERTY." " I 'll master good ; good seems to change To ill with greatest case ; And, wonst of all, the good with good Is at costs purposes

His pronises to men." I was forcibly reminded of the above lines,

Messrs. Editors, by reading in your paper of Feb.

12th, the article entitled." Pride of Poverty." It

s painful to see persons with the same disinter-

ested aims, so utterly at cross purposes as is there

indicated. It seems to one not connected with

either the woman's club or the working woman's

organization, but who certainly sympathizes with

any and all measures which tend to the elevation

and enfranchisement of woman, much to be re-

gretted that the well intended plans which origin-

pected a rebuff. The first intimation of any diffi-

culty came recently from hearing a friend, a

member of the club, refer to it in a manner which

It is not to, but so it looks, And we lose courage then; And doubles will come if God hath kept

A WORD OF CRITICISM.

DEAR BANNER-I desire to propose a few questions to Warren Chase. Mr. Chase asserts, in the Banner of Feb. 19th, that "we are in a transition state from the phenomenal and theoretical to the

Do I understand him to mean that in this "transition from the phenomenal" the demonstration

And, again, there is to be a "transition in Spirit ualism as well as in all other religious theories." Then Spiritualism is a theory, is it? The writer of this has hitherto felt that he knew it to be a fact based upon science, and capable of demonstration Does Mr. Chase mean to be understood that that of the churches?

Further on he says: "A free religion is de-

b) the technical particle particle form the contents of this book.
1526-Andrew Jackson Davis is born to Samuel Davis, a shoemaker, in Bloomington Grove, Orange Co., N. Y.
1533-Samuel Davis mores with his family to Hyde Park, near New York.
1535-AL J. Davis's first school going.
1537-He is employed in a mill to tuend the hopper; becomes a clerk in a grocery store.
1533-His scenni school going; is doorkeeper at W. W. Woodworth's, a lawyer, later Member of Congress; takes to tending cattle at Dr. Hossack's.
1533-Works there in the fields; his father removes with the family to Pougtkeepsie, to Thomas Simpson's; his third and last attempt to go to Mr. Howe's Lancaster school. Since that time no books were ever studied by A. J. Davis. All the time spent in those schools is not more than about five months.
1840-He becomes a clerk in the grocery of North Lawrence; ho peddles with yeast.
1841-Atter the death of his mother he goes with his father to the house of Jonathan Clark (Mansion Square); learns at his father's the shoemaker's trade; he becomes a clerk at the shoemaker for Armstrong's; he guts acquainted and befriended by Rev. A. It. Bartlett. SHT. utinues in his calling at Ira Armstrong's: Decem -Continues in his calling at Ira Armstrong's; Decem-ber list is put in a magnetic trance by William Lev-ingston. -Lives with tailor William Levingston; devotes him-self to the treatment of the sick, and becomes known as "the seer and clairvoyant of Poughkeepsle;" be-comes acquainted with the new pastor, Gibson Smith, and has public receptions with him. Public Testimonials respecting this period of A. J Davis's Life, From Hyde Park, Letter of John Hinchman, where Davis's father was working. See Fishbough's in-No. 27. troduction. From Poughkeepsie, Letter, E. C. Southwick, Jan. 2, 1847. See as above. Letter of S. S. Lapham, Jan. 21, 1847 same. Lettter of Ira Armstrong, Jan. 9, 1847 Letter of Ira Armstrong, Jan. 9, 1847, same. Lotter of Ira Armstrong to Prof. Bush, Oct. 17, 1840, contained in his work, "Mesmer and Swedenborg." N. Y., 1840, page 170. See Appendix, No. 4. Lotter of Rev. A. R. Bartlett, March 31, 1847. See Elshbough's Introduction, Pamphilets of Rev. Gibson Smith, en-titled "Clairmativeness or Human Mag-netism," exclusively devoted to the ex-planation of Davis gifts. See extracts from it in Vol. 2, "Great Harmonia," (Teacher,) page 14 of the original.

which the period of three months. See his testimo-ny in that book, -B. Coleman learns, according to his work, "Spiritual-ism in America," published in London, from the inouth of Professor James T. Mapes, in New York, that the severest researches in the antecedents of

that the severest researches in the antecedents of Davis do correspond exactly wit, the preface of that book. Appendix No. 18, -"The New American Cyclopedia." by Ripley & Dana, in New York, mentions in its articlo on Davis and on Spiritualism the origin of this book as a well-founded. fact. See Appendix No. 10, -Letter of A. J. Davis to Mr. Aksakof. See Appendix No. 20.

No. 20, S65—Letter of Mr. Green to the same, after twenty years of intimate acquaintance with Davis. Appendix No.

Letter of Mr. Sohiarbaum to the same. Appendix

S00-Letter of Mrs. Mary F. Davis to the same. Appendix

Letter of A. J. Davis to the same. Appendix No. 24. Letter of W. Fishbough to the same. Appendix No.

Letter of Dr. S. Lyon to the same. Appendix No. 26. Letter of Judge Edmonds to the same. Appendix

This now is all I have to offer to a candid reader and arnest critic for verifying and investigating the factum which we consider. To refute it a mere a priori opinion and denial will not be sufficient, but facts, at least, are demanded, of equal power; and I would feel very grateful indeed, to any one who would undecoive me, bringing the proof that the thing which I defend is not worth our while. Persons who deny the factum have but two ways open :

First, Those who accept elairvoyance may say that Davis drew his book from the brain of Mr. Fishbough .- (Mr. Lyons, the magnetizer who acted principally on him, has never had the honor to be suspected.) Second, those that deny clairvoyance may contend that the book is a skillful patchwork of Fishbough & Co.-a humbug of a very peculiar kind. But before such explanations (?) ars accepted. I would be pleased to receive the adequate answers on only the three following questions:

First, Fishbough had to suffer for his participation in this work the most severe assaults from his religious congregation, which accused him of infidelity, atholsm, materialism, Ac. What benefit had he to destroy his reputation as a good Christian? See his answer in Vol. I, page 38, of the Univercoelum, headed: "To my friends, once for all."

Second, Pastor Fishbough never had the theological lews of Davis, neither before nor after the book ; and after having rendered his services of an amanuensis, he separated from him entirely. (See Univercotlum, vol. I, page 147. and Zauberstab, letter of Fishbouch, page 574) Fishbough was, and remained, a good Christian Universalist, while the book of Davis contains pure Delsm, if not Naturalism! How could it come, then, from Fishbough's brains? Now let us suppose that even this be granted, were not all the other witnesses equally entitled to contribute their share in the book? And to whom, then, belongs the plan, the system, the editorship ?- who, I pray, made in this book the well-connected and homogeneous whole?

Third, Those who imagine that the "Divine Revelations of Nature" was the deceitful doing of Fishbough and his confreres should say, Who, then, was the author of all the subsequent writings of Davis, which were promised in these same Revelations-(see page 835 of this translation) -and remnined strictly true to its general principles? Who is the mysterious nom de plume hidden behind Davis through twenty years of continuous labor? But if he is the truthful author of his works, how can the extraordinary psychological revolution be explained that took place tion is published. James Victor Wilson, a witness of the lectures, in his pamphlet. "Explanation of Magnetism and Clairvoy-ance," calls the book of Davis "the triumph of clair-voyance." See introduction of Fishbough.

A hundred years of wrong do not make an hour of right-

real and practical religion of nature and life."

of facts are to be left behind? If not, what does he mean by "transition?" In this transition something is to be left behind. Pray, what is it? Is it the telegraph poles, the wires, or the operators at the ends of the wires? Which of these instrumentalities are to be dispensed with-one or all, in the new telegraph which is to supersede the old?

BANNER OF LIGHT.

Spiritual Phenomena.

R. W. Flint, the Writing Medium.

EDITORS BANNER OF LIGHT-Among the old advertisements in your columns, whose face must be as familiar to your myriad world wide, everywhere awakening readers as their own, is the following:

⁶ ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street-second door from 4th Avenue-New York. Enclose \$2 and 3 stamps." I say whose face, meaning that many are unacquainted with the soul beneath the surface of these modest lines, and therefore that these, avoiding on general principles all such invitations to part with their pence, are debarred, in this case, from making an investment capable of returning

_to them an hundred, a thousand fold. But I speak for self only, as I have discovered considerable depends on the quality of the effort made; the getting gradually in rapport with the medium, the controlling guide, or the communing friends; conditions complied with, which belong to spiritual inquiry no less than to every branch of investigation, the freight which returns is as precious in value as incontestible in the truth, that

" There is no death ! what seems so is transition : This life of mortal breath Is but a suburb of the life elysian.

Whose portal we call death."

My acquaintance with Mr. Flint began when I had " tried the spirits," often apparently in vain, a skeptic, a believer in foundations, in arithmetic applied to soul as well as sense. I approached this agent of the immortals, as I would any point of possible danger, difficulty, or doubt. Reports and appearances were in his favor, but, like Thomas, I must touch the evidences before I could enjoy belief. The entire honesty of Mr. F. I soon became convinced of; (observing among abundant proofs of it that he invariably returned the fees of such letters as were unanswered, though devoting more time to them than to those replied to;) next the undeviating truthfulness of his guide; then the purity and power of the communications, and their point and purpose for use and good. Useless for the base and low, for tricksters and triflers to apply at this door: they were instantly detected and dismissed with silence, friendly counsel, or rebuke.

Messages from Mr. F. have gone to all parts of the world-sometimes first sent from spirits to mortals-and many unsolicited letters have been received of thanks in gratitude's choicest words for the joy he has brought to broken hearts and households.

I will illustrate this medium's method of manifesting, and would sample his productions, but am not permitted to at present. I called on him lately to leave a spirit-letter. He was out. While waiting, he came in, bringing a saw to complete some carpentering. His literary work for the day was done, and it is not his custom to communicate, save in solitude, for sealed letters, but obeying a sudden "influence," he substituted a pencil for the saw, and seating himself at his table, wrote, left hand, backwards, that a brother of mine was present and desired to give me a definition of the "nature of spirit." Then followed a dozen pages in as many minutes. During the delivery the medium's face was from the table and

if, while the person that is to take us from the naturalism of Spiritualism to the supernaturalism of theology is engaged intently with his own composition, he shall be equally occupied reading aloud an editorial of Horace Greeley's.

Yours truly, WALTON TOWNSEND. Harlem, N. Y., January, 1870.

THE UNSEEN THINGS OF LIFE.- A well

Correspondence in Brief.

PHILADELPHIA - A WORD TO SPIRITUALISTS - Brothers and Sisters: Can we wonder Spiritualism lacks the warm appreciation it should command, when Spiritualists themand participants of the second proclaim the gospel of salvation from Ortholox faith, has the writer been moved with poignant' sorrow and mortifica-tion by instances of gross dereliction of duty in this partic-

ular. What can cause so deplorable a lack of gratitude?. Surely the augel-world deserves not such a return for their untir-ing exertions in our behalf. Sometimes we are moved to think that it arises from the want of a just apprehension of the responsibility reting on these "to whom much fa the reponsibility resting on those "to whom much is given." Millions of earth's children, slavishly bowing down to man-imposed dictums, having "the dread unknown" ever before them, whilst those to whom has been commit-

ever before them, whilst those to whom has been commit-ted the opening of the doors of the tomb not only fail to illu-ninate the darkness by uncovering the lamp of knowledge upon all suitable occasions, but absolutely assist in placing the stone of ignorance clozer to the mouth of the sepulchre of mail's spiritual nature. Oh, shame ! shame ! Mournful is it to witness "the man of God " called upon (as is so generally the case) to blad two Spirikualists in "holy wedlock," but such action exhibits not a tithe of the cuornity and ingratitude of allowing the nummery and faisehood of pagan traditions to be sounded forth at a time, most propitious of all seasons for applying "the balm of Glical" to heal the wonds which "Orthodoxy is inflicting isomercilesly. Friends, let us arouse to wiser and more Glical " to heat the wounds which Orthonoxy is inflicting so mercilessly. Friends, let us arouse to wiser and more consistent action in this direction, and not present so fre-quently to the world the sad spectacle of a pitiful truckling to popularity and fashion. Pardon me, dear reader, if these lines seem harsh and repellant; the expression is carnest, for the wrong treated of is wite-spread, and deleterious to the spice of the cause whose interests ever move the soul of.

if is will to appear and acceleration of. whose interests ever move the soul of. CAROLINE A. URIMEN.

CAROLINE A. URIMES. MUNNESOTA.—Lake City, Feb. 11th.—W. F. Jamleson writes: The terre sayings of E. Annie Hinman, Connecticut State Agent, under the head, "A Few Things of which I am Tired," ought to be well measured or weighted by Spiritual-ists overywhere. I am happy to inform the readers of the *Banner* that the Spiritualists of Minnesota and Iowa, as a body, are heartily. "tired" of supporting Orthology, in its most liberal forms—even as free as Mr. O. B. Frothingham's, "Spiritualism In Lake City is flourishing like a "green bay tree." In the latter part of January I gave a course of most liberal forms—even as free as Mr. O. B. Frothingham's. Bojritualism in Lake City is flourishing like a "green bay tree." In the latter part of January I gava a course of eleven lectures to large audiences; the last lecture was so largely attended that some could not get into. the hall, and so returned home without hearing it, while many remained standing throughout its delivery. At the close of the eleven lectures I was invited to give courses at Maklen Hock, Wis., and at Pepin, which invitations were accepted. On my re-turn to Lake City my friends informed me that the "Ortho-dox" had been busy circulating the report that we liberants had a few lectures will learned, and when they were given we could say no more! Just imagine Spiritualist lectures: known to be such evricating takers—unable to squeeze out one more thought! One Elder said it was fortunated istopped when I did, for if I held any more meetings I would not, have ten hearers. Last night I commenced another course to a full house. One lecture of the clerges, and the press in general, of 'Free Loveisn.'" At the close of my frate course one of the clergy, and the press in general, of 'Free Loveisn.'" At the close of sermons on the Divine Authenticity of the Bible, and at the request of the friends of Spiritualist is far east of sermons on the Divine Authenticity of the Bible, and at the request of the friends of Spiritualist is far east of sermons on the Divine Authenticity of the Bible, and at the request of the reinde of Spiritualistin I published a challenge for debate. Thus, the good work of agilation goes on . The Spiritualist of Minnesota are my licelas of what men and women should be—courteous, but fearless and uncompromising in their views. A Methodist Church here stands in an unfinished state, the minister having counted on several Spiritualistic for one bundred dollars aplece; but they were found to be too sen-sible to be caught in such a trap.

Office-Portimouth, Sciolo Co.—A correspondent writes: Iversed and read aloud to from the Tribune—the communication fairly flying from his fingers, tracing its way evenly over unruled paper, and proceeding without an error or a pause till done. I do not believe in ancient or modern miracles, but I will credence them if any science but that of the "ministry of angels" will produce through an uulearned person, acquainted with but one language, impromptu articles of merit on any topic and in any tongue, as the gontleman described, or rather the different nativities and professions of spirits, speaking through him, can, particularly if, while the person that is to take, us from the OIIIO .- Portsmouth, Sciolo Co .- A correspondent writes

the *Banner of Light* came to this place; now there are at least twenty, and they are read by a great many more than those who subscribe for them. What we most need is a good test medium--one that can give tests that are unmis-takable. The theory of Spiritualism is, to a certain extent, admitted by a great many in this community, but the de-monstration that spirits can and do return in such a man-ner that they can be a creating the spiritualism is, is the one great thing required in this place. Our locality is not so foreign as some might imagine; we are something near a hundred miles cast of Cincinnai, accessible by either river or railroad. I think a good test medium would do well here. We hope and pray that some such will favor us with a call at their earliest convenience. at their earliest convenience.

instately come to reside among us, a zealous and faithful worker, with Richard W. Baguell, an earnest and efficient laborer, as collector of funds for the support of loctures. May its financial success be as permanent and instal as the principles which the revelation of the Saintual Philosophy holds in the hearts of its believers. (The substance of the balance of this letter was published in our last [suc.-Ed.)

banknee of first letter was published in dir LS ($\operatorname{issue}_{c^*} - Ed.$). TESTS.—H. M Kinstry, writing from Lowell, Mass, says : A few weeks since I called on a lady trance medium in Ros-ton, and a spirit announced bis processe (through the con-trolling spirit) as David Whilman, a name I never heard of. I said tont I knew of but one David, and if he was present and could give his name it would be a test. The controlling fuffuence said. "He holds in his hand a beautifully painted feather, which he ways is cindematic of his name." His name was Peacock, a yonng man whom I knew well, that passed away near twenty years ago, in Camden, N.J. - 1 also knew a Whitman, who gave his other name afterwards Ho was the artist Whitman, of Camelen also. I had no no was the arrive whitman, of Cannen also, I had not thought of either of them for a long time. The controlling sphit explained that they came both together, with many others who were very auxious to be recognized, which remetimes made a confusion of names by mixing them to-gether. The manifestation was to men beautiful test, and evidence of a continued existence.

evidence of a continued existence. MASSACHUSETTS.—Salem,—E. G. L. writes: Miss fulla J. Hubbard, of Portemonth, N. H., spoke to the people here the 6th and 13th of Feb. giving satisfaction and comfort to many minds who listened to her earnest presentation of the pure and elevating principles of our philosophy. May heaven's rich blessings attend her, as she goes to other places, laboring amid the opposition, scorn and reproach of the fashionable chorch and world, to herald the glat things of joy to all people. And may we, as believers in the Spiritual Philosophy, show our faith by our works, in ex-tending to such workers not only kind works of sympathy and encouragement, but also rendering to them the ald and support of which they are worthy. OHIG = Will series a Strong in remaining the holes.

OIIIO.- Willescelle.-Jos. J. Strong in remitting for half : dozen subscribers, says: "You will observe that in renew ing, we send you two new subscribers, and wish the number was two thousand. The principles of the *Bainer of Light* are the shot and shell that will ere long cause old theology to surrender unconditionally."

INDIANA.

Missionary Labors.

Since the date of my last communication, I have lectured in five countles in this State—Laporte, St. Joroph, Kosclusko, Marshal, and Miami. In most of the towns I visited, I found a few efficient representatives of our faith. Many of those however, who have espoused the good cause, seem to be kept in a state of moral torphility by the chilling influences of an adverse public sentiment, but few being positive enough to resist its congealing or depressing power.

At Laporte, where Spiritualism seems to have been long in a state of suspended animation; its friends have again rallied and reorganized. And with that old, honest, tried and efficient worker in the cause, father Vinesse, in the chair, I think we may assume the cause will be kept alive in that place, especially when we reflect that, he will have a zealous collaborer in the person of the secretary, Mrs. Armstrong.

At South Bend, where I obtained the Universalist church -a large commodious building-to speak in, our friends are few, though there are many liberal minds there. The rally ing contre and able defenders of our cause in that place, found in the persons of E. J. Plue and his most estimable lady, Nelly Pine-perhaps the best clairvoyant healing me dium in the State. These two efficient laborers, though sur rounded by moral leebergs, give of sufficient heat to mel down all the old fogyism they daily come in contact with, which is no meagre amount. Either one of these liv Spiritualists can chase a thousand of the enemies, of truth and the two together put ton thousand to flight, and not half try.

From Laborte I directed my course toward Warsaw, the county seat of Kosclusko county, where I had arranged to give a course of lectures, but found the hall (a very large and commodious one) torn up and undergoing repairs. My friend and correspondent (Mr. Hendee) had written to apprise me of this state of things, and requesting a suspension of my lectures in that place till February, but I had fulled to receive his letter. I became convinced before I left that there can be many. Spiritualists coined out of the raw material in that city.

Leaving Warsaw for Peru, I lodged on the first evening a small village (name forgotten), which had never been graced, that I could learn, by a live Spiritualist, nor disgraced by an Orthodox deacon. As soon as it was known in own who I was, and what I was, the people began to collect, and two gentlemen-one of thom was boarding at the tavern where I lodged-I lown's), made it their opecial business to perambulate the streets and notify the people that there was a spiritual lecturer in town, which soon resulted in a house full of people, whom I was called, upon to address; and yielding a practical compliance, with their expressed wishes, I gave them a discourse which seemed to behighly relished and deeply appreciated.

At Peru I addressed an audience composed principally of ladies, who expressed an auxious desire that I should remain longer, or return soon and address them again.

My next point was Xenia, in the same county. Here I had the pleasure of addressing a large representation of the several churches in the place,, amongst whom were several clergymen of different denominations, three of whom rose up in defence of the faith once delivered to the saints." A Methodist, a New-light and a Campbellite, all fought zeatously by the "word of mouth" for the religion scrawled upon wood and bark and leaves by semi-savages thousands of years ago, who subsisted upon beetles, locusts and grass-(See Leviticus, 11th chanter.) The Methodist piers. clergyman soon exhausted his quiver, and left; the Newlight remained until it was believed he made some valuable accessions to his store of new light, and his arguments were shown up in the light of truth, to the gratilication and enlightenment of the audience, if not himself. The Campbell-Ito evinced still better pluck, and rose again to reply to the speech of the second evening. To what extent he congratalated himself on having won the logical contest, was evinced by his long apology in having attempted to reply to "a prac ticed debater, an able writer, and a popular orator." Suffice It to say, I left the place with a full conviction that Xenia is now "not far from the kingdom," and a letter since received from there assures me my conviction was not groundless. Before I close I wish to note an incident that occurred at Laporte. On the next morning after my arrival in that city. Mr. Mansfield, a clairvoyant healing medium, from Ohio, entered my room soon after I had risen, and being entranced, commenced without preface or ceremony, to make passes over and around my head, which had the effect to relieve me of an engorged condition of the cerebral blood vessels. that occasioned an oppressive throbbing of my brain, though no hint had ever escaped my lips that I was laboring under such a difficulty. Some cheering and valuable words of encouragement with respect to my future labors also dropped from his mouth during his trance operations upon my brain. K. GRAVES. Richmond, Ind., Feb. 7th, 1870.

spirit of a Samson must have been indulging in some wild freak and tampering with the otherwise quiet and firm piltars of my house. We have seen only a few persons outside of the family, and none of them know anything about it. Some negroes on the place were sitting up with a dead child, and they say they did not feel the shock; but they were indulging in some of their heathenish rites, and made so much holse and confusion it is not strange they did not observe it. You know my views on the subject of spiritmanifestation, but 1 nm unable to account for many things which I believe occur with Pittle, and some few which I know have occurred. But it seems to melt would be jumping to a conclusion to attribute them to any one cause without having good reasons for so doing. If I had any satisfactory evidence that they were produced by electricity, I could be-Here it, or if I had the same kind of evidence that they were the result of spirit-power; I could believe that. But it is impossible for me to trace them to either cause with the light now before me.

"I am satisfied that many concentions good people belleve in spirit, influence and communication, but at the same time I know many equally conscientions good people believe in Catholicism, Methodism, and all of the other isms, both orthodox, as well as heterodoy. That being the case, a seeker after truth needs' something more than the approval of good conscientions people to establish a fact or to build up a theory in matters of such vital importance, It is hard for us to shake off early impressions, and to diyest our minds of early education. Thave been taught to regard the Bible as of divine authority, and the Christian idan of salvation as veritable and true, and anything which strikes at the very foundation of all my early hopes and aspirations, must necessarily be looked at with suspicion, if not dread. For me to become a Splitualist, it will be nec-essary for me to discard the Bible as of divine authority, and look at it as merely a Jewish fable, not, adapted to the requirements of mankind, and even immoral in its influenco and tendencies. I have learned that much by reading the Banner of Light and "Exctor Hall." In reading both I have tried to divest my mind of prejudice, as nearly as porsible, and weigh each argument carefully, and give each witness the full weight of his testimony. But my space admonishes me that I must leave the subject for the present." My healing powers were never to strong, and the cures 1 make are surprising to myself; there is not, one case, in a hundred where I make a failure. I will see you next summer. 'Our winter here has been delightful, business good, and gold plenty. Hope to get you more subscribers from this point. Fraternally thine, Dn. W. Pritsons,

Crockett, Houston Co., Texas, Feb. 5th, 1870.

Written for the Banner of Light. REVERIES BY THE SEA.

BY BERKLEY.

Murmuring sea ! beautiful sea ! The tale moon is shedding her sheen upon theat Thy foamy-capped billows now break on the main, And court the white sands with their selemn refrain. A feeling of loneliness steals over me. But I love thy companionship, beautiful rea.

Deep, flowing sea ! as I sit here alone, With my heart fulled to rest by thy fullaby mean. My thoughts wander back, o'er the path of gone years, To scenes over dear, that I view through my tears; And thy wave-beaten shore is the type of my breast, That is beaten by billows of care and unrest.

Beautiful seaf as I stretch forth my sight O'er thy trackless expanse in the moon's silver light, My fancy doth bieture the bright summer-land, Where spirits of dear ones in radian le stand; And, brightest among them, my love on that shore Is waiting to greet me, to welcome me o'er.

LIST OF LEOTURERS.

[To be useful, this list should be reliable. It therefore behooves Bocketles and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any fame appear in this list of a party known not to be a fecturer, we desire to be so in-formed 1. formed.]

J. MADISON ALLEN will speak in Lypn, Mass., during May 5 Will make further engagements. Address Boston, cere *Ban*

J. MADISON ALLEN Will speak in Lynn, Mass. Joring Mars I: Will make further engagements. Address Boston, exter form or of Light.
 C. FANNER ALLEN Will speak in Charlestown-during March.
 in New York (Evertell Booms) during April. Will answer calls to speak week executings. Address as above, or None-han, Mass.
 J. MADISON ALEXANDER, Inspirational and trance speaker, Chicago, IL, will answer calls East or West.
 HARMEON ALEXANDER, Inspirational and trance speaker, Chicago, IL, will answer calls East or West.
 HARMEON ALEXANDER, Inspirational Reference, and Reform and Progressive subjects.
 MORS, A. ADANS, Inspirational, Iox 277, Filebhurg, Mass.
 HARMEON ALEXANDER, Chepterlace, and Reform and Progressive subjects.
 MORS, N. A. ADANS, Inspirational, Iox 277, Filebhurg, Mass.
 HARMEON ALEXANDER, Chepterlace, Network, N

MRS. S. A. HORTON, East Saginaw, Mich., care K. Talbot, MRS. L. HUTCHINON, hep-frational, Owensville, Cal. DR. M. HENRY HOLGITION WHI speak. In Norwalk, O., during database

DE, M. HENEY HOUGHTUS Will speak in Norwalk, O., during March. March. Chankes Hour, Warren, Warren Co, pz. Miss, A. L. Hawke, inspirational, Mount Cleniens, Mich. Chankes Hour, Warren, Warren Co, pz. Miss, Emis and Kantosor Lectures in March in New York; In Abril in Boaton. Permanent address, 229 East 60th street, New York. E. Abstit HINDAN, Agent Connecticut State Association of Spirituatists. Permanent address, Falls Village, Conn. Moves HILL will speak in Washington, I.C., during April. Address during February, 78 Fourth avenue, New York; D. W. HULL, Inspirational and normal speaker, Boston, Mass, F. O. HYZIR, Robert, Hull, National speaker, Boston, Mass, F. O. HYZIR, Relational and normal speaker, Boston, Mass, F. O. HYZIR, 122 Fast Malbon street, Baltimore, Md. Miss M. S. Towswert Hundhary, Incison, Mass, Miss State M. Jonshos will speak in Harvierhout, Mass, Miss N. Jonshos will speak in Harvierhout, Mass, Miss N. Statest, Constant Speak and Harvierhout, Mass, Miss M. Jonshos will speak in Harvierhout, Mass, March in Statest, Constants, Constant and Harvierhout, Mass, Miss Proves Historic Vision, Constant and America and Association address, Millout, Mass

ddress, Millord, Mass. Mills, FUNNK BLED KNOW LES, inspiration it speaker, Breeds

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Mind, S. E. SLEDHT, foot of Auborn street, Cambridgeport, Mics.
 M.S. S. SWASEY, normal speaker, Noank, Conn.
 Mics. S. J. SWASEY, normal speaker, Noank, Conn.
 Mics. M. STUVESS, Itane expeaker, Wentworth, N. H. Mics. Least, Sarris, impressional speaker, Stanist, Mich.
 Mics. D. STUVES, Itane expeaker, Stanist, Mich.
 Mics. L. A. F. SWAIS, institutional speaker, Stanist, Mich.
 Mics. D. STUVES, Itane expeaker, Stanist, Mich.
 Mics. D. STUVES, Itane expeaker, Schenetady, M. Y.
 SELAH, VAN SICKES, Greenbush, Mich.
 DR. E. SPRAGE, Inspirational speaker, Schenetady, N. Y.
 MRS, ALMINA W. SHITH, 36 Salein street, Portland, Mec.
 MRS, LAURA STITU date Cupyer Fertures in Mwechanle's E. R. SWAVER, inspirational speaker, Byron, N. Y.
 F. R. SWAVER, Spirational speaker, Wron, N. Y.
 K. SWAVER, Inspirational speaker, Byron, N. Y.
 M. S. STAVER, MISSIONARY OF the Pernsylvania Stata Association of spiritualities. Address care of Dr H. T. Child, 634 Harestreet, Cheveland, O.
 M. B. STARA, Providence, R. I.
 MANNING, AND MANDAR, Providence, R. I.
 FRENCERA, T. TALMADER, Conway, Mass Mics. BORER TWINOS, Mexico, Auditan Co, Mo.
 Mics. Trans, Lecturer, Cosska, Minn.
 Mics. Trans, Berlin Hightin, O.

3

known writer once observed, that, if we could read the secret thoughts of our most infiniate acquaintances, gathered together at a dinner-party, or other social occasion, we would rise up in terror, and fice from their presence as from a pestilence. What additional terror we should be in, could we of this moving age know the scenes that had been acted, and the words that had been spoken, in the rooms we may occupy at present, by those who tenanted them previously! There are, in fact, said to be persons of a peculiarly sensitive organization, who do feel more or less of the magnetic influences left behind. One of the principal movers in the great mystery of the nineteenth century known as Spiritualism, An-drew Jackson Davis, relates some singular experiences, apropos of this, in a work published by William White & Co., of this city, entitled "SPIRIT MYSTERIES EXPLAINED," which are interesting as pertaining to magnetism, chairvoy-ance, and similar sciences, whatever view we may take of the basis the author claims it is may take of the basis the author claims it is grounded upon. He says that, during one of his clairvoyant "visions," he was impelled to go un-consciously to an obscure point on Long Island and visit a strange and dismal cave, remaining there the greater part of the night in an externally unconscious condition, during which time he psychometrically gathered the occurrences of which the book is "a faithful report." As noth-ing is hidden from God, so there are people who believe that nothing in all the transactions of this world's good or bad inhabitants can be hidden from the clairvoyant. The walls of the robber's cave which he visited seemed to him literally written full of all the actions and even the words of the nefarious outlaws who had made it a ren-dezvous fifty years ago. On the night of the author's visit, all their dreadful plans, deeds and words were visible to his clairroyant sense of What a lesson does this teach us! How vision. careful should we be to avoid the dark and terrible, lest some day they may not be only read by eyes we supposed would never be opened to their iniquitous record, but may also serve as the hid-den magnetic monitor to drag some sensitive, susceptible soul down to sins and remorses it had else escaped! Who shall decide whether this be philosophy, or the wild dreamings of a fanatical entinsiast? Even though it be the latter, as be-lieved by nineteen-twentieths of the world, it is yet no disputed matter that we do good and evil acts every day which influence the acts and lives of those around us at the present time. Happy we if the evil dies with us, and the good only exists to recall our minds back to the pleasant spots of earth's pilgrimage.-Waverly Magazine.

SPIRITUALISM. - The doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime. A belief of this kind would, I should think, be a new incentive to virtue, rea-dering us circumspect even in our most secret mo ments, from the idea that those we once loved and honored were invisible witnesses of all our Actions.-- Washington Irving.

A noted oarsman, who pulled fifty-one public races on the Thames during the years from 1859 to 1867, writes that of the first twenty-five, which were rowed on ordinary alcoholic beverages, he won fifteen and lost ten; but of the last twenty, when the principal liquid consumed was milk, he won twenty-two and lost four.

At their earliest convenience. TEX AS — Brenham, Feb, Sth.—Mrs. Margaret Bush writes: Owing in part to our terrible civil war, and the yet pros-trated condition of our beloved South, we are just being aroused to the tiving fact that Progress, with her onward strides, is rousing us from our selifsh lethargy, and awaking us to look and see for ourselves; that mankind is of one family, and what is of vital importance to a portion benefits the whole. And the radical change that Spiritualism must eventually make in the religion of our race, rouses the thinking minds to feel and say; "we must he up and doing, helping our brother and sister, by helping them to think." Of late we have been favored with some most beautiful lectures from that noble and gifted w. man, Mrs. M. J. Wil-coxson. She has showered upon the belever and the skep-tic alike the glorious truth of the Now Dispersation; but J. manna, to the many it was "pearls before swine." And there are many somewhat acquainted with this beautiful philosophy that are as yet entirely upon the ma-terial plane, and have but one solitary appiration and that is to "get a communication from their friends." This is the ery. Now my object in writing you is to know if you can-not ald us in getting here some good physical medium—one who would answer the wants of these importunate people. I believe they could ob much good, and help themselves too. A developing medium also would find a vast field here for good works. Texas is, in every sense of the word, most cosmopolite, TEXAS - Brenham, Feb. 8th,-Mrs. Margaret Bush writes

Texas is, in every sense of the word, most cosmopolite, and consequently less given to bigotry and conventional-iems, and here, of all the Southern States, I judge should the work begin.

DELAWARE. - Wilmington, Feb. 16. - James A. M. Fraser snys: We have just parted with that excellent test meilium, Mrs. Katle B. Robinson, of Philadelphia, who came to this city on a visit to a friend, with the intention of eujoying a quict retirement from her labors, for a few hours. But incity on a visit to a friend, with the intention of enjoying a quiet redirement from her labors for a few hours. But in-stead of being a holiday to her, it proved a holy day of com-munion to us with our loved ones who had passed the shin-ing river. As soon as the fact of her arrival became known in the spiritual circles, the news spread rapidly, and within two hours we found ourselves in a circle of about twenty-five hungry souls, longing for spiritual food, and were not disappointed, for "White Feather" soon welcomed our wijawam with her "good-moon" blessing, and we listened to a beautiful and eloquent address on the accessity of com-munion with our spirit friends. Several fine tests were given, and loving communications from these once looked upon as dead were received with much joy. Before the seance closed, a band of singers came, and with an accom-paniment on the plane forte sung some beautiful spirit-songs. Next evening, having made preparations for a pub-lle circle, we met in our hall at 8 o'clock r. M., there being about fify persons present. The time was passed agreea-bly. Many good tests were given.

NEW YORK.—Buffalo.—E. A. Hazen says: Will you per-mit me, through your columns, to call the attention of the public to the excellent healing powers of Miss Amanda Harthan, of Rochester, N. Y. & Saved from near transition to Harthan, of Rochester, N. Y. ? Saved from near transition to spirit-life by the instrumentality of the celebated Dr. New-ton, she has for several years been hereelf a most efficient minister of healing to the sick. And not only in justice to her as a noble worker in the cause of truth, but in helmif of the afflicted, would I, if possible, aid in the success of her needful mission to humanity. She examines and prescribes for disease through letter, as well as in the presence of the invalid, and will answer calls for her services out of the city in cases of special need for her so doing.

MASSACHUSETTS .- Plymouth .- Lemuel Bradford writes Plymouth once more has waked up to the all-important fact that the Spiritual Philosophy is a principle that cannot die; it may slumber or lie dormant periodically, although at every awakening it renews its freshness, and chines forth with more respleadent vigor than ever before. We are hapwith more respicudent vigor than ever before. We are hap-py to write that its last awakening or revival of its ap-parent dormant or lethargic condition is an evidence that its principles are immortal, and must forever move us all on to a higher and truer estimation of the Father of all splits, and teaches that the fatherhood of God and the brotherhood of man is as true, and easily demonstrated with the present revelation of Spiritualism, as that the mariner's needlo points to the north pole. The zeal manifested here for the spread of its truths has resulted in the establishment of regular lectures every Sun-day forenoon, afternoon and evening, in Leydon Hall, which

day forenoon, afternoon and evening, in Leydon Hall, which has been leased for the occasion, with speakers engaged till the first of June, under the management of Mr. Bullard, who

TEXAS. Spread of Spiritualism.

EDITORS BANNER OF LIGHT-I wish to say to you that the cause of Spiritualism, through my labors and others, is making decided progress in this State. A friend writes mo from Waco, where I labored last year: "We have just made up a club of ten subscribers for the Banner of Light." A larly Spiritualist, Miss Mattie E. Stith, writes : "You will be as tonished when I tell you a spirit-picture has been taken in Waco; yes, no mistake. It was one of Col. Goode's children -had been dead twenty years. She told her father if he would have his photograph taken she would be there and appear on the plate with kim. The mother recognizes it. At the time it was taken no one know anything of it except Goode himself. When the artist saw the picture he was very much frightened, and said he was done taking photographs-was afraid of 'ghosts.' The artist's gallery was depopulated in an instant, and Col. Goode was left alone with his picture."

One year since I subscribed for the Banner of Light, to be sent to a daughter of Jno. W. Pearce, of Evergreen, Avoyelles Parish, I.a. Through a sister of hers the family got wonderful revelations through Planchette, which created much excitement and opposition amongst the Orthodox. Eight months since, whilst I was there, the oracle ceased. I told her I thought her medlumship was taken away, owing to her unbelief, or she might be developed for physical and other nanifestations. Under date of Jan. 9, 1870, the father writes : "Planchetto still refuses to write, and Ettlo (his daughter) is still troubled by the various apparitions, strange noises and physical phenomena, of which you have heard us speak, except that they are becoming more astounding. It is seldom that one day passes without something of the kind transpires in the house. This morning, about a quarter after five o'clock, we had what seemed to be a very marked demonstration of an earthquake. The house shook so vio lently, cracked and ratiled so loudly that it waked nearly all of the family, and alarmed some of them so much that they refused to go to bed again. If it was not an earthquake, the

Ing Marchi, in. Pitneanth, Mess. Journa Arreit, En Worresieer, Juring My, Permanena address, 57 Sorma street, East Cambridge, Mass.
 Mits, Nezhard, T., Barcinaw, Em Grove, Colerain, Mass Annye L. BALLOY, Inspirational speaker, Chicago, III, Carre F. J., Journal, Staron, Bartle Creek, Mich.
 Din, J. B., Bauron, Laspirational sucaker, Boston, Mass. Joseph Internet. Journal stream of the strength of the strengt of the strength of the strength of the strength of the streng

Mass. Wennan Soffage In the Paello States and Territories. Ad Ires, how 2123, San Francisco, Cal. Stata flaxvss, inspirational speaker, Berlin, Mich. Mi, J. O. GHLES, Princeton, Mo. Ju, Gawada, Inspirational, how 40%, Fort Wayne, Ind. Join Y. Geillo, Lawrence, Mass., will answorcalls to becure KESET (BAVES, IRchmond, Ind. Miss Julia J. HUBARD will becure in Kenduskeag, Me. during March. Address for the prevent, care Mrs. Frank Ty-ler, 14 Boston street, Salem, Mass. Permanent address, Fortamouth, N. H., box 453. Jawrs H. HARRIS, box 96% Abington, Mass. WM. A. D. HUME, West Side P. O., Cleveland, O. ZELLA S. HARTINGS, inspirational, East Whately, Mass.

Married :

Feb. 11th, by George Tallest, Esq., Abel L. Farrington and Feb. 11th, by veorage Ida A. Hollis, all of Stoughton.

Passed to Spirit-Life:

Prop. Cuba, N. Y. Feb. 7th, Mrs. Lodensy Scott, aged 53

Erom Cuba. N. Y. Feb. 7th, Mrs. Lodensy Scott, aged 53 years. Mrs. Scott leaves three children -Edwin T. Scott, now of Hudson, Mo., Mrs. Emma Hammond, of Pennsylvania, and Cora L. V. Tappan, of Washington, the latter wide/a known as an early advocate of the Spiritual Philosophy, and now an ernest friend of the wronged Indian and oppressed negro. Mrs. Scott was not only a firm b herer in Spiritualism, but an enrest worker in all the reforms it hudicated. The needy found in her a warm friend. The slave in file chains she pilled, and pleaded his cause at the hearthstone and in the public assemblaze. During the recent war, her feelings were deeply increased with our suffering solditors, and to the com-plant of merger fare she was wont to reply. "Benember, the soldier has not so good as the," The lowalf defi herhen-ing influence, and the suffering wold first, and to the com-plant of merger fare she was wont to reply. "Benember, the soldier has not so good as the," "The invalid feit herhen-ing influence, and the suffering wold to reply. "Benember, the shorts, total to equal rights. The funeral eavies sol Mus. Scott were participated in by the write, and d onored *labor* by womanly citoric in the rown daughter. Cora L. Y. Tappan. A large circle of filends will miss her presence, but her vir-tues will continue to mold the minds of those who knew her, and the lowers site planted and the grand hills about her home will testly to her lower of the beautiful. *Collins, N. T., Feb.* 55, 1870. *Collins, N. T., Feb.* 55, 1870. *Collins, N. W., Feb.* 54, 1870. *Prom Brooklyn, N. Y., Feb.* 54, 1870.

From Brooklyn, N. Y., Feb. 8th, Emma C. Odlorne, Truly might the question arise, "Oh death, where is thy sting?" as we contemplate the joy which submated the soul, of our chereshed friend when informed that separation from the morial tenement wis at band, that the imprise nearly spirit would soon burst its cerements of clay, and bask amild the im-mortal realities of a more congenial elline. Offtimes have, the sould so the writer and the now clorified one glowed with-in them as they sat at "the table of the Lord," and realized the birsh of communion with the dwelters on the other side, and anticipated the moment when they too should minister this so the clifficten of the arist. And now, Emma, thou art ming ing amid the beloved asso-clations where two north outer and genius shall find free scope, untrammeted by physical infirmity or the convention-alities of earth 96, for which thou we traveler returns," but that thou will haver near, seeking to connect, and no birst.

From Spring Grove, Houston Co., Minn., Jan. 9th, Samuel

Aiken', Señ. - He was born in Vermont, March 29, 1792. Aiten, Sen. He was born in Vermont, March 29, 1522. In his religious stews Mr Alken was progressive. In early manhood be connected himself with the Methodist church, and for many years was an efficient worker and a sincere and decout Christian. Subsequently becoming convinced that tool's love extended to all of his creatures, he embraced the doctrine of universal, salvation, soon after the advent of modern Spiritualism, by investigation he breame convinced of the truth of the intercommunion of spirits, and that salva-tion is an individual affair, which all must work out for them-selves, in which faith he scened to take great pleasure until his departure, find in the beliet that he should join the loved ones gone before. D.

From Bustl, N. Y., Feb. 6th, Illram L. Barton, in the sixtylifth year of his age.

[Northampton, Mass., papers please cony.]

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

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The Pope's Dogma,

The present struggle at Rome, in which the European world takes so lively a part, is over the issue of creeting the Papal authority into the form of deliteation. is His Holiness infallible, and are his orders, rescripts and directions beyond the reach of dispute, revision or dissent? Not increly to ecclesiastical and spiritual matters does this profoundly interesting dispute, extend; but to all things civil and secular, to thrones, congresses, kingdoms and republics. All men and all their interests, if the reaffirmation of this middle-age dogma is to be permitted, are to be included within the sweep of Papal authority. While the European States are emerging from the rule of feudal influence and forms to the larger government of democracy, it would seem the most unfortunate moment to bring forward a question of this purport for discussion and settlement. But Pius IN is growing very old, and his ambition is to signalize his protracted spiritual reign by some measure like this, which promises to have a permanent record in history. It is his pet theme, and for ithe is willing, we have little doubt, to stake life itself

But not only has he chosen his time for this dispute most illy; he has failed to penetrate so far to the meaning of the age as to discover that no such doguna can over hope to take life and activity again. There is a spirit of progress abroad which all the Popes that ever sat crowned on the Seven Hills cannot jointly hope to stem. Inquiry is setive everywhere. The worth of the Old is being thoroughly inquired of. It is a spirit that has within the memory of living men marched with a triumphant stride over two continents, and compassed the furthest limits of the globe. Europe is alive with its moving, searching, opening, leveling, elevating and stimulating influences. Russia frees her serfs. Poland, long dead, finds a living voice Prussia moves forward with her enlarged ideas and determined purposes, to group a whole federation of willing States around a liberal principle. Austria is laying down the bed of comprehensive reforms that seems like the work of direct inspiration. Germany throughout revolts at going back by the dark pathway by which it has finally emerged into the light. France holds Rome up; and the very proposal to make her Bishops free of the authority of the State by bringing them wholly under that of the Pope, excites universal opposition.

Suppose such a doctrine as that of the Pope's temporal as well as spiritual supremacy to be set up, and thoroughly carried out in operation. What would be the effect on Catholies in this country, for example? They would of course feel obliged to sink their allegiance to a republican government in that of their abject submission to His Holiness. Wolding the latter, they must let go, the former. (In such a case, what sort of citizens would they be likely to make for a free republic? The Papal authority would come in with its active interference into every relation such mon bear to the communities in which they live. They would feel bound to obey the Pope in all things, whether discharging their duty to their adopted government or not. Having once taken an oath to sustain this government over and against all others, and to renounce every form and lotter of allegiance to every foreign prince and notontate, they would suddenly find themselves confronted with an order from the Vatican to turn their back on their oath and henceforward yield obedience to the Pope above everybody. We should thus see the monstrosity of the dogma illustrated in this country more impressively than anywhere else. So that, taking into view the condition of opinion here and its visible progress in Europe, the very proposal to delfy the Pope at this time is a challenge thrown down to the liberalizing and advancing forces of our age.

An Old Conflict Revived. When Dr. Lyman Beecher came to Boston to establish himself as a preacher, it was with a dis-

ed, and the light waxed hot and went on vigorous- time. ly for a long series of years, in which each side Previous to the lecture Mr. Forster addressed took and gave some very hard knocks and blows. the following explanatory words to the andlence But it was soon perceived that the sturdy defend- respecting his spirit-control while delivering er of Puritan Orthodoxy gave modified manifesta- lectures. He said: tions of his belief, under the irrepressible influence of the very creed he had come here to overthrow, Some part of his earlier earnestness, or at least enthusiasm, gave way before the force of arguments which he had never allowed a hearing in his mind before. And when he finally retired from the field, to choose another and a fitter arena for his exertion, it was not without a silont admission that he had become the recipient of valuable discipline during his period of warfare.

As for the faith he had volunteered with such confidence to oppose, that stood stronger and better buttressed, if possible, than before he had presumed to assail it. It was remarkable with what ease it threw off the arrows that were showered upon it, and how much its leading principles spread in the popular mind for having been so vigorously contested. There has been going on this past winter almost a repetition of the warlike scenes of the former times, though in a somewhat changed form. Instead of a single champion taking the field for Orthodoxy, an organized army has come and camped down before the very door of Unitarianism; and the discourses that have exhaustive of what each bas to say, that they have come to be accepted as about the best possible to say by either. And therefore we are to people who could not listen may have the oppor- his visit among us; unity to read, mark, learn and inwardly digest what is to be found therein.

The speakers on the Orthodox side have been such men as Presider t Woolsey, of Yale College, represents, and included a Professor of Divinity from that institution, with certain distinguished preachers from New York and elsewhere. On the Unitarian side we have had speakers like Frothingham, Weiss, Collyer, Higginson, Mrs. Howe, and others, who were certainly as capable as any persons possible to find for furnishing an exposition of the liberal points of their belief, Thus the people get a sharp contrast of the tenets beld by each side, and invariably to the advantage held by each side, and invariably to the advantage of liberal thought and sentiment. We rejoice at this latest demonstration, not because it makes for even the liberal creed in the popular mind, PROF. WM. DENTON will lecture in Music Hall but because from every such contest the less lib- at 2) o'clock. During his engagement, the Proeral comes off in a weaker condition than before, sfessor will speak on a variety of topics of vital Spiritualism is the faith that will absorb all.

"Sunday Services" in Boston.

Under this heading several of the large Boston dailies have for some time past published, and e still publishing, in their Monday morning editions, reports of the sermons and discourses delivered by preachers and lecturers belonging to the various Christian denominations; but not a single lecture has ever been reported for or pub lished in these journals that has been given in the Music Hall before the Spiritualist Society worshiping there on Sundays, notwithstanding these meetings have been in successful operation for several years past. The speakers, as is generally admitted by the numerous audiences in attend ance, have evinced a high order of talent while treating upon subjects of the most vital import ance to the welfare of humanity, and no wonder regret is manifested by our people in consequence of the course pursued by prominent city journalists. Such are reminded that these papers, which assume to lead public opinion have invariably made it a point, when speaking of the Spiritual Philosophy, to treat it as a something unworthy the least attention, although it embraces in its ranks some of the finest minds in the city, men and women of the very highest moral culture. These journals have for years endeavored to impress upon the public mind what they term the inconsequential teachings of our beautiful natural religion; but still the glorious work goes on.

Why, it may be asked, does the press of Boston

Music Hall Spiritual Meetings.

Sunday afternoon, Feb. 20th, Thomas Gales Forster lectured to a large andience in Music Hall tinct view to meeting the embodied spirit of Uni- Boston, on "Church and State." . The theme was tarianism hand to hand, he being put forward as an interesting one, and was treated with the usual the champion of Orthodoxy. The challenge was ability evinced in all Mr. Forster's efforts on the readily accepted by those for whom it was intend- rostrum. We shall print the discourse in due

My friends, circumstances seem to make it necessary that I should say a word of two in my normal condition. The question has arisen in the minds of some of my hearers in this city, I am told, as to whether or not these lectures are delivered by myself individually, or whether I attribute them to a foreign power operating through my organism. I wish to state distinctly that I am net responsible for what I wish to state distinctly that I am not responsible for what comes through my organism, except in so far as the effort and desire of living a certect and passive life-therefly pro-ducing proper conditions—is concerned. I never have claimed the lectures given through my organism, as my own, during my labors for the last sixteen years as a speak-ing medium, and I shall never do it while I remain in pos-session of my roason. Some persons may feel inclined to ridicule me for thus giving up my individuality, as they extern such a course, and assuming the part of a machine : but I had rather thus be a machine for the promulgation of truth, than occurse, and assuming the incline the field yethenes, thereby. The spirit controlling me generally par-tially prepares me beforehand by a foreshadowing of thought : I know but little, however, of what is to be sail in detail. Spiritualism has given me great happiness in the past, and dritualism has given me great happiness in the past, and on the last man in the world to kick down the ladder by high 1 have ascended

Mr. Forster is to be commended for his candor in giving the invisible intelligences credit for what he considers their share of labor in producing the able loctures given through his mediumship. It does not strip him of his own well earned reputation as a man of ability. There are been preached by one side and the other are so other lecturers in the field who would be better appreciated were they as outspoken as Mr. Forster in this particular.

We are pleased to notice by the following card have them, in time, in published form, that the that Mr. Forster has been well appreciated during

A CARD.

MESSES, EDITORS-Will you allow me the use of a small pace for the purposes of a general apology? I have been ecturing in Music Hall for six Sabbaths. During this perof Uning in Music Hall for six Sabaths. During this per d L have received, in Boston and its yielnity, the most un sounded courtesy, and kindness on the social plane—s nuch so, that it has been utterly out of my power to respon by my prefence to the very many invitations extended m by the numerous friends who have been thus partial. Hence during the public of the set of the social plane for the social plane. od I have a desire, through you, to assure those friends that a want of thue only has produced a seeming neglect on my part, with regard to some of them. I could not possibly mply with the frequent invitations to call that I receiv Boston, Feb. 28th, 1870.

Next Sunday,

interest to all. He is one of the most radical thinkers of the day, and his lectures "tell." every one of them. His theme next Sunday will embrace the important question, "IS SPIRITUAL-

ISM TRUE?"

The Davenports in San Francisco.

A letter just received from Ira E. Davenport, nforms us of the arrival of the Brothers and Mr. William Fay, in San Francisco, "safe, but not sound." The writer states that they left Omaha Jan. 28, after the most complete success in nearly all of the large cities and towns of Pennsylvania, Ohio, Illinois, Kentuyky, Missouri and Kansas; in many places the balls and thearras not being of sufficient size to admit all who desired to witness the phenomena through the instrumentality of their physical organisms:

" After leaving Omaha, (says the writer.) nothing unusua occurred to us, with the exception of being stuck several times in immense snow banks—and that is a common occurrence on the Union Pacific Read—until we arrived between Aspen and Evanton, some ninety miles east of Ogden, and there I had an experience for the first time in my life which I never wish to have again. About three hours previous to secured our berths, were removed into another heavy train, already crowded, consisting of three ponderous Pullmau cars, and four others, besides the engine, tender and the bagaage car. At the time the passengers were removed, I overheard several of the raiforal men say that it was very damerous to out such a weight into one train, but that they ence on the Union Pacific Road-until we arrived betwee overheard several of the railroad men say that it was very dangerous to put such a weight into one train, but that they were obliged to obey orders. I was also told by a gentle-man that he heard the engineer state that as we were be-hind time, he would run fast enough to take the train in on time, or ditch every car behind the locomotive. As the train, was going at the rate of twenty miles an hour around a short curve, with an enormously heavy train, on rails hell upon pine wood, over an artificial embankment, loosely thrown up at the height of forty feet, it is not diffi-cult to conceive that an accident might beautor. loosely thrown up at the height of forty feet, it is not diffi-cult to conceive that an accident might happen. Five cars crowded with passengers were thrown. forty feet down the embankment, and from fifty to seventy persons badly wound-ed and several killed. I saw several who were crushed, and taken out from under, the cars by the passengers. My wife was considerably bruised, as also were several others of our party, including my brother's wife, and Mrs. W. M. Fay. I am of the opinion that all who visit California by the Union Pacific Bailroad, stand a very fuir chance of losing their lives or limbs. I saw five accidents between. Omaha and San Francisco, and all caused by unpardonable cardess-ness on the part of those in authority. We commence a series of public scances here, on the 7th, and from the sale of reserved seat tickets, anticipate an immense success." .The Chronicle of the 8th inst, devotes a column to the scance alluded to above, treating the proceedings with commendable fairness. It says Platt's Hall was crowded to its fullest extent all of the sitting room and most of the standing room being occupied."

Spirit Impression Heoded-Delivery from Starvation the Cousequence.

The following narration, which appears in a London journal and known to be authentic, "is interesting and valuable," says a cotemporary, Spirit Deliverance, as being much more appropriate, for no doubt the facts in the case, which resulted in the delivery from starvation and death of the shipwrecked mariners, were solely atfriends of the unfortunates, who impressed the captain of the ship to steer for the Island, of Assension. Such "impressions" are of daily occurrence among Sniritualists. But to return to the narrative. The writer says:

"The date of the occurence is not given, but as it took place before the Island of Ascension had any inhabitants, we cannot consider it very recent. The island belongs to Great Britain and is situated about 280 miles northwest of St. Helena:

Admiral Sir Thomas Williams, a straightforward and excellent man, was in command of a ship crossing the Atlantic Ocean. His course brought bini in sight of the Island of Ascension, at the time uninhabited, and never visited by any which abound on the coast. The island was bare ly described on the horizon, and was not to be noticed at all; but as Sir Thomas looked at it, he was seized with an unaccountable desire to stee toward it. He felt how strange such a wish woul appear to his crew, and tried to disregard it, but in value. His desire became more and more ur-gent and distressing, and foresceing that it would soon be more difficult to gratify it, he told his lieutenant to prepare to "put about ship," and steer for Ascension. The officers to whom he spoke ventured respectfully to represent that changing their course would greatly delay them; that just at that moment the men were going to their dinner; that at least some delay might be allowed.

But these arguments seemed to increase Cap-tain Williams's anxiety, and the ship was steered toward the uninteresting little island. All eyes nd spy-glasses were now fixed upon it, and some thing was perceived on the shore, "It is white—it is a flag—it must be a signal!" And when they neared the shore, it was ascertained that sixteen men, wrecked on the coast many days before, and suffering the extremity of hunger, had set up; signal, though almost without a hope of relief."

Essex County (N. J.) Woman's Suffrage Association.

On Wednesday evening, Feb. 16th, 1870, meeting was held at Library Hall, Newark, N. J., which resulted in the organization of an association for the establishment of the legal and political rights of women, under the above title.

The meeting was called to order by Lucy Stone, who nominated U.S. Commissioner Whitehead as Chairman. This action being ratified he took the chair, and offered a few preliminary remarks. Mrs. Churchill, of Providence, R. I., made a speech, which was frequently applauded, after which a series of seven resolutions were reported. from the committee, the gist of which is contained in the seventh, as follows:

" Resolved, That we recommend to the considera tion of Congress at an early data the joint resolu-tion introduced by George W. Julian, March 15th, 1869, in the House of Representatives, proposing the following amendment to the Constitution to,

ARTICLE XVI.—The right of suffrage in the United States shall be based upon citizenship, and shall be regulated by Congress; and all citi-zens of the United States, whether native or nat-uralized, shall enjoy this right equally, without one discrimination whether fundany distinction or discrimination whatever found-ed on sex."

These resolutions were unanimously adopted. after which remarks were made by Mrs. Wilbour and Lucy Stone, and the Committee on permanent organization presented a lengthy list of officers, among whom we recognize the names of Mrs. Mary F. Davis, President, and Miss Frances E. Love, Corresponding Secretary. After some further remarks by Mrs. Celia M. Burleigh, of Brooklyn, the meeting adjourned.

New Subscribers.

Since our last report, the old patrons of the Banner of Light have been working for us in good earnest, and forwarded one hundred and six new subscribers. We thank our friends, whose names. egive below: A. E. Carpenter sent three new subscribers; "A Friend," twelve; J. G. Scribner, one; Mrs. A. H. Gardner, one; G. D. Baker, one; Chas. A. Elliot, one; Wm. H. Mann, one; Wm. Taylor, one; Cordelia Lawrence, one; P. Heywood, one; I. Caulkins, one; H. B. Hoadley, one; Asa Fenn, one; Dr. L. Hudspeth, one; Geo. West, one; J. Polworth, one; S. M. Wormer, one; W. S. Foster, one; Job Ross, two; Lita Barney Sayles, one; R. C. Paul, one; E. Roy, one; Dr. F. G. Ray, one; W. H. H. Gesham, one; B. L. Doane, one; Mrs. S. Jackson, one: Geo. Wilson, two; J. F. Humphrey, one; Mrs. B. F. Fuller, one; J. Crosby, one; G. Ferguson, one; H. Blood, one; W. G. Raymond, one; Thos. M. Peters, one; Mrs. M. Libbey, one; C. H. Jones, one; Jos. J. Strong, two; L. Leonard, one; E. F. Slocum, one; J. M. Sartwell, one; Mrs. C. C. Hayes, one; Z. Glazier, one; Abel Goulding, two; J. M. Pintard, one; W. Town, one; E. M. Perkins, one; B. F. McCollister, one; Jesse Gilbert, one; E. H. Eddy, one; W. Kimball, one; T. Rodgeson, one; S. R. Keese, one; J. C. Eckler, one; A. T. Foss, one; Mrs. E. A. Ramson, one; D. Cargo, one; M. Pentoney, one; J. W. Mansfield, two; R. Arnold, one; Wm. Winter, one; L. K. Coonley, one; A. B. Clark, one; M. Packard, one; Mrs. S. H. LeFevre, one; E. P. Wilson, one; Mrs. A. S. Ormsbee, one; Dr. W. Persons, one; A. O. Arnold, one; Benj. Jaeger, one; Geo. W. Mead, two; S. K. Hall, one; I. P. Walrath, one; E. S. Davis, one; Mrs. N. P. Close one; Mrs. H. M. Jacobs, one; Sol. Maker, two T. A. Rogers, one; H. Sisson, one; N. D. Green, one; W. Richardson, one; Mrs. M. J. Wilcoxson, one; Mrs. A. A. Cothell, one; S. B. Gaylord, two J. M. Oze, one; M. C. Shepard, one.

Emma Hardinge in Washington.

We translate the following from a late number of the Washington Columbia, a German paper, which favors the spiritual movement:

"A wonderful plienomenon is Mrs. Emma Harshowing as it does the importance of yielding to dinge; there is but one opinion concerning this the impressions of duty which are often make upon among all visitors to 'Harmonial Hall,' even the human mind, quite independently of any opera- among the most decided opponents of the cause tion of its own powers." The article is headed she advocates. Her improvisations on religio-Providential Deliverance." We designate it philosophical and scientific subjects, given to her mostly by skeptics, and her replies to the most difficult questions are, as to style and spirit, masterly rhetorical efforts, which need not fear criticism. If Mrs. Hardings were advocating a less tributable to the influence of the immediate spirit | unpopular cause than Spiritualism, all the papers would teem with laudations of her talent, for it is our deliberate onlyion that she is superior to any woman who has is yet appeared as a public speaker in this country. As regards her personality, she is not of a masculine character, like a good many progressive women of our period, but though conscious of her powers, withal womanly, modest and full of grace. Her noble bearing and her plain but rich and well chosen tollette, might serve as a model for our fashionable damsels, who have become lost in the labyrinth of artificiality. How the good old author of the Secress of Prevorst,' if he were yet living on earth, would adore a woman like Emma Hardinge,'

A Proposition .-. Our Free Circles.

Our friend, Dr. Wm. B. Fahnestock, of Lancaster, Penn., in renewing his subscription to the Banner of Light, encloses an extra dollar, as he ays, " to aid in sustaining your free circles, which, I think, are doing much good, and I feel that they ought to be continued. I have for some time been thinking of a plan which, if carried out, would enable you to realize your wishes in the above direction to the full extent of your desires. It is simply this: If every Spiritualist in the United States would pay you a certain yearly amountsay from ten cents up to any amount they might be pleased to subscribe-you would then have no difficulty in accomplishing the end in view. I will myself engage to pay a yearly tax of fifty cents for the above purpose. Let us see how

The Bible in Public Schools.

many who take your valuable paper-the Banner

-will do so likewise."

The Springfield Republican, in commenting on the recent decision of the Supreme Court of Ohio. in favor of teaching the Bible in public schools. says: "We are not surprised at this decision, and probably a majority of the courts in the country would decide the question now, in the same way. But it is none the less true that the opinion is gaining ground that the reading of the Bible in our schools is not essential to their efficiency, and that it had better be given up rather than excite the hostility of any class of citizens to the public school system. How soon this sentiment will be in the majority we cannot say, but it has many champions already, and they are not confined to any particular class in society, or to any one doxy in religion."

Massachusetts State Spiritualist Association.

By a published call on our fifth page, it will be seen that this organization will hold its annual meeting at the Meionaou, Tremont Temple, Boston, on Wednesday, March 2d, 1870, commencing at half-past ten o'clock A. M. There will be three sessions-morning, afternoon and evening, during which good speakers will address the audience. As it is absolutely necessary that some measures be taken to sustain the truly efficient missionaries now in the field, it is hoped that Spiritualists generally will comply with the call of the officers, and make this meeting a successful one. both as regards numbers in attendance, and necuniary assistance to the cause. Admission free.

Physical Manifestations.

Dr. J. B. Ferguson, who has probably paid closer attention to the physical phase of the spiritual phenomena than any other man of his high character for learning and ability in the country, has written an article (which will be found on our first page) on the above-mentioned subject, with especial reference to the Davenport mediums. We commend it to the thoughtful attention of our readers, and particularly to those timid Spiritualists who are so easily scared at the higot's senseless cry of "humbug," or the feeble imitations of the genuine manifestations. Its careful perusal will open their eyes to the truth, and strengthen their faith.

"The Creed in Danger!"

The undertone of complaint on the part of the creedal societies of Chelsea, as they saw the Spir-Itualist lectures at Granite Hall gradually sapping the pillars of their strength, has at last come to the surface. The so-called "Evangelical" churches of that city have instituted an alliance offensive and defensive, whose action is manifested in a course of free public meetings to be held at City Hall, for the nurvose of crushing out "infidelity." All that the learning and culture of the city can afford, backed up by the melody of the Choral Society-alas that music, of all things else, should be used as a bait to cover the hook of bigoted sectarianism-will be put forth to oppose the course, in that locality, of our glorious, heavon-born religion of the nineteenth century. The forces are mustering; but, though clouds may momentarily dim the sun at early morning, he rises in power as the world rolls round, and Spiritualism shill grow stronger and stronger from the efforts of every opposer, brighter and brighter from every defeat.

The selfishness of this "Holy Alliance " may be seen in that, at the very outset, the "Evangelicals "are unwilling to allow any Unitarian or Universalist preachers to occupy the desk, although quite willing that Unitarians and Universalists should sing in the Choral Society to draw in hearers to their enunciations of exploded platitudes! This of course produces ill feeling, which cannot fail to end in an open revolt on the part of all liberal minds connected with this now churchial movement.

Worcester, Mass.

The Spiritualists of Worcester have resumed their meetings again, and intend to keep them up, having secured Lincoln Hall for that purpose Good speakers will be employed, and the prospect, looks favorable. There are thousands of Spiritualists in Worcester, and one good meeting, at least, onght to be well sustained. Dr. H. B. Storer has spoken there two Sundays. G. A. Peirce is engaged for March, and Mrs. Sarah A. Byrnes for May.

hold itself aloof upon the most momentous questions of the age which SPIRITUALISM comes to solve, viz., Do we live after death? Can we commune with our departed loved ones through media?-questions, which the past has failed to demonstrate, but which are now being elucidated through the aid of science satisfactorily to great numbers of advanced minds! It is because our, teachings are not yet popular. When they become

so-as they surely will-then the secular press will aver that it has always been friendly to the cause of Spiritualism; that its editors always were Spiritualists at heart-as many are, no doubt; but who do not dare say their souls are their own

for fear of the influence Old Theology would bring to hear upon their devoted heads; and so Spiritualism must be tabooed for a while longer to

gratify a set of creedists with large purses but a small amount of moral courage. God speed the day when the Press shall become less servile; when it shall have the independence to utter its honest sentiments, fearing not the power and asking not the favor of Church or State.

Judas Iscarlot.

An entirely new interest has been recently iniparted to the question of Judas's alleged treachery to his Lord, by the poem in Blackwood, recently transferred to these columns, and now published in pamphlet form and to be had at this office. The conception of the whole case is novel, and contains most reasonable, if they are ingenious, considerations in favor of the individual whom the world has been taught to denounce with inexpressible scorn for almost twenty centuries. The theory of the poem is, in few words, this: Judas did implicitly believe in the divinity of his Master, Christ, and up to the date of what is termed his betrayal was as devoted in his personal worship as even the disciple whom Jesus was said to have loved the best. He fully believed that Christ possessed all power and authority, and that he had but to order and it was done. He had seen what are termed but, on the contrary, a great deal of harm. It is his miracles, and been a participant in many of an impudent proposal to seriously make in this his mighty works. What wonder, then, when, at day of the world, because it assumes that one the close of the Divine Master's career, he saw man, on account of his peculiar creed, has a suhim beset with enemies who sought his life, that perior right to rule another who refuses to hold he should have boldly proved his own faith by bringing those enemies to his Lord's presence, in the belief that he would instantly work a greater miracle than ever for securing his escape? This is the theory, and it is presented in a manner that makes it deeply interesting for present perusal.

J. M. Peebles in England.

We learn from the London Spiritual Magazine that Mr. Peebles has commenced a series of Sunday evening services in the Cavendish Rooms Langham Place, Regent Street, London. Mr. P. is an attractive speaker, and we have no doubt his lectures will prove acceptable to our English friends.

The Wrong Box.

The Corresponding Secretary of the "National Association" for engrafting the recognition of the Bible on the Constitution of the United States, has had the unexpected politeness to forward to us the call of the Association for a National Convention. with a request that we should "notice" at our "early convenience." Certainly. We do make haste to say that this scheme is the offspring of a handful of narrow, illiberal and bigoted minds, as unfit to rule a State as they are incapable of framing a free constitution. We further think that this ill-judged movement is calculated, if pushed far enough, to hasten the time when the country will find itself plunged in a boiling sea of controversy about creeds and heliefs, to which a war like the Thirty Years' War of Germany will be but a faint narallel. We likewise denounce this movement as the mere stepping-stone of certain self-righteous persons. who are hoping, in time, to turn our general politics into this narrow channel, and to rise themselves to place and power. We see no possible good which such a movement can accomplish, any such belief. More reasons need not be given, though they are abundant enough. We hope the Convention will prove, as it deserves, a miserable failure,

Notice to Correspondents.

Those of our friends having occasion to forward communications to this office for publication, are particularly requested to direct them to the editor, as no other person has control of this department of the Banner of Light. We call the attention of correspondents to this matter, because certain persons with whom we are not connected in business, and never have been, would have it understood that they are associated with us,

Death of Anson Burlingame.

A telegraphic dispatch was received, Feb. 23d. at the State Department from Minister Curtin. communicating intelligence of the death of Hon Anson Burlingame at five o'clock Tuesday morning, at St. Petersburg, Russia. Mr. Burlingame was Envoy Extraordinary from the Chinese E npire to effect treaties with the Western Powers and had nearly completed the object of his mission. He had just arrived in Russia. He possessed talents of a high order, and as a diplomat he had few superiors. He was a member of the United States Congress for many years prior to being sent Minister to China. His death at St. Petersburg on the 22d of February, the anniversary of Washington's birthday, closes the brllliant career of a remarkable man. He had not finished his great work, but we doubt not he had so far perfected it, that his labors will not have been in vain. Mr. Burlingame leaves a wife, two sons and one daughter. In his domestic relations he was most happy, and in his social circle his personal loyalty won the hearts of all who knew bim. Mrs. Burlingame is the daughter of Hon. Isaac Livermore of Cam bridgeport, Mass.

Mrs. Margaretta Fox Kaue.

This lady, we learn from the Universe, has commenced holding circles for investigators at the Universe Lecture Room in New York city, on Sunday evenings. At a late meeting at that place one hundred and fifty questions, concerning names, dates of births, deaths, etc., and other test subjects were asked by a dozen different persons, and answered correctly by raps. This fact rendered the hypothesis of skentics-that the medium gathered the necessary information in advance of a sitting-infinitely absurd.

"The Pioneer."

The above is the title of a large sized and neatlooking folio sheet, just started in San Francisco, Cal. Emily A. Pitts Stevens, editor and proprietor. It is devoted to the "interests of human rights," which it advocates in an able manner. We notice among its writers the name of Mrs. Fanny Green McDougal. She is a brilliant writer, and a believer in the Spiritual Philosophy. An interesting story from her pen is running through the paper. The enterprise is worthy of success, and we trust the Californians will see that it is fully sustained.

Hospitaller Hall.

For about a year past, meetings and public, ircles have been held at this hall, the expenses having been defrayed by an admission fee. Since the demise of Mrs. Pearson, the principal mediim in attendance, the audiences have somewhat lecreased. It is proposed, therefore, to open the doors free to the public, thus giving all an opporunity of attending these meetings. It is also roposed, so we are informed by the managers, o distribute the Banner of Light gratuitously to strangers who may be present.

Lowell, Mass.

Cephas B. Lynn spoke to large audiences in Lowell, Sunday afternoon and evening, Feb. 20th, at Wells's Hall. He reports a strong movement going on there in favor of Spiritualism, and that the Lyceum is in good condition. He leaves for the West this week on a lecturing tour.

We call attention to the card of Mrs. Jeaunie Waterman Danforth, who, after a suspension from labor for a number of weeks on account of sickness, has resumed her practice in New York. She is a good clairvoyant and magnetic healer.

BANNER LIGHT. OF

Dr. Ramsay's New Book

Is attracting considerable attention from the press and the public generally. The following criticism is from The Universe:

COSMOLOGY. By George Mclivaine Ramsay, M. D. Boston: William White & Company. This volume is an intelligent attempt to estab-This volume is an intelligent attempt to estab-lish some new cosmological theories, in which the analogies of nature are more closely followed than by Hikok or other modern writers on this difficult topic. The eternity of matter and the existence of a resistant medium in space are assumed, and the "primal push" of Newton dis-avowed. Heat, moisture, and attraction, are pro-nounced the three creative elements or properties of matter and the cause or or of uniton. of matter, and the cause or origin of motion. Ax-lal rotation is ascribed to atmospheric circula-tion, and orbital motion derived from that. A tion, and orbital motion derived from that. A change in the inclination of the earth's axis caused deluges, and the next great change will be in about 308,376 years from the present. The moon has no revolution on her axis, and hence always keeps the same side to us. In his speculation into the future, the writer reminds one of the manner in which Fourier mixes science and romance in his entrancing pre-islance of the one of the manner of the playet.

mixes science and romance in its entrancing pre-visions of the coming possibilities of the planet. He predicts that in 125,826 years subsequent to the present time, the earth's axis will have be-come perpendicular to the plane of her orbit; and that, consequently, personial summer will and that, consequency, personal summer will reign from the equator to about 70° north and south latitudes, beyond which a region of ice mountains will prevail. Then the golden age of the poets will be realized, and the earth be one garden of Eden, producing spontaneously escu-lents and fruits so abundantly that tuan will have but to pluck and eat.

lefts and rolts to ablittantly that but with have but to pluck and eat. By this theory of change of polar centres, or axial periods, he accounts for the great geological revolutions of the planet, and for the glaciers which have been traced by Agassiz on both the

European and American continents. His ethnological theories are utterly subver-sive of most of what is called science on that subopment theory of Darwin and kindred thinkers.

Man, he says, came upon the earth in the fifth axial or carboniferous period, and hence was black—the carbon man, fitted for the intense summer heat of that era. Reconstruction of axis produces reconstruction of climates; heat and light are diminished, and the lighter races of men come in accordance with the new conditions. The building of the pyramids of Egypt he ascribes to the sixth axial period, when the force of gravity was less than it is now, in consequence of greater solar attraction and heat.

solar attraction and heat. Meteors, says our author, are primordial com-ets, and comets primordial planets. The tails of comets are only *light*, like the streaming rays reflected from a calcium *light*. The planet earth was once a comet; and when stripped of her con-centric geological layers, her nucleus is found to be unstratified, igneous, cometary rock. Those who like to indulge in these sublime speculations and researches in which time and

speculations and researches, in which time and space are overinastered by the power of thought, will find great pleasure and instruction in the perusal of this original and suggestive book.

Texas-Dr. Persons's Work.

The Trinity Advocate, published in Palestine, contains a card from Mr. William Todd, whom Dr. Persons had cured of paralysis. Mr. Todd 88.78

"I have been an afflicted man for five years-stricken down with paralysis-and for a long time confined to my bed. Had no use of my left armcould not at any time get it to my head; blind in my left eye, and totally deaf in one ear, and with difficulty that I could without help walk for a few steps. I came to Dr. Persons, at Rusk, January, folk, and, to my surprise, he restored my sight, hearing and lameness in a few minutes, and I now feel like a new man. Being poor, with a large family, I was treated free of charge. I reside near Douglas, Nacogloches County, Texas."

The editor, referring to the case, remarks:

"We call attention to the case, remarks: "We call attention to the card of Mr. Todd, tea-tifying to a most extraordinary cure effected on him by Dr. Persons, the celebrated Magnetic Physician. Mr. Todd is well known to some of our citizens, and is vouched for by them as a gen-tleman of undoubted veracity. His speedy cure, though it is truly astonishing, is but one of a thou-sand that has been performed by the healing hand of Dr. Persons, who is now in our town, where he will remain for ten days for the purpose where he will remain for ten days for the purpose of giving aid to all who may desire it. Let the afflicted take notice."

We learn from another source that Mr. Todd was afflicted with paralysis in every limb, muscle and tendon, one side totally blind and deaf, and the other side much impaired. The cure was almost instantaneous. This cure astonished the people more than they like to be, and it was a grand demonstration of spirit-nower. Dr. Persons is doing a good and great work for Spiritualism. The Doctor, we learn, is to visit other parts ks: Navasota, March 7th, for two we

Spiritualism in Boston and Vicinity. MERCANTILE HALL .- The Boston Children's Lyceum held its usual session at this hall, on Summer street, Sunday morning, Feb. 20th. A varied and interesting order of exercises was gone through with, consisting of the regular marches, silver-chain recitations, &c., in addition to which music was furnished by two young misses; oulto a number of declamations were given (the larger scholars being well represented); and songs and the reading of selections filled out the time. The meeting ended with a piece from the Lycoum Quartette. One hundred and thirty-three members and leaders were present.

On Sunday ovening. March 6th, this Lyccum will give its regular monthly concert. Let all bear this in mind, and lend the aid of their presence and pecuniary support to the organization.

TENELE HALL -The regular circle was held at this hall, Boylston street, No. 18, Sunday morning, Feb. 20, 1870. In the evening Dr. Hodges, of East Boston, addressed the Boylston-street Suiritual Association.

The Children's Progressive Lyceum, located at Temple Hall, had a pleasant and harmonious meeting Sunday afternoon. Vob. 20. Sixty-six scholars and leaders were in attendance, together with a large delegation of visitors from the Boston and Charlestown Lyceums. Speaking by twelve young people, reading by the guardian, Harriet Dana, and answers to the questions ."For what is the Lyceum instituted?" and "What is true : "ligion ?" made up the order for the day. Brief congratulate 7 addresses were also made by D. N. Ford, Conductor, and ary A. Sanborn, Guardian of the Boston Lyceum.

Dr. C. C. York, Conductor, announces in behalf of the Committee of Arrangements that the projected entertainment which was to have taken place at Temple Hall, Wednesday evening, March 2d, is postponed to March 3d, Thursday evening. This entertainment (which is for the benefit of the Lyceum) will consist-of singing, silver-chain recitations, wing movements, declamations, readings, and music from the plano. Doors open at 6]; exercises to commence at 71. To conclude with dancing, which will be commenced at 10 o'clock. Tickets are placed at the low figure of 25 cents; children under twelve, 15 cents. Music by Bond's Band:

CHARLESTOWN .- The Children's Progressive Lyceum meets each Sunday morning at 10 o'clock, at Washington Hall, Main street. It is at present under charge of Mr. Cole, Assistant Conductor, and Miss II. S. Abbott, Guardian-a full number of group leaders and other officers assisting. Its last meeting, Sunday morning, Feb. 20, was well attended and profitable.

The usual conference was held Sunday afternoon, Feb. 20 at Union Hall. In the evening, Miss Lizzie Doten addressed a large audience on "The Infallibility of the Pope," er her lecture with a fine inspirational poem, entitled "A Respectable Lie," which appears in another column.

The last meeting of the Social Society took place at the residence of John H. Carlisle, 62 Walker street. About soventy-five persons were in attendance. The exercises consisted of singing by Horace Leach, reading of the records, romarks by Dr. A. H. Richardson, and a scance by Mrs. Cushman, the musical medium ; also tests by Mrs. Carlisle and others. By a report of the President, Mrs. M. W. Brintnall, it was found that the Society had of late been able to render considerable pecuniary assistance to the lecture

CHELSEA .- Dr. H. B. Storer spoke to a good house in Chelen Sunday ovening, Feb. 20th, at Granite Hall. Subject: "Demonstrated Facts in Religion and Morals."

CAMBRIDGEPORT .- The meeting of this Lyceum at Harnony Hall, Sunday morning, Feb. 20, was fully attended and very interesting. In addition to the regular exercises and a consideration of the question "What is God ?" Misses Albee, Cora Hastings and Floe Bullard declaimed, and remarks were made by Mr. Appleton. Seventy members and leaders participated in the Banner March.

Sunday evening, Feb. 20, I. P. Greenleaf spoke at the same hall, choosing for his subject the passage : "Thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it."

On Monday evening, Feb. 2141, the Social Levee previously announced by the officers and leaders of the Cambridgeport Children's Progressive Lyceum as a complimentary testimonial to their esteemed lady guardian and her husband (Mr. and Mrs. D. W. Bullard), took place at Harmony Hall. A large party assembled. During the first part of the evening the dancers were dressed in a unique disguise, which they removed at a given signal. During this part of the performances the hall was frequently illuminated with various colored fires, preducing a novel effect. After unmasking and supper (at which some tossts and congratulatory remarks were offered) the dancing continued till a late hour on the morning of the 22d. Every one present scomed highly pleased with the entertainment, and much credit is due to the committee of arrangements for the successful carrying out of the project.

New Publications.

THE ATLANTIC comes out with a fresh looking table for the first month of Spring, the first article being a strong plea for the protection of the Birds. There is an ovident movement in the list of papers in the direction of variety, in which the element of lightness bears no smill share. of the State as follows: Huntsville, Feb. 21st, for The subjects treated are such as Bank Robbery, earthnuskes in California, a Spanish Republic, the marriage state, adventures in New York, the minor theatres in London, and others not here mentioned. It is a good number PUTNAM Closes with an introduction of the new celltor of this favorite magazine. Mr. Parke Godwin, who takes full charge of it with the April number. The March issue has variety, lightness, fresh writing, and a timely summary of literary effort and production everywhere.

ALL SORTS OF PARAGRAPHS.

See Mr. Campbell's CIRCULATING LINKA-RY advertisement in another column. Seekers especially recommended to visit No. 18 Tremont street, and examine the catalogues.

02 During the entire month of February there was good skating at the Boston Rink, and it will probably last two or three weeks longer. Two thousand persons visited the Rink on the 224 of February.

despatch from Paris, France, states that a brilliant and crowded reception was given at the residence of Minister Washburne in that city, in honor of Washington's birthday. The reception was attended by all the cabinet ministers.

SWEET HOME-Living in a confectionery store.

What word is round at each end and high in the middle? O-hl-o

DAVID MORRISON, from Central City, Colorado, reports himself at our circle. See Message Department. He says his brothers think he was killed by Indians; but he comes back to inform them such was not the case. Hope John Wetherbee, who is in that section of the country, will hunt up the Morrison family, (if any such exists there-we don't know,) and let us hear from him upon the subject.

SPIRITUAL PHENOMENA .- Master Frankie D. Gunnell, the physical medium, last week held several public scances in Odd Fellows' Hall, Washington, D. C. The manifestations in the presence of this boy, it is said, were truly astound-

People about town who don seedy garments ought to be transplanted to a more fertile soil.

The spirit, who offered prayer at our Public Circle on the 4th Jan., expressed himself as thank ful that he did not believe in an endless hell.

Read Cosmology. It is a very enrious book

Fifty out of one hundred students in the Min nesota State University are women.

Slender party (who is not very comfortable): These street cars ought to charge by weight." Stout party (sharply): "Ah, if they did, they would never stop to pick you up."

An Englishman lately deceased bequeathed £2000 to Dr. Colenso as a " mark of his respect for one who has so manfully stood against bigotry and intolerance."

Nebraska makes the thirtieth State that ratified he Fifteenth Amendment to the Constitution, so that even the two disputed States-New York and Indiana-can be thrown out of the account and the amendment will still be secured.

M. Emile Ollivier, Premier of France, favors the abolition of capital punishment.

A lady gave this reason for not knowing the color of her minister's eyes: "When he prays he shuts his own eyes, and when he preaches he shuts mine."

The roughs, and those who believe it to be a God-given right to abuse animals, have succeeded in getting a bill introduced into the New York Legislature for the repeal of the law against cruelty to animals. We hope there is not brutal force enough in the Legislature to carry such a disgraceful measure through.

Few men would attempt to dry dampened gunpowder in a kitchen stove. A man in Canada did, and his afflicted family would be glad of any information as to bis whereabouts.

To Correspondents.

CD. We do not read anonymous letters and communica thina. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot under take to return or preserve communications that are not used.

S. Y. P., Hupson, N. Y .- We have endeavored to find such a medium as you designate, who would be willing to locate in Indon, but have not succeeded. Perhaps you had better call upon some one through these columns to communicate directly with you upon the subject.

Spiritual Periodicals for Sale at this

Special Notices.

WARREN CHANE & CO., No. 897 North Fifth street, St. Louis, Mo., after knowledge cannot invest their money so Keep constantly on hand all the publications of Win. White economically elsewhere. Medical students are avocally is a superstant of the student of the stud Magazines, Photographs, Parlor Games, Golden Pens, Stationery, &c.

GEORGE ELLIN, BOOKBELLER.

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 310 Kearney street, San rancisco, Cal., keeps for sale a general variety of Spir-Hunilstand Reform Books at Eastern prices. Also Pinochettys, Aponce'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 Nubscribers 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 urinted on the paper or wrapper. These figures stand as an index, show-ing the exact time when your subscription expires : . . ., the time for which you have paid. When these figures corre-spond 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 as to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

A D V IS R'P I M IS M IS N'P M.

Each line in Agate type, twenty cents for th first, and fifteen cents per line for every subs questiusertion. Paymentinallesses in advance CP Per all Advertisements printed on the 5th

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

tinued Rates must be left at our Office before 12 M. on Tuesdays.

THE CELEBRATED CASE

HUSTON RUSSELL Terrific Attack of Tic-Douloureux, or

Neuralgia, lasting nearly two years. Skillful Physicians fail to cure it. Surgery and Hydropathy give only partial relief.

Patient prostrated, reduced to a skeleton, and his life despaired of.

HE FINALLY TAKES THE POSITIVE POWDERS, IS CURED,

AND GAINS PIFTY-FIVE POUNDS IN FLESH.

AND GAINS PIFIT-FIVE POUNDS IN FLESH, BROWWILLE, NERDAREA, Dec. 22d, 1869. This is to certify that 1. Huston Russell, was taken on the Att day of Sentember, 1863, with a pain in my eye and head, and it was so severe that 1 thought I would rather die than live. I called on Dr. Hoover, and he attended me for some twenty days, and at times I was case, when under the influ-ence of medicine, but confined to my bed. I ended on snott-er doctor, by the advice of Dr. Hoover. Under a new system of treatment entirely, he gave me no medicine at first, but pricked me with instruments and pat on something to hister; but it had no good theet. Then I called on two other doc-tors, who had me under their treatment for several months without any permanent relief. On the 15th of September, D868, I called on Dr. Arnold and be had me under this treat-ment until April, 1809. I used the shower both servery morning during the treatment of Arnold. Under his treatment I commenced taking the Towlers and then bay we card an ender the servery morning during the treatment of Arnold. Under his treatment I commenced taking the Towlers and then should for several years, and the Diductos, and now i believe I am entirely well. At one time the ductors and then bay welly then was it I younds now it is 197, and I know it believe I am entirely used. At one time the ductors and then bay welly then was it I younds now it is 197, and I know it is 100 Net 4-120 on *Sent of Sent of*

I also certify that I have been acquainted with linston Rus-self for twelve years, and that he was seriously afflicted for a long time, and I regard his as one of the wonserful cures. WILLAM A. POLOCK, Postmaster at Brownrille, Nebraska.

On the 29th day of September, 1967, Huston Rursell came to me with a pain in his left eye, while 1 treated for the Neu-ralgia, and treated him several times afterwards for the same to but the complaint returned cach time after treatment. If was under treatment by several physicians afterwards, but go but hit returned the Spence Specific Softwards, but the complaint returned specific softwards and Nega-tive Powders in Scarlet Fever and Diarrhoes, and formt them to be good for those complaints. JEROME HOOVER, On the 18th of Sectember 1965. Huston Sweet and

On the list of spine seminer, 1883, fluston Russell came to me with a furious Tic-Donioureux (Neuraigia). I had him under reatment until last april, 1863, at which three he was dia-missed improved. issed improved. State of Nebraska, County of Nemaha.

I hereby certify that I am acquainted with linston Russell, and that I know him to have been sick, and Laiso certify

CAMPBELL'S CIRCULATING LIBRARY,

5

18 Tremont street, (Museum Bailding,) Boston.

18 Tremont street, (Museum Baliding,) Boston. THE subscriber having established a CIRCULATING Lf Bill ARY in connection with his Booksiore, would invite the attention of his friends and the reading public to the fact that he proposes to make it one of the largest and heat in the effy, embracing some features red generality found in this class of Diraties in this country. It consists of two depart-ments, a Medical and Scientific, containing all the New and Nisudard Books on Medicine, and the Collateral Belences, Natural History, teology, Philosophy, Ac., and a Miscellane-outs Department of oppular treading, containing Novels, Trav-cis, History, and Werks on dynamic containing Novels, Trav-cis, History, and Werks on dynamic containing Novels, Trav-els, History, and Werks on the headed as fast as published, and no pains will be shored to make the Library complete. Families and Cluba may subscribe by the year, on the fol-lowing.

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the use of the Mircellaneous Department without extra charge. Books will be sent, securely packed to any part of the country, by express at the express of the subscriber, both going and returning. Interary hours from 9 a. M. to 7 r. M.; Saturdaya 9 r. M. Catalogues will be ready shortly for the use of subscriber, and can be had on application. The subscriber houses the establishment of a Library of this kind will prove of advantage to the public, in supplying first class reading at a very low rate. $\Delta MES CAMPHILL,$ B Tremont street, (Museum Building.) Boston. Mar, 5.-2w

CANCERS REMOVED

WITHOUT THE USE OF THE KNIFE OR CAUSTIC.

 $B^{\rm V}$ a lady who has hereelf suffered from this most dreaded the disease, having had one taken from her face nearly twenty years ago by her own method of treatment, and she has ancessfully treated many cases since that have been promoted meanshe by other physicians. She has associated hereit with MINS, A. E. CUTTER, M. D., of the lease associated hereit with MINS, A. E. CUTTER, M. D., of the here at 47 Addison street, where they will receive patients for treatment. In $^{\circ}-Mar.5$.

PLANCHETTE OUTDONE!

PLANCHETTE OUTDONE! Have you accept the Electro-Magnetic Disc? DERSONS may by the sid of this valuable combination of markatile manifestations of Electro-Teychology may be in-duced. The Electro-Magnetic Disc is in common use by professors throughout Europe. It can be obtained only by addressing CHARLES VAUCHINS, 50 Europe Mill streeg Charlestown, Mass. P. O. Box 199, by enclosing 50 cents, and blue atomps. Wholesale price, \$5,09 per dozen. Mar. 5. 2w?

MRS. J. L. PLUMB.

DERFECTLY Unconnectous Physician and Local Business Clairvoyant. Answers all kinds of letters, and examines all kinds of discasses at a distance. for \$1.66 and stamp. Cures cancers, timors, consumption. Office, 55 Bedford street, cor-ner of Bedford and Lincoln streets, up one flight Do a't ring. Resulting room Main street, opposite the head of Eden street, leading from Main street, Charlestown, Mass. Circles overy Friday evening at the residence, A. Hodges, the medium. Mar, 5.-1w

DRUNKARD, STOP!

C. C. BEERS, M. D., 25 Decator street, Boston, Mass., has unedicine, given bim through spirit aid, which cures all desire for strong drink. Particulars may be learned by sending a stamp for circular. Thousands have been cured. 6w*-2Mar. 5. SPIRIT

PHOTOGRAPHS.

I wolt (1) respectfully inform those at a distance who wish to have a solar photograph taken that it is not necessary for them to be present. For full information, with spectmen perform, on lose 25 cents, or those who do not will specimen enclose two 3 cent stange (g. W. M. M. 1910).

pelose two 3 cent stames to W. H. MUMLER, Feb. 20.....2wis* 170 West Springfield street, Botton.

HOBARP, Lecture Control of J. William Van Samee, from a int perture drawn by Wella Anderson, Artist for the Summer Land. Copies by mail, 25 cents and a stimp: Stor 100, Address, JAS, H. MILLS, Elmira, S. Y. Feb. 26.-5805

WHAT IS

SPIRITUALISM?

AN ADDRESS

DELIVERED BY

THOMAS GALES FORSTER,

AT MUSIC HALL, BOSTON, MASS.

Sunday Afternoon, Oct. 27, 1867.

THIS address possesses great merit. It is terse, and to the point. Societies should circulate this pamphlet in their respective localities with a layer hand. By so doing they will promote the cause of Spiritualism more fully than in any other way.

will promote the cause of Spiritualism more fully than in any other way. 25 cents single copy; Fifty copies, \$4,00; One inustred copies, \$15,00. For sale at the BANNER OF LIGHT BOOKSTORP, 158 Washington street, Boston.

Branham. March 21st. for two weeks; La Grange April 4th, for two weeks; Bryan, April 18th, for two weeks; Houston, May 2d, for two weeks; Galveston, May 10th, for two weeks; Indianola, June 1st, for twenty days.

Movements of Lecturers and Mediums.

Thos. Gales Forster, after a successful six weeks engagement in Boston, returns to Baltimore, where he is to lecture during March. During April he lectures in Worcester, Mass.; during May in Philadelphia, and in Baltimore during June. Miss Susle M. Johnson will lecture in Harwich

Port, Mass., during March.

Mrs. A. P. Brown lectures in Glover, Vt., March 6th. She is ready to answer other calls for engagements:

Mrs. Sarah A. Horton is located for the present at East Saginaw, Mich., where she is engaged in lecturing Sundays, and holding test circles during the week. She is an excellent medium and a fine lecturer, and great good will result from her labors there:

Mrs. M. J. Wilcoxson is still lecturing in Texas. Mrs. Blair, of Mass., the medium artist who executes paintings in colors, blindfolded and under the control of spirits, is in the West. The Kalamazoo (Mich.) Present Age of last week says she is in that city. She visited the editor of the Age, who witnessed the phenomenon in her presence, and speaks very highly of her mediumistic nowers.

ME Our truthful remarks in reply to the Investigator's "nervous" article recently, because the man it "swears by," Carbonell, was totally used up in his endeavors to "expose" legitimate mediums, seems to nettle our hitherto "candid " cotemporary amazingly. It boils over with rage. and "swears" that Carbonell shall "carry the war into Africa;" that " he (Carbonell) is on the eve of starting for the West in pursuit of the Davenports," etc. Don't pray let him carry the war into Africa; the poor Africans might peradventure kick him out. Seriously: if Carbonell is desirous of meeting the Davenports, he will find them in San Francisco, California, at this time. The Investigator remarks," We did not publish the account which Foster, of Providence, got up to disparage Carbonell, because we have learned on better authority what the facts in the case were." This is slipping through an exceedingly small aperture indeed. Comment is unnecessary.

It will be seen by an obituary notice in another column, that Mrs. Lodensy Scott (mother of Cora L. V. Tappan) closed her earthly mission at her residence in Cuba, N. Y., Feb. 7th. Mrs. Scott was a medium for spirit communion, and be worth \$30 000 or \$40 000, hereditary and acan earnest worker in the cause of spiritual freedom.

THE NURSERY for March brins with pictures and beautiful print for young eyes, which will open wider still as the little hands are allowed to turn the leaves. The Nursery is as much an institution in literature as the Atlantic Monthly or Harper's.

THE GALAXY hows its own way in the world, and vigorously it does it, too. Charles Reade, Anthony Trollone Justin McCarthy, Rebecca Harding Davis, Richard Grant White, and such writers form the galaxy of talent which make this a magazine wholly sui generis, and have sent it far along on the road of prosperity.

LIPPINCOTT for March has a continuation of Anthony Trollope's story, a sketch of "Jim Lane," a speculation on the "Coming Revolution in England," and a brick variety of essays, tales and poems besides, that make the present issue very attractive to the literary gourmet.

THE LADY'S FRIEND for March is well stocked with fashion plates and fresh reading of the light kind, and presents to its lady friends almost innumerable patterns, receipts and other valuable what-nots of that character.

THE LADIES' NATIONAR MAGAZINE COMES OUT like the early spring-flower it really is, overflowing with fruits, engravings, fashion-plates, patterns and light literature. It has a perceptibly fresh life which the return of Spring may naturally have infused into its healthy veins.

HARPER'S MONTHLY for March presents as a table of contents articles like the following : " Pussy :" " Frederick the Great," continued; "South Coast Saunterings in England ;" "Civil Service Reform ;" "Our Relations with England ;" &c., &c., together with reviews literary, scientific and historical in the editor's department. Much interesting matter regarding the wonderful workings of the Unseen Power is detailed in an article entitled "Nature's Common Carrier." This is an interesting number of a standard magazine.

EVERY SATURDAY is the title of an illustrated journal of choice reading, published weekly, at 124 Tremont street, Boston, by Fields, Osgood & Co. Its typographical appearance is faultless, and its engravings marked by originality.

New Music.

Oliver Ditson & Co. have just issued a fine musical composition of ten pages, entitled "Silver Spray," original theme and variations by Ella T. Locke. Also a song entitled The Sand's of Dee," words by Alton Lock, music by F. Boott; "Night in Spring," one of Spindler's collection "Far Away," a song by Miss M. Lindsay; "172d Hynn," arranged from Maritana, by J. H. Swartwont.

WEALTH OF NEW ENGLAND POETS -- Win, Cullen Bryant is reported worth \$500,000, made chiefly by journalism. John G. Saxe is reported worth \$70,000, inherited and earned in law, lecturing and literature. John G. Whittier, who lives frugally, is worth \$30,000, inherited and earned by his popular pen. Jas. Russell Lowell is said to quired in his chair as Professor in Harvard College.

THE LONDON BFIRITUAL MAGASINS. Price 80 ats. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Fublished in London. Price 25 cents. THE RELIGIO-FILICOSOFIICAL, JOURNAL. Doviced to Bpirit-ualism. Fublished in Oblcago, Ill., by S. S. Jones, Esq. Price 8 cents.

TUR LYCENN BANNER. Published in Chicago, Ili. Price

THE AMERICAN SPIRITUALIST. Published at Oleveland. O.

Boston Music Hall Spiritual Meetings.

March 6th, Lecture by Prof. Wm. Denton. The third course of lectures on the philosophy of Spiritualism will be continued in Music Hall-the most elegant and popular assembly room in the city-

BUNDAT AFTERNOONS. AT 24 O'DLOCK.

until the close of April, under the management of Lewis B. Wilson, who has made engagements with some of the ablest insuirational, trance and normal speakers in the lecturing fold. Prof. William Deuton will lecture during March, and Mrs. Emma Hardinge during April. Vocal exercises by an excellent quartette.

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

Annual Meeting of Massachusetts State

Association. The Biassachusetts Spiritualist Association will hold its Annual Meeting at the Melonson (Tremont Temple), Bosten, Minute Development of the second seco WILLIAM WHITE, Pres. II. B. STORER, Sec'y.

Business Matters.

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

FREE PUBLIC CIRCLE at Hospitaller Hall, 593 Washington street, Bosto commencing at 101 o'clock. Boston, Sunday mornings,

Bronchial Troches." The demicent ingredients allay pulmonary irritation; and, after public speaking or singing, when the throat is wearied and weakened by too much exercise, their use will give renewed strength to the vocal organs.

And that I am acquainted with Die, Win, Anneld and Jerome Hoover, and know them to be practicing physicians. Witness my hand, and seat of said Seat of Nemata County, this 22d day of December 1869, JAMES M. HACKER, Schutzer, and the second s

For further information about the Positive and Negative Powlers, see advertisement. in another column. 2wis-Mar. 5.

WILL ALL THOSE AFFLICTED WITH

COUGH OR CONSUMPTION Read the following, and learn the value of

ALLEN'S LUNG BALSAMP

Dit. LLOYD, of Ohio, Surgeon in the Army during the war. \mathbf{D} from exposure, contracted consumption. He says: "I have no hesitancy in stating that it was by the use of your LUNG BALSAN that I am now alive and enjoying health

DR. FLETCHER, of Missouri, says : "I recommend your BALSAM in preference to any other medicine for Coughs, and it gives satisfaction."

Allen's Lung Balanm is the remedy to cure all Lung and Throat difficulties. It should be thoroughly tested be-fore using any other Balsam. It will cure when all others fall. Directions accompany each bottle.

> J. N. HARRIS & CO., Cincinnuti, O.

Sold by ail Druggists.

Mar. 5.--3w

PERRY DAVIS & SON. Providence, R. I., General Agents.

40,000 SOLD —This wonder of the World, Watel." A PREFECT GEM. Elegantic cased hi Urolder of Gold, Superior Compass attachment, Enameled Dial, Silver and Brass works, glass crystal, size of failes' watel. Will denote correct time warranted five years, superb and showy case, entrely of metal. This is no WOOD Compass. Is on lifely new, patented, 6,600 sold in Mree weeks. Only at each, three for \$2, in neat case, malled free. Trade aupplied. Ad-dress the sole manufacturers, MAGNETIC WATCH CO. Feb. 19.-3w

Commencing at 101 o'clock. JAMES V. MANSPIELD, TEST MEDIUM, Answers Bealed letters, at 102 West 15th street, New York. Terms, 85 and four three-centstamps. 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. MS. MRS. ABBY M. LAFLIN FERREE, Psychome-trist. Psychometric readings, \$3,00; Directions in development, \$3,00; Personal directions, \$5,00; Address, Bacramento, Cal. MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Bay dor 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. THEOAT A REFERENCE AND HOARSENESS - All

Mar. 5.-1w

JEANNIE WATERMAN DANFORTH, Clair-voyant and Magnetic Physician, 54 Loxington avenue, three doors below 23th street, New York. 4w-Mar. 5

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 satirical expositions of the superstition, biotry and false teachings of the age, which has appeared for a long time. Eleganity printed on heavy, fine paper; bound in heveled boards, in good style; nearly 200 pages. Price 81,25; postage 16cents. Liberal discount to the trade. For suice at the BANSER OF LIGHT BOOK STORE. 156 Washington street Boaton

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THE BOOK OF RELIGIONS:

COMPRISING THE

VIEWS, CREEDS, SENTIMENTS OR OPINIONS,

OF alls the PRINCIPAL RELIGIOUS SECTS IN THE WORLD, particularly of all Christian Denominations in Europe and America, to which are added "Junch and Missionary Statistics, together with Biographical Sketches. By

Monary Statistics, together with Dibenapore of the statistics, together with Dibenapore of the Dibenap

A REMARKABLE POEM.

A ROMAN LAWYER IN JERUSALEM.

BY W. W. STORY.

THIS fine poent, which presents Judas Iscariot in an en-tirely new light from that accorded him by the Christian world, has been issued in pamphlet form for general circula-tion. It should have a large sale. Price 15 cents, postage 2 cents; Socoples, 55.00. For sale at the BANEL OF LIGHT BOOKSTORE, 158 Washington street. Boston.

Healing of the Nations. BY CHARLES LINTON.

SECOND SERIES.

EXCELLENT STEEL PORTRAIT OF AUTHOR. 363 pp.

Price \$2,50; postage 30 cents, For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

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A SEQUEL TO

SPIRITUAL INTERCOURSE.

MODERN MYSTERIES CLASSIFIED AND EXPLAINED

BY ANDREW JACKSON DAVIS, Author of "Naturo's Diving Revelations," "H etc., etc., etc. "Harmonia."

Price, \$2,00; postage 24 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston,

FOURTH EDITION ISSUED.

A REPLY TO WILLIAM T. DWIGHT, D.D.

SPIRITUALISM.

THREE LECTURES. By JABRE C. WOODMAN, Counselor a Law, Price, 25 cents; postage 4 cents. For sale at the BANNER OF LIGHT BOOKNTORE, 158 Washington street, Boston.

SPIRIT-LIFE OF TUBODORB PARKER, As Narrated by Himself. Through the Medlumship of Miss Sarah A. Ramsdell. Paper 40 cts., postage 2 cts.; cloth 60 cts, postage 8 ots. For saic at the BANNER OF LIGHT LIGONSTORE, 159 Washington street, Boston.

i i

THROAT AFFECTIONS AND HOARSENESS.—All suffering from Irritation of the Throat and Hoarseness will be agreeably surprised at the almost im-mediate relief afforded by the use of "Brown's Bronchial Troches." The demulcent ingredients

100 SOLD EVERY DAY-30th thousand just **100** SOLD EVERY DAY-30th thousand just usful nock. It tells "ALL ADOUT" hunting, fishing, trap-ping and tranning. Its ALL IN ALL, THE only cheap reliable book on hunting and trapping; nearly 100 pages, and we will mail it to you, propaid, for only 25 cents. Send to the original publishers. Mar. 5-1w

BANNER OF LIGHT.

while in an abnormal condition called the trance. These Missages indicate that spirits carry with them the charac-testates of their earth-life to that bayond-whether for good or stil. But these who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doetrine 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 nore.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET. Boom No. 4. (up stairs.) on MONDAY, TURSDAY and THURSDAY ANTERNOOMS. The Circle Room will be open for visitors attwo ofcock; services commence at pre-cisely three o'clock, after which time no one will be admitted. Seats reserved, for strangers. Donations solicited.

MRS. COMANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. M. Sho rires ne trivate sittings 20 Donations of flowers for our Circle-Boom are solicited.

Invocation.

Bring us nearer, oh God, nearer to thee, that we tune this wondrous harp of our being in unison with thy law, so that there shall be no dis-cord between thy will and ours. We pray thee, consider the wear thy will and ours. We pray thee, our Father, that thy blessing may rest upon us consciously this hour. May we feel that we are indeed in thy presence, that we do indeed receive, thy holy benediction. And, oh our Father, may peace on earth, and good will from heaven, that dvine benediction of the angels, find a reality in divine benediction of the angels, find a reality in every home this new year; and may every heart be open to receive peace, that heavenly neare that, comethy only, from above, that which passed all human understanding. We praise thee, our Father, that we are, and that we believe we ever shall be; we praise thee, our Father, that, 'thou dost lead us through dark places, as through believe use us, for overcome us, for bright places, that sometimes do overcome us, for bright places, that sometimes do overcome us, for by them we grow's strong, and know something more concerning these and thy laws. Thou art with us in the tempest as in the sumshine, and thy holy love will never forsake us, though the storm rages or the sun sheds its rays upon us. Grant, oh Holy Spirit, that we may understand thy way, and he will never with a burn what grows willing to walk in it, and whatever cros thou dost lay upon us may we bear it cheerfully. recognizing it as thy will. And may thy king-dom of peace and love, of divine charity, come to each heart, so that the kingdom of heaven may be recognized and understood here, as it is in the higher life. Amen. Jan. 3.

Questions and Answers.

CONTROLLING SPIRIT .- If you have questions, fr. Chairman, I am ready to consider them. QUES --Suffering-by whom ordained, its ori-Мг

of a single of the second of t leads us to him

Q-If our leading astronomers are correct, the sup of our solar system is in an unusually dis-turbed state. Large openings or spots are seen on its surface, sufficient to swallow up several small globes like our earth. Magnetic lights are seen flashing outward to the distance of millions of miles. This light is rapidly approaching our planet, and in all probability will reach us some time in 1870. What, in your opinion, is the cause of this disturbance, and what effect will the light back on this methor, in sinch it is hould it sun of our solar system is in an unusually dishave on this earth, or its inhabitants, should it reach us?

A .- Scientific men, who have made the heavonly bodies their especial study, inform us that this phenomenon takes place in the atmosphere surrounding the sun, but not in the sun itself; that it is an atmospheric phenomenon that occurs only about once in every thousand years, and will not sensibly, although it will materially, affect our earth.

Q.-A. J. Davis, in one of his lectures on " Death and the After Life," says: "The Summer-Land is a world every way as actual as this," that "this earthly planet rolls in its orbit." Grant it. If broken up and driven from its present orbit, what

effect would it have on the said Summer-Land? A + Since such an occurrence could not by any possibility take place, it would be more specula-ing to the charge of the said state of the speculapresenting take place, it would be inclusive that the spectra-tion to talk about it. Q_{i} —Mr. Davis also says that spirits have trav-

eled to several times greater distance than from here to the sun. Has the controlling spirit any knowledge as to whether the sun in our solar system has ever been visited by celestial travelers, with the view to pleasure or scientific discovery? If so, what is said of its composition, appearance, Se

A .- There are those in our life who tell us that they have visited the sun of the solar system. They tell us many things concerning their visit, which we shall reserve to present you at a future

Q.-Is it generally believed by scientific spirits that our planets were thrown off from the sun?

Florence Vining.

I am Florence Vining, L was born in Buffalo, but I died in Knoxville, Tenn. Died?-I don't seem dead. If I had stayed on the earth a month longer, I should have been ten years old. I was going to have ever so many presents on my birth-bar but Lide dy start. day, but I did n't stay. I have n't been gone two wears yet; I have most; when the holidays are over I shall have been gone two years. [The holi-days are past now.] Are they? I want to send my mother a bappy New Year; and I want to tell her, too, that Uncle Horace come here vesterday There, too, that Quele normal come here descended --come to live where 1 do, yesterday. He was in Germany-went there to get cured, and he died, and he is in an awful way to come back. He is, the folks ho was there, and that 1 was, too, and that he did n't suffer much in passing out. Moth-er will find a wfully 1 know, but then she might that he did n't suffer much in passing out. Moth-er will feel awfully, I know; but, then, she night as well know it. [She will get a letter, I think, before this reaches her.] Get the letter first? That's too had. I wanted to tell her first, [Prob-ably the friends with whom your uncle died will inform her.] Oh, yes, I know the news is on the way; but I thought I'd get there first. Well, I way but I thought I'd get there first. Well, I

come here first. Well, Uncle Horace says that the will can be found among his effects all right, and he bas left overything all straight and he hopes there will be no unpleasant feelings. I know who has got something, and that's old Uncle Jesse. He was awful poor, and that s out a new person the mobody to take care of him, none of his friends; and I know my Uncle Horace left him something to take care of him, with. He is a poor old man; he is real old, and he is a cripple, too. I suppose some of the folks won't like it, but my mother will, because she was a Christian; but I suppose some of them won't like it; but he has left him were so much. I could tell everything in it if I'm a mind to. I know just what my mother's got, and all about it. [What does your uncle say?] Don't suppose he cares; I don't know. He only said, "Take care, take care."

said, "Take care, take care." I wish I could go to my mother, and I want her to go where I can. "There aintanyhody there that I carr-use. [Perhaps she will come this way.] Well, if she does, I wish she would go to some imedium. Uncle Horace, he is in an awful way to say something to her. (To the spirit:) Well, that's just the same. He said he was very anx-ions. Aint it just the same? [It is expressive.] Well. ious. Aint it just the same? [It is expressive.] Well, that's the way to say things when you want people to know. And old Uncle Jesse will have a-New Year's present, won't he?. It I want to come again, I can, can't 1? [Oh, yes.] Oh, tell mother there 's nobody sick, here in this world-no-body, sick like as they are here. It seems so nice not to be sick. I was awful sick while I was sick. But I am well now. Tell mother, won't you? [What is your mother's name?] Like mine, Florence. [Will she get your message?] Yes; and I know how, too. Old Uncle Jesse-[Does he take the paper?] He is a funny old man. He says a great many funny? funny old man. He says a great many funny things, and reads funny books and papers, and nobody understands him, but he said the angels things and reads funny coordinates would be angene would be the stands him, but he said the angene would be and that's enough. I send him a Happy influite number of personances, did, and that's enough. I send him a Happy influite number of personances, and the horae sends him one, Q.—Was the rain withheld or sent in answer to and he hopes it will be of much service to him, the prayers of Elias, as recorded in Scripture? A.—I should say not, because God's laws, either through Nature or man, are not changed by rea-

Charles Todd.

[How do you do?] I am well, and that 's what I could not say the last time I spoke to you. You knew me as a spirit some eight years ago-perhaps it is more than that, certainly all of that. I was then in an unfortunate condition. And you told me that I was just as sure to rise out of it, as the sun was to rise every morning. I could n't believe it then. I though the condition that I lived in, in the earth-life, was so strongly attached to me as a spirit, that I should never get id of it. I should be constantly seeking for what I could not obtain, and so be in hell. I have out it was the great-it on do that in searthly weakness—have gone be-est evit that attended me as a mortal, was the love of spirituous liquors. And when I came on the other side, you see it was n't so easy to obtain what I could neal great me to its on the spirit the search of the search of the spirit that is each and the search of the spirit the search of the search of the spirit the search of the spirit that attended to me as a spirit, that I should never get it could not obtain. and so he in hell. Thave out is concerned—since the 25th of Dec. They said I yond it now. (i am glad.) So am I. The great-life and gain a little more confidence in myself, I what I could any the as a trans the obtain of the other side, you see it was n't so easy to obtain the other side, you see it was n't so easy to obtain [How do you do?] I am well, and that 's what I could not say the last time I spoke to you. You knew me as a spirit some eight years ago—perhaps it is more than that, certainly all of that. I was then in an unfortunate condition. And you told me that I was just as sure to rise out of it as the super water me over more ing the other side, you see it was n't so easy to obtain what I could easily get here. I died in the very ele-ment of rum, and I woke on the other side in the same element, and I seemed to live in it the last time I spoke with you. But you seemed to give methops, and although I did n't believe what you come. I shall be stronger and better able to give said, yet I hoped it might be true, so I did n't en-tirely despair. But I have received strength and and from, I may say, all quarters, and have risen above the unhappy circumstances of my earthly life. You do not know me, of course, but you will when I tell you my name was Charles Todd. 1 kept a run shop down in Blackstone street. [1 remember.] You remember me, do you? All

Jan. 3,

Message Department. Laur Message in this Department of the BANNER or Laur we claim was spoken by the Spirit whose name it bers through the instrumentality of Mrs. J. H. Connat, wille in an abnemal condition called the trance. These

Questions and Answers.

QUES.—Will the controling intelligence ascer-tain if John E. Lewis is in the spirit-land? If so, say to him that Dr. Andrew Stone, of Troy, wants to hear from him, either through the Banner, or through Mr. Mansfield, or both. He belonged in-Pennsylvania, and was a soldier, and it is sup-posed he fell in the war Ass.—1 will seek for him.

Q — Please explain the following—Matt. xii: 32: "Whosever speaketh a word against the Son of Man, it shall be forgiven him; but whosever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

A .- Words spoken against physical life we may seek and obtain forgiveness for, but words spoken Reek and obtain forgiveness for, but words spoken against the Holy Spirit infinite we cannot be for-given for, because the holy spirit within our-selves will not forgive us till we have paid the ut-termost farthing in repeatance therefor. But sins committed against the Holy Ghost, the Infinite Spirit of Truth, there is no forgiveness for, and why? Because the judge situated within the di-

who and inner consciousness of every soul will not forgive the soul for sins committed in that di-rection. The soul must pay the penalty, must be arraigned before the bar of its own infinite justice, and there is will be barbarned and not resulted and there it will be condemned and not acquitted. But this condemnation does not consign it to ctornal punishment by any means. It condemns the act, does not forgive us for it; condemns it, and, in the condemnation which we receive in our outer lives, from our luner and outer lives, there comes the handmaid of remorse, of spiritual suffering, that is in itself more keen, more terrible than any physical suffering. The bar of God, that is situated in the inner and divine portion of every soul for all the mistakes that it makes in the outer life. And there is no appeal from that justice. It is the highest court that we can be carried to. That sin which has been called the sin against the Holy (thost is a sin against the highest light of our being, and if we set aside that light, if we fail to live up to its divine teachings, we must suffer the consequences, and we can find no forgiveness— not in physical or spiritual life, and we must pay the penalty. We cannot escape till the uttermost farthing has been paid.

Q.-Is there a personal God? A.-In one sense there is; in another there is not. In the sense that every soul that worships God at all worships him through form, there is a personal God; but in the sense that God is an all-pervading principle of life, there is no personal God. When the soul conceives of God it con-God. When the soul conceives of God it con-ceives of him as a person, as a something having form, and that the form of intelligence. God may be said to have all forms, and, therefore, to nos-sess an infinite number of personalities. He is personified in the rocks, in the waves, in the ocean, in the air, in the leaves of the trees, in the flowers, in our thoughts, in our every act. Since God is in all things and in all forms, perhaps it would be best to say that God is possessed of an

Charles L. Ford.

something more satisfactory when I come again. Jau. 4.

William Wallace Hutchins.

be in earnest. I didn't doubt but you believed last time we met i went to him to ask a favor, what you said, but i could n't believe it myself, which he said he would willingly grant if I would I do now. You were right. I have gone beyond give up that moonshine faith in Spiritualism. I those conditions. They no longer hold me their slave. God bless you. Good day. When you come on our side if you want a friend, call for me and I am at your service. [Thank you.] tan a not do it. I have had evidence that to me is in-disputable, and, so far as mortal can know any-thing about the other life, I know that spirits can tering about the other life, 1 know that spirits can return and communicate, and I have full faith to believe that I shall do the same some time," "Well," said he, "I cannot think of granting you the favor you ask while you pursue such a phan-tom." "Very well," I said, " will, you grant me tom." "Very well," I shid, "will, you grant me this favor—of keeping our present conversation a secret, so far as my asking a favor of you is con-cerned?" He says, "I will," "You will never divulge it to anybody?" "No, never." Now I am going to tell what the favor was I asked, and if he has kept his word of course he has told nobody, and if he has not, of course he has fold ho-body, and if he has not, of course he has lied. If he has told nobody, then only himself and me knows anything about it, therefore it *must* be me that comes back here telling of the circumstance, or he has told of it to some one else, consequent believe he has faithfully kept his promise. The The favor I asked of him was four thousand dollars I wished to liquidate a debt of my father's, and did n't wish any of the family to know anything about it till it was all done. I wanted to dispose of the case before I could get ready money of my own. So I asked the favor of him, and, because I was a Spiritualist, he declined to give it. Now, with all the light of the new life upon which have entered around me and before me Now, with all the next of the new fife upon which I have entered around me and before me and above, I return testifying in favor of modern Spiritualism. It is a truth. My coming proves it, So far as I am concerned, I care not whether my stubborn old uncle believes or not. But so far as the cause is concerned I do care, because I think if he was enlisted in its favor he could do a great deal of good." He possesses physical and spiritu al qualities that the angel-world and the world matter has need of in this new philosophy. Now all I ask in return for coming here, of him, is that he will give the subject a proper amount of thought and investigation, and if, after that, he is still of the opinion that it is false, that there no truth in this modern Spiritualism, I shall very much mistaken : for I believe that an individ-

Hannah Greenleaf.

Will you say that Hannah Greenleaf, who died in East Haverhill twenty-three years ago this month, desires to communicate with her children? Was sixty-seven years old. Good day. Jan. 4.

Antonio Cordeza.

My father want me. He say, "Come back, Antonio." [Who is your father?] He is Anto-nio, too-Antonio Cordeza, He lived in New York. Is this New York? [This is Boston.] I York, is this New York? [This is Boston.] I played for the people (making motions as if turn-ing the hand-organ and playing the harp.) I play to get money; I go with him. [What did you play upon?] Harp. I go to him. He is a medium. I go to him, and he say, "Autonio, speak to me by paper; tell mo there; it cheer my heart; tell me there, are you happy?" I be happy. We all here—then now, and he left. His eyes are wet, and his heart is heavy. I died—I have cold here (in the lungs). Bay Antonio is happy. Ills eyes will be dry, and his heart will be lighter when he hears I come here. I go to him, and he say, "Autonio, go there; tell me there". [Does he get the pa-per?] Oh, yes. [Give your age?] I was nine summers here, and four where I come from. Jan. 4.

Scance conducted by Thomas Starr King; let-ters answered by L. Judd Pardee.

Invocation.

Thou Great Spirit, who art the ciernal of being and mind, we would have no prophet, priest, or oracle between our souls and thee; but coming oracle between our souls and thee; but coming face to face with thy greatness, we would ask thee to bless us; coming face to face with thy goodness, we would praise thee; acknowledging our weakness, we would ask thee to give us strength; acknowledging our ignorance, we would ask thee for wisdom; acknowledging our blindness, we would ask thee for sight; and ob, dhou Infinite Spirit of Love, teach us to love; give us, our Father, thy holy spirit, which will quicken us in our goodness, and will finally re-deem us from all evh. That we are in thy keep-ing, ob, Infinite Jehovah, we cannot doubt; that we ever have been in thy keeping, we cannot doubt, for around us, on every side, are tokens of thy love toward us. We are reminded every hour of our being that thou art nigh unto us, carthy love toward us. We are reminded every hour of our being that thou art nigh unto us, car-ing for us. Oh, Infinite Life, we believe that we are a part of thyself; we believe, our Father, that we shall exist throughout an endless future, and that there is much for us to do. Oh, strengthen us in duty, and enlighten us in wisdom, and clear away, our Father, the clouds from the horizon of our being, and make us to understand thee more perfectly, that we may worship thee more truly. We pray thee, oh Infinite Spirit of Life, to send We pray thee, oh Infinite Spirit of Life, to head messengers of good will to those who mourn in the flesh. Oh, wipe away their tears, or change them to gems of hope; lift up those who are down-troiden, our Father, and give unto each soul the assurance that it is in thy keeping, and therefore safe. May thy kingdom of divine love be felt by every soul, and acknowledged by every human heart. Oh, take away the fear of death from hu-man life, and clothe that angel with garments so radiant that human sense must instinctively worradiant that human sense must instinctively wor ship and love the angel. Father, hear our prayers, and answer as it seemeth best to thee. Thou art the one Great Spirit of Life, caring for us all, Oh, our Father, make us to feel in a divine and holy sense that thou art never absent from us. For thine is the kingdom, and the power, and the glory, forever. Amer. Jan. 6. glory, forever. Amen.

Questions and Answers.

QUES.—Is the spirit, on leaving the body, in an unconscious or semi-conscious state? ANS.—No two souls are born into the spirit-

world under precisely the same conditions. Some are immediately conscious on entering the other life; others are semi-conscious for an indefinite length of time; others are totally unconscious, till roused by the exertions of friends in the spiritworld.

Q .- It is said that the spirit changes its body in the future life. What is the body of the spirit? A.—It is made up of elements which are the re-sult of the circumstances or conditions through

which the soul is called to pass. Every thought in the spirit-world has an objective form of some kind; every desire has a form as tangible to the spirit as are those that are tangible to your hu nan sense. Q.-Did the apostle Paul make any mistake

when he spoke of the body of the spirit? A.-I am not conscious that the apostle made

any mistake. I am at a loss to know what you refer to. Q.—Did he not speak of a spiritual body and a

natural body? A.—He certainly did. The natural body I be-

lieve to be the body physical, which is the result of nature, or the earth, if you please. It belongs to the earth—has come up from the earth—is one

I always spoke a good word for them whenever it was necessary, and I won the displeasure of all my friends, nearly, on account of it. They all said I'd sometime pay the penalty of my rashness, that some red-skin would have my scalp, and then I should see the right side of the question, if I was permitted to see at all. And now they say that I was murdered by a red-skin. Just as false as hell. Beg your pardon, stranger, but it is so. I was shot by one out of a band of settlers who had recently come that way who hated me for my good will to the Indian. They knew it would be said that the Indians done it, so they should get clear. But how happened it that I was taken into the lodge of an Indian and carefully tended, with the hope of saving my life, if the Indians intended to murder me? Now I do n't want to single out the man who fired the lucky shot—for it intended to murder me? Now I don't want to single out the man who fired the lucky shot—for it was lucky for me—and give his name. I can, if it is necessary. If it is called for, I can do it. I know who he is. I am satisfied with the favor he did me, and have no disposition to harm him for it at all. I only want to vindicate the Indians, so far as I am concerned. I don't know but that it at all. I only want to vindicate the Indians, so far as I am concerned. I don't know but that they scalp scores of white men on the plains every day; but I know they did n't harm me. I am speaking for myself: I know I always received kindness from them, and I know I always gave it, and I come back from the other life feeling just. as I did before I died. I want my friends, and particularly my brother, to know that I am just the same in belief that I was before death. It makes no sort of difference to me what they makes no sort of difference to me what they helieve. I know where I stand, and they don't know where they stand. They stand on a plank that may go out from under them any time. They have n't lived with Indians as long as I have. I have n't lived with them more or loss for sixteen years, and know all about it. I know there's bad Indians and good ones, and the same is true of us. No use saying they are all had. I know better. How was it with old Raven? What did he do? Why, he had a white woman in his camp that was brought there—had been captured by some of the Indians, perhaps—he did n't know how she came there, but found her in his camp on return-ing from the bunt. He tried his best to restore her to her friends, but did n't know where they her to her friends, but did n't know where they were. So shortly after that, some of the whites had murdered some of his people-some of the young braves-and he knew that he could not restrain his people from wreaking their vengeance on this poor white woman. They were many, and he was only one. If enight speak against it, but their blood was too hot. They sought revenge for those of their number that had been murdered by the whites. So what does he do? He takes her himself at night to the nearest fort, and runs the risk of heing killed by his own people-carries her at the risk of his own life to the fort, and delivers her up to the commandant there, begging him to at the risk of his own life to the fort, and delivers her up to the commandant there, begging him to do the best he could to return her to her friends, and telling his story to them. Now I say a white man, an educated one at that, would n't have done better than that. I was knowing to the cir-cumstances. I did n't hear ft. I knew all about it. And that is only one of many. I do n't pretend to say that they do it commit horrid outrages. I know they do; but our people consult just as many, and they do it with civilization at their backs. The Indian has no civilization. We do n't expect it of him, but he shows just as high morals, in my opinion, as we do. Now I want my morals, in my opinion, as we do. Now I want my friends to understand once for all I was murdered by a white man, not by an Indian. If they desire to know the name of the white man I are desire by a white man, not by an Indian. If they desire to know the name of the white man, I am ready to give it. Yes, I am. I do n't care to, because if they really believe it, if he is really proved guilty, I know his life will pay the forfeit. But his life aint worth much, any way. I do n't want him where I am, and he will never come to any account on the earth, either. But I wish him no harm. [Do your brothers reside in Colorado?] Yes; regular Indian haters, too. More so now, sinte my death, than ever. They are consoling themselves with the belief that if I am conscious, any where in another state of existence, I feel the same as they do. They are mistaken, and I want them to know it. I would have gene through a fur-nace hotter than those three Bible worthles went through, for the sake of giving them the informa-tion. The truth against the world, is my inotto. tion. The truth against the world, is my motto. Good day, stranger. If you want a helping hand when you are ready to come over, just think of mo, and I will be round. [Your age?] I was in ny fortieth year, stranger. Jan. 6.

Charlie Hawkins.

[How do you do?] Got well now. I am Charlie Hawkins, and I lived in St. Albans, Vermont, and I am nine years old. I am ten now, since I died. I was nine when I was here. Grandmother be-lieves I can come back, but there do n't anybody else. [What was your grandmother's name?] Oh, she is my mother's mother. Her name was Hill. Nancy was her other name. She is alive, and she believes I can come; do n't anybody else. I want to tell her she has got a beautiful place life. You do not know me, or course, our you was that is a more interval withing wallace Hutchins, of Jersey City, when I tell you my name was Charles Todd. I I am William Wallace Hutchins, of Jersey City, when I tell you my name was Charles Todd. I I died of ship-fever at Rio, in August last. I was of its productions. But the spiritual body is an outgrowth of thought, of condition, of experience, right. I think if I could receive light and could uncle of mine, who is one of the worst enemies in the spirit. It hink if I could receive light and could uncle of mine, who is one of the worst enemies in the spirit world, there is hope for all, it at Spiritualism has, that if I crossed the shining its in the spirit world, there is hope for all, it is spiritual world uncle of mine word uncle of mine who is one of the worst enemies in the spirit world, there is hope for all, it is spiritual world come back and, if possible, give itself spiritual, is at the same time material, be in something that would come back and, if possible, give itse and the same? (I do; if I had not believed in something that would upset his unbelief. The cannes all things are that have an objective form. Q-Are soul and spirit the same? A.-To me they are one and the same. The spirit he same time was the or work was the could be the spirit at would be used to be and the same? she is most ready to come. [Do you have a garden, with flowers and fruit trees?] Yes; we have everything she would like. She is going to live there just as soon as she leaves the body. [Is it a large house?] Oh, it's large enough. It [1s it a large house?] Ob, it's large enough. It is n't very large; but it's large enough. [Do you make any additions to it?] Yes; all the time. I keep fixing it all the time. Do n't have things the same every day; keep changing. [You keep beautifying it?] Yes, sir. [How do you do it?] Why, we go to the earth and collect all the good thoughts and good deeds of those that the place belows to and they are made use of in fixing it thoughts and good deeds of those that the place belongs to, and they are made use of in fixing it-up. [You take pleasure in that occupation?] Oh, yes; we like it, because there's always something new. [You don't find a monotonous heaven?] No, sir; I should n't like it. I had an awful abscess there, (on the left side of the throat.) I am seeing if I can't feel any now. [You do n't find any swelling there, do you?] No. I want grandmother to know I can come back, and I like where I have gone, and she has got a beautiful home. She used to say she knew is he had, I did n't know how she knew it. I got a beautiful home. She used to say she knew she had. I did n't know how she knew it. I know how she would like to have me come back and tell her. [Did she tell you so before you left?] No, she did n't tell mc so. but I used to bear her tell other folks so. [Do you go to school?] Yes, sir; and we do n't have to study when we do n't want to, and it's made so pleas-out the we like it. Every hody? a larger yeardy to ant that we like it. Everybody's always ready to tell us. They are all teachers and all scholars. and that we have it. Every body shiways feady so, fell us. They are all teachers and all scholars. [Do you have any particular teacher?] Oh yes; they do have in the schools; they have teachers that belong there. [Do they give lectures, and explain special branches of science] Yes, they do; and they do it so nice there, it do n't tire you. You do n't have to study so long that you get tired. We do n't have to study so long that you get tired. We do n't have to study grammar there. [Did n't you like it here?] Well, I did n't know much about it. I was just going to study it, and I knew I should n't like it. My grandmother would like you. [Why?] I do n't know. I think she would. Well, because you believe as she does. She do n't get much sympathy. [You have n't said anything about your father and mother.] No; they do n't believe in anybody's coming back. I'll let grandmother say it. She knows what I want to say. If I come to grandmother, of course they know I cau come to them. I do n't want to come unless I am to grandmonner, of county in come unless 1 am to them. I do n't want to come unless 1 am wanted. [They suppose you are far away?] Yes, sir; they think I am gone away a long ways. Grandmother said I was n't. She was right. [Yong to to see them all, do you not?] Yes, sir. Jan. 6. Good by.

A.-Yes, it is,

John Roberts.

In the year 1840 I came to this place in the up "John Adams," I was sick on board ship, in the year (see 1 came to this place in the ship "John Adams." I was sick on board ship, and as I continued to grow worse, it was thought best, on putting into port, for me to go a-hore. I did so, and as high as I can recollect, I came to this locality. [Do you remember the house?] I think they called it the Washington Coffee House, [Yes; that house once stood on the same ground this building now occupies] I was sick about fourteen days and died. I was not able to send any message to my family, and I believe they received no news of my death from the cap-tal.

My name was John Roberts., I was second mate of the ship. I was born in London, and seemed to inherit a spirit of restlessness from my father, who was a seafaring man, and never easy when on the land.

For the last four or five years I have been try ing, by various means, to hunt up my family, to learn something about them, and I have succeed-ed pretty well. They are all still on the earth, ed pretty well. They are all still on the earth, yet have made many changes. My wife, Char-lotte, still lives in London. Her eldest son, Thomas, has a family of his own, and has noved to New South Wales. Two daughters are near their mother. Now, what I want is to let them know of my clever condition in the spirit-world and of my ability to return. I want them to know that I come back and stop very near the same that I come back and stop very near the same locality where I was when I passed out of the body and entered the spirit world. I want this known for this reason: In my youth, I was told by my mother, who was a far-seer, a clear-seer, as we called them then—persons who were able to see things that had not yet transpired—my mother told me that she saw I was to die away from my home, and by the goodness of our Lord, I was to receive the hower of resurrection from I was to receive the power of resurrection from the same place where I died. I took it in this way, that I would be buried from near where I way, that I would be buried from near where I died, and the body, of course, if it was resurrected at all, would be resurrected from there. But my mother said, "No; I cannot explain, that must be in the future." This circumstance was well known to my family, and many of my friends. It made a particular impression upon my eldest sis-ter. She, of course, will have it clearly in mind, I know, and I speak of it that it may serve to identify me, as a spirit; now that I have not the body that once belonged to me, I must make use of the incidents and circumstances that belonged to that holy in order to be known. If there should be any way by which I could communicate with my friends face to face, and they should know of that way, I hope they will put themselves in a condition to receive, and thereby assist me and themselves, too.

The question of property, which was settled about filteen years ago, and to the disatisfaction of my family, I have to say, was justly, rightly settled. Here in this life we are prone, as far as the property of this world is concerned, to see al-most always in one way, and that way is upon most always in one way, and that way is upon the largest share of the property. But in the life that is now mine, we see differently. The laws of mine and thine, greed and gain, are not in exist-ence there. Therefore we early and quickly learn the better way. We learn how to be just, because we see justice in a clearer light. Say to my family, from me, that the property was dis-posed of justly, and they have no cause to com-blain. plain

[What is your age?] I was forty-three at death

Annie C. Palmer.

I have come with an early greeting to those I have left-a mother, two brothers and a sister. They are not of my faith, and I had no power to convince them that what I believed was true. the spirit-world, if it pleased the Almighty But I told them Father to let me speedily return, I would come and give them evidence that a spirit could return. At three o'clock this afternoon by spirit was pass-ing from my own body. Indeed, the cord of spirit attraction has not yet been severed, so the weak-

nesses of the body are upon meyet. I hope to convince those dear ones that are left, that there is a truth in this beautiful philosophy, even if they cannot understand it. I was twenty wo years of age. I died of consumption in New York City. Annie C. Palmer, my name. Re-member they pronounced me dead at fiveminutes past three this very day. I am here, blessed be food for his goodness—I am here! and I send a New Year's greeting from my untried home in the higher life to those who still remain on earth.

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

Invocation.

Our Father, who art in heaven, we believe in Our Father, who art in heaven, we believe in thee, as the almighty presence and power that will finally deliver us from all evil, that will finally gather us to the kingdom of peace and everlasting the us to the kingdom of peace and everlasting truth. We believe thou art not only able, but will-iug, to save each solitary soul, and that thou wilt save each one. We believe in thee as the almighty father and mother of mind and matter. And we believe that it is our business to ask for what we need, for what we desire, and it is thine to bestow, if it pleaseth thee. And we believe that we should not only ask with our lips, but with all the powers of our being. Not alone in words should we in-voke thy blessing to rest upon us, but by deeds through every hour of our being. And oh, our Father, thou divine power of wisdom and love and truth, if we are wrong, oh lead us aright; if we dwell in the shades of error concerning thee, oh give us truth, and overshadow us with thine believe that there is a paradise of purity and truth for every soul, that it will finally reach that paradise and become supremely happy in thee. Oh Infinite Power, if we are mistaken, do thou so not only ask with our lips, but with all the powers Oh Infinite Power, if we are mistaken, do thou so just such information upon him with regard to inform us. If we are blind, oh give us sight. If his favorite science as he desires, and give it in we are deaf, oh let us hear. If we are lame, and such a way that he should be capable of demon-stumble in the way of life, oh give us strengh and strating it to his entire satisfaction by his own help. Thou Infinite Spirit, whom the soul in-stinctively loves, and only fears when educated to, we praise thee for all thy blessings. We praise thee for the sumbine of life and for its shalows; and we ask thee, oh living Spirit, that thou wilt still continue to dwell in our conscious being, making us feel thy nearness to us, and therefore to feel safe in thee. Oh, Lord, we are glad, that atilit continue to dwell in our conscious being, making us feel thy nearness to us, and therefore, to feel safe in thee. Oh, Lord, we are glad that we do not believe in an endless hell. We are glad that we do believe that we must work out our own salvation, though it be with fear and give us to come back.

English language is so ambiguous it is almost im-possible to convey correctly one's ideas through it as a vehicle. One person uses a term in a cerconsequently we grow widely apart in conversation, when in thought, in spirit, in reality, we are

George K. Elton.

It is twenty-one years since I left my friends in England, hoping to find health and strength in America. It is seventeen years and five months since my spirit ceased to wrestle with the flesh and passed out to enter upon the duties of anoth and passed out to enter upon the duties of anoth-er and a higher life. I had inherited the seeds of consumption from my mother, and, like all con-sumptives, I had expected a long life. Hope was largely active, and I had not a single doubt but what I should return to my native land and friends again, renewed in health and strength. But there is a Divine Power that seems to dis-pose of us as it pleaseth, not once taking counsel-with us as to what we most desire. But it is wall: with us as to what we most desire. But it is well: for in our ignorance we should most likely ask for those things which would prove most disadvantageous to us

As there are but few ways open for the return of the spirit in my own country, I come here, hop-ing that I may be able to reach those hearts that have not forgotten that I once had an existence amongst them, although they have ceased to mourn my absence.

I was the youngest of a family of five, three of which have paysed out of their mortal bodies. Two remain on earth. I was born in Chester, near Sussex, Eugland. Those of our family who remain on the earth are at present in London. I have no especial glad tidings to bring them; I bring only the assurance of another life, and I demonstrate by coming that that other life is not reparate from this. It is but a higher grade of this present life, and so wholly unlike what my friends have been educated to believe it to be is it, that they would scarcely realize that they had entered upon another life when death comes to them. Like all returning spirits, I am anxious to convince those I left of the nearness of the spiritworld, and of the power of the inhabitants of that world to return and communicate with those that are here. We all desire it for our own good, and for the good of those who are left. We come here communicating with our friends, or seeking to, from no idle motives, but because it is the will of our Heavenly Father that we should come, and his will is our law—we must abide by it whether we would or no. Now I would have my brother and sister lay

aside all foolish prejudice in this matter, and seek earnestly to know whether it is true or false-avail themselves of whatever means they are able to-seek, whether they find or not, it is their business to seek; and if, after seeking, they find it, according to their reason, to be false, proclaim it, according to their reason, to be false, proclaim it so; but if they find it to be trne, proclaim it true. If opportunity offers, I shall communicate with my friends at home; if it does not offer, of course I cannot. My name, George K. Elton, son of John and Elizabeth Elton. Jan. 6.

Daniel Morrison.

Stranger, I am not any way used to any of these things. My name was Daniel Morrison. I am from Central City, Colorado; that is to say, I must hail from there, though I did n't die there.

Henry Calhoun Green.

I am anxious to communicate with my family, if I can. I am Henry Calhoun Green, from Gal-vestop, Texas. I was killed at the battle of the Wilderness, or rather wounded so badly that I died, perhaps ten or eleven days after. I was born at the South and reared at the South, and it is not at all streams the L should have in bibled y orn at the South and reared at the South, and it is not at all strange that I should have imbibed Southern principles. My wife was a lady from Illinois, and was bitterly opposed to my taking part in the rebellion against the North. But I did so from a sense of honor, because I believed it was my duty to Sho arcohesid that so surv it was my duty to. She prophesied that so sure as I did, I would lose my life, which prophecy was fulfilled. My object is to reach her, for the purpose of persuading her to dispose of what property I have at the South and come North. She is not happy there, and never will be, and I

want her to do so. I want her to have done with thinking of the right and wrong of the rebellion. There's no recalling the past. I went into it, and I host my life; and so far as I an concerned, I am not sorry, but so far as she is concerned I am sorry; but there is no help for it now. Jan, 6,

Scance conducted by Rev. Joseph Lowenthall; letters auswered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

International and the second state of the second stat

mira, N. Y. i Beitsey Brown, of Derry, N. II.; Nancy Leonard, of Nomerset, Mass.; George Hersey, of New York, to 1 is mother.
 Tuesday, Feb. 1. - Invocation; Questions and Answers; Rufus Emer. of Springfield, Mass.; Frederic Yogel, to his brother; Jennie Atchison, of Brooklyn, N. Y., to her mother.
 Thursday, Feb. 3. - Invocation; Questions and Answers; Carrie A. Swan, to friends in Framingham, Mass.; Francy Jane Wedger; Theoridor Barnes, to his brother; Thomasy, A. -Invocation; Questions and Answers; Carrie A. Swan, to friends in Framingham, Mass.; Nancy Jane Wedger; Theoridor Barnes, to his brother; Thomasy Coung Crimpton, died at Cronstadt, Russia, Feb. 2d.
 Monday, Feb. 7. - Invocation; Questions and Answers; Samuel P. Saverance, of South Boston, to his family; Amile Carter, (who died Feb. Sih.) of New York City, to her mother; Theodoro Barraday, Feb. 3. - Invocation; Questions and Answers; George English Clark, who died at 10 of lock this day in Fenseota, to his grandmuthor, in New York City; Michael Minley, to his brother; Charlott Beaumont, to her mother, in St. Louis: Nelle French.
 Thursday, Feb. 10. - Invocation; Questions and Answers; Georgio Day, of Nouth Boston, to his mother; Stephen Calrow, 60 deorgetown, D. C., to his brother; James Robinson, of Hoston, to his sitter.
 Monday, Feb. 15. - Invocation; Questions and Answers; Mired II: Henchman, of Boston, to Phillo Henchman; Lefn nel Porter; Mamile Emerson; Capt. Elihu Davis, of New Beiford, to friends.
 Thursday, Feb. 15. - Invocation; Questions and Answers; Mired II: Henchman, of Boston, Questions and Answers; Mired II: Henchman, of Boston, Questions and Answers; Mired II: Henchman, Steine; Capt. Elihu Davis, of New Beiford, to friends.
 Thursday, Feb. 15. - Invocation; Questions and Answers; Mired II: Henchman, Capt. Elihu Davis, of New Beiford, to friends.
 Thursday, Feb. 16. - Invocation; Questions and Answers; Mired II: Henchman, Gap.;

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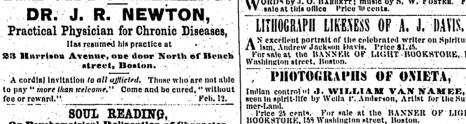
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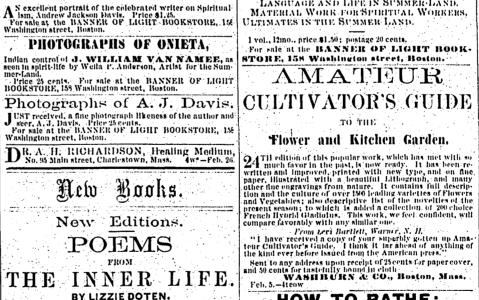
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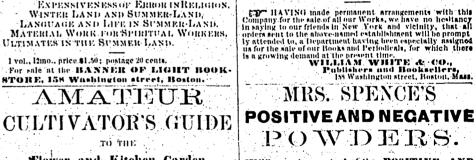
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8

MODERN AMERICAN SPIRITUALISM.

This highly valuable addition to the library and literature of Spiritualism, so faithfully and laborionsly compiled and cemented by our sister, Emma Hardinge, has at last reached us, and is on our counter, but first comes to us in its second edition, and accompanied with the announcement. of the third. We rejoice at its rapid sale, and hope it will not stop short of fifty thousand, which it richly deserves. Of the style and general character of the book we need not speak, as we heartily endorse the able complimentary comments which have been published in the spiritual papers; and of the honesty, integrity, ability and industry of the author we are fully aware from a long personal acquaintance. Her task, however, was no ordinary one, but rather one that no one person could perfectly fulfill. It was and still is a work for many, and for at least two full generations. We are surprised at the amount of valuable matter she has collected and preserved; but we are also surprised as we recall the many occurrences variously recorded at the time of their occurrence, at the many more which are not here that we knew of personally at the time, and many of them equally or more remarkable than those. recorded. Many of the States in the West could supply as many and as remarkable facts as those of New York or Massachusetts; and from our own personal knowledge we are sure that neither New York, nor Massachusetts, nor Ohio can antedate Wisconsin. If we are not very much mistaken; a spiritual paper, called the Truth-Secker, was published and ably "edited by Hon. C. L. Sholes, (now Collector of Customs at Milwaukee) before any paper of the kind was published in New York or Boston, and was continued not far from two years, if we recollect aright. Wo see no notice of this in the book. We are also sure that at least two members of the State Senate had copies of Mr. Davis's great work on their desks, and even for sale in the Senate of that State before the rappings had become a subject of popular excitement, and in the same year they started. We also know of at least one public discussion on Spiritualism in that State, and over Mr. Davis's great book as early as 1849, and in January, 1853, we lectured, by invitation of the Legislature of Wisconsin, in the Representatives' Hall at the , capitol, on the subject. It will be also seen by reference to Mrs. Hardinge's book, page 133, that in 1854, when the "Society for the diffusion of spiritual knowledge" was formed in New York, to a lot in the cemetery, and on opening the the President and two Vice Presidents were then citizens of Wisconsin. We cite this to show that even in this remote. State, where the authorwas not acquainted, the cause was equally advanced.

With a large part of the history, as well as with many times its amount, we are personally familiar, and can bear our testimony to its truthfulness, and we would not, if we could, cut it short in a single sentence, but we could easily add to it till its volume was doubled several times. Many of the prominent actors referred to, we knew bewhen they ridiculed us for our belief, and in many of the places where it has flourished for years, we have borne the ridicule of nearly the whole population in attempts to introduce the subject in lectures. Even our most esteemed and worthy us a little deluded some time before the light shone on his large brain, and warmed his noble often done, and how our heart leaned for joy when he promised to do so. Hon. C. H. Larabee ground on which we both stood before this new philosophy had dawned upon us, and which as surely convinced him when he met the facts that. we found a little sooner. But we only write to recommend the book and bless the author.

papers, and carried out in good faith, as they have great faith in their Bible, and, of course, in this account; and now they have a chance to prove it, if true. If we only had their amendment to our Constitution inserted, we might ask for an appropriation to aid in the enterprise, but It will have to be carried out first to carry the amendment.

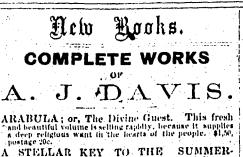
RECOGNITION.

Not long since we received a welcome letter from an old and faithful laborer in our ranks, L. A. B. Brown, once an editor of the Present Aye, then and long before its birth one of the ablest defenders of Spiritualism in the West, but now a resident of Booneville, Mo., and a ploneer in country as well as cause. We are glad to find Brother Brown in the same State with us once more, as we were both citizens of Michigan, and saw the glorious news of spirit intercourse rise in that State from its commencement, and against the bitterest opposition and persecution, until it ; is now strong enough to defend itself against all the churches. Brother Brown is not the only one of the old pioneers that has found a home in Missunri. Barney Smith, of Cuba, Mo., one of the State Board of Agriculture, was known to us among the early friends of an almost friendless cause; and Hon. N. O. Archer, Mayor of Hanibal, Mo, stood side by side with us and face to face with the enemies of the angel messenger when every friend was precious; and we meet almost. daily with familiar faces or persons who have heard us lecture at some time and place, and even if we do not recollect it, it is heart-cheering to be told of the time and place, and to find it is not forgotten nor the words spoken in vain.

WHAT IS IT, AND HOW IS IT?

A gentleman, honest and perfectly reliable, relates to 'us' the following: While mate on a ship, near Copenlingen, one night he dreamed of seeing a part of the crew get in the boat to go on shore, and was told by some one not to go, as they would perish, and he saw the boat start and upset, and all did perish. Several days after, the boat was lowered for shore, and he was to go as one of Me, cloth T&, postage 126. was lowered for shore, and he was to go as one of the number, but the dream occurred to his mind with such force he declined to go, and another volunteered to take his place, and he saw the boat upset and realized his dream. Still another: Not long since, he reached his home in this country from a voyage, and on reaching his house, saw his little girl but not his little son, and on asking for him, his wife was unable to answer for tears and grief, for she had put his body in the grave a few days before. That night he dreamed that he saw the body in the coulin, lying on one side as if rolled partly over, and he asked his wife why it was buried so, but she said it was not so, but all right. A few days after, he had it taken up to be moved to a lot in the cemetery, and on opening the coulin, found the body just as he saw it in his dream. How can dreams foretell events? This is the query. THE CAUSE IS ONWARD. That phenomena having a spiritual origin are days before. That night he dreamed that he saw

That phenomena having a spiritual origin are increasing, is fully proved by the accounts in the PHILOSOPHY OF SPECIAL PROVI-multitude of newspapers. Nearly every weekly and daily paper has some story from its own in paper, 20c, each. and daily paper has some story from its own neighborhood for the public. That all explanations and evasions entirely fail to satisfy the publie without the spiritual, is equally true. The fore they drew in a spiritual idea, and many, public attempts made to explain the varied and often singular phenomena, without acknowledging the presence and participation of spirits, is constantly exposing the weakness of the church and the short-sighted wess of many who have reputations for scientific knowledge, while the spiritfriend, Hon. N. P. Talmadge, (then a citizen of the ; nal theory is rapidly gaining strength and force same county (laughed at us, and evidently thought | in the public mind. The Devil explanations will soon be the entire property of the Adventists, and the theory of evil spirits created elsewhere, and heart into sympathy with the spirits; and well | never having been inhabitants of this world, will we remember our earnest appeal to him to speak nestle down in the Orthodox church, while the publicly in our county in its defence, as we had advocates of an electrical or other elemental cause without intelligence in itself, but using only that of mortals living here, will be set aside by also gave us some of the most severe and facts and those who yet receive it will all he conscathing criticisms for abandoning the skeptical | verted, leaving only those who are both ignorant and bigoted to wander on in the mazy labyrinths of sectarian theology for cause.



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"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 lace each other in argument, when a few dollars are at stake: should not clergymen do the same, when beaven is the prize?"

Price 50 cents; postage 4 cents. For sale at the BANNER OF LIGUT BOOKSTORE, 158 Washington street, Boston.

TESTIMONY.

Charles Elliot, in his message published by Carlton in the "Strange Visitors," says that likenesses of friends still in earth-life, and says he is engaged by Harper to get a likeness of his daughter, who was with him in the carriage when he was thrown out and killed. These may seem strange facts-if they are admitted as facts-by many, but we know of at least one person, many years ago, a medium, who was requested by a very dear, friend in spirit-life to dress, and sit alone in the parlor for a spirit to paint her likepess, and it was complied with, and afterward, she being a good clairvoyant, was shown this spirit likeness, full length, with dress and all perfect, in an elegant frame and hanging in the spirit-home of this friend, although she could not see any of the spirit workmen when it was done in the earthly parlor. We have no more reason to doubt the truth of these than of other statements of clairvoyants. There is yet a very large field to explore, and many new truths for us to learn of spirit-life, and in various ways they are coming to the light of our understanding. While persons here are getting the likenesses of friends in the spirit-life, their artists are here taking likenesses of friends living here; and why should it not be so, since that life is only a continuation of this, in which the attachments and loves are continued, and friends here as much beloved by the invisible as they are by the living ones here, and as desirous of retaining correct likenesses, &c.?

WE SECOND THE MOTION.

A writer in the Oneida Circular proposes, now the Suez Canal is opened, that a delegation of sarans he appointed to fish up the relics of Pharaoh's grand army, and as they were overwhelmed in a shallow part of the sea, and not far from shore, he thinks, at least, some of the chariots might be got up by dragging, and diving, &c. We propose that the National Convention, soon to convene at Pittsburgh, to get the Bible into our Constitution, send a delegation to prove its authenticity, by bringing these relics to light, as the old Catholics proved the crucifizion by getting the mantle of Jesus, and the poplar cross, and other relics hundreds of years after the last trace of them would have been gone but for the miraculous power that preserved them for the Church. But, in this case, no miracle is needed, as the salt water would preserve the wood, if nothing more; and this would be such a poser on us who deny the authority of the Bible. We hope the suggestion, coming from such a religious source as the Circular, will be endorsed by the Observer, and World's Crisis, and all sectarian and America.

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THE EXPLORER.

This is the title of a monthly magazine issued at Indianapolis, In., and ably edited by Truman Beeman. Its fourth number has reached us and thus far we can say of it." Devoted to the cradication of evil and the elevation of humanity." It artists in the spirit-world are engaged to paint is true to its title, and an able and outspoken journal such as the country needs in place of its many time-serving and trashy periodicals, filled with light and novel reading. It reviews and exposes the wrongs of labor and laborers; and speaks out for natural religion, and is one of the signs of the good time coming.

IN A COLD COUNTRY.

A writer in the World's Crisis says "God has been moving by his spirit" (not spirits) " on the people of North Benton, N. H." Whether he moves on their works as Gen. Grant used to on the enemy, or in some other way, we do not know, but we have seen representations in the Miltonian Tableaux in which he moved on the enemy somewhat after that sort, and if these people are his enemies it may be the same kind of movement.

Mrs. S. E. Warner.

Will you allow me to say, through your excellent columns, that our sister, S. E. Warner, has been doing efficient service in Northern Obio durneed doing encient service in Northern Unio dur-ing the present winter, as a lecturer, bealer and test medium? Large audiences have greeted her everywhere, and many homes have gladly ex-tended to her a wartm welcome. On the rostrum she has few superiors; in the sick room her pres-ence is halled with gladness, and her labors are unremitting; in the circle she is life and hope to many a seeker for the bread of life. But we must part with her for a season, while she goes to an-swer calls in distant localities.

swer calls in distant localities. Our sister is engaged to speak in Richmond, Ind. during Marvh, and in Baltimore during April. May the good augels go with her on her mission of love. E. WHIPPLE. Clyde, O., Feb . 1870.

MONEY FOR SECTARIAN USES .- The city of New York has given to the Roman Catholics real estate to the value of three million two bundred thousand dollars, and during the year 1869 voted to the same sect \$412,052 25, and to other denominations \$116,080.21. The friends of free schools are organizing for a good fight against this great injustice and wrong. May they be abundantly successful.

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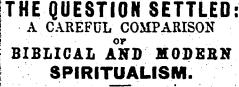
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