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#### PLANCHETTE MEDIUMSHIP.

[A correspondent (Y. Stephens) writing from New London, Ct., under date of Feb. 21st, sends the following poem. which, he says, purported to come from the spirit of E. A. Poo, through the Planchette mediumship of Thomas S. Collier. The most remarkable fact in the matter is the speed with which poems are written through this medium; some "of fifty, sixty and seventy lines," our correspondent says "being communicated in spaces of time ranging from ten to thirty minutes."]

THE HISTORY. Living in the life supernal,
Where the radiance beams eternal— Passed beyond the shadowy river, And the silence of the tomb; Looking down upon the weeping. And the sorrow, always keeping Weary eyes from sweetly sleeping By the signet of its gloom: I am moved to tell my story, That the gladness of its glory May be known forevermore.

Once upon the earth I wandered, . All my soul's best powers I squandered; Sought the pleasures of the moment, And forgot my brother man; Saw but for myself, not caring For the working, patience, daring, That I should have helped in sharing, As my life still onward ran : Baw it, and for self fought only. And remained still cold and lonely. As my years grew, more and more !

Oft and oft my weary spirit, Knowing what it should inherit, Sought for something yet beyond it. Something it should have and own; But the years still grew more weary, And the distance seemed more dreary; I had lost the bright and cheery Light that on my youth had shone; And I followed after gleamings Of stray glories, seen in dreamings, Losing what I longed for more.

So I wandered, talent wasting, Still toward my own end hasting; Saw the shadows gather closer, Till they hold me, heart and soul; And I felt my power fleeting, To my questions came no greeting And my heart in sorrow beating, Bowed it unto sin's control; And I floated, aimless ever, With no hope or strong endeavor-Floated outward from the shore!

I had dreamt of love to cherish. Of affection ne'er to perish; Of a fame to cheer my spirit, When the work of life was o'er: But the love came to me never, And upon life's flowing river Shadows gathered deeper ever, Till I longed to live no more: Thought that life was but a breaking Of the hopes our hearts were making From the sunlight on its shore!

Thus I stood alone, not heeding Hearts that passed, all torn and bleeding, Longing vainly for the music That my heart could wake to life : And my dream of earthly pleasure, Of a love beyond all measure, Parted from me in the strife;

And I fled before the rattle Of the never-ending battle. And laid down to wake no more!

Then I passed beyond the gloaming-Wherein I had long been roaming, Passed into a life so glorious. That my spirit sank in fear; For the legends quaint and olden. To whose pictures we're beholden, For the amethyst and golden Visions that we hold so dear; Visions bright of love or duty, Paid for in supernal beauty. Here were doubled o'er and o'er!

All was glorious! music's swelling From the flower-cups seemed welling And around me, and about me, Came bright forms in beauty drest; And they charmed me with their singing Till my spirit, outward springing, Let its tone join in the ringing Anthems of these spirits blest: And unto me came contentment, And I lost the flerce resentment.

I had always known before. Then before me, grandly glorious, Filled with power and all victorious, Stood a man with long white tresses Flowing downward, and he said-Spirit, you have met the ending Where, in life, your steps were tending; From its many sorrows wending You have passed beyond the dead;

Backward glance upon your being, Is there aught in it agreeing To this great and boundless store? "Have you helped a fellow mertal,

Standing, waiting at the portal, Of the sunset gates of glory For the boatman you call death; Have you any comfort given ; .. Have you helped him on to Heaven: Have you, in your earth-life, striven To make light the weary breath; Have you dared to wreck your present, Others' futures to make pleasant,

When the same they would implore?" Then I felt that all my seeming Earthly good had been a dreaming;

That I had but wrecked a glory Which had else shone fair and bright; That my work had been a wasting Of life's purpose, scarcely tasting Of its joy, and ever hasting Onward to a gloomy night; Then I saw that I had cherished What were better had it perished

From my life, and been no more! I had never sought to lighten . Care or trouble, or to brighten Weary days, that pressed down blackly,

On some aching, breaking heart; Saw I but a bright to-morrow-If from others I could borrow

Joy-I cared not for the sorrow, Of another's life a part, And so solfish, cold, unheeding Grow my soul, as if naught needing, To be worthy of this store.

Then I bowed my head, and trembling. Having lost my base dissembling, Knew that I had never entered To this joy for what I 'd done; For our purpose is, each story To make beautiful, that glory O'er life's ruins dark and hoary, Should in kindling radiance run Not unloved to waste our power, But to take to heaven a dower, Worthy of the shining shore.

So beware! My soul would teach you From the land of light I greet you, On the plane of earthly sorrow, And of earthly lov as well. Help your follows bear their crosses, Cherish them in faults and losses. Let not any weeds or mosses Robe in shade love's kindling spell; And when life doth fade, then o'er you, All around you, and before you. You will find hope's ripened store.

Then the love of the departed, The forsaken, broken-hearted, All that you have aided onward To the joy and light to come; There will gather to give greeting. There will make a hanny meeting. And all sad and weary beating Of the heart, in that sweet home Shall be stilled; for God is master, And upon you, faster, faster, Flows his love for evermore!

#### Phenomena. Spiritual

THE SPIRITUALISTS BEFORE THE DIALECTICAL SOCIETY.

[We have from time to time published portions of the evidence given before the above named Scientific Society in London, Eng., which has for nearly a year been investigating the spiritual phenomena. To day we give another chapter, which will be found interesting and instructive. It was re ported for the London Human Nature by Jno. Jones, Esq.] SUB-COMMITTEE'S EVIDENCE.

At the beginning of the investigations of the Committee, the members came to it for the most part strongly impressed with the conviction that all was either a delusion or an imposture; that what was supposed to be done was not really done, and that, if done, it was a trick-in fact, a superior kind of juggling; and many eyes were bent upon discovering what every mind believed to be a delusion or a fraud.

The Committee were very speedily satisfied that it was not a delusion. The motions were palpable. the sounds were audible, the communications made by them were not merely intelligible, but intelligent. Thus the first step in the inquiry was established beyond doubt or question. Motions and sounds were produced by some means-that was certain. The next question was how, and by whom?

To this inquiry the Committee proceeded, result of some clever trick of the medium, and every possible facility for testing whatever might they directed all their ingenuity to detect what occur; he hoped I would not hesitate to ask any they confidently believed to be an imposture, question, or do anything at any moment that They tried every test that sagacity could devise. They experimented under conditions that made trickery impossible; but they could detect nothing that he should not feel annoyed by any expresto justify their suspicions. On the contrary, after the most patient investigations, extended over many weeks of examination with various persons and in various places-all of them being private persons, not pursuing it for profit, and in the private houses of different members of the Committee, where the pre-arrangement of mechanical devices, or the introduction of any aids to trickery, was rendered impossible—the conclusion was reluctantly forced upon them, as it was at once found not to be a delusion, so it was ascertained after long experiment not to be an imposture. The motions were real; the sounds were real: they were not the product of muscular action nor of mechanism. So far as the bodily efforts of the medium, or of any other person present were concorned, they were automatic. The force by which it was done was invisible and intangible. But it proceeded, in their judgment, from the brain and nervous system of the medium, either alone, or in conjunction with those of the persons forming the circle.

And they are directed by intelligence. Questions were answered readily, distinctly, sensibly, and sometimes in sentences of considerable length. The words were always correctly spelt, and the complete answers had always a meaning. The motions as well as the sounds answer to requests. Bidden to jump at one end twice, the table does so. Ask that ten or any other number of raps be given, and they are given instantly, and always correctly. Look at a watch, and request the hour to be struck on the table, and it is rightly struck. Put your finger on any spot on the table, and ask that the rap be given there, and it is made under the finger palpably to the feeling as well as to the ear. Request that raps be given all over the table at once, and in every part of it they will come as if fifty knuckles were knocking there together.

And these are not rare incidents at long intervals, but continued without pause for two or three hours; nor are they slight motions, for the table, which a strong man can scarcely lift, will jump at the side or end several inches, and eight or ten times in succession, and rush rapidly on two or three feet. Nor are the sounds dubious; they are distinctly audible to every person in the room. Occasionally they are as loud as if made with the blow of a man's fist, and the hands upon the table distinctly feel the concussion. Sometimes the whole of a large and heavy dining-room table will tremble all over as would a person in an ague fit, in a manner which the Committee have endeavored in vain to imitate by voluntary effort.

which music is responded to. Let a song be sung, or an instrument played, and sometimes the table jumps at the side in exact time with every note; even to the shakes; sometimes the like time will be kept by rappings, every note being struck, and sometimes by both rapping and jumping at the same moment. Ask that a tune be struck, and rappings will forthwith strike the time of some familiar air, precisely as we do with our fingers when beating time to a tune.

Such are the phenomena indicating that the force, whatever it be, is directed by intelligence.

We now lay before the reader the reports made by two perfectly competent, credible, cautious, and unprejudiced members of the Detective Committee, who had been invited to sittings with Mr. Home purposely that they might see, and test what they should see. It is necessary to give this assurance of perfect trustworthiness on the part of the reporters, as their narratives are certainly very remarkable. One was an experienced lawyer, the other a keen man of business.

REPORT OF A SITTING WITH MR. D. D. HOME.

As a member of the Investigation Committee of this Society, I was invited to a sitting with Mr. D. D. Home on the evening of Wednesday, July 21 1869.

I had never before been present with him at any sitting. I went to it with the most perfect confidence

that I should discover a delusion. I was entirely skeptical as to the spirit theory

of the Spiritualists. I am so st ll.

The sitting was at a private house of a personal friend of mine, a barrister, who is also an author of repute and a gentleman of position and integrity, wholly incapable of participating in a frauc. Mechanism could not have been employed in his house without his knowledge and consent.

The place was a double drawing-room. The persons sitting in one room could distinctly see the whole of the other room.

In the middle of the room was heavy loo-table, having a pedestal and three ques, which two strong men could only with gree effort lift from the floor. Previously to begin the experiments, we examined with the land of care the table, the chairs, the furritue line is a carpets. table, the chairs, the furriture No spring or wire was attached to they of them, for we carried them from place to place purposely to try them. The light fell so brightly, that I was enabled, when sitting under the table, to read small type distinctly.

Lighted candles were placed upon the mantelpiece, about eight feet from the table, and the room was well lighted. It was furnished in the usual manner of a drawing-room, with sofa, chairs, cheffoniers and side-tables, crowded with works of art of considerable value and very frangible.

The company consisted of Mr. Home, an authoress of fame, an A. R. A. and his wife, an eminent sculptor, a well-known lawyer, and an American lady, also an authoress.

Previously to the sitting, Mr. Home said that, as I was invited there for the purpose of scientific with the firmest conviction that they were the investigation, it was his desire that I should have might suggest itself to me as a means of testing the reality of the phenomena. He assured me sion of doubt, or by any act implying suspicion on my part, for he was as auxious for a close investigation as I could be, and he declared that he knew no more about the causes of the phenomena or the manner of their production than I did.

It will be seen that I fully availed myself of the liberty of experiment and test thus given to

On taking our seats, an accordion and a box of musical glasses were placed upon the table. I examined both of them with the greatest care, and am able to assert positively that no mechanism of any kind was, or could have been, within them or attached to them.

I was seated opposite to Mr. Home. On my left was the American lady, on my right the wife of the A. R. A. I mention this because the motions to be described occurred on the side of the table where I was sitting, and not where Mr. Home sat.

In the course of six and a half minutes the table began to tremble slightly. This gradually increased, until It shook so violently that it was with difficulty that we could keep our hands upon it. The tremor was like that of a man in an ague fit, as rapid and as strong.

The table was then tilted up, first on one side, then on the other, being thus raised about six inches, so far as I could measure. It was several times so raised on the side where I sat, and where I alone could have so moved it. I need not say that it was not so moved by me. Had it been raised by a force applied on the opposite side, where Mr. Home was sitting, it must have been depressed before me, and not raised there, as undoubtedly it was.

After the continuance of these motions for several minutes, the table rose altogether from the floor to a height of about eighteen inches, preserving its level, so that water in a glass upon it would not have been spilled. It remained for a few seconds floating in the air, and then gently descended, not as a heavy body falls, but sinking slowly down as a balloon descends.

I asked if I might be permitted to sit under the table, to assure myself that it was not thus moved, either by mechanism or by the feet of any of the party. Mr. Home said he not only would allow it, but desired me to do so.

Accordingly I seated myself under the table. The full light of the candles was upon me. I could readily read small print. I could see distinctly every foot. I passed my hand round the pedestal and the claws, to ascertain if they were touched,

nothing.

arms, and then my legs, under the suspended them, claws. Nothing was there; no foot was near when it began to rise. While it was rising, and when floating, I can affirm most positively that no hand nor foot touched it below, and the company stated that the hands of all were at the moment lying flat upon the surface of the table.

After being thus suspended in the air for about ialf a minute, it slowly and gently descended.

During the whole of this process my eyes were not removed from it for a moment; it was quite light, and hand or foot could not have been used under the table without being seen by me.

The A. R. A. then asked permission to do as I air took place, and he declared that he could disthen sitting at the table, I can positively assert upon the edge of the table.

but not to express with my lips, that the table be light. I touched it at the edge where I sat, and wished it to be heavy, and standing upright, and answer to my neighbor's whisper. applying both arms and my full strength, I could not raise it from the ground. While doing this I again wished it to be light, and it rose instantly with the touch of one finger. This experiment I repeated several times with the same result. It

ed under the table keeping watch. He declared me, when it we that he could see nothing to account for the alternate levity and weight. When he tried the ex-

and on the walls of the room.

and by the forefinger and thumb of one hand only. continued for some minutes, Mr. Home asked me own choice. I desired "The Last Rose of Sum- of us. mer." Immediately on my forming this wish the tune was changed to that of "The Last Rose of bass; now heard with the full power of the instrument, now soft, and with the finest thread of sound. After a while another of the party wished for "Home, Sweet Home," and that was played in like manner.

During this experiment, which was continued for nearly half an hour, the instrument was held being just below the ledge of the table, but visible

to watch the position and motions of the instrumy face, and within reach of my hands.

I could see Mr. Home's hand holding it at the top by the thumb and forelinger. The instrument dles being re lighted, this was found to be a spray was moving up and down vertically, and the of jessamine, about five inches long. Another music was issuing from it. No other hand was near it, no foot, nor clothes, nor was there any While I was looking to detect any contrivances, the instrument raised itself from its vertical to a horizontal position, turning its under surface, where the keys are, right before my face as I sat, and within a few inches of my eyes, and in this position the light fell full upon the keys, and I been given me to use any means that might could distinctly see them moving in accordance with the music, the instrument expanding and offer no opinion, for I have formed none, as to the contracting, the tune being continued without interruption during the process. Nothing visible produced. My single duty it is to report truly to my eyes was touching the keys, nor was any shadow apparent. Some of them executed rapid and very delicate shakes. I distinctly saw every moving key during the whole time (about three minutes) that it continued thus to play before me in the horizontal position. It then returned slowly sample proof that the Sub-Committees had been to its vertical position, still playing as before.

Mr. Home now said, " They are trying to take it ena produced by angels. They have found that

Not the least remarkable is the readiness with 1 or if anything was attached to them. There was away from me. I think they want to give it to you. If it is brought to you, take it; do n't be While I was thus sitting, loud rappings were afraid." But it did not come. Presently he said, made incessantly upon the leaf of the table above [" They have taken it away from me; have you got my kead, and on the pedestal by my side. I in- it?" I said, "No; it is still where it was." And spected them carefully, but I could see nothing. it was still playing as before, in the same place, I fixed my eyes upon the pedestal and claws of in the air. The company exclaimed, "That can't the table as it began to quiver and tilt as before, be; both of Mr. Home's hands are upon the table;" Presently the table rose altogether from the floor, and Mr. Home said, "Yes, here they are," and to a height of about two feet. I passed first my placed them below the table that I might see

> But the instrument did not move from its place. There it was still in the air as before, playing with great vigor. I extended my leg and passed it under, and passed my hand about it. It was apparently floating in the air. It continued thus for three or four minutes or more, and then deseended on the floor. It was taken up by myself and examined. There was no mechanism in or

After I had returned to the table the instrument had played "The Last Rose of Summer" in the thinnest thread of sound I ever heard. While it was thus playing, the lady at my side whisperedhad done, and I resumed my seat at the table, to me, so low as to be inaudible to any other-The like tremblings, rappings, and rising in the about us, "No human hand could make such a sound." Instantly there were loud and frequent cover no human or mechanical agency. As I was rappings upon the table and upon the musical glasses. Mr. Home said, "They want to comthat during those movements, which he declared municate something." He asked me to call the were not produced by the feet under the table, alphabet. I did so. The letters were indicated every hand, Mr. Home's included, was lying ex- by rappings on the table, on the door, on the mutended upon the table, and several inches from sical glasses, and by notes played on the acthe edge of it, for I looked carefully to this to see | cordion. I had not the slightest conception what if the lifting could possibly be caused by hands words were thus spelled. I wrote each letter on paper as it was thus indicated, and, when com-Mr. Home then told me to desire in my mind, pleted, I had great difficulty in reading it. for it stood upon my paper thus (in capitals): should be light or heavy at option. I wished it to OURHANDSAREASREALASYOURS. Thus the letters were taken by me-the above is a fuc it tilted from the floor as if it had been made of simile. It will be seen that the words are, "Our cork, lifting it easily with one finger. Then I hands are as real as yours," certainly a pertinent

A cane-bottom ornamental drawing-room chair,

which had been standing in the adjoining room, about ten feet from the spot where we were sitting, then moved gently, and with a sort of glide over the floor, untouched by any hand, and, passing was tried also by others of the company, with the behind us round the table, came to the place where I was the or. It advanced with its front While I was trying this, the A. R. A. was seat-toward us upon a came within three feet from ed under the table keeping watch. He declared me, when it was and its back was thrust against me. Loud rappings appeared to proceed from it as it moved. For the purpose of ascertainperiment I took his place under the table, and I ling if the blows could be felt as well as heard. I am certain that no person touched it but himself, placed my first finger lightly on the top of the and I could see no mechanism that could alter- back. I distinctly felt the vibration, but immedinately lift it up like a cork and bind it down like ately the chair rose in the air with a slow and steady ascent. I was then sitting. I kept my During the trial of the above experiments there | finger at its place, and stood up, the chair rising were continual loud and sharp rappings upon the still, until I was obliged to stretch my arm to its table, upon the musical glasses before us, (the full extent above my head, and stand on tiptoe; notes of which were sharply struck,) on the floor, The chair continued thus floating in the air for nearly a minute, preserving during the whole The accordion had remained untouched upon process the same horizontal position of the the table where I had placed it after my careful seat as when upon the floor, and then from weariexamination of it. Mr. Home took it up, and, ness of the strain, I was compelled to drop my without removing it from our sight, held it at the arm. The height to which the chair had actually his other hand being upon the table. Thus held, finger was withdrawn, the chair fell upon the table the instrument expanded by its own weight, the A heavy arm chair that had been placed four or keys being below. In a few seconds the accordi- five feet from us moved untouched to where Mr. on moved up and down, as when a player plays Home sat, and a table of great weight, loaded upon it, and it commenced to play a pretty air with works of art, of considerable value, which that was unknown to me. The music was as stood against the wall at the side of the room, perfect as if made by an accomplished artist, advanced toward us about a foot, I can assert Some time before I had heard Mr. Blagrove play that, by whatever power or mechanism all these on that identical instrument in that room, and simultaneous movements were made, the subjects the skill and expression with which it was now of them were not touched by any person present, played was quite equal to his. When this had All remained seated at the table with Mr. Home during the proceedings, and both of his hands to desire in my mind for some other tune of my were extended upon the table in full view of all

Mr. Home said the manifestations were so powerful this evening, that he thought if the candles Summer," which was played with taste and feel- were extinguished, the forces by which they were ing several times-now the air only, then with a produced might be visible. This was done; then the room was lighted only by a bright fire, and by the full moon, whose beams streamed in at the window, and fell upon the table and the party so clearly that every face and object was as distinctly visible as before-only the light being now tho silvery light of the moon, instead of the yellow light of candles. Presently Mr. Home said that by Mr. Home by the side of his chair, his hand he could see a hand moving round the table, and to which he pointed, and he seemed surprised to all of us, and his other hand being extended that we did not see it also. However, none of us could discern anything, either as a form or even Again, I asked permission to sit under the table, as a shadow, covering in its passage any of the objects on the table. Mr. Home pointed to the ment, and, in fact, to ascertain, if I could how it place where, as he declared, he could see it movwas moved. Consent was readily given, and I ing. I saw a small dark object, which moved placed myself under the table, sitting upon the slowly along, about two inches above our hands. floor. The candle light fell full upon the instru- As it passed over my hands, each of them was ment, which was within twenty four inches from struck in succession smartly as by a small twig; and then the lady next to me exclaimed, "Something has been put into my hand." On the canlike spray was placed upon the hand of another of the company. On examination it was found sign of mechanism above, below, or around it. that both of these flowers had been taken from a bouquet that was upon a side-table in the adjoin-

I have endeavoyed to report faithfully what I witnessed. I could discover no fraud, although I availed myself freely of the permission that had occur to me for the detection of imposture. I means by which the phenomena I witnessed were what I saw or heard, leaving the investigation of it to the sagacity of the collective committee.

The readers of Human Nature have, in the foregoing evidence, and in that published in January. energetically engaged in examining the phenomin the Queen newspaper has given a number of articles weekly; but he and others wriggle as to the cause. Doubtless it is hard for them to " give in " to spirit power. To anything else, no matter how absurd, illogical, and incapable of proof, they will say, "Yes," Nerve Force is at present their hobby. Nerve force! What is that? What is force from the nerves? A something that projects invisibly beyond the tingers-clawlike clutches the table, makes it light or heavy at the unspoken wish of any one. Nerve force in the medium thinks, and then lifts furniture heavier than the medium-the medium passively sitting and conversing, totally unconscious that his clawforce is intelligently reading your unexpressed thoughts, and is fingering the accordion, and moving the keys, and producing delectable music which, with his flesh hands and ordinary mind, he cannot achieve. How simple! How clear!clear as mud."

We fear not. Our spirit friends know how to manage societies, committees and sub-committees; order is even now being evolved out of the confusion. Our Dialectical detectives declare the phenomena are true. Already they have reached the half-way house to spirit-life. Our only fear now is, that the singular addities propounded by. some of our Americans, who call themselves Spiritualists, may so astound the recruits thatthey may fear to be seen in the ranks-may skedaddle. We can only say our consins glory in being a go-a head nation, always using the superlative; while we of the old country quietly mark, learn, and inwardly digest, and in due time produce that which is understood by the national phrase, "At t. mour."

Possibly when the sub-committees have completed their " detective " work, and the committee in council has signed the Report, we may be able to give a last chapter of evidence, give the summing up, and we may then review our reviewers. JNO. JOSES.

Pamore Park, S. Norwood, 1st January, 1870.

#### MANIFESTATIONS IN VINELAND.

Last Tuesday, Feb. 22d, Charles, H. Read gave a public scance here at Plum-street Hall, to a moderate sized audience of persons we'l qualified to judge of his merits as a physical test medium. They were mostly believers in Spiritualism, who had seen many similar tests, and were competentto judge without any bias for or against the medium; but simply wishing to get at the facts; and ready and willing to expose fraud if it should be

The general epinion was that the many seemingly impossible performances were the products

In one case I stood fronting him whilst the light was burning, placed my foot against his, with my right hand grasping his collar, and my left firmly clenched in his bair, and his hands were firmly interlocked across my left arm and bearing square-

I felt perfectly master of the situation; that I held in my grasp a man of small psychological or mental power, but as soon as the light was extinguished, I felt something like the hand of a child moved gently on one side of my face, then on the other, then on my hand; soon after this the guitar was raised from the table, the strings played up in whilst it was sailing around my head and then laid across our arms; then the tambourine was carried around and placed on the top of the guitar, and I am certain that behardly moved a muscle all the time.

His lecture has too mu.; i..., and bombast in it, but there was one thing that he claims to have done that he can certainly prove by plenty of good witnesses if it is true, viz.: that he placed a ring of steel on the neck of a clergyman, which fitted so closely that he could not get it filed off; that he was obliged to go to a medium in Oblo to have it removed, and that before it was taken off it had removed a large cancerous tumor from his neck.

He did not refer us to the men or women who could testify to these facts. Can the Bunner give us information on this subject? We want facts, these and any and all others that will go to establish spirit intercourse, with the science and philosophy of it. We want them for the benefit of all who are willing and anxious to examine; but I hope and trust that the time has passed for proselyting; let the clergy, the scholar and the skeptic ignore Spiritualism as long as they can afford to:

No clergyman can be a Spiritualist whose religion conflicts with reason, for reason is one of the chief corner-stones of Spiritualism.

The Professors and Faculty of our old institutions of learning are sunk so deep in the ruts of conservatism, that they are afraid to look out and face this fact, which has now become so prominent in this nineteenth century.

And as for the class of skeptics, they are all believers now, except those who do not take the papers, or who are so smart that they never were and never mean to be humbugged.

JOHN GAGE Yours. Vineland, N. J., Feb. 24th, 1879,

#### "PHYSICAL MANIFESTATIONS," AGAIN.

EDITORS BANNER OF LIGHT-In your issue of Jan. 15th, under the above heading, you print a letter from Josiah Moorhouse of Waltham, Mass., in answer" to some remarks of yours previously in answer to some remarks of yours previously printed. How truly he illustrates the trite saying that "he who uses green glasses sees everybody and everything green." What more dogmatic assertion could a man make than to say as he does, "We know that all the phenomena can be accounted for by material causes, because we have seen and done for ourself," and yet he accuses you of being dogmatic! His sayings remind me of a man who lived in Ohio about thirty years ago—rid still lives there—who may be some relative of this gentleman, as their mames are some what alike—his being Moor-man instead of Moorhouse. This man emigrated to the West, going to some county in Indiana not far removed from the Ohio line. The next morning after arriving at his destination he looked around, and not finding things as he expected became dissatisfield, and resolved to return at once to his former home, and accordingly did so, without even unloading his goods, stating to his friends and neighbors on his return "that it was a very poor country; no place for persons to move to; that such a step would be attended with much trouble, if not with starts tion, that the accounts they if not with starvation; that the accounts they had heard were all 'humbug!'" When asked to give his reasons, he would say, "Have I not been there?" And his kind wife would say to her lady friends, by way of a clincher, "Pleasant has

now, that Spiritualism is done for, for Josiah has tried it! "We liave seen and done for ourself, what more do we need to do?" Nothing more, dear Josiah, nothing further remains for you to do to make yourself immortal in the annals of

this world; and since you have demolished the spirits and the spirit-world, you need not give your attention to that. But hold! yes, I am a little too fast! There remained not thing further! "Ab! and what can that be?" sayeth Josiah. I will give it thee in thine own words. "That we may be certain there is no deception in this business, we must be positive that the individuals performing have never given any evidence of their forming have never given any evidence of their want of truthfulness in their every day life." Now, sir, a rule that is good for one man, or one

the phenomena are true-so far well. The writer | side of a question, is just as good for another man, or the other side. The above is a good rule, and we insist you, Mr. Moorhouse, shall establish your character for veracity and integrity by it. And next busy yourself to ascertain whether all those who give you "hearsay" testimony, and all the reporters who "do the thing up" for the papers, are equally entitled to credence by the same rule. Until you do this, you may expect to have your experience and assertions treated as was that your experience and assertions treaten as was consof Phasant Moorman. Men would go West, and still continue to go. And so the spirit-world will still exist, spirits will continue to commune with mortals, and men and women will not cease to investigate.

WM. L. JOHNSON.

Curran, Sangamon Co., Ill., 1870.

EDITORS BANNER OF LIGHT-I regret that it

EDITORS DANSER OF Interface the research to reply to friend Foster, but as he has rendered it so, I will, with your permission, say a few words, and then leave the subject until such time as it shall be proper or desirable, that I should either vindicate. Miss

LEWIS TO FOSTER, AGAIN.

or destrable that I should either vindicate Miss Ellis or give my views further in opposition to her manifestations, after personally testing them, should the opportunity of doing so be permitted. Mr. Ellis comes before the public with his daughter, and courts criticism and investigation as to whether what is done is done by herself or by an unseen influence. I have taken the liberty to criticise publicly, and in so doing I have, as before said alread at the utmost of fairness; and as fore said, alimed at the utmost of fairness; and as to what I have said, and my manner of saying it, I hold it is nothing more than what justice to myself as a Spiritualist, justice to the public, and I will add, justice to herself, required. I hold that what has been offered as an expose will, if properly viewed, aid materially in the examination of conditions, and reveal points litherto unlooked for by many, under which a person may be securely fied, and yet sufficient use of hands allowed to permit of doing certain thisgs. I hold, too, that it is with a poor show of reason that Mr. Ellis remonstrates that my articles will do injury to himself and daughter, when they have it in their power to refute and offset all that I say, by demonstration; and I doubt if, after what I have said, their audiences, wherever they may choose to go, will be less than before. They are before the public, and so being, are rightfully subject to

unsparing criticism.

Mr. Foster says, in his last, that if I "did not call them knows," I "meant" my "readers should understand they were," Now I submit that this is unfair, unjust and ungentlemanly, and could I of account for friend Foster's sometimes us language by his peculiar organism, I should feel differently from what I do.

back of what I say and tell his readers what I meant—he tells them that my language was guarded, &c. True, my language was guarded, and designedly so, and to the extent that I said and designedly so, and to the extent that I said nothing but what I meant, and meant nothing but what I really said. I am not accustomed to write with a double meaning, and I think most persons will be able to understand what I say without interpretation.

ure, to wit: the ring went on to Mr. Raub's nose, on to any finger or thumb designated, but it would not stay in his ear. Mr. Foster must know why, and why does he not say why? I will supply his omission. Mr. Ellis selects a ring from the audience, and it must always be a plain one. In this instance I had some three or more rings offered, but all but one were without any mark by which to identify them. The one taken was ery wide, at least three times as wide as an ordinary plain ring. The consequence was that when he leaved over to place it in his ear it would fall out, while an ordinary one would have held

formed this feat successfully.

Mr. F. remarks that what I say of conditions is Mr. F. remarks that what I say or consisting of little interest, and here he, for the first time, touches the vital point. I believe your readers will agree with me when I say that conditions are everything; and whether what I say may be of interest or not, I believe that sooner or later not a few will agree with me that this and other attainers at excess aid materially in underother attempts at expose aid materially in under-standingly inquirieg into those conditions.

I have read with interest other articles drawn

out by what I have said. One friend talks of Mr. Ellis and daughter being insulted—another triumphantly uses the term "Mr. Bigot," and evidently considers that he has settled things, while all seem to feel that I am endeavoring to injure the cause of Spiritualism

ing fitted reasonably tight, and the hands and wrists kept quiet, there would be no swelling or putling of the flesh—that it is use and exertion

that cause the swelling:

For myself, I would as soon test her with bands of cotton cloth, not unreasonably tight, and would lie as well satisfied with the result as if handcuffs

were used.

And now, in closing, let me say that I will be willing and ready at any time to test Miss Ellis, should she come to this city again, (as I hope she will,) and if I have done or said aught to injure her, I will—if she submits to and withstands such reasonable tests as I may apply—be glad to make amends by giving as much publicity in regard to the result as I have to my present and former

I have seen Raub and I have seen Carbonell, I have seen Rauh and I have seen Carbonell, and have watched them both closely; and while I am not prepared to unqualifiedly denounce this class of manifestations, still I am satisfied that sufficient has been shown and done by both of the above-named parties to warrant the most close and searching investigation before accepting what may be offered in that line as coming from spirits. I remain yours for the Truth,

Providence, R. L. Feb. 8th, 1870.

Providence, R. I., Feb. 8th, 1870.

## CURIOUS PHENOMENON.

EDITORS BANNER OF LIGHT-I want your readers to make a series of interesting experiments, and then, if they see as we do, I will ask them what it means. It will cost nothing but a little time and perseverance to make a fair trial; every family can conjure up something to satisfactorily

I have already sent two communications on the subject to the Religio-Philosophical Journal, in Chirago, but since then very important improvements have been discovered, which will be embodied in the following directions, I will make as clear and concise as possible.
In the first place, get some bright piece of tin,

the larger the surface the better; a wash-boiler cover, for instance, as free from scratch or bruise, and bright as possible. A convex surface, I think, is better than a mere flat one. If you have no cover, something else that is bright will answer, even to a wash-boiler itself, if you can do no bet-

Now, if in the daytime, open your blinds, let down your curtains, so that the sunshine can come in the room. Place your cover, for instance, come in the room. Place your cover, for instance, handle outside, on a table, or a chair, so that the rays of the morning sun will sline directly on its surface. Place yourselves opposite to it—about ten feet off is a proper distance—and all of you, either sitting or standing, look directly, as much as you can, in the illuminated surface before you. Wait patiently till the plate becomes what we term magnetized. You who are mediums can halp it much by holding it in your hands whilst help it much by holding it in your hands whilst the potter molds the clay into ferms, but accepts

under influence, although it will make your arms ache hadly. Now, after the so-called invisibles learn the object of your circle, what it is for, and how to use the polished plate before them, they will very gladly come and cast their shadows both on the surface and in the plate itself. As they become more accustomed to it, they will come in crowds. The pictures, too, will crow larger and be more distinct, until those mediumistically inclined will be able to recognize, in the istically inclined will be able to recognize, in the numberless forms which come and go, the forms and features of old friends and relatives long since gone to the other side. And so it will go on the more you sit for these manifestations, the plainer and more distinct they will grow. The faces, if you have surface enough; will often be as large as life. White persons, negroes, Indians, animals often show themselves, interspersed in the most beautiful landscapes.

We sometimes sit for an hour, then we begin to feel tired. At night, place your cover on a table, and a bright light directly before it, so, that the light shines inside the plate, as it were, and you will see as well as in the daytime. Persevere for several sittings, till the invisibles can find out

what you want of them, and you will succeed.

We have recognized very many loved ones, gone to the Summer-Land; old acquaintances whom we had thought we had forgotten years. ago, come to us so plainly and unexpectedly, as to startle us out of our customary quierness, just as though an old friend, whom we had long given over as being dead, should suddenly, with-out warning, burst in upon us and nearly make us wild with excitement.

I know this will sound very visionary, and seem to most any one as though we imagined it all; hu we will say to all those who wish honestly to test it, to try it. We know that our friends do come, very often, and show themselves, and are recog-

nized.

I can give the initial state of persons living here, gentlemen and ladies, who have given this a fair trial, and are satisfied that those pictures are the work of spirits. Many see the same faces from different points of the room. It is creating a great excitement here. The people generally don't know what to think of it. Try it, friends, and he convinced for vorselyes. I will write and be convinced for yourselves. I will write more about it soon, and keep you posted on any improvements we may discover.

Very respectfully, WM. II. WANDELL. Minnesota City, Minn., Feb 40th, 1870.

# Original Essays.

THE DUAL UNIT PRINCIPLE.

BY LEON HYNEMAN.

In the investigation of phenomenal nature scientists have thus far overlooked the most important principles in the unfoldment and development of organic and inorganic materiality. The phenomena of Nature, which embrace all things. in the universe, are illustrative of the design of the without interpretation.

What Mr. Poster says of Mr. Raub's handbills and of his avowals upon the platform, is of little or no importance as affecting Miss Ellis; neither does what he says of "time" appear to be more so, for reasons that I have before given; and the remarkable quickness with which he performed at the second tying, with open cabinet. But he has managed to produce another instance of failing the unfoldment of Nature's phenomena. All with the ring went on to Mr. Paub's none. divine Originator. The uniformity of Nature's things in the universe have a relation to each other, which proves that all things were necessary to the end of divine design, the ultimate object for which the universe of nature was unfolded, which object was the production of the human being. The form, functions and intellectual capacities of the human manifest that such was the aim and the end. If we closely observe Nature's mode of unfoldment, we will find a ruling principle governing throughout its entire domain, from which fall out, while an ordinary one would have held there. I think, but am not positive, that with may be logically deduced the mode and manner open cabinel and with an ordinary ring, he per- of primordial unfoldment. There must be affinity to form confoination. There can be no combination with post affinity. There can be no such thing as ESAR, simple element or thing existing in nature. Are things are dual. The logic of the unfoldment of phenomenal nature is illustrated in the formation of nebular of which the entire planetary system was formed and of which worlds are constantly forming. It is illustrated in the formation of minerals, of vegetable, animal and human forms. Invisible elements combine, concrete and make up the materiality of forms. They combine according to affinity, the all seem to feel that I am endeavoring to injure the cause of Spiritualism.

Resting, however, in my own conscious integrity of purpose, and feeling that Spiritualists themselves should be the ones to apply the most severe tests, and to question until there is no longer room for doubt, rather than to leave it for their enemies to do for them, I am still satisfied with the ground I have taken, and confident that no harm can arise therefrom, either to the cause, or to Mr. Ellis and daughter, if honest and reliable. I am also in receipt of private communications from unknown friends in various parts of the country commendatory of my course.

One friend tells us in your columns of an instance of testing Miss Ellis with handcuffs, and of the key being furnished with the request that they be unlocked, but it failed to be done. He tells of her swollen wrists, and of the flesh puffling in so as to nearly cover the steel bands; and this very fact of swollen wrists indicates, to my mind, a reason therefor. My theory, founded upon observation, is this: that the handcuffs heing fifted reasonably tight, and the bands and left we may be unlocked that the handcuffs heing fifted reasonably tight, and the bands and left we refled upon biblical testimony, we would literate the statement of Moses: "And God said, left we refled upon biblical testimony, we would left we may be uniformed as the statement of Moses: "And God said, left we refled upon biblical testimony, we would left we may be used to the course." dual principle in affinity being the earliest mani-

iterate the statement of Moses: " And God said, let us make man in our image, after our likeness, and let them," &c. "So God created man in his own image, in the image of God created he blm, male and female created he them."-Gen, i: 26-27 But the subsequent statement," And the Lord God said, it is not good that the man should be alone, I will make him an helpmest for him "-Gen. ii: 18 and 21-22-" And the Lord God caused a deep sleep to fell upon Adam, and he slept, and he took one of his ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken from man made he a woman and brought her unto the man "-this subsequent statement contradicts the former, and the common and general acceptance of the latter statement has been the cause of more depravity in the world of humanity, than all other causes and influences

combined. It has led to the belief that man was made first and that God had not the prevision to foresee that a "helpmeet" was necessary, consequently did not possess the attribute of omniscience, and has led to much erroneous reasoning. Although we ignore the statement of Moses as being contrary to the revealments of Nature, which are the only modes in which the supreme intelligence expresses itself, yet as the civilized world have generally adopted the statements of Moses as divine revelations, the result has been not only to ignore the equality of the sexes-to place woman in a subordinate position, to make her the tool of man to gratify his animal nature, to be his slave, his menial, to use and abuse her at will, as all past history proves-but it has prevented the natural development of the race to a higher progression; and scientists, influenced by the biblical record and the general theological beliefs founded upon Bible revelations, have not ventured, in their investigations, into the higher domain of the universal dual principle existing in all forces, in all visible materiality, and the invisibles, the so-called unknowables. It is true that science has demonstrated that all material phenomena were gradually unfolded in regular succession, that according to the conditions, the varieties, types, species of each separate kingdom, appeared in harmony with uniform and universal laws progressively up to the ultimate of Nature's efforts-the human. And science also ignores the universal theologic belief that God formed man of the dust of the earth as

antly and cheer him in his isolation, he, by an unnatural contrivance, made him a "helpmeet." Why did not God make the woman as he did the man? Could be not do it without mutilating the work of his hands? The dual principle is manifested in motion, heat, attraction, in all elements and through all phenomena up to its primal evolution. It is manifested in all combinations, in all forms, in every kingdom; manifested in the vegetable, animal and human, in the sexual principle, the male and female-woman and man forming a dual unit.

The uniformity of phenomenal manifestations conclusively establishes that woman and man appeared upon the stage of being contemporaneously, the two forming one individual. Is it reasonable to believe that there was a separate creation of each female in the animal kingdom? Or is it to be believed that the unfolder of the universe had not the same judgment in regard to the human, that time and experience were necessary to show him that the man needed a helpmeet, and which he could only supply in the unnatural and bungling manner represented by Moses?

The laws of all nations have their basis in their particular religious system. Hence all through antiquity we find woman degraded because the religious codes, notwithstanding the pretence of having a divine origin, represent her as inferior to man; and even in this enlightened age the laws of no civilized nation give her equal rights, nor the enjoyment of that freedom they give to man. In all ages woman has been kept in thralldom that man could rule supreme-be infidel to his conjugal relations, outrage every sentiment of honor and decency, in which he had not only the protection of the laws, but the countenance of society in social life. But alas for woman! can angels believe it? for her there is nelther sympathy, countenance nor protection from any source.

Yet every man should have the same consideration for all other women that he has, or ought to have, for his mother, his wife. Woman and man Nature makes no mistakes. Man's organism is more robust, is adapted to conditions and circumstances in the physical life which require strength, which should be used, not in tyranny, but in the performance of those duties for which he is fitted. Woman, the other half of man, has an organization particularly adapted to the duties she has to perform. She has not the strength of man, but Christ's coëqual humanity with the Father's chilcan endure more, suffer more with more patience and resignation; and has capabilities to do all that man can do. Woman is more sensitive, and her cerebral organism more finely attuned. She perceives intuitively, whilst man reasons. But the differences in physical and mental organizations are such as are necessary to complete a perfect individuality. The enjoyment of perfect equality is essential to the unfoldment of the interior faculties, to the progression to a higher life, and the enjoyment of happiness in this. Woman has not heretofore enjoyed the opportunities to unfold her mental capacities properly; almost every avenue of progressive culture, of social advancement denied her, and the labors of her hands, however useful or necessary, so inadequately remunerated as scarcely to furnish her the merest necessaries to sustain life. Man, woman is thy sister, thy brother's mother, his wife, his daughter. Respect her as thou ought, thine own mother, thine own wife, thy child. In God's government of the universe she is near to thee. All are children of the universal Parent. Love, then, your brother man and sister woman, and manifest your love by kindly acts and fraternal consideration for their improvement and elevation in the scale of being, without any regard to beliefs

in creeds or dogmas of theology. In this age and generation we need not look to of many immoral practices. We trace such saints through all the history of the Christian Church; monism, Free-Loveism, with their horrid debaucheries, degrading women with their inclinations, basing the principles on which their creeds and practices are founded, upon biblical testimony. And we have only to look around us on every side, how poor tempted woman is degraded, the aims and hopes of youth destroyed, and virtue struggling with necessity to resist the tempter, as an evidence of the low estimation in which woman is held by sensual man. Nor is this all. Degraded woman is not alone to be found in the haunts of vice, as it is known that in every city abortionists thrive. These have to do with the tempted in higher walks of life-perhaps a mother, a daughter, sister. Oh! man, thy record is one of baseness, licentiousness, destructiveness of health, of happiness, of life, of the fairest flowers that bloom in this earthly paradise.

## CONSANGUINEOUS MARRIAGES.

It has been asserted by Dr. Cowles, of Ottawa Ill., through the Banner of Light, and otherwise, that consanguineous marriages are not the cause of idiocy and imbecility, mental or physical, in offspring. As the contrary idea so generally prevails, and on such apparently just grounds, I was surprised at the statement. But it will not do for us, who profess to be liberals and progressives, to close our ears against any statement honestly and earnestly made, however much it may vary from our preconceived opinions. Although the question is firmly settled for the present in my mind, yet I should much like to read what Dr. Cowles has to say on it. The opinion that marriage of blood relations tends to produce defective offspring has been arrived at by what is called the inductive methol; that is, by selection of examples, of particular instances, and arguing from them to the general proposition. It is in the experience of every person, who has observed to any extent, that the offspring of cousins are very often deficient in some mental or physical qualities. Dr. Cowles says such is not always the case; and, because such is not always the case, if I understand him, would infer that there is some other cause for this deficiency in the offspring. He says the Report for the Ohio Lunatic Asylum shows but two per cent, from consanguineous marriages, But this, it seems to me, is not a fair view of the matter. It only shows that there are other causes And the fact that the children of blood relations are not always deficient, shows only that there are exceptions in the operation of the law; or, in | other words, that on account of some native vigor in one or both parents, or some variety of temperament, the children are sound in spite of consan-

the belief that man was made first, at least, does | guinity. I have never yet resided in any comnot controvert it by the application or demonstra- | munity where I could not find some instances of tion of laws uniform and universal in the unfold- idlocy, deformity or deficiency in the offspring of ment of material phenomena, and yet no scientist | consanguineous marriages. Dr. Cowles says the of culture will venture his reputation by asserting same is found, in some instances, in marriages that man appeared first in the order of phenom- other than consanguineous, and you find instances enal unfoldment, or that in the vegetable or ani- of sound offspring in consanguineous marriages, mal kingdoms the male appeared before the fe- therefore the instances you produce are not proof male. Such assertions would be equal to the that kinship is the cause. But let us see a mo-Mosaic record, that God created man first, and ment: Here are two thousand families, twelve did not perceive the necessity of creating woman of which are of consanguineous marriages, and to continue the species, but saw that the man was injusteen hundred and eighty-eight are not so. Of lonely, and to cause him to pass his time pleas- these twelve one-third have deficient offspring, Dr. Cowles says that proves nothing as against consanguinity, because the two-thirds are all right. I shall admit he is right when he shows me that one-third of the nineteen hundred and eighty-eight families have deformed or idlotic children. But I have never yet resided in a community where one third of the families have such

I have heard of such communities, or rather of ciasses or castes in certain States, such as Virginia in the United States, Spain in Europe, where for generations certain wealthy families have intermarried (consanguineously) until fully one-third of the offspring is deficient in mental and physical qualities, or barrenness is common among their women.

I am also satisfied that Dr. Cowles's theory is correct-that similarity of temperaments in parents is directly fatal to the offering. Since I heard of it. I have found hundreds of instances to confirm it. without one exception, so far as I can find. But still I am yet assured that consanguinity is a dangerous element in matrimony.

I should like to hear from Dr. C. more definitely, as there is certainly no knowledge more important to the welfare of the human race, in my opinion, than that connected with this subject. Respectfully,

## A SENSIBLE CONCLUSION.

BY T. L. WAUGIL

In the New York Independent of Feb. 3d is an editorial article under the caption of "What is a Christian?" It ought to be read by all, and especially by those who call themselves Christians. The editor remarks: "If old-fashioned, deep blue, Paritan Orthodoxy wishes to retain in the future the respect which it has enjoyed in the past, its representative organs must desist from giving opprobrious names to Christians of other theological creeds." But the fact is, the religious sects are fast losing the respect they are one. Their organizations differ, necessarily, once enjoyed, on account of their intolerance and bigotry,

He says, "A Christian (according to our view) is one who, believing in the precepts of Christ, attempts to live according to them; and such a person may entertain, as an intellectual conviction, either the notion of Christ's coequal divinity with the Father, or the opposite notion of dren. To say that no person can be justly called a Christian who does not believe that Jesus of Nazareth was the Lord God Omnipotent, but only as a teacher sent from him, is just as untrue as to say that no person can be justly called a Mohammedan except by believing that Mohammed was God himself, and not merely God's prophet. We have never yet seen any evidence that Evangelical Christians are better men and women than Liberal Christians. Indeed, not only the world. but the Church, is fast coming to the sensible conviction that it is not so much a man's belief as a man's conduct that makes him a Christian. If a man be of a devout, humble and Christ-like spirit, then no matter what is his theological system, and no matter if he have no theological system at all-that man is a Christian. To say that because a man does not believe in the divinity of Christ he is therefore not a Christian, is as absurd as to say that because he does believe in the divinity of Christ he therefore is a Christian Nine tenths of all the 'lewd fellows of the baser sort'-the rowdies and ragmuffins, who use the sacred name of the Lord Jesus to point their profane oaths-have never entertained a skeptical doubt as to Christ's divinity. Nine tenths of the inmates of our State prisons and county jails are thoroughly orthodox and evangelical in their belief." He says a man may be adjudged a heretic those as Abraham, David, Solomon, &c., &c., &c., by "the Catechism, and the Confession, and the represented in the biblical record as God's chosen | Thirty-nine Articles; and yet by a pure and godly ones, who were adulterers, murderers, and guilty life be the most eminent Christian in the community in which he lives." How many among the Orthodox bodies will assent to this? He and in our day, and in our midst, we have Mor- admits that a man's belief may have a great influence on his conduct, and that one who has no belief in a moral accountability " will thereby be deprived of one of the chief incentives to a moral character." He adds that there are certain great and profound beliefs (which have been named) that do mold human conduct. "But, as a general rule, these beliefs are common to all religions, orthodox or heterodox." "They are the self-evident spiritual axioms which appeal successfully to almost every earnest man. Some souls, for their religious peace, need the sweet, comforting and precious faith of Christ's divinity; and we know what this experience is. But there are other souls to whom the Great Teacher comes not as a God, but as a man; and to whom, coming in this way, he is all the more inspiring, because his example is not the unattainable perfection of the Supreme being, but the more imitable excellence of a human character.

He concludes by saying what constitutes a Christian character. "It is God's breath blown sweetly upon the soul; it is the divine spirit cleansing and quickening the human heart; it is the indwelling of the Holy Ghost within the tabernacle of our mortal flesh; it is the heavenly gift given to all who say: 'Anoint and cheer our soiled face with the abundance of Thy Grace."

## SEED-TIME AND HARVEST.

Fret not thyself so sorely, heart of mine, For that the pain hath roughly broke thy rest— That thy wild flowers lie dead upon thy breast, Whereon the cloud-veiled sun hath ceased to shine. Fret not that thou art seamed, and scarred, and torn; That clods are piled where tinted vetches were; That long worms crawl to light, and brown rifts, bare Of green and tender grasses, widely yawn.

God's hand is on the plow. So be thou still.

Thou canst not see Him, for thine eyes are dim;
But walt in patience, put thy trust in Him—
Give thanks for love, and leave thee to His will.

Ah! in due time the lowering clouds shall rain Soft drops on my parched furrows; I shall sow In tears and prayers, and green corn-blades will grow; I shall not wish the wild flowers back again.

I shall be glad that I did work and weep—
Be glad, oh God, my slumbering soul did wake—
Be glad my stubborn heart did heave and break
Beneath the plow—when angels come to reap:

Be glad, oh Father, that my land was tilled,
And sown, and watered, in the harvest day—
When Thou wilt cast the weeds and tares away,
And when with ripened fruit Thy barns are filled. Keep me my faith, I pray! I cannot see,
And fear to intermeddle with Thy work.
Oh, though I wince and fret, I would not shirk
The discipline that is so good for me!

I know that Thou will make my grief to cease— Will send the cool, soft drops of healing rain, And make my scarred heart green with springing grain; That after patient waiting cometh peace.

That after faithful labor I shall rest,
And after weeping have my fill of Joy.
Thou breakest down, to build up—not destroy:
Thou doest right, oh Lord !—Thou knowest best.

# The Reviewer.

"The God-Idea in History."

I have enjoyed a rich intellectual treat in reading the "Career of the God-Idea in History," written by Hudson Tuttle, and recently published by Adams & Co., of Boston, It is a very instructive book, and clearly and succinctly presents the ideas of God which have been held by the princtpal nations of Asia, Africa and Europe. The author not only comprehends, but clearly presents and illustrates both the profound thoughts of the Alexandrian philosophers and last chapter, he clearly states and shows the insufficiency the Christian fathers, and also the subtite speculations of the thinkers of Germany, France and the United States. Yet the book is not a large one; it is duodecline, and contains God. He adopts Kant's lifes that "It is reflecting reason only a little more than two hundred pages. Paul, in his fir t letter to the Corinthians, writes that "the Spirit serutinizes all, even the depths of God." Perhaps without fully statue in every block of marble, but the abl of the sculptor going to that extent in this volume, yet herein the author has subjected to a most keen analysis all the principal conceptions of God which have yet found expression in written language. Extensive and varied learning and profound thought are apparent in nearly every page. Yet there is no estentatious parade of scholarship, but the essence of true, that if there were no human spirits, there would be no It is there. Plain men of common education can read the work with great profit to themselves, and find no difficulty therein, except that which pertains to the abstruse nature into higher life about ten years ago, before he had hard-

As it gave me glimpses of the Vedas of the Illudoos, the Hieroglyphs of the Egyptians, the Zendavesta of the Perstans, the Targums and Cabala of the Jews, the Koran of It is well known that the phrase theologicum odium, theothe Mohammedans, and the sacred mysteries and subtile speculations of the Greeks and Romans, I marveled and could not but inquire, "Whenco did Hudson Tuttle get this learning?" I had been credibly informed that he was a middle-aged man who carried on a farm in Ohio, where he cultivated grains and grapes, and raised sheep and other stock, but that he had nover been a resident in college halls, nor slept in theologic dormitories. Yet this work presents evidence of very extensive researches into the literature of all religions, and the keenest intuitions into their basic ideas. From what source, said I to myself, did the authoracquire this knowledge? It is an old saying-and in my early days I often heard it from my instructors-that there is no royal road to learning. Plod, plod; books, books; and fact, fact, is the method of instruction in most if not all of our institutions of learning. But there is a nath which no scholar knoweth, and which the sensuous eye hath not seen, scientists have not tredden it, nor the flerce theologian passed by It. Theodore Parker became convinced of its existence after testing the clairvoyant powers of A. J. Davis. And Hudsen Tuttle is one of the favored sons of earth, one of the "third class of souls, or race of divine men," as Plotinus designates them who travel in that path.

A pretty vignette on the cover of the book, of the orb of day lust rising in the horizon above the ocean, and lighting up the distant hills, suggests the thought that another and a spiritual sun is now dawning on the darkened mind of

Much commotion is now manifest in the world of thought. On every side new ideas are coming to the front and challenging the ancient creeds and institutions to a contest for truth. In the advancing hosts, Spiritualists occupy prominent positions. They are among the foremost in originating or helping onward all the reforms of the day. They push their inquiries into the profoundest subjects. Using, but not satisfied with the ordinary senses, they search with keen insight for the occult powers of human nature. They discover clairvoyance, psychometry and psycho intuition, Armed with those potencies, they interrogate MAN's nature. They critically examine Church and State, prying into their very foundations. The supernatural element in sacred and profane history, as light shines upon it, becomes natural and amenable to law. As the phenomena and truths of Spiritualism are digested and assimilated by the inquirer. his former religious ideas change. Of course from the collision which ensues in his mind, between institutional dogmas and inherited projudices on the one side, afti his newly awakened perceptions and ideas on the other, there comes many a wreck. He may find himself alone, with no one to save him. His Bible has gone down; his Saviour is hidden; Jehovah does not appear; darkness is around him; but, whatever else he may lose, he finally finds himself, and as he becomes acquainted with that wondrous being-being of all beings-which the external avocations of life hinder most men from making acquaintance with, he is more than compensated for all that he has lost. He becomes conscious that he is at one with universal being—the over soul; or as Jesus expressed it, that he is in the Father, and the Father is in him. All idea of his soul being lost, as religionists phrase it, with many kindred ideas, vanish from him like the glooms of night, and he can say with Whittier-

"I only know I cannot drift Beyond His love and care,"

It is commonly admitted that a party is not the best judge in his own case; his prepossessions and his prejudements are apt to blind him to the merits of his opponent's case. Not an Englishman but a foreigner, De Lolme, wrote the best exposition of the English Constitution. It was De Tocqueville, a Frenchman, who wrote, about twenty-five years ago, the best work on the political and social phases of the United States. If this principle be correct, we see that a more Christian, especially if he be a theologian, can reflect or present only a very garbled and distorted view of the argument may be comprehended, please read what is ature and attributes of God. For near twenty centuries Christians, or, to designate them more exactly, Churcharians, of every grade and callbre have been endeavoring to innoculate their ideas of God into the rest of mankind. To accom olish this purpose, when needful, they have sacrificed oruth.

Eusebius, the earliest and most authoritative of the church historians, in his "Evangelical Preparations," Book xii, chapter 31, deliberately discusses how far it may be proper to use falsehood as a medicine, and for the benefit of those who require to be deceived, and he verifles, by his practice, what his belief was, for toward the close of his history he writes: "I have reported whatever may redound to the glory, and suppressed all that could tend to the disgrace of our religion." Suppose a witness should declare, in a court of justice, that he would tell all that would conduce to the success of the party with whom he sympathized, and would suppress all that would tend to his defeat, and should act on that principle-would the truth be likely to be elicited? By no means. Judicial tribunals, acting on a sounder principle than that adopted by the church histo rian, obligate the witness to tell the truth, the whole truth and nothing but the truth.

The God which the Christian theologian so persistently presents for acceptance, is simply his idea of God. That idea has been derived from the Bible. It is-the Bible idea of God-a traditionary or second hand God that the Christian minister preaches.

My Christian friends used to exhort me to study the Scriptures. I did study them. I found that the delineations of God given therein were contradictory. For in stance, in one place it is written that "with God all things are possible." Yet in the Book of Judges i: 10, it appears that the Lord "could not drive out the inhabitants of the valley, because they had charlots of iron." When I read the 100th Psalm, written by the man said to be after God's own heart, I shuddered, and felt that neither in this nor the future life should I wish to be intimate with beings who were of the temper of mind manifest in that Psalm. The more I investigated, the less was I pleased with the charac ter of Jehovah as portrayed in the Biblo. The mass o Bible receivers read it in such homeopathic portions at a time, and confine themselves to such limited portions of it, perhaps chiefly to the Gospels and the Epistles, that they really do not know the book they profess to believe. Let them read Hudson Tuttle's chapter on the God-Idea of the Bible, written, as it is, in an honest and kindly spirit, and they will be much instructed as to the real character of the God whom they now ignorantly profess to worship. Keen insight had Hermes, that old Egyptian, when he said "of matter the most subtle and slender part is air, of air the soul, of the soul the mind of the mind God." God is the germ principle and life of the spirit; hence we can see that man is the offspring and child of God, as a tree is the offspring and development of its root. Would that Christian preachers knew that the true God dwells not outside of, but in human hearts, and accompanies each pilgrim o earth like his zenith, and is closer to that heart than is its own life. They would then cease to exalt the gods of Judea-Idols of past ages! They would not lend the weight of their influence to those zealots who are now endeavoring to alter the Constitution of the United States by an acknowledgment therein of Almighty God as the author of national existence. Such a God, if inserted in the Con stitution, would be but the nation's God, and in the Christian's Holy Book it is emphatically declared that "the gods of the nations are idula.

Hudson Tuttle, in this book of his, brings, as it were, the gods of all nations together into one Pantheon. He recog-

nizes their excellences, and touches upon their defects. The characters of the gods bear an astonishing resemblance to the characters of their worshipers, and this resemblance gives a clue to the source from whence the God-ldea originated. The writer in Genesis says that flod created man in his own image. A German thinker has said that man makes his God. Pope sung that an honest man is the noblest work of God. A. J. Davis has preached that an honest God is the noblest work of man. In certain senses are not

all these statements correct? It was a great work that the author undertook, but he was able to do it, and has well accomplished it. In his of the ordinary argument, that the indications of design, apparent in the universe, prove a designer or an external which brought design into the world, and that it admires a wonder created by itself." In a certain sense there is a is necessary to disengage it. Could it fairly and in the vangelical sense be said that a personal God created the statue in the marble? Emerson truly remarks that "the power and sincerity of the universe are secured by God's delegating his divinity to every particle." Is it not equally Gods? Robert A. Vaughan, a young Englishman of rare scholarship, and with a deeply reverent spirit, was born ened into a theological professor. Although himself an evangelical clergyman, he spoke of the clergy as "a profession sadly eminent for servillty and prejudice." logical spite, is the synonym with the most malignant, hate that can germinate in the human heart. Wherever the theologian has possessed secular power, history certifies how harshly he has used it. Dungeons, racks, burnings at the stake, and, in our time, scaffolds, are the scals of his ministry. Now may it not be possible that the clerical profession-admitting all the good that it has done, and excepting individual cases—is itself, with its self-conceit and pharisalsm, a cause of much of the intolerance and hatred that overshadow mankind? May it not be well for Evangelicals to change their point of view in looking at God and man? Let them enlarge the horizon of their knowledge: use the Bible as a friend, not as a master—not as a finality, in their search for truth. Did it ever occur to them that their future ideas of Deity may, purchance, be as far superior to their present conception of him as they now believe their Bible God-the God of the universe-to be superior to the earthen idols of savages? I remember when I first read A. J. Davis's chapter concerning Delty in the second volume of his Great Harmonia, it absorbed me, as it were; it almost took away my breath. For long months I meditated on it. I was then a Baptist, but a diviner spirit has ever since pervaded my being. If our evangelical friends will continue to look exclusively to the Bible for their ideas of God, let them, at least, heed the great voice which John heard out of heaven, saying, "Behold! the tabernacle of God is with men?" and as they reverence men, searching for and beholding the good that is in men, they will revore

If Hudson Tuttle's treatise were adopted as a text-book in every theological seminary, there would be good reason to anficipate that the future graduates of those institutions would be more intelligent and more charitable than former ones. Consequently the consoriousness and denunciation which they now feel themselves justified in so freely preaching, under the belief that they are thereby serving God, would gradually die away.

Will not some wealthy Spiritualist aid in promoting this desirable object, by donating a copy of this book to every theological seminary in the land? ALPRED E. GILES.

#### KELLOGG'S MONEY.

TO MR. FREDERIC ROBINSON, OF MARBLEHEAD:

I. Sir-I have just read your views on money, in the Banner of Light of Oct. 23d, 1869. They are the same in substance as those of Kellogg, published, perhaps, in 1848 or '50. I will endeavor to show that they are erroncous, by stating what seems to be the truth in the case, as truth

2. Money is portions of Lanon, as found in one or more of the products of labor.

3. The material upon which the labor has been expended is selected, the size of the portions is determined, and

their denominations are given by Government. 4. Money has two uses. First, it is the public measure

of labor and products.

5. Second, it is the legal, commercial equivalent of labor and products.

6. The above definition of money is thus maintained, to wit: Measures are known quantities, by which to compute

unknown quantities... 7. Measures have essential properties, in the same manner as matter.

8. Length is an essential property of a measure to measure length, but the material of the measure is not essential. Length cannot be wanting or absent, and have something elso present as its representative; length is indispensable in a measure to measure length.

9. That which has just been said of length, above, may also be said of weight, capacity and labor. That the force eald of langth substituting in suc weight, capacity, and labor, for the word length. The following proposition will then be obvious, to wit:

10. A property essential to every measure is, that it must be of the same name, denomination or nature as that which

s to be measured. 11. Another property essential to every measure is, that it must be a unit, a multiple, or a fraction of that which is to be measured; or thus, a measure must be just the same size or quantity as the thing that is to be measured, or it must be more, or it must be less.

12. National Banks should be abolished, and the national debt, while it is being paid, should be used exclusively for a national currency, as much of it as from time to time may be necessary, in the form of treasury notes (greenbacks) and bonds, until it shall have been so far redeemed by tavation as to be insufficient in amount, for this purpose; then iron, lead and copper should be used as the material for noney, and not the metals, themselves to be a legal tender but certificates of their deposit to be; and their denominations should be years, days, hours and minutes.

13. Gold silver and banks have been instrumentalities to perpetrate robbery by law.

14. To regulate the currency and carry out several other eforms, it is proposed to organize a new political party with something like the following as the

PLATFORM. 15. Every governmental measure of much importance should be submitted to a direct vote of the people, and should be put in the form of an enactment, by the State of National Government as the case may be, with a provise that the enactment shall take effect from and after it shall have been approved by the majority of votes given on the measure on the day of a general election; and the said vote on every said measure should be taken as often as once in two or perhaps four years, until its friends and opponents shall have been satisfied. JAMES ADAIR.

Mendola, La Salle Co., Ill., Feb. 12th, 1870.

## GEORGIA.

Protection to Mediums by Law.

EDITORS BANNER OF LIGHT-We have been investigating ome matters in regard to all of the causes for getting laws passed to protect mediums, but have been undecided how to act in the matter, as some are of opinion that Spiritualism is a religion, and all religions are protected by the Constitution of the United States. Again, some are of opinion that it is a philosophy, and that ought not to be considered subect to persecution in a country where education is respectable, and where knowledge is a boon not to be insulted or shown in a false light. Again, some practice trades and professions by spirit power, but do not have the name of Spiritualists, because they are not recognized by any law that exists in the State to which they belong.

Now how is the case in the opinion of any of your readers to are not in relation with the subject otherwise than by who are not in relation with the subject otherwise than by being subject to being insulted by any one who differs from them in opinion, and says they are not in the protection of the courts? In regard to a religion. I think it is not in any way subject to wonder that many do not know how much this philosophy is incorp rated in the Biblo text, but in reality it is said to be written by divine inspiration. Is not that a phase of mediumship that is well known to mediums, that impressional or inspirational information is often written. paper in such a way as to appear as though another per a had written the subject matter of the composition, and the medium will not be told all that is written, but supme parts to be the real parts that were intended to

oe put in a line Bible, I often find that some parts are in-termixed with ideas that were derived from some other source than the idea of the writer of the body of the text.

There are some who are said to be "fortune tellers," who, in reality, only reason from cause to facts that afterwards result from such causes; and I have seen mediums who did not know anything of Spiritualism, that could foretell, by what they were shown, what the knew nothing about themselves, and afterwards these things came as true as the facts

selves, and afterwards these things came as true as the facts could well be described by mortal hands.

Another phase of mediamiship is "clairvoyance," and that is what was known to those who wrote for the Bible; and among them was a person named Abraham, who has been well-represented as having walked from his tent to Sodom to see his son-helaw. Lot, in company with an angel for spirit, and talked with the angel about what was to happen to flound rahas well as Sodom. Now the angel insisted on destroying the city of Sodom, and promised Abraham not to do so it there were ten just men in the whole city; but Lot was sayed on Abraham's account, and so were all his family. was sayed on Abraham's account, and so were all his family,
"Hearing" Is another phase of mediumship that must
have existed, because some are said to have heard a spirit

have existed, because some are said to have heard a spirit speak when Jesus was being baptized.

Another phase of mediumship, mentioned in the Rible, is that of law, in which Aaron is said to have been a good speaker, and so must have been a "speaking medium," and Moses was no doubt a "physical medium," for great physical wonders were performed through him.

Another branch of mediumship, the one of "healing by teach" is mentioned in the New Testament, where there who had any one sick in their family were advised by the aposite to call in the elders to lay hands on the sick person so that they might in that way be heated.

Brunswick, Jan. 18th, 1870.

Brunswick, Jan. 18th, 1870.

#### MISSOURI.

Notes from a Lecturer.

DEAR BANNER—Shortly after writing you from Cleveland, Olio, I began journeying westward, stopeling to give two evening lectures at Clyde, and a Sunday at Toledo, where a evening lectures at Clyde, and a Sunday at Toledo, where a warm reception and many hand graps and "fold speeds were extended. Each place has a fine Lyce um for the "little enter" of all ages. (Are we not all small in this life?) Stopping off in Michigan to snatch a kiss from my "wee darling," and pausing to take breath in Chicaco, I at last found myself whirling away to the great Southwest, in response to the carnest appeal to "come down syal help us!"

Halting at St. Joseph, gave two lectors; thence to Intan, a httle hamlet in among the hills, where the gospel of life and light had never dawned in spiritualistic ideas, and where the women at first would not "ome out, lest some demoniac power which I possessed might rob them of the partner of their joys; but the second evening, on my assurance that I had no virious intentions on their louds, they releated.

ince that I had hericous intentions on their lords, they re-lented. Though it was impossible to conjecture where the people all came from, yet, the room was filled with eager listeners, whose excited and impulsive minds were discuss-ing the wonders of Spiritualism till the "wee sma" hours ayout the twal;" so this good seed was cast in the dry and sterile soil, all because one man "would n't taken dare," and sent me word to come. This little hunder was long a terror to loyal people, and here the rebelf fig was unfuried before it was at litchmond. The scars of slavery will be long visible, and cannot be obliterated till the old, crumbling structures of ignorance have passed away and something better takes their places. It would be impossible for me to deplet the ignorance of some classes in these vicinities.

of ignorance have passed away and something better takes their places. It would be impossible for me to deplet the ignorance of some classes in these vicinities.

Next to the pleasant village (or Western city) of Oregon, I found test and kind hearts in the home of Clarke Irvino and family, giving five lectures to full houses. Thence, on through to Savannah, giving five more in a crowded hall, and to a multitude whose impulses swayed them like reeds before the wind. Orthodoxy gnashed its teeth at us, and warned its flock to keep within the shelter of the fold, lest the "woman with the familiar spirit" should entangle them in diabolical wiles; notwithstanding, "total depravity" would assert itself, and the crowd rallied even on Sunday night, and so utterly depraved were they (many of whom were of the church) that round after round of applause made them forget church and creed in the expression of their approbation, though old prejudices made them more favorably inclined toward week-day evenings for the expression of so practical and radical a nature. Nevertheless I am petitioned to deliver another course when I shall return from an adjoining village.

One of the clergy having given out an extensive notice that he would preach on Spiritualium, in his church, on the evening after my last, a great crowl were early in waiting to hear, all about the church; but, when waiting ceased to be longer tolerable, it was ascertained that the Rev. was nowhere in town, and the crowd dispersed in chagrin and disaponentment.

where in town, and the crowd dispersed in chagrin and dis-

appointment.

But the battle fing of religious freedom will float on the But the battle stag of religious freedom will sloat on the breath of the morning, and the glorious pennons of truth will unful in the world, spite of opposition and bigotry, and the altars of idolarty reared in the dark ages and worship before to-day. The Davenport Brothers have lately passed through this section of country, and their manifestations gave entire satisfaction at the time of exhibition; but the Mesers, Bickford and Butchinson, following close upon their track with equally or nearly as good success in the manouves of their "expose," have shaken the faith of some among Spiritualists—shaken their faith in the "Davenports" at least. But as Spiritualism is not dependent attogether on any two brothers, the cause that has such phitogether on any two brothers, the cause that has such phi-losophy for its head, while so divine as delevating as are its losophy for its head, while so divine as detecting as are its ministries and teachings, can never os. And it does seem strange that, if "humbugs," they show have passed themselves off for genuine these many y. It is almost every part of the known world, and no out, and yet been able to detect fraud!

The bed as I see the boulders rising to the surface little.

Day by day I see the boulders rising to the surface little by little, but the indications are sure. The muttering hunders are drawing nearer, and the cloud "no bigger than a man's hand" is expanding to dark, and uncertain dimen-sions, ami soon will break, in anger and flood us with a tor

sions, and soon will break in anger and flood us with a torrent of religious and moral excitement. The spirit of rebellion is not subdued, but there is a more terrible fee in anarchy, tyranny, suppression of religious and moral sentiments; but the great, pulsing heart of those who are subject to these oppressions will fling off the chains that bind them and grapple with its oppressors.

The growing tendency to aristocracy of our people in the larger cities of the United States, is the bane to society; poverty and rags sit by the side of debauchery and crime, under the shadow of chorch spires and palaces. It is a crying shame to our boasted liberality to telerate crime as we do, and make no provision for the moral culture of our criminals more than we do, and dearly shall we pay for our negligence in the ond not distant. our negligence in the end not distant.

Thine in the work. Savannah, Mo., Feb. 16, 1870.

## Apple L. Ballou.

Minutes of the Yearly Meeting OF PRIBADS OF PROGRESS, AT THE DEDICATION OF LYCEUM

HALL, RICHMOND, 1ND The annual meeting of the Priends of Progress convened in New Lycoun Hall on Dec. 25th, 1869. The meeting was organized by the election of Dr. J. L. Braffell, President; Samuel Maxwell. Vice President, and Ell F, Brown, Secre-tary, with Miss Baker, of Chicago, Assistant Secretary.

uary, win Miss Baker, of Chicago, Assistant Secretary.
After the appointment of all necessary committees, the
meeting in conference form took up the discussion of the
resolution, "That if the Common Sense which we apply to
other subjects should be applied to the subject of Religion,
the consequence would be as beneficial as it has been in
mutars of schore."

matters of science.

The principal remarks upon the subject were by William Denton, showing wherein the present dark condition of the religious world is exactly similar to that which formerly existed in matters of geology, astronomy and other sciences and also showing that were common sense applied to re ligious thought and investigation the result would be cause a change as radical, remarkable and glorious as that made in any of the sciences.

In the evening William Denton delivered the discourse

In the evening William Denton delivered the discourse dedicating the hall to Humanity, and to the broadest free-dom in all things. The audience was very large, and the lecturer gave one of his remarkably foreible and instructive discourses, in the course of which he showed the infinite superiority of modern freedom of thought and spiritualistic ideas, over the old creeks of orthodoxy. At the close of his lecture he gave a short season of his discourse to appropriate and beautiful words, dedicating the hall to its grand and discourse to appropriate and sometimes. glorious purposes.

Sunday forenoon the meeting occupied its session in

Sunday forenoon the meeting occupied its session in short speeches upon the resolution, "That the careful education of the young in our midst is one of the most important subjects of consideration for those who wish to forward reform in the world." The meeting then listened to an address by Mrs. A. II. Colby, which was highly interesting, and appropriate to the occasion.

Sunday afternoon the time of the meeting was occupied with the usual exercises of the Progressive Lycoum. The exercises were witnessed by many hundred spectators with evident satisfaction. The character of the Lycoum election many heavilful compliments and works of encouragement

beautiful compliments and words of encouragement visitors from abroad. The Lyceum numbered about embers, and was conducted with much inter order. oning over a thousand persons assembled in

est and perfect order.
On Sunday evening
the enpacious hall to
on "Growth." To on growth." To attempt a synopsis of this lecture in these minutes would require too much space, and would not

do Justice to the lecturer. Monday, 27th. The day was spent in the meeting, in discussions upon many important matters of general and Whereas. The beautiful and capacious hall in which we

held our meetings is a monument to the largest free-of thought, and the development of humanity; and hereas, in its erection we see manifested that spirit of berality and care for the interests of man which is yet des-

liberality and care for the interests of man which is yet des-tined to regenerate and disenthral mankind from the galling yoke of superatition and bigotry, therefore, Resolved, That we extend to those who furnished the vari-ous means for the erection of this hall, our most sincere thanks, hoping that the spirit that they have manifested, and the examples they have set, will bear such ample fruit that similar halls will spring up in every part of our country. Resolved, That we extend to Luther Crocker our warmes

Mesolead. That we extend to Luther Crocker our warmest and heartiest thanks for his indomitable perseverance and energy in carrying forward the completion of this the first hall ever erected by a Progressive Lycoum Association, and dedicated to freedom and humanity.

The exercises of the yearly gathering were closed on Monday evening with a grand public exhibition by the Progressive Lycoum. The declamations, songs, marches and gymnastic exercises of this entertainment were highly creditable to the Lycoum.

The meeting closed with the best of feeling, nothing but the most harmonious feeling having prevailed. Those from abroad returned to their homes with satisfaction at having been present, and the residents of the city were mutually glad to have had such a pleasant season of profit and enjoy-E. F. BROWN, Secretary

# Correspondence in Brief.

ARKANSAS.—Norritionn.—C. E. T. writes: By chance the Banner of Light of the 7th of August, 1869, reached me in this "remote" place, where believers in modern Spiritualism are so very scarce that I have never seen more than two or things. I am one of the few whose minds are not made up against your doctrines, but I cannot say that I have seen or heard anything as yet to convine une of their truth. I see some docupines and sentiments to adulte, and on the whole I must say I like your "freedom of speech," and this is the reason I subscribe for your journal, hoping that I may see or hear or learn something to convince me of the truth of the doctrines set forth by Spiritualists, which I have so far failed to do. There is something to me, so absurd, so repulsive, in all the different religious dogmas of surd, so repulsive, in all the different religious dogmas of the times that I cannot subscribe to any of them, though I

the times that I cannot subscribe to any of them, though I have tried carnestly to do so.

Before closling, permit me to make a remark or two upon an article in your paper of the 7th August, headed "A Sorrowfol Picture." The correspondent of the Cinciunati Commercial makes an intelligent colored man say, amongst other things, "The average duration of life, under the whip, on the plantations, was only ten years." Now if any one is so prejudiced against the Southern people as to credit this statement, let him examine the census statistics, and I think he will find that the average age of the black man think ho will find that the average age of the black man was greater than that of the white man. But cannot the absurdity of the assertion be seen without even that much

trouble?
This colored man is made to say, also, that the supply was kept up by the master's care in breeding, it being his interest. Can any one believe that it was for the interest of the planter to carefully nurse his pets until they were big enough to work, and then kill them? Would any Northern farmer act so foolishly with his horses? Is it probable that any Southern planter would be so silly, leaving all sentiments of humanity out of the question? But is it not very improbable that ail or a majority of slave-owners should be so very shortsighted, or so wicked, so it-ndish? Do the Northern people believe that the Southern people are a set of demons? Do they believe we are possessed of none of the virtues of humanity? Why is it that so many of the New England people practice so little of that givest Chris the cirtues of humanity? Why is it that so many of the New England people practice so little of that gicat Chris-tian(?) virtue, Charlty? God knows there was enough of cruelty practiced toward the poor negro, and lee knows too that there is more than enough cruelty practiced by men toward their wives, children and others in their power, not only here, but even in plous New England. It seems to me it would be far better for all to say nothing, to write nothing not strictly true. Will that "good day "never come until all mankind are treated and spoken of as brothers? We have been taught long enough to hate each other, and much of this has been done by misrepresentation. this has been done by misrepresentation,

this has been done by misrepresentation.

MICHIGAN.—Collicater, Fib'y 10th—A correspondent writes: Though anknown to you, I cannot resist the impulse to drop you a few lines in reference to the quarterly reunion of the Spiritualists of litrach County in this city on Saturday and Sunday last.

The attendance was not large, though quite respeciable in numbers. Townsend's Hall, on Sunday evening, was full, not a vacant seat was left.

On Saturday afternoon, Sunday morning and Sunday evening, we were regaled, instructed and made happy, listening to the solid, sententions, the clear and consecutive reasoning of Mr. A. B. Whiting, whose subject was "The Object and Purposes of Spiritualism." I shall not attempt a synopsis of his arguments or ideas, but in Justice I must say that ing of Mr. A. B. Whiting, whose subject was "The Object and Purposes of Spiritualism." I shall not attempt a synopsis of his arguments or ideas, but in Justice I must say that for solidity of logic, beauty of imagery and eloquently rounded periods, his Jectures rank among the first and foremost of any that it has been my lot to listen to In many a long year. Yet while acknowledging his great power in earlying conviction to the hearts of his auditory, and the capityating influence of his rhetoric, I wish I might influence him to overcome the bad habit of walking backwards and forwards on the platform as one sellicquizing. We who listen to "thoughts that herathe and words that burn," are too selfash to be willingly robbid of the electric, the magnetic effect of the eye that so clequently fells of the faith that is in him, and whereof he speaks.

Mrs. Knowles (late Mrs Reed) was also with us, and gave two telling lectures, and also favored us with several beautiful impromptu poems upon subjects given out from the audience. One upon the subject, "Knowledge is Salvation," was masterly in sentiment, diction and poetic beauty.

All in all, our reunion was pleasant and profitable to the soul. Faith in and love for our beautiful philosophy has here received additional strength and warmth. The leabarrisms and errors of the old and effect degines that in the middle and dark ages were tacked on and made to pervert the teachings of Jesus, are fast fading away before the light of the new dispensation.

With such aids from the spirit-world, and such noble, de-

iew dispensation.

With such aids from the spirit world, and such noble, de-With such aids from the spirit-world, and such noble, de-voted and self-sacrificing modula as it is the pleasure and privilege of those living in this half of the nineteenth cen-tury to enjoy, truth and reason must prevail, and the weird clouds and shadows of old theology, that have so long dark-ened and chilled the pathway to the grave, must fade and pass away before the light that from the other shore, "Brightly breaks the morning."

WISCONSIN,-Dr. H. S. Brown, writing from Milwaukee, WISCONSIN.—Dr. II. S. Brown, writing from Milwaukee, says: I am requested to say that one of our citizens has been to Noland's Art Gallery, in Waterville, N. Y., and has obtained spirit photographs with his own and also with his wife's likeness; that he and his wife had every opportunity to examine the plates and the taking of the pletures in the most critical manner, and they have no hesitation in saving that Mr. Noland is an honest man, and the spirit pictures are as truly genuine as are their own of themselves on the same plates, although they do not recognize the spirit ikenesses. The genuineman wishes me to state these facts, and also if persons wish spirit photographs, by sending their own they will be honestly dealt by, and If spirit pictures appear on the plate they will be truly such, whether recognized or not. The gentleman has no interest in Mr. Noland or his gallery, but great interest in true spirit pictures.

Any one who has paid attention to the Mumler trial must Any one who has paid attention to the Mumler trial must be convinced that spirit photographs can be taken, if unim-peached and unimpeachable witnesses are any golde to cor-rect judgment. This trial places upon court records facts that the Spiritualists can refer to, that show conclusively that Spiritualism is a science, proved by the sensitive plate of the photographer, as well as by the eye of the clairvoy-ant. When this trial has had thus to bring the minds of the index and inters to a prover sense of the trial of sulfit the judges and jurors to a proper sense of the truth of spirit manifestation, other testimony that is less fixed than spirit pictures, but equally true, will be received and have its do weight on them. The falschoods of Christians, that only The falsehoods of Christians, that only

e truth as they now do falsehoods. MISSOURL-Discussion in Muxico.-We learn from correspondent—E. S. Timmons—that a discussion on the merits of the Spiritual Philosophy was held at Mexico, Mo. ommencing Jan. 31st, and lasting six; evenings, between lov. Mr. Caughlin (Methodist), of Mexico, and J. H. Powell (inspirational speaker). The reverend gentleman having by his numerited criticism roused the feelings of the Spiritnalists residing in his town, they engaged Mr. Powell to un the task of silencing him.

dertake the task of shencing him. The questions under discussion were—

1st. Modern spirit manifestations proceed from the only true God, and accord with the manifestations in the libbe, 2d. Spiritualism is the only religion adapted to the wants of man.

2d. Jesus of Nazefeth was a true Spiritualist.

The deltake was account by Mr. Parvall, who proved his

 The debate was opened by Mr. Powell, who proved his oslition from scriptural, scientific and natural grounds. Mr. Caughlin replied, giving garbled and misconstrued extracts from the writings of A. J. Davis, Judge Edmonds, Lizzie from the writings of A. J. Davis, Judge Edmonds, Lizzle Doten and A. B. Child; he also yielded to the temptation so strongly assailing clergymen when considering the subject, and indulged in an abusive tirade against all concerned in the spiritualistic movement. According to his hypothesis, spiritual manifestations—whether modern or ancient—were the cords of domonic.

nd work of demons. During the decate the place of meeting was crowded with intelligent hearers, and there was but one opinion in the minds of all—skeptics as well as believers—that at least in gentlemanty bearing and force of argument. Mr. Caughlin was no match for his opponent. The Spiritualists are more than pleased with the result. Mr. Powell is at present losated at Hannibal, Mo., where he will answer calls to lecture or debate at reasonable distances from his home.

FLORIDA.—Middlebury, Feb. 12.—G. E. H. writes: Go where we will. North or South, East or West, we find Spiritualists, who, if not open advocates of this beautiful philosophy, are yet friends of progress, ready to receive these heaven-born inspirations. I mention this because, having been induced to spend the winter in this delightful climate and in this health was added to the backlib and idensity town over after a residence. and in this healthy and pleasant town, even after a residence of several weeks, I was not aware that there was a freethinker or lover of naturalism in the place. A few days since Mrs. Julia B. Dickinson, of Vincland, N. J., clairvoyant and healing medium, came here. I availed myself of since Mrs. Julia B. Dickinson, of Vineland, N. J., clairvoyant and healing medium, came here I. availed myself of the opportunity to call at her rooms, Judge of my surprise to find a room full awaiting her leisure for a medical examination. So it seems even out here, almost away, I might say, from civilization, we see an interest taken in a subject new to many of them, but the seed is being sown, and sooner or later a rich harvest is to be gathered in. I saw in the Banner, a short time since, a communication stating that Mrs. Dickinson had gone to Green Corn Springs, Florbia. Allow me to correct the mistake: it is Green Cove. Springs, We have hardly arrived to green corn yet; but oh, ye Northerners, blockaded with huge drifts of snow, think of us luxuriating on green peas and vegetables, fresh from the garden. This locality is very healthy, one of the bost places in Florida for invalids; climate mild, plenty of pure spring water, and easy of access, by steamboat with Jacksonville and all points on the St. Johns river. Several Northern families have settled here, and more are expected. I want to see an infusion of the liberal element here. Let us have a community of the right stamp, and our motte, success.

MINNESOTA.—Lake City, Frb. 8.—W. F. Jamieson writes:

MINNESOTA.-Lake City, Feb. 8.-W. F. Jamleson writes: Everywhere in the West Spiritualism is hailed with Joy. We lecturers are having better times than ten years ago. The people of lows and Minnesota take good care of the physical comfort of the lecturer, while spiritual things are I am receiving this month the sum of \$200 not neglected. I am receiving this month the sum of \$200 for lectures. Have given a course of eleven in Lake City, and am engaged to give five more. There are several mediums here that give fine promise of future use ulness. If feel always like extending the right hand of fellowship to every new laborer, and giving words of encouragement to those just entering the lecturing field, which many of us who have endured the "heat and burden of the day" did not receive. Mr. James Richardson, of Lake City, will, I predict, become an efficient laborer in the field of reform. Miss Anna Hoyt has been controlled in circles to speak with mover and elequence. Mrs. Edwards, formerly an Advent-Miss Anna Hoye has been controlled in circles to speak must prover and eloquence. Mrs. Edwards, formerly an Adventist, is now an excellent medium, rejoicing in a knowledge of immortality. Bhe is controlled by one spirit who is the greatest wit that I ever heard, in or out of the body. If she ever becomes a public speaker, and I think she will, I pity

the diving who should be so unfortunate as to fall into the hands of her spirit guide, if biling saica-in and refort are to be feared. Bro, Abner Dwelle is the head and front of Spiritualism in Lake City. His filends love to designate him the "deacen." His estimable wife and himself enjoy Spiritualism, and with them I find a pleasant home.

Spiritualism, and with them I find a pleasant home.

TEXAS—Prairie Home, Salado, Bell Co.—L. A. Griffith writes: The Hinner of Light is doing a good work here. I read it, then lend it to such of my frience as will read. We take a deep interest in your "Message Department." With anxious eyes do we glance over each number, hoping that we may see the name of some one we have known or some relative from the "Lone Star State" heading a communication from spirit-land that we may be able to recognize. We wish to extend a general invitation, through you, to our spirit friends from Texas to favor us with messages from the spirit home, and we will promise to take all pains to search out the parties addressed, and if there is anything satisfactory the searchers after truth shall have the advantage of it. Your circle is engaged in a great work. Let these communications be recognized and acknowledged by the friends to whom they are addressed.

CALIFORNIA—Sucramenta—L Athastone writes under

whom they are addressed.

CALIFORNIA —Necromento —1, Athestrong writes, under date of Feb. 6: There is not much activity in Spiritualism at the present time, but the good work is in a sound condition, and I think is prospering, and on a firmer basis than when everything was acting and working with force. There is an undercurrent plainly, to be even in the public mind, that will tell by such-by. We hold conference meetings at 2 o'clock, at the Pioneer Hall; on 7th street, every Sunday.

There is a strong movement on the woman's suffrage question in this State now occupying public attention. I think a movement will be inside to present a petition to the legislature this winter to grant to females; the right to vote and to hold office, if they can get it, in this State. The work is in good hands.

OREGON .- Saleni -J. W. M. says. I wish, we had some OREGON.—Salem — I. W. M. says. I wish, we had some good-dest medium; we seldom see one in this part of Oregon. I can assure you that Spiritualists softer matyrdom, as there are nime different Orthodex denominations in a population of four thousand people. Many of them are ready to believe, if they had sufficient tests to convince them. But as they hear nothing but slander on our beautiful philosophy, they hook and treat with contempt all who adhere to this doctrine, and many who believe in it are afraid to acknowledge it, as they consider it too unpopular to make an open confession of at present.

If you have any good test mediums who would make Oregon a wish I think they would be amply rewarded. The few who come to this coast remain in California, and we seldom see them here.

MISSOURL .- Shelbing -Charles G. Brown writes that Spiritualism is gaining in interest there, and people are le-lleving its truths. The great want is lecturers and test me-diums. Efforts are making to secure a lecturer.

#### ITEMS OF PROGRESS.

BY J. R. POWELL,

Hannibal, Mo.—Principles of the Church of Pregrett,
Hannibal, which seems destined to be the centre of my
field of operations for some time, is not left behind the ago
in the humanizing walks of art. We have a literary Soclety on a small scale. Meetings are held once a week. I
attended one, and listened, to some semiside specches from
members on the question of admitting the Bible Into the
common schools. Both sides were represented, but in my
judgment the opposition carried the argument. Members
of churches talked "limidelity," and did not seem to know it.
There is nothing like debate to shad empire's faculties. The
Hannibal Literary Society deserves are fessybut is not likeby to meet its deserts in a hurry, for the people are not litcrary; still I trust the few members may hold forether, and
save the town from the digrace of failure.

Brittingham Hall during the week hab been turned into a
theatre, and some good acting on the part of Miss Jean
Hosmer and J. Z. Little has given general satisfaction
Hamibal has not only a Literary Society but an Amateur
Theatrical Club, which is all alive. So may it is histrionies.
What shall I say of the churches here I Dave only attended one, "The Church of Progress," Nachyl am building
up with bricks of soul more solid, I trust, but baked clay,
I may say for the benefit of the curious that Hamibal owns
a goodly number of churches (et al. Church in high et al.) Hannibal, Mo .- Principles of the Church of Progress.

a goodly number of churches of all shades, the most humble belonging to the colored people. Of the ministers I have little to say, because I know little of them. I met one the

belonging to the colored people. Of the ministers I have little to say, because I know little of them. I met one the other day who proved to be a gentleman, and talked Splittualism like a scholar. He has livited me to call upon him I shall do so when time and opportunity occur.

I found Hamibol in need of liberal teaching—not even an Unitarise rather hand." But alackaday 'I was immediately opposed by a trio of "birdhers," who modestly deemed it impertinent on my part to essay to talk Splittualism, which to me means humanitatianism—without their endorsement. One said I was not the mean Hamibal would rest satisfied with—I might be a good writer, but was a poer speaker. Another said that I had begged my way from New Yark, and was ignored by Spiritualists exercively. Another delared that I ought to do as other fecturers did, go out of Hamibal, and not interfere with their rights. Another delared that I was not even an outmarity intelligent man.

I give these particulars to show exactly the clements in which I amess. I understand that the inflation may be forever exiled from the platform at Hamibal. Here is a chance for enember. I have no feeling other than a desire to be not give the experimental of the man a desire to be not fit these. Splittualists, who in their narrowness cannot see that I have the right to minister wherever I may feel inspired to the work, and that my duty to myself is the measure of my duty to others.

feel Inspired to the work, and that my duty to myielf is the

feel Insplice to the work, and discovering the measure of my duty to others.

I have commenced, and worked on Sunday after Sunday, those who listen to me. I am I have commenced, and worked on Sunday after Sunday, trusting to the liberality of those who listen to me. I am quite at case as to the result of my labors. The andiences are slowly hereasing, and the interest growing. It is not a little gratifying to state that the majority of the active Spirituallists are with me, and are doing their best to keep up the meetings. The opposition have done me good. God bless them.

bless them.

The Society met and voted not to hire speakers, on account of their funds being inadequate, before I contented to speak as the "spirit should move me."

I append a synopsis of my opening lecture, on the

PRINCIPLES OF THE CHURCH OF PROGRESS.

The word church, like many other much used and often abused words, is either considered good or had as the mind-has grown to regard it. It has both an outer and finer, or spiritual meaning. Its outer is manifest in organic forms, which have not all proved a blessing to the world. Its times or sufficial meaning wakes in oa feeling of devotedness to demons or evil spirits communicate, cannot long bear sway in the minds of intelligent persons. Let us publish the facts and work on the public mind until the recode will be sons. Let us publish the the good and true as it appeals to the human soul. A church, therefore, is not a mere building, but a spiritual brotherhood, which can worship either on this mountain, or at Jerusalem, or anywhere else. A church may be shackled in doctrines and forms, and prove a barrier to progress. In stance the wars which have originated from priestly misrule. time the way which have congruented programs making to wonder that infidelity thrives in view of the terrible effects of priesteraft. The word church is not responsible for the Church of Progress aims to preserve the pure

this. The Church of Progress aims to preserve the pure and universal.

1st. It recognizes God, the Pather of all spirits, as the one Supreme Governor of the Universe.

2d. It places no ban on conscience, and holds freedom of thought sacred in every human soul.

3d. It accepts "The Patherhood of God, and the Brotherhood of Man," as the text of all its discourses.

4th. It judges not, lest it be judged, the motives of others—whilst it aims to judge the tree by its fruits.

It asks for to servile a thesion to doctrines that lead to exclusiveness, which walls out good souls for differences

of creed.

6th. It aggregates truth wherever found, gathering inspiration from Tire Genar Foundary Source—and rejects
no gospel bearing the signet of divinity.

7th. It repudiates all cant, instructly and hypocrisy—and
deems an unpractical religion ungedly.

8th. It calls for devotion to truth on the part of its members as the cardinal article of its falth, choosing martyrdom
it needs by in preference to recease.

If needs be in preference to recreancy.

Sith.—It regards man as a dual being born of God—born to. an immortal inheritance which neither Church nor State an either create or annul.

Joth. It further holds t

It further holds the Gonnes Runn and the New OMMANDUES I as essentials to soul-progress.

11th, It maintains that crying "Lord, Lord," will not office to bring heaven down to a man's roul—but that doing lod's will consists in obedience to the soul's highest prompt-

ing.

12th. It claims that religion, the "one thing needful," is not a more Sanday clock, to be worn only for the day anceast off for the rest of the week—but that it is a dress that should fit the soul, and be worn every day, in the home, the mart, the senate and the church.

13th. It does not feigh the thing it is not for the sake

ppearance openance. Whilst regarding becoming prote as a virta: Ignores, that "vanity of vanities" which "grows to: that it feeds" in the realm of fashion, to the subjugations

all the principles which hallow human character.

14th: It proceribes none who desire communion regardlis catholic and progressive principles sac who desire communion, and who members
Lith. It regards heaven and hell as states of soul, not localities, and believes moral perfection unattainable of earth, yet it inculcates the work of uprightness as man's

divine privilege and duty.

16th. It calls for no eath of allegiance to incomprehensi-

ble dogmas-but rees in practical religion the simplest and Like Jesus it regards service to humanity as a

work pleasing to God.

18th. The ministry of angels, and the constant presence of "the cloud of witnesses," together with spiritual providences and inspirations in manifold means and ways, form no unimportant part of the belief of "The Church of Pro-

19th. It looks to the knowledge of the life that is, and the His to come, as the real saviour of man, 20th. It deems duty to God and man all-important to the true life, and aims to draw together natures that live for

each other.

21st. Holding individualism, sanctified by religion, as one of its cardinal noines: the Church of Program and carbon as the Church of Program and Church of Program of its cardinal points, the Church of Progress can only be true to itself by being charitable to all.

Last night Histoned to Fred. Douglass on "Our Composite Nationality." It is not possible for me to do justice to his masterly eloquence, so full of sense and sound humanita-

n, his lecture been inbelled "Spiritualism," it would had his lecture been inseried, "sprittingism," it would have kept back some scores of the "respectable" class, yet I never heard a better Spiritualist lecture than he delivered. It is true he did not talk of table movements and the Davenport Brothers, &c., but he talked the true philosophy. of humanity—the unity of races—brotherhood of man. What is Spiritualism worth if it fall short of this, and what

more can it do in the work of human regeneration Hannibal, Mo., Feb. 19th, 1870.

J. BURNS, PROGRESSIVE LIBRARY, 15 Southampton Rose, Bloomsburg Square, Holborn, W. C., London, Eng.,

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS

EP The Banner of Light is issued and on sale

# Banner of Tight.

BOSTON, SATURDAY, MARCH 12, 1870.

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THE AMERICAN NEWS COMPANY, 110 NASSAU STREET. WILLIAM WHIPE & CO., PUBLISHERS AND PROPRIETORS.

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LETHER COLET. EDITOR LEWIS B. WILSON ASSISTANT.

Business connected with the editorial department of this paper is under the exclusive control of Li this it Colar, to whom all letters and communications must be addressed.

#### Freedom is the Thing.

We were glad to see in the columns of the Incestigator a letter from C. H. Ellis, of Salem, Ohio, urging in the most candid and broad manner the better way of Materialists and Spiritualists join. ing forces at the first, to break up the narrow, bigoted sectarianism which is beginning to give way. before the inquiring, liberalizing spirit of the age. He takes substantially the right ground in asserting that there is no real difference between Soiritualists and Materialists on this point, and in urging with all possible seriousness that there should be no further waste of power by keepingalive an antagonism that, for this one leading purpose certainly, has no existence. Both are bent on a single object, which is to break down the walls of dogmatism. Both sincerely desire and abor for the release of the human faculties from the longer dominion of bigotry. Not until free taken. dom is first secured for both can, either afford to waste its powers on lesser things. We all wage war for the liberty of the human mind. Let the shackles, so long worn, fall from that, and then there will be time enough to talk of the peculiar beliefs and purposes of either faith,

The writer of the communication in the Investigator says with impressive point and truth, that 'the great work to be done, before free thought can have control of humanity, is to draw men and women out of the darkness and bondage of religious superstition." And he adds that "Spiritualists and Materialists are the two classes who are to do this work." He wisely advocates the leaving it to common sense afterwards to convince each individual which of these systems is correct. But the work at hand that is so urgent to be done, that is, the overthrow of the power of Sectarianism, be thinks should engross all the present strength and energy, leaving the question of a belief in spirits to a future day, when discussion will become a fairer, thing, by reason of the removal of these very obstructing conditions.

There needs no new evidence to show how wideing, how it has got a footing in the churches, and what work it is making with the old, decaying creeds and dogmas. Materialism works, in its way, to the destruction of the same obstacles, and is the left hand where Spiritualism is the

right.
We find in the Chicago Republican a confession of the fact after this wise; "Spiritualism is so universal, numbers so many hundreds of thousands of all grades of intellect and truthfulness as its followers, that to dishelieve them utterly would be equivalent to ignoring all human testimony. There are plenty of men and women of the very highest minds and culture who believe in it-who have tested its claims themselves, with persons, and under circumstances that made collusion an impossibility." Says that champion of freedom everywhere William Llayd Carrison. "As the from city to city, from one part of the country to ivilized world is compelled edge their reality, however diverse in accounting for them-as these manifestations continue to increase in variety and power, so that all suspicion of trick or imposture becomes simply absurd and proposterous-and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoyance and the like, has thus far proved abortive-it becomes overy intelligent mind to enter into an investigation of them with candor and fairness, as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or skeptical. Our conviction is, that they cannot be accounted for on any other theory

than that of spiritual agency." These confessions testify to the thorough work which Spiritualism is making as it spreads in society. It is a fact that can no longer be denied, ridiculed away, or sneeringly got over. It is a potent element in human action, and as such will have henceforth to be universally recognized.

## The Church in the World.

An article in the Liberal Christian sets forth that, as it has hitherto been attempted to get the world into the Church, and a flat failure made of it, it is now time to make an effort to get the Church into the world. Four-fifths of the people of the country are not church members, and threefourths do not attend church at all. There is instruction in these facts that is worth attention. It has been dinned into our ears and driven into our brain, that no such thing as Heaven is possible without going through the doors of the Church. This has been steadily preached up as the single source of safety, the only desirable object and pursuit in the world. It has formed the very frame-work of human society, and supplied the motive power for its machinery. But if no more fruitful results than this follow, and so very meagre a part of the population of a country are called into the fold, it must be evident that the Church is no such authorized and divine establishment as it claims to be. Then the Church must be in the world already. If Heaven is to be peopled at all, it is clear that the Church never will begin to fill it up from its list of novitiates. What a commentary is it not upon the presumptuous assertions of those who claim that all religion, if not all truth, is in their individual keeping, and that unless they grant passports there is no use in facing toward Heaven at all!

## Gone to Spirit-Life.

We learn from a letter from Mr. Ferree, now in California, that Mrs. Abby M. Laffin Ferree passed to the higher life, from San Francisco, Feb. 17th. She has been ill of consumption for some time past. Mrs. F. was an excellent medium, and one of the best psychometrists of the day. She was a lady very much respected by a large circle of friends.

#### Getting Ready to Organize.

It is with real gratification that we note the er, it need not be expected that the work can be bolts. very much advanced by any known agency or itual household of faith.

the opportune hour shall arrive for a broad and confinement. lasting organization.

ishly, will become stronger continually, and be show in their presentation to the Legislature. inspired to do the very work needed. Such a work, when accomplished, will prove a blessing to the remotest generations of the race.

#### "Another Indian Massacre."

cles as are here depicted. While such hideous with perfect impunity, our "Christian" people do not even raise their voices in remonstrance. The pulpit is silent, the forum is silent, and nearly all the press is silent. The summary extermination of a whole tribe of Indians, because a few lawless ones committed outrages upon the whites. the account properly denominates "cruel and last horror of our civilization:

The bloody raid and merciless punishment of the Piegau tribe of Indians is graphically described by a Montana correspondent. This tribe is composed of portions of the Bloods, Piegans and Blackfeet nations. Although the outrages of the Indians had been frequent, it is believed by of the Indians had been frequent, it is believed by many inhabitants that the summary extermination of a whole band by Baker's cavalry was cruel and unjustifiable. The U.S. troops numbered 380. On the 23d inst., the Indian village, consisting of forty-four lodges, was discovered and surprised near the Marias river. The Colonel's immediate command commenced the fight, and with terrific yells the soldiers dashed upon the enemy. The attack was sudden and vigorous, and the scene presented was one of frightful reality. The hide-covered lodges were ripped with knives by the soldiers, and many a bullet with knives by the soldiers, and many a bullet passing through the opening thus made laid low the braves within. The uproar was deafening The sounds of fire arms; yells of the infuriated soldiers; vells and death-cries of the red-skins the barking and howling of the Indian dogs, all mingling, made the scene one of terrible interest The camp was captured; the regulars had wiped out their sayage foes completely, and encamped for the night on the scene of their butcheries Among the principal chiefs slain were Bad Bear, Wolf's Tall, Heavy Runner, Red Horn, Mountain Chief's son, and others equally prominent. Six of the Piegans ran over a hill on the right bank of the river, and escaped from the main com-mand; but their evil star guided them to a point where a few soldiers were guarding the captured herd, and soon these Indians also lay stiff on the ground. Nothing now remains to show the ex-istence of ithe Piegan village, save blackened spots where the lodges and stores were destroyed by fire, ghastly corpses strewn around, ravens flitting to and fro, and hungry wolves snarling and snapping over their feast."

## Close of the Volume.

This issue closes the 26th volume of the Banner of Light, on which occasion, it is meet that we thank our friends, one and all, for their exertions the past year in our behalf. We hope to still merit their patronage. At any rate we shall endeavor to deserve it.

The BANNER OF LIGHT is a permanent institution: but it needs a wider circulation than it has at present. Friends everywhere are, therefore, earnestly solicited to extend its usefulness, by adding continually new names to its subscription

Our opening volume will contain an essay from the pen of MRS. EMMA HARDINGE, entitled, " Infestations, or. Obsession," which will no doubt command the attention of thinkers. Other articles of merit will also appear in our next number.

## New Orleans, La.

We are happy to inform our friends in Louisiana who are desirous of obtaining spiritual and reform books, that they can procure a supply of all the works published by us, on applying at the bookstore of Mr. George Ellis, No. 7 Old Levee street, New Orleans.

#### Prison Reform.

Certain persons are before the Legislature with rapid gains of our contemporaries in the substan- a petition for a thorough reform in the managetial matter of subscribers. From such a fact we ment of our prisons within the State. They do derive two distinct conclusions: 1st, that Spirit- not commit the error of asking too much at once, ualism is making steady headway among the but content themselves with presenting in the masses everywhere, and 2d, that our friends have main, a single abuse, and demonstrating the become fairly alive at last to the vital importance urgent necessity of its rectification. That fault of sustaining their own organs beyond the chance; consists in the indiscriminate confinement of the of misfortune. We can mention nothing that two sexes in the same prisons, and appointing ought practically to take precedence of this: Un- only male keepers over both. It is insisted that less the accredited and laborious organs of Spirit- for this, among other reasons, the women and nalism are fully sustained, in, an age when even girls, when discharged from confinement, are the old movements owe more to the press for their generally in a worse, or certainly as bad a state support than to all other active influences togeth- as when they were first placed behind bars and

The number of these female prisoners within machinery that operates to move the common the limits of the Common wealth averages, of lates mind and belief. The prompt and generous sup-years, thirty-five hundred annually. Of this port of the spiritual press should be everywhere, large number-melancholy to contemplate-over he predominating purpose with those of the spir-lone-half prove to have been prisoners at least once before. Thus it is made to appear that their And why? Simply because of the necessity confinement has been totally without benefit to that of disseminating the truths of the Spiritual them. If we are prepared to accept the doctrine Philosophy among the people. They must be that it is for reformation solely, and not for made as thoroughly familiar as possible with pure punishment, that criminal offenders are these first. After this has been accomplished, the forcibly deprived of their liberty, we shall have vital question of permanent organization comes to admit that the purpose is, in this instance cerup for its answer. Nor can it come up before, tainly, very far from being accomplished. What The pyramid must assuredly have a base to rest is proposed by the benevolent ladies who are the on In the past, the responsibility of all moves prime movers in this project, is that the State ments for the conperative national organization shall erect two commodious prisons, one at either of Spiritualists have rested upon too few shoul- extremity of the State, for the use of women and ders, and of necessity they resulted in failure, girls who are too old to become inmates of the We confidently anticipated that they would. The Industrial School. While they are thus confined. pyramid must not merely have something to they shall have matrons and female superintendstand on, but its base must be much broader than ents placed over them, schools of instruction its apex. We have all of us learned a lesson from shall be established, and proper restraining inexperience, however, which it is perfectly safe to fluences shall be put upon their conduct from one say will stand us in good stead in the future, when to three years after their legal discharge from

These prisons for females it is estimated will Wo are to understand that the pioneer work of cost, in all, some three hundred thousand dolpiritualism is by no means yet finished. For lars, and pursuing the plan of discipline and inthis reason we counsel, as we have done hereto- dustry marked out, it is computed that they will fore, that no more hasty movements be under- be paid for in twenty years from their first occupancy. In this way indiscriminate imprison-The suggestion of the Present Age struck us ment will be avoided, as it ought to be, there will with peculiar force. It is, that Spiritualists in be healthy industrial and moral influences set to every part of the country shall faithfully compare work, and when they go back to the world they notes with one another, so that when the time will have served faithfully a probation which comes they may be prepared to organize and es- coming after the regular term of imprisonment, tablish themselves on one common platform, is calculated to fit them for returning to places of They can then come together understandingly, usefulness and trust in human society. We sinand inaugurate a programme that will unitize all cerely hope that such a badly needed reform dissentient elements and influences. Our belief may be begun without any delay. Our prison is that that welcome time is not very far off. The system can no longer be pointed to as so near matter is wholly in the keeping of the angel- perfect as we would have it believed by others, world, however, and they who act with it, unself- so long as its results are as faulty as the facts

#### Test Mediums, etc.

There seems to be a greater demand than ever all over the country for test mediums; but many of those anxious to secure the services of such This is the white man's phrase, after the red seem to somehow lose sight of the conditions man is saturated with vile whiskey, and under ! which render this class of media available. Meits influence sometimes commits depredations diums are peculiarly organized persons, otherupon the white settlers. But it is now changed, 'wise they would not possess mediumistic powers; The white Christian has committed another cold-they are highly sensitive, and cannot always ly the inquiry respecting spiritual truth is spread- blooded wholesale slaughter of Indians, hence comply with the conditions required of them by ing, how it has got a footing in the churches, and we quote "Another Indian Massacre." Our those seeking their services. When the law of blood runs cold while we read, in the daily conditions is better understood, the media will press, the particulars of this affair. We transfer not be the martyrs they are forced to be to-day. the recital to our columns, that every reader, on | Scientific minds will come to the rescue, and less perusal, may raise his voice, with us, against selfish people wilk hare for these mediums much the civilization that permits such horrid specta-more carefully thall they are cared for now. When wealthy Spiritualists, who now keen in the backcrimes are being enacted by United States troops ground, are willing to step to the front and put their shoulders to the great wheel of progress. the sooner the vast multitudes, who are hungering for the bread of life but know not how to obtain it, will throw off the shackles of Old Theology, and embrace the faith that shall gladden their souls.

As long as so much apathy exists in the ranks unjustifiable." This is tame language to use in of those we have designated (there are honorable this connection. But the justice of Almighty God exceptions, of course,) as is apparent at this time, never sleeps. He will right the wrongs of the so long will our beautiful faith languish for means manifestations have spread from house to house, | red men, and in a manner which shall teach the | to furnish its humble believers suitable places of "Christian" Indian hunter that the Great Spirit worship. Boston is favored in this respect it is the other, across the Atlantic into Europe, till will bring sorrow to the wrong-doer, no matter true; but in other sections of the country meethow exalted he may be in the social or the po-(ings are not held regularly, because the people litical scale. We subjoin the brief details of this have not the pecuniary means to hire expensive halls and adequately compensate the lecturers they would gladly employ. We hope, however, for a better condition of things in the future. Then test mediums will be more abundant than they now are, stand on a higher plane, and those in need of their valuable services will consequently be less captions in regard to their peculiarities.

#### Written for the Banner of Light. OUR SHADES OF THE HEART. BY HARRY VANCE.

Oh, yes! when the friends who were here seem departed, The scenes where we mingled still keep them in view: They come, the same spirits, our own deathless hearted, The ties and the joys of our home to renew.

The incense of flowers, the hum of sweet measures, Recall the same souls who were with us, and fied; They mingle again in the same sacred pleasures. And we walk and we talk with the bands of our dead

In summer's warm breath they are floating around us, At the fireside of winter they rest where we sit; When twillight and midnight to slience have bound us. In gleamings from Heaven their images flit.

Oh, yes! they are with us, all close here beside us, Or sleeping, or waking, they never depart; Whatever of weal or of woe may betide us. We are guarded for aye by our shades of the heart.

## Possibility of Abstinence from Food.

J. Burns, of London, publishes a most interesting, because so timely and pertinent a pamphlet, on "THE POSSIBILITY OF LONG CONTINUED ABSTINENCE FROM FOOD," by W. M. Wilkinson, with supplementary remarks by J. J. Garth Wilkinson. The case of the Welsh Fasting Girl gives great significance to the various facts. rare and distant, that are here collated for the purpose of showing how very little the dogmatic doctors know about the subtle principles by which life is sustained-how profoundly ignorant they are of all the finer forces that effect and maintain the existence of the physical system. An interesting collection of experiments in illustration of the power of animals to do without food is given. The conclusions rendered in reference to the trance, or unconscious condition, are these: that all medical evidence is valueless; that the old dogma that human existence can be supported but eight days without food, is wholly erroneous; that faith is the medical man's foe, burglar, and bugbear; and that sudden mental and emotional shocks are capable of developing a condition in which organ after organ, and function after function are involved in a state of suspension, the life merely standing still, the tissues remaining uninfluenced, and food becoming comparatively unimportant to the distracted and emoved vitals.

NEW YORK CITY.-Mrs. Emma Hardinge lectures in New York during the month of March.

#### Rev. Mr. Henworth in Boston.

This gentleman, now settled in New York city, made a return for a day, on Sunday, Feb. 27th, to his old society, the Church of the Unity, and also spoke in the evening at the Boston Theatre. The occasion attracted an overflowing congregation

At the Church of the Unity his discourse was pased on the text, "For God so loved the world that he gave his only begotten Son"-John iii: 16. These words, the lecturer said, were born out of the warm bosom of Infinite love. As in music, one person sings until the whole audience listens and is charmed, and then, at the right moment, a thousand voices take up the refrain and sing it with all their hearts and with all their might, so eighteen centuries ago the apostle of God stood upon the hill-sides of the Orient and spoke to his little Hebrew audience of the love of the Father; and scarcely had the echo of his voice died away ere the whole generation took up the refrain, and ever since we have been singing of the love which heaven bears toward earth, and the love which every human soul should have toward heaven.

The speaker referred to the influence of the Father Spirit, and said it was not exerted as a king who wars for the sake of conquest, but was as the gentle loving parent, who follows persistently the footsteps of his children, and will not take "nay," though they be sunk in guilt and crime, but stays by their side until he persuades the heart, until he subdues the will, and until the poor, wretched soul finds its haven of rest in the bosom of the persistent Father's eternal love. He referred to the want of the love element in

the religious of the past, and said that superstition was the chief power in them. If you come down to Calvinism, or to Lutheranism, or to Protestantism, or to Catholicism, in the fifteenth and sixteenth centuries, you find religion possessed of the same thing. It was the religion of the state; it was the crackle of the flames. If you did n't believe just so, the Church trampled you under its feet. It was the old Juggernaut under another shape. It was not religion; it was nothing but a superstitious fear of something; it was only an institutional fear, if that is a good phrase; it was only the incorporation of man's superstitious element into the laws of the land, "only that and nothing more." \* \* But now we live in a better century; now we look at the New Testament through different spectacles; now we have learned that the true method of reform is not through a law that arbitrarily binds, but through a spirit which sweetly attracts; that laws are good for nothing unless

God's laws through sympathy with those laws. \* There is but one way to make your life and mine beautiful and holy, and that is to put the spirit of the text into our days, and months, and

the people are willing to obey. \* \* The spirit

of the century in which we live is love. That is

the only spirit that can go forth conquering and

to conquer; love which includes obedience to

In the evening, his remarks at the Boston Theatre were upon "Heavens and Hells," He said in the past we were satisfied with the bud, but now we must have the perfume of the full-blown flower. If you were to ask me, my friends, what is heaven, I should not be true to the age in which I live did I not say to you, it is to look into your own heart, and let it tell you just what heaven is. I don't care for your theological definitions, nor your dogmatic definitions; I know what heaven is, and so do you. It is accord with the laws of life; it is an established harmony between you and heaven; it is simply the being at neace with all mankind. I have seen many and many a heaven in a human home; I know many men and women who live in heavenwho need not die to go there.

Heaven was not given hereafter as a reward for forty years of faithful toil. It was given now. If you are a true man you are in heaven at this instant; if you are a noble and pure-hearted woman you are just as much in heaven this night as you will be a hundred years from now when you have put on the white robes of immor-

The speaker referred, among other things, to the many unhappy homes, and said the man who allows the poetry of his courtship to end in the wretched dull prose of drudgery, has mistaken his mission, and has lost all the sweetness out of his life. If there is romance when you are twenty, standing at the altar with the fairhaired girl, keep the romance in your life forever, and never let it go out the door, else the dream is all gone, and things are taken as a matter of course; and so the rhythm, the beautiful coloring, is all washed out, and the glory and home have all disappeared. It is the tragedy of life.

He then referred to the differing views of hell in the old times-Milton's flery hell, conceived of because he was in a cold climate, and Dante's hell of ice, because he lived in a hot climate, and said in this century we knew that hell consisted in the sharp biting of remorse, which was the result of disobedience to the natural requirements of life. There are hells all over the land; there are heavens scattered here and there. There is the one path, and there is the other. Commence with a consecrated soul—commence with a spirit baptized in love; go on honestly, nobly and well; and you shall at last-nay, you shall every day -sit down surrounded by the angels, and in your heart heaven itself shall reign supreme!

# Singular Manifestations.

"Certain subterranean noises, says a Spanish paper, similar to those made by a train just starting, have recently been heard at Cadiz. These sounds are produced at intervals in different points of the city; and what is very strange is that the Governor is almost always informed by anonymous warnings of the hours when the noise will be beard."

We clip the above from an exchange. It is now a common occurrence to find paragraphs of a like nature, and bearing the same lesson, throughout the press of the world. To us there is nothing remarkable in these "anonymous warnings" save the pertinacity with which the general public shut their eyes to the real cause-spirit-powerand search iliadly for some imaginary one more in harmony with their preconceived notions. We have lately been informed that, on one of the railroads leading out of Boston, workmen employed at a distance with a hand-car have frequently heard an approaching train so distinctly that they have hastened to remove their car from the track and prepare for the advent of the unexpected visitor, which, however, in passing, proved to be

## Spirit Return.

A spirit, giving his name as Captain John Coffin, who belonged in New Bedford, he says, reports himself at our Public Circle (see Message on the sixth page) for the purpose of replying to a question propounded to him at a circle in Philadelphia some time since, by his earth-friend, Capt. Sparrow. Should his statement meet the eye of any one who ever knew the parties named-as we do not-we desire them to communicate with us

#### "Jesus and Socrates."

Rev. Francis E. Abbott, of Toledo, whose boldness of speech and belief gained for him an expatriation from the New Hampshire field of clergy some time ago, delivered the sixth lecture of the Sunday afternoon course at Horticultural Hall. Boston, Sunday, Feb. 27th, directing his remarks to the above subject. Quite a large audience were in attendance.

The lecturer said it was "no new thing to com-

pare Jesus to Socrates, but that the spirit of this ago led us to consider them from a point of view never before taken. The laws of spiritual astronomy are still poorly understood. The astronomers themselves are unfitted for the task of scientific observation by blinding theories inherited from the astrology of the church. The dust of prejudice must be carefully wiped from the lenses of the telescope; the cobwebs of theology must be swept clean from the brain of the observer. Every Christian being by the very nature of Christianity obliged beforehand to render a certain verdict, is disqualified to sit as a juror in the case. He has expressed his opinion and cannot be impartial. The first requisite for a just decision in the respective merits and demerits of Socrates and Jesus is freedom from discipleship to either. Jesus is confessedly the historic ideal man of the Christian religion; the repetition of his character and spirit is the prime duty of his followers. Free religion can have no historic ideal man, since it entirely discards the notion of any fixed idea for all mankind. Free religion knows no hero worship; adores no human idol. Of all men who are known to history Socrates stands on the most commanding height. The character of Socrates presents to my mind, without any exception, the finest historical illustration of some of those virtues which free religion must regard as most fundamental. Free religion holds up Socrates not at all as a model for imitation, whether perfect or imperfect, but perhaps the grandest known instance of certain virtues which belong to humanity. Each of these two characters is superior to the other in certain points; neither is perfect in all points. I am far enough from seeking to idealize or idolize either."

The speaker then proceeded to detail some striking coincidences in the lives of Jesus and Socrates, saying that both were graduates of a workshop, and received the elements of what was regarded in their respective neighborhoods as a decent education; they, with equal readiness, accepted the work before them: Jesus taught for nothing-Socrates taught for nothing. Socrates, no less than Jesus, was preëminently a moral reformer. Both had their weak points, and both showed that party spirit which is never beautiful to behold. The persuasion of a special divine mission was wrought into the very soul of each. If Jesus believed himself called by his Father to the great and unparalleled task of establishing on earth the Kingdom of Heaven, no less was Socrates convinced that he was sent by the gods to the Athenians to labor for their good. With all the differences between them. I recognize in each the same incorruptible allegiance to the best and highest in his own soul.

By comparison and illustration, Mr. Abbott sought to, prove the superiority of Socrates, over Jesus, as a religious teacher, a man and a philosopher. Christ was a dogmatist; Socrates a practical educator. Jesus proclaimed himself King of his followers; Socrates refused to take the title even of their leader. The lecturer was attentively listened to and his remarks evidently were well received.

Thus one after another the disciples of truth find a voice, and the idols of the past feel the blows of the fearless iconoclasts of the present, who are but in reality the harvest of the seed planted by a bigoted, persecuting church, now begins to realize the truth of the Scriptures wherein it is recorded: "They have sown the wind, and they shall reap the whirlwind."

## Indiana Divorce.

The Supreme Court of the United States has recently affirmed a decree of divorce granted by an Indiana court, assuming the ground that whatever one State does in its own proper limits, no other State has any power to annul. There were two individuals, for instance, who were parties to a divorce suit in Indiana. Both appeared in court, and presented and defended their case. A divorce was granted, and the denied party goes elsewhere and sets up the plea that, as within the State of the new residence an Indiana divorce is held void, that party is at liberty to act just as if no divorce at all had been granted. This doctrine, which is but a serious conflict of legislation between the States, and likely to lead to the most. unfortunate results socially, it was the office of the Supreme Court of the United States to deny and annul. Said the Court, "An Indiana divorce is good against the world," for inasmuch as the decree holds good as against every one within the State of Indiana, where it was granted, it cannot be questioned by any other State whatever. In other words, one State cannot question the right of another to grant divorces to whomsoever it sees fit, and on such terms as it sees fit. If divorce is procured strictly according to the laws of that State, it is enough. Hence, an Indiana divorce, obtained under Indiana laws, will bold in any part of the country.

#### Springing a Light on the Davenports. A San Francisco paper of Feb. 10th, alluding to a scance by the Davennort Brothers, says:

"There was another large attendance last evening, notwithstanding the rough weather. Judge Sawyer and Alexander Austin were selected as the committee of investigation, the performance being the same as on the preceding evenings. During the dark scance quite a sensation was created by the igniting of some fierce combustible in the gallery, lighting up the entire hall, and reveal-ing Messrs. Fay and Davenport in their places, but leading to no important discoveries. This occurred at the time when the musical instruments were being swung over the heads of the performers and through the air, and had that been accomplished by the parties tied in the chairs, exposure would have been unavoidable. A few in the audience affirmed that, at the moment the light was introduced, they saw Messrs. Fay and Davenport swinging the guitars, throwing them aside and resuming their places, but such was not the genvas not the general observation or belief. The plan for discovery was well laid and the combustibles well chosen, but, like a hundred other expedients, it failed of its purpose, and gave additional interest to the exhibition."

## Music Hall Spiritual Meetings.

Sunday afternoon, Feb. 27th, Thos. Gales Forster closed a six weeks' engagement in Music Hall, Boston, where he has given a series of discourses rarely surpassed for ability, depth of thought and eloquence. "Is Spiritualism Plausible and Natural?" was a fitting theme for his closing address, which apparently was the best appreciated, for it met the demands of every soul. We shall print a

#### report of this lecture. Next Sunday Afternoon,

PROF. WM. DENTON will continue to elucidate the important question, "Is Spiritualism True?" by scientific facts and unanswerable argument. The Professor is very popular as a lecturer, as his large audiences fully attest.

#### A Remarkable Book.

Since the earlier physical manifastations of spirit-power at Hydesville, N. Y., now twenty years agone, public interest has from time to time been awakened by a succession of phenomena, varying in character, from the most tangible expression of force as applied to solid bodies, up to an exalted form of comprehensive spiritual phi-

Among the numerous exhibitions which have originated in spirit-life is the work published by Carleton, of New York-which we have before noticed-embracing thirty-six original essays dictated by their respective authors, through a clairvoyant, upon topics of inconceivable interest to the scientist and the philosopher. It contains a metaphysical paper on "Apparitions," full of wherein in his own peculiarly happy style he throws a light upon the renowned mysteries of "Haunted Houses," the psychological state of misery inherent with a criminal, and the method of his recovery and restoration to a condition of harmony and peace.

Also a novel has been given by the unapproachable authoress, Charlotte Bronte. It is needless to anticipate public opinion by a detailed description, but it may not be improper to state that persons of undoubted literary taste and ability are united in their opinion of its great excellence.

The remaining subjects were given by men and women of acknowledged reputation, among whom may be named, Margaret Fuller, Countess Blessington, Mrs. Browning, Fredrika Bromer, H. J. Raymond, Irving, Willis, Thackeray, Everett, Bishop Hughes, Wesley, Richter, Humboldt, Artemus Ward, Buckle, Sir David Brewster, &c.

The essays are in style and mode of thought strikingly indicative of their authors, and treat of matters descriptive of spirit-life and scenery, philosophy, art, humor, satire, and indeed subjects which would seem adapted to the entertainment and instruction of the general reader, and are quite distinctive from any previous spirit production. The work is having an extensive sale, as indeed it should. Sent by us to any address on receipt of price.

#### Massachusetts State Spiritualist Association.

This organization held its annual meeting at the Meionaon, Tremont Temple, Boston, Wednesday, March 2d, 1870. The three sessions-morning, afternoon and evening-were well attended; a number of resolutions were adopted and addresses made by the State Agents and other speakers who were present. Financially the Bells" (both by Poe), Drake's "American Flag" and "Love meeting was successful. We shall give in our next a report of its proceedings.

The following list of officers were elected to serve during the current year:

President-William White, Banner of Light office. Boston. Vice-Presidents-Lysander S. Richards, Quincy;

M. T. Dole, Charlestown. Corresponding Secretary-H. S. Williams, Bos

Recording Secretary-Miss Abbie K. T. Rounseville, Middleboro'.

Treasurer-John Wetherbee, Phonix Building,

Executive Committee-William White, Lysander S. Richards, M. T. Dole, Albert Morton, Abbie K. T. Rounseville, John Wetherbee, Isaiah C. Ray, New Bedford, Bristol Co.: John Puffer, South Hanover, Plymouth Co.; Mrs. L. B. Wilson, Boston, Suffolk Co.; Gilbert Smith, Harwich, Barnstable Co.; Albert Bacon, Bedford, Middlesex Co.; E. W. Dickenson, Springfield, Hampden Co. William Prouty, Worcester, Worcester Co.; Caleb Bradford, Plymouth, Plymouth Co.; Mrs. W. W. Currier, Haverbill, Essex Co.; R. A. Comstock, Shelburne Falls, Franklin Co.; Oscar F. Adams, Great Barrington, Berkshire Co.; A. Eustis, Northampton, Hampshire Co.

Members at Large-Lewis B. Wilson, I. P. Green leaf, George A. Bacon, Dr. H. B. Storer.

## Healing in Boston.

Dr. J. R. Newton continues to make many cures at his office, 23 Harrison Avenue. We have read characters. All is life-like even to vividness. The scenes a letter from Miss Carrie M. Whitehead, of South Paris. Me., in which she speaks in grateful terms of Dr. Newton's having rescued her from death, and restored her to health. Her disease was diabetis, and she was given over as incurable. The Doctor gave her but one treatment, and the cure is truly wonderful.

A few days ago a prominent merchant of this city (Mr. Davenport) called at Dr. Newton's office, master; and these powerful pages will demonstrate the and before he had time to make a statement to the Doctor, he approached him, and said, "Sir, you have gall-stones, and they shall pass you tomorrow." He left without further treatment, and sure enough, on the morrow, to his great surprise, the assurance was fulfilled. This gentleman's physician had been unable to discover the cause of his illness.

Mrs. G. W. Davis, of Reading, Vt., who has been bedridden for a long time, from spinal disease and female weakness, was brought to Boston and taken to the Doctor's office. Almost instantly he restored her, so she could walk as well as any of her friends.

The above statements we are assured by Dr. Newton are literally true.

Dr. Newton's healing powers have greatly in creased, of late. He will close his office here the second week in April, and leave immediately for London, England, where he will commence heal ing about the 13th of May.

#### Is it True?

The Springfield Republican says that Monday the 21st ult., was a bitter cold day, but not cool enough to restrain Rev. Thomas Jordan from taking the windows from the room of a widow whom he had ordered out of one of his tenements. The law was on his side; he had given her the proper warning, and although unwell, she was not absolutely unable to move; but though legally justified, all considerations of humanity condemu such an extreme, if not inhuman, course.

## Williamsburgh, N. Y.

The First Spiritualist Association of Williamsburgh will continue to hold meetings at the Masonic Temple, on each Thursday evening during the remainder of the present term, ending on the 1st July, 1870. Mrs. Emma Hardinge has been engaged to lecture there during March. Mrs. C. F. Allyn lectures during April, and Mrs. Nellie J. T. Brigham during May and June.

## Warlike.

A branch of the U.S. "Evangelical Alliance" has been established in Boston. Their Ecumenical Council will convene at New York city in September next. Then we shall see what we

Buy Village Life in the West, " Beyond the Breakers," a story of the present day, by the well-known author, Robert Dale Owen. See ad-

#### Spiritualism in Boston and Vicinity.

MERCANTILE HALL.-On Sunday morning, Feb. 27th, the Boston Children's Progressive Lyccum assembled at the above-named hall, to the number of one hundred and thirtyone. The usual exercises were gone through with, Miss Hattie Richardson rang, answers were given to the question: "What is the effect of kindness?" and Thomas Gales Forster made some interesting remarks, being followed by Horace Seaver. The services concluded by a song from the Lyceum quartette.

By special request, the "Old Folk's Concert," given by the members of the Boston Lyceum on the evening of Feb. 13th, will be repeated on Sunday evening, March 13th, at this hall, with some changes of programme. Lovers of good music will do well to attend.

On the evening of Sunday, Feb. 27th, the friends of liberal thought assembled at Mercantile Hall to listen to an address from C. H. Ellis, of Salem, O., on the subject of " Progress." Music, instrumental and vocal, and remarks from subtle thought, by that weird genius, Hawthorne, Horace Seaver, Esq., contributed to make the occasion an Interesting one.

TEMPLE HALL.—The meeting for manifestations which occupied the forenoon of Sunday, Feb. 27th, at this place, was very large and entertaining. In the evening the Boylston-street Spiritualist Association were addressed by Rev. Norwood Damon, on "Benevolence from Principle," The Association still continues to grow in strength and use-

The regular session of the Children's Progressive Lyceum was held at this place Bunday afternoon at half past two o'clock-fifty members and lenders being present. To the usual exercises were added answers to the question, "What should the Leaders do to benefit the Lyceum?" declamations by some fifteen little ones, and reading by some of the older scholars and officers. A good number of visitors were in attendance. During the session, Alonzo Bond, Musical Director, was surprised with an elegant bouquet-the presentation speech by Miss S. M. Adams.

Charlestown.-An interesting and profitable session of this Lycoum was held Sunday morning, Pob. 27th, at Washington Hall: A disposition is shown to continue in good working order, which is highly commendable. About flux members and officers were in attendance. Reading, declamations, and the usual excreises, filled up the time. One feature which is worthy of copy from other kindred organizations, was the definition by the scholars of the color of each group, together with the lessons conveyed therein.

The Warren Dramatic Association connected with the Charlestown Lyceum gave an entertainment (repetition of a former one) at Washington Hall, Monday evening. Pob 28th, consisting of farces, songs, tableaux, dances, &c., for the henefit of the Lyceum. This organization is composed of the older scholars and some group leaders, and the entertainments thus far given have been very interesting.

At Union Hall, Main street, Sunday afternoon, Feb. 27th conference was held. Wyzeman Marshall and Miss Lucette Webster gave a course of dramatic and miscellaneous readings of a high order at the same place in the evening Belections from "Hamlet" were read by Mr. Marshall assisted by Miss Webster; "Cate on the Immortality of the Soul," and Shakspeare's "Seven Ages" were recited by Mr. Marshall, and Miss Webster gave "The Rayen," "Th and Latin." A good and appreciative audience was in attendance. The singing on the occasion was excellentbeing performed by a choir of five little misses-Mr. Howard Richardson presiding at the organ. "Let the dead and the beautiful rest," and " Dreaming of home and mother," were finely performed.

The last session of the Social Society, at the house of Mrs. M. W. Brintnall, 35 Bartlett street, was well attended, and all present seemed to enjoy the occasion.

CHELSEA .- Roy. S. B. Green, Unitarian minister, addressed his fellow townsmen of the spiritual belief at Granite Hall, corner 4th street and Brondway, Sunday evening, Feb. 27th. Professor Denton will speak there during March; Mrs Emma Hardinge during April.

CAMBRIDGEFORT.—The Children's Progressive Lyceum met as usual at Harmony Hall, Main street, Sunday morning, Feb. 27th. This Lyceum is in a highly prosperous condition, and gives good promise for the future. In the evening, A E. Carpenter, State Agent, spoke at the same place. Prefacing his lecture by the reading of a poem, he selected from It a passage "Our spirit friends are all around us," on which ho based his remarks, which were attentively listened to by a good audience.

## New Publications.

BEYOND THE BREAKERS, by Robert Dale Owen, which has been running through the pages of Lippincott's Magazine for many months past, is now republished by Lippincott in handsome book form, worthy of making permanent the rare merits of so excellent a story. No one need be told, who has perused it, that "Beyond the Breakers" is in its marrow and interior meaning a profoundly spiritual story, through and by whose numberless incidents, scenes, characters and narrations is illustrated the single great truth of spirit-life and spirit-communion. We are not going to give the read er a sketch of the plot, nor to descant at length on its acting pictured, both abroad and at home, are clear and hold, and isily conceived by the imagination as they fell fro pen of the gifted author. It is in the analysis of human character that he chiefly excels and becomes remarkable Mr. Owen is not a born humorist, not a superior narrator, only good in colloquial passages, and holds his own as a composer and combiner of incidents; but in the secret search for those subtle motives that inspire human conduct and furnish the life-blood to the character, he is an admitted fact to all that seek them with an eager haste to put themselves under his rare power.

PRINCIPLES OF DOMESTIC SCIENCE, as applied to the duties and cleasures of Home, is the title of a most attractive book. abundantly illustrated, from the pens of Miss Catherine E. Beecher and Mrs. Harriet Beecher Stowe, and from the popular press of J. B. Ford & Co., New York. It is designed more particularly as a text-book for young ladies in schools, seminaries and colleges; and we can assure them from an examination of it, that its careful study will do more to equip them with a theoretic and practical knowledge of housekeeping science and economy than they can possibly nequire in any other known way. It is lamentable to consider what unhappiness and general discomfort is caused by the lack of knowledge and interest in matters of domestic living on the part of young wives. The family is not more sacred than are these constant family services and duties necessary. A truly scientific acquaintance with them, such as this timely volume will impart, will relieve the mind of the sense of drudgery and irksomeness, and confer positive happiness from a consciousness of increased facility and power. The American girl still stands in sad need of a do mestic education. This book deserves to become the textbook for such a schooling, and we trust its universal use will do much to rear a new race of accomplished housekeepers and happy wives.

Scribner, of New York, publishes a trifle of a collection of slightly satirical verses, sufficiently dashed with humor, under the name of "Mrs. Jenningham's Journal." They describe in a chattering way the experiences of a foolish young wife, who thought she could innocently continue after marriage the flirtations she had so freely included in before. The story is told with extreme neatness and a fine edge, and the moral points itself as it goes along. Young women would not be hurt by its thoughtful perusal.

The New England News Company put out a little book with the title "Benind the Scenes, A Story of the STAGE." Its authorship is anonymous. It is a racy transcript of experience in the world of the mimic stage, and has some serious lessons to impart. Aside from that, it will awaken sympathy and healthy emotions governly.

THE MONTHLY REVIEW and Religious Magazine for March received. It has a fine table of contents from some of the ablest writers of the day. THE WESTERN MONTHLY for March has a fine table of

contents. Published in Chicago.

MERRY'S MUSEUM for March is received.

SPIRITUALIST CONVENTION .- E. S. Wheeler, in the American Spiritualist, says, "The New Jersey State Association of Spiritualists held a Convention at Camden, N. J., Wednesday, Feb. 16th. which I had the pleasure of addressing. Indeed, I spoke several times during the day and evening. Good progress was made, and if the friends in New Jersey profit by the mistakes of others, and take counsel of their own common sense, then the Association may become productive of much ood."

#### ALL SORTS OF PARAGRAPHS.

A VALUABLE WORK .- We have one copy, English edition, of a work entitled " Calisthenics, or the Elements of bodily culture on Postalozzian Principles, designed for practical education in schools, colleges, families," &c., by Henry de Lasnee, illustrated with two thousand figures. It is just such a work as Conductors of Children's Lyceums need. Price five dollars; postage thirtysix cents.

BY" "IDEAL ATTAINED," by Mrs. Eliza W. Farnham, a work which has been out of print for two years or more, has been republished in London, and we have a few copies for sale. It is a work of superior merit and had a rapid sale when first printed in this country. Those desiring this book should send in their orders soon.

BT A new poem by Edgar A. Poe will be found on our first page.

BR Health by Good Living" is the title of a valuable work by W. W. Hall, M. D., advertised in another column.

Peach and plum trees are in blossom in New

A certain singer in this city has so much timbre. to his voice that even his audiences are often

The United States Supreme Court at Washington, last week, decided that a divorce granted in Indiana was good throughout the Union; and, furthermore, that a married woman may for purposes of litigation acquire a legal residence anywhere she chooses.

Woman suffrage is more favorably regarded in England than in this country, for the reason mainly that the suffrage principle there, unlike ours, is based on rental.

What is the first thing a lady does when she falls into the water? She gets wet.

Americans are the champion skaters on the aristocratic \$20 pond in the Paris Bois.

People are constantly in the habit of talking about "Our first parents," as if it were possible for us to have a second net!

Secretary Boutwell is decided in his recommendation that the government should manage the Alaska seal fisheries, and not sell or lease them to speculators, who would oppress the natives. We hope the government will act with

No sense is so valuable as that which is called common; and it is also the most uncommon.

THE MOST POPULAR WOMAN MOVEMENT-Matrimony; especially where there is plenty of money.

SIFTING.-Two members of the U.S. House of Representatives have "gone up" for selling cadetships. Others of the same sort are shaking in their shoes. Justice is slow but sure.

"The Orthopathic Journal and Messenger of Health" is the title of a new quarto paper, published by J. Stolz, M. D., devoted to health reform. The contents are valuable, and will instruct all who read them.

> Dear friends of the Banner, Allow me to call. A moment, to notice An error, though small, Which the types have made In the text of my school "The Song of the World Of Right and of Wrong."

In the verse that is eighth.

Division should read Derision-let all of Your readers take heed. 'T is not strange, while the world Bill harps the old sung, 1. too, should roucho "Dear Banner, you're wrong."

May derision no'er come To the Banner again In a way more unpleasant Than mistake of a pen. May its luminous folds Continuo to wave,

While bigotry boasts of A creed-fettered slave. Quincy, Mass., Feb., 1870.

the Michigan State University on the same terms with young men. John La Mountain, the aeronaut, has made his last ascension. After forty-one years of getting

up in the world, he died poor.

Young maidens are hereafter to be admitted to

# Be on your Guard.

NEW YORK, Feb. 28, 1870. Messrs. Wm. White & Co., Boston, Mass. : GENTS -In your Banner of Light of Saturday, 26th inst., notice the letter of Mr. Geo. White, of the Progres sive Spiritualists of Washington, D. C., warning us of "an impostor" named Wood, traveling about as a Spiritualist, needing temporary assistance &c. As this man evidently changes his name, l think it would be well to describe him. He is nearly, five feet eight inches in height, rather stout, weighing about one hundred and eighty pounds; talks very intelligently on Spiritualism, and is well informed on the subject; in fact, is a very great talker; has a queer look about his grayish-colored eyes, not at all favorable; hair and complexion light, hair sprinkled with gray; very heavy sandy beard and mustache rather wavy; also hair rather curly. When here, two weeks ago, he had on drab clothes; said he lived near Providence, R. I., \* on his way from Pittsburg had been robbed; wife sick, &c., &c.

Now from this imperfect description (as I only saw him a few moments,) I hope you will be ableto describe him in the Banner of Light, that he may be caught and locked up. A SUBSCRIBER.

we have ascertained from a reliable source that this person, under the aliar of "Wood" or "McDougal," is not known as a resident of Providence or its vicinity. He probably has as many aliases as victims. Our subscribers are especially requested to be on their guard when entire strangers approach them to borrow money. Test all applicants for charity; give only as your judgment dictates.—Ens.

#### Movements of Lecturers and Mediums. Daniel W. Hull will lecture before the "Marl-

boro Spiritualist Association" Sunday, March 13th, and in Plymouth the 20th. He will answer calls for the 27th, and during April.

Mrs. A. S. Hayward, of Boston, a fine test medium, is now in Chicago. We learn from a private source that she is creating a deep interest among investigators, by her mediumistic powers. Dr. Hayward is also in Chicago practicing as a magnetic healer.

Mrs. Ferris, physical medium, is holding scances

in New Orleans. Moses Hull has just closed a successful engagement in New York, and is speaking during March in Philadelphia, Can be addressed care H. T. Child, M. D., 634 Race street, Philadelphia, Pa.

#### CURRENT EVENTS

The U. S. House Senatorial Committee are discussing than and polygamy. The committee do not betteys than ought to be admitted as a State, but that legislation should be adopted which will gradually tend to destroy polygamy. Disturbances in Ireland still continue, and the British

A terrible smash-up has just occurred on a Mississippi rallroad, by which seventeen passengers, were massacred. The rolling mill of the Lackawanna Iron and Coal Co. was demolished. Feb. 28th, by a bodier explosion, says a dis-atch from Scranton, Pa., and several lives were lost.

The U. S. war steamer Onelda, containing one hundred and

patch from Scranton, P.a., and several fives were lost.

The U. S. war steamer Onelda, containing one hundred and seventy nine men, was run down fifteen miles off Yokohama, Japun, by the British mail steamer Bombay, probably in a fog, and sunk. The dispatch to the War Department from Minister Mottey, containing the sad news, is dated London, Peb. 28th. The collision took place on the 24th. A later dispatch states that fifty-six lives were saved. There were one hundred and seventy-nine men on board the Onelda. A letter from Yokohama gives the following further details of the sinking of the ganboat Onelds: The Hombay struck the Onelda on her stational quanter, earrying away her poop deck, catting off her whole sem and running one of her timbers entirely through the bows of the Bombay at the water line. Three times the Onelda bailed the Bombay with "Ship ahoy! Stand by your belin or you will cut us down!" blew her whistle and fired her guns, all of which the utilieers of the Bombay say they did not hear, though the guns were distinctly heard at this port, twenty miles away. The Onelda went down stem first in about twenty fathoms of water, with twenty officers and fifty men. The Captain of the Bombay did not stop to rescue those on board, nor did he, upon his arrival here, report the accelent or inform the authorities. Had the Bombay sent her board Captain of the Bombay did not stop to rescue those on board, nor did he, upon his arrival here, report the accelent or inform the authorities. Had the Bombay sent her board Captain of the Bombay did not stop to rescue those on board, nor did he, upon his arrival here, report the accelent or inform the authorities. Had the Bombay sent the Bombay sent there, and fifty men. The first knowledge of the affair was the next morning, when Dr. Stoddard, the Sungson, and fifteen of the crew arrived. But two centers were available, and the officers, almost to a man, refused to take them while a man remained aboard. The discipline was complete to the last. The sick were all being pu

Pero Hyacinthe has been secularized by the Pope.

Secretary Boutwell has ordered the bust of the late Mr. Stanton to be engraved for the new fifty-cent notes, which are to be printed on the new silk fibre paper, which cannot be easily counterfelted.

The Paraguay war has nearly come to a close. The latest news from South America states that the Allied army had had another engagement with Gen. Lopez, who retreated with about six handred Paraguayans. They were overtaken by a body of troops of the Argentino Republic and completely routed. Lopez, however, made good his escape. He left behind all his sick and wounded, together with the families he held as prisoners, and threw into the river a great part of his artillery. Gen. Concry with a large force was in hot pursuit of Lopez. Six fron-clads had returned to Rio Jameiro, proving that the war is practically ended.

The Nepouset (Mass.) Drying Works were consumed by fire March 2d, and six women burned to death.

A telegram from St. Domingo states that the Dominican Republic has formally declared for annexation to the United States. A vote of the people has been taken, which shows an overwhelming majority in the allirmative.

The steamer Golden City was wrecked on the 22d of Feb. ruary, near Cape Lazaro. Her passengers, crow, baggage and treasure were saved and brought back to San Prancisco by the Colorado. She went ashore in a dense fog, and is a

A dispatch from St. Petersburg, March 2d, says there was a great crowd of people present at Burlingamo's obsequies, including nearly all the Americans in the city, the entire diplomatic corps, except Prince (Gortechakoff, the Russian Minister of Poreign Affairs, and Prince Reuss, Ambassador of the St. Control of the Prince Reuss, Ambassador of the Prince Reuss, Ambassador of the North German Confederation, who were ill. The Czar's aids and other high functionaries were present. The remains of Mr. Builingame have been embalmed preparatory to removal to the United States. Yesterday the Emperor called upon Mrs. Burlingame.

#### To Correspondents.

FF We do not read anonymous letters and communica lous. The name and address of the writer are in all cases ubspensable, as against of sood faith. We cannot under-ake to return or preserve communications that are not used.

PORTLAND, MR. at One of the Olf Board " should comply

#### Spiritual Periodicals for Sale at this Officer

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence. Published in London. Price 25 cents. The Resido-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. THE LYCBUM BANKER. Published in Chicago, Ill. Price

10 conts.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Prico 0 conts.

#### Boston Music Hall Spiritual Meetings. March 13th, 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—

SUNDAY AFTERNOONS, AT 21 O'CLOCK. until the close of April, under the management of Lewis B Wilson, who has made engagements with some of the ables inspirational, trance and normal speakers in the lecturing field. Prof. William Denton will lecture during March, and Mrs. Emma Bardinge during April. Vocal exercises by an

Emma manage ellent quartetto, sinch establish with reserved seat, \$1,50; single of the 15 cents, to be obtained at the counter of the Hanner Light Bookstore, 158 Washington street, and at the hall.

## Business Matters.

MRS E. D. MURIER, Clairvoyant and Magnetic Physician, 1162 Broadway, New York, 4w.M12.

JAMES V. MANSPIELD, TEST MEDIUM, BUSWERS sealed letters, at 102 West 15th street, New York, Terms, 85 and four three-cent stamps.

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

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

"VITAL MAGSETISM" (Healing Power) cures Epilepsy, St. Vitus' Dance, and all Nervous and Chronic Diseases. I formerly practiced medi-cine. Since adopting this method—four years—I have cured every case of paralysis treated. L. FLEMING, 643 Sixth Avenue, New York.

Coughs. - The administration of medicinal preparations in the form of a lovenge is of all modes, the most eligible and convenient, more especially as regards a COUGH REMEDY. "Brown's Bronchial Troches," or Cough Lozenges, allay irritation which induces coughing, glying Instant relief in Broughitis, Hoarseness, Influency, and Consumptive and Asthmatic complaints.

## Special Notices.

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

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

#### GEORGE ELLIS. BOOKSELLER.

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

Herman Snow, at 310 Kearney street, Francisco, Cal., keeps for sale a general variety of Spirtunitat and Reform Books at Eastern prices. Also Pinnehettes, Spence's Positive and Negative Powders, etc. The Banner of Light can always be ind on his counter. Catalogues and Circulars mailed free.

Notice to Subscribers of the Banner of Light.

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

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every substi-quentinaction. Paymentinalicases in advance.

50 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

59 Advertisements to be Renewed at Continued Rates must be left at our Office before 18 M. on Tuesdays.

#### THE AMERICAN FAMILY KNITTING MACHINE

S. presented to the public as the most Simple, Durable, Compact and Cheap Kmitting Machine ever Invented. PRICE, ONLY, 43.

This machine will run-either by kward or Groward with equal facility; mikes the same statch as by hand lout far amperior in every respect. With, 6.811, 20.600, pricines in one Mist It and do perfect work. It with some a pair of abordening any size in less than bail an harr, it will knit Clone, or Open, Plain or Ribb d Work, with any kind of coarse or fine worker year, or cutton, silk or linen. It will knit stockings with double heel and too, drawers, books, sacks, smoking caps, comforts, purses, mids, thinge, afghais, nublus, undersleaves, mittens skaung caps, lamp wicks, mist, card, undersleaves, thiles, thorets, turied work, and in fact an endirest variety of articles in every day use, as well as for ornament. FIROM 55/10.619/PER DAY can helmale by any one with the American Kuttling Machine, kuttling stockings, ke, while expert operators can even in she unit, knitting fainty work, which always commands a ready site.

FAIRMER's can self their worl at only forty to fifty cental per pound; but by wetting the worl in only forty to fifty cental machine as ordered. On recept of \$25 we will forward a machine as ordered.

American Knitting Machine. Company;

American Knitting Machine. On panny;

Mar. 12. w

A VALUABLE NEW BOOK.

#### HEALTH BY GOOD LIVING.

BY W. W. HALL, M. D.

Editors of "Hall's Journal of Health," and author of "Broachits and Kipdred Diseases," "Sleep," "Health and Disease," "Consumption," &c. CONTENTS.

CHAPTER 1-The Object of Eating. -When to Eat,

2-When to Eat 3-What to Eat.

3--What to Eat.
4--How Much to Eat.
5--Regularity in Eating.
6--How to Eat.
7--Hulliousness.
8--Dyspepsia.
10--Nervousness.
11--The Unity of Disease.
12--Air and Exercise.
13--Food Cure.
14--9 Health by Good Living.\*\*--The Argument.
Appendix.

Appendix. Notes.

Price \$1.50, postage 20 cents For sale at the BANNER CP 4.1GHT BOOKSTORE, 158 Washington street, Boston.

#### Village Life in the West. BEYOND THE BREAKERS.

A Story of the Present Day.

BY ROBERT DALE OWEN, Author of " Footfalls on the Boundary of Another World!" FINELY ILLUSTRATED.

"From sacining cell still educing good, And better yet again and better still. In infinite progression" - Thomas n.

Price \$100, postage /4 cents,
For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street. Boston

#### SPIRIT PHOTOGRAPHS.

WOULD respectfully Inform those at a distance who wish I to have a spirit plant graph taken that it is not necessary for them to be present. For full information, with perimen parties, enclose 25 cents, or those who do not wish spicilized enclose two 3 cent stames to W. H. MUMLTR; Mar 12 2 wish 150 West Springfield street, Borton, HEAD-MAGNETS. DAR MAGNETS, Bolly-Magnets, for times, and the use of Chargeognats. Proc., \$1.50, \$1.00, \$2.50, \$4.00 and \$5.00, according to size, plates and power. P. B. RANDO, PHA CO., \$1 Court street, Boston, Mass.

PET SEWING MACHINE—The Wonder of the World! Price \$5 Send \$5 by your Expressman or by mall for one. Call and see it. Send stamps for sample of work and circular Agents wanted. Address PET SEWING MACHINE CO., Mar. 12, -13w Tremont Row, Boston, Mass.

MRS. A. HULL, Clairvoyant and Magnetic Physician, Psychometrist and Test Medium, Fountain Hotel, Fennsylvania Avenue, corner of 8th street, Washing ton, D. C. 338\*-Mar. 12.

BOARDING -- A young babe will be taken by Mrs. L. L. Stone, of Holliston, Mass. Unquestionable 4w -Mar. 12.

## 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 skele-

ton, and his life desputred of. HE FINALLY TAKES THE POSITIVE POWDERS,

IS CURED,

AND GAINS FIFTY-FIVE POUNDS IN FLESH.

Hrowsyther, Nemers v. Dec. 22d, 1869.

This is to certify that I. Huston, Russoll, was taken on the 24th day of September, 186; with a pain in my eye and head, and it was so severe that I thought I would rather die than live. I called on Dr. Hoover, and he altended line for some twenty days, and at times I was casy, when finder the influence of medicine, but confused to my bed. I called on another endector, by the advice of Dr. Hoover. Under a new system of freatment entirely, he gave me no moderine at first, but pricked me with instruments and not on something to blister; but I had no good effect. Then I called on two other doctors, who had me under their treatment for several months without any permanent relief. On the 18th of September, 1868, I called on I - Arnold and he had me moder his treatment until April, 1869. I need the Shower both every morning during the treatment of Arnold. Under his treatment in the paintent of Arnold. Under his treatment Improved some, but the pain never left me, until I commenced taking the Powders called Spence's Postitive and Segative Of the paint. And, I had the Liver Complaint for several years, and the Diathetes, and now I believe I am entirely well. At one time the doctors and trionds cave me up to die; but thank Gol, on the 25th of May, 1865, I commenced taking Spence's Postitive Powders.

Subscribed and sworn to before me that cured me

Subscribed and sworn to before me that cured me

Subscribed and sworn to before me that cured me

Subscribed and sworn to before me the Complant of twelve years, and that he was seriously afflicted or a sell for twelve years, and that he was seriously afflicted for a sell for twelve years, and that he was seriously afflicted for a sell for twelve years, and that he was seriously afflicted for a sell for twelve years, and that he was seriously afflicted for a sell for twelve years, and that he was seriously afflicted for a sell for twelve years, and that he was seriously afflicted for a sell-for twelve years, and that he was seriously aff

I also certify that I have been acquainted with Huston Russell for twelve years, and that he was seriously afflicted for a long time, and I regard his as one of the wonderful cures.

WILIAM A. POLOPK.

Postmaster at Browwille, Nibrarka. On the 23th day of September, 185, Huston Ru-sell came to me with a pain in his left eye, which I treated for the Neuralgia, and treated him several times afterwards for the same; but the complaint tentraled such time after, treatment. He was under, treatment by several physicians afterwards, but got but little relief. I have used Spence's Positive and Negative Powder's in Scarlet Fever and Diarrhos, and found them to be good for those complaints.

JEROME 1100 VER.

On the 15th of September, 1868, Huston Russell came to me with a fortous Tic-Bouloureux (Neuralgia). I had him under treatment until last april, 1866, at which time he was dismissed improved.

\*\*Wife of Nebrasta.\*\*

I hereby certify that I am negrainted with Huston Russell, and that I know him to have been sick, and I also certify that I am negrainted with Drs. Wm. Arnold and Jerome Hoover, and know them to be practicing physicians.

Seal of Witness my hand, and seal of said County, this 22d day of December, 1869.

Nemaha County I JAMES M: HACKER,

Nebraska. County Clerk.

For further information about the Positive and Seguite Powders, see advertisement in another column. 241s—Mar. 5. HOBART, Lecture Control of J. William Van Samee, from spirit picture drawn by Wella Anderson, Artist for the Summer-Land. Copies by mail, 25 cents and a, stamp; 3 for \$100. Address, JAS. H. Mill.S, Elmira, N. Y. Feb. 26. - 5win

while in an admental condition called the trance. These Massages indicate that spirits carry with them the characteristics of their earth-life to that eyond—whether for good or avil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We sak the reader to receive no doctrine put forth by spirits in these edumns that does not compart with his or har reason. All express as much of truth as they perceive no more.

#### The Hanner of Light Free Circles.

These Circles are held at No. 153 Washington Street, Riom No. 4, (up stairs.) on Monday, Tuesday and Thursday Afternoons. The Circle Rosm will be open for visitors at two o'clock; saveless commence at precisely three o'clock, after which time no one will be admitted. Heats reserved or attangers. Honations solicited.

Mas. Comment receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock F. M. Shotires no rivate sixtings.

gives no private sittings Donations of flowers for our Circle-Room are solicited.

#### Invocation.

Almighty Spirit, who mover changeth because we pray, we ask, if it is, thy will, that we may receive some new light this hour concerning our-selves and thee. Thy life is so vast that we for-over and forever seek to know concerning it, and tions of our own being. Oh Lafe, beautiful Life, we would real thee aright; we would understand thy way, and walk therein harmoniously. Thou art our Father and our Mother, great in wisdomand great in love. Oh, give us of thy wisdom, and and great in love. On, give us of my wisdom, and baptize us with thy love. Let us enter thy king-dom of heaven so that we may enjoy thee con-sciously, day by day. Father, Spirit, we praise thee for all thou hast bestowed upon us, and, most of all, we praise thee for the gift of being, that we are, and that we believe we ever must be. Hear us, our Father; bless us in thine own way, for thine is the kingdom, and the power, and the glory, forever and ever. Aucu. Jan. 19.

#### Questions and Answers.

CONTROLLING SPIRIT -- Your questions, Mr. Chairman, I am ready to hear.

QUES -The subject of self-murder has been brought before your seances a number of times. It is asked what is the future state of such? In the is asked what is the inture state of such. In the Ranner of Nov. 1st, it is said, in reply, "No suicide shall enter the kingdom of heaven." Previous to this it was said, "No self-murderer shall enter the kingdom of heaven." I would ask, is this lible, or is it found somewhere else? We find in John i: 3, "And ye know no murderer bath eternal life abiding in him." In Galations, chap, v, verses 19-20-21, a record of the works of the flesh, with murder included, saying that such shall not inherit the kingdom of God.

Ans -The Bible plainly declares, upon its own authority, or the authority of the writers, at all events, that no self-murderer shall enter the kingdom of heaven. What does it mean? It cannot mean those who commit the act of suicide shall mean those who commit the act of suicide shall never be happy. No; it cannot mean that, because in this spirit life we have abundant evidence to the contrary. What, then, does it mean? Why, that so long as you are in thought, in purpose, a self-murderer, you cannot be happy. Therefore you cannot enter the kingdom of heaven. But, thanks be to our God, there is an inherent power of good within us that will overcome all such impromising all such weakingsass, and will such propensities, all such weaknesses, and will flually lead us into the kingdom of beaven, which is the kingdom of wisdom, peace, truth and

Is the kingdom of God and heaven the same? or is God wisdom, and heaven happiness?

A - The term kingdom of heaven does not belong to any special locality, but to a condition of mind. There are as many heavens as there are souls to need them. Whenever you are happy, are at peace with yourself, your God, and all the world, you are in heaven, wherever you are. It matters not where that body is located, you are in

heaven.

Q —When Christ spoke to Nicodemus in regard to being born again, did he address himself to the creature that we call man, or those powers that had collected together and ruled the people at

that day, even the Jews, who claimed to have the oracles and ordinances of Gid?

A.—He addressed himself, doubtless, to a prin-

A.—He addressed himself, doubtless, to a principle, not to a personality.

Q.—I wish to ask our spirit friends if they cannot and will not, with other inestimable favors, give to suffering mortals a substitute for opinm, or such instructions as will enable them to free thomselves from its habitualuse? I sincerely ask this, not only on my own behalf, but that all others who believe in spirit guidance may share the blessed boon freely. If I have not taken a proper course to obtain such information, I beg you will pardon the error, and indicate the correct way. pardon the error, and indicate the correct way.

A.—The application of magnetism, properly, not improperly, is destined to do away with all narcotics as remedial agents. They are at present an absolute necessity to human ignorance. But when ignorance shall have given clace to knowledge, the vertest child will know how to use the magnetic powers with which every single human body is endowed. You all hold within your grash all the grand of the provided that the provided that the second of the provided that the p all the remedial agents that you have need of, but you do not know how to use them. Disease being an imponderable, it can best be treated by the application of an imponderable. That all-powerful force which you call magnetism, holds powerful force which you call magnetism, holds within itself the power to harmonize all the forces of the human body—to prevent disease. When disease, or inbarmony, which is the same, has found an abiding place in the physical form, magnetism has the power to eradicate it, to overcome in not only to subdue it, but to entirely overcome it; but the time for these things is not yet. You are standing to day, upor the threshold of this new science. It has always been with you, but because of its simplicity men and women have considered it of no account. But the time is fast speeding when you will understand what disease is, and what is its remedy. You will also know how to apply the remedy. But you grow store and remember that the next the next the next the next that the next the next the next the next the time the next the next the next the time the next the next the next that the next the time the next the time the next the time the next the know now to apply the remedy. Due you grow slowly, and you can grow no faster than the earth grows. Were we to be endowed, this hour, with infinite wisdom, it would, be of, small account to us, because we are not ready for it. We must grow up to a condition fit to receive it, to use it well, ere it can come to us. So humanity must suffer a while longer ere the angel of healing can come perfectly to your conscious lives and teach you what you so earnestly desire to know in the

present.
Q.—What is the relation existing between God

and Nature? Is God a personality, or not?

A.—The relation existing between God and Na-A.—The relation existing between God and Nature, I conceive to be this: One is the form, the manifestation, the expression, if you please, while the other is the power that produces the form or expression. All Nature, to me, is but God's manifestation through matter. We can only know of God as power acting through matter. To me, as my God possesses all form, he is a personality. He dwells, not only in matter, in the flower, in the table, in all the worlds rolling through space. He is everywhere, the life of all things. Therefore, to me, he is not only the all pervading principle that governs all Nature, but he is a personal God, the God living in art, living in Nature, breathing through every conceivable form. I do not being through every conceivable form. I do not be-lieve that God dwells any more in the form hu-man than he dwells in the form of this table. Q.—Has God ever existed without matter? A.—I believe that spirit and matter are co-

eternal. I know of no time when matter did not exist, and from all we are able to learn of past existence, we believe in the eternity of matter as in the eternity of spirit.

## Amos Head.

I got permission to come and tell you that I see clearer now than I did when I was here before. I know that I have parted with my body; that is what I did n't know when I was here—that is, I what I didn't know when I was here—that is, i have parted with it permanently. And if the old doctrine of the resurrection is not true, of course I shall not take it up again, and I don't believe it is. It is too much against human reason and human needs, it seems to me, to be true. So I have bid a final farewell to it with a very good grace. You know me, do n't you? Amos Head. [Yes, I remember] The truth is, this spirit world seemed so natural, and so entirely different from what I had supposed it would, that I could not realize that I was really gone. I thought I was dreaming. I see now how it is, and it's all right; and I am glad it is all over with me.

[Did you find Sam?] No, I have n't yet

EASE Message in this Department of the Barrer of the Barrer of the spirit whose name it bears through the instrumentality of Mrs. J. H. Connut.

Willo in an abnormal condition called the trance. These Message indicate that spirits carry with them the characte tettics of their carriellite to that sevend—whether for good of card. Hut though who leave the earth-life to that sevend—whether for good of card. Hut though who leave the earth-life to that sevend—whether for good of card. Hut though who leave the earth-life to that sevend—whether for good of card. Hut though who leave the earth-life to that sevend—whether for good of card. Hut though who leave the earth-life to that sevend—whether for good of card. Hut though who leave the earth-life to that sevend—whether for good of card. Hut though the form the contrary. It is

about the hereafter. He has recently parted with some of his dear friends, and he very naturally wants to know how it is with thom. He sends out a call, and I, in a rather feeble way, responded to it, in Philadelphia, about three weeks ago. And he wanted some proof that it was me. I said, "I will give you whatever I can." "Well," said he, "I don't know but what this is a second wickedness? ud, "I will give you whatever I can." "Well," dd he, "I don't know but what this is a sort of ower of clairvoyance—a sort of mind reading: said he, "I don't know but what this is a sort of power of clairvoyance—a sort of mind reading; I'd like to know if you can communicate any where when I am not present." I said "Yes, I can go to the Banner of Light Circle-Room, and communicate there." Said he, "Do it; and tell me what was the last thing you and I ever did together when you was in the hody; do that, and I will believe." Well, the last time I met that friend in the body, he and I were both in the body physical, you understand. I met him, and I think he was in command of the "Orient." I am not sure about that, though, but I think so. I know that I was in command of the bark "Elizabeth Sprague." We met in Liverpool, England I invited him to my lodging place, and he says, "I hope the next time we meet, it will be at our own-home, either yours or mine; and I hope it will be in good health." We have never met in physical since. Now, you see, he wants to know if there is another life, and if there is, if folks that live beyond the physical can come back and communicate with those they have left; and he wants to know if they remember their lives here on the earth. Well, I rather thick so, because, if they do n't, how could I remember that circumstance? That ought to prove it to him.

cause, if they don't, how could I remember that circumstance? That ought to prove it to him. Now I have a favor to ask for the good lady, his companion, who has recently come among us, and that is, that he will lay down all his prejuand that is, that he will lay down all his prejudices, and go to some good place where she can be likely to communicate, and ask, in all sincerity of soul, that she may come, if it is God's will. Don't take any of your prejudices along with you; just leave them outside the door. Say, if it is God's will that my companion in the other life should return and communicate with me, I want her to do so, and see what comes of it. He will that there is another life, and that the will find that there is another life, and that the people of that life are quite as active as those who are here. They are not askeep; they are not dwelling in some far-off locality, but right here amongst you, most of them. Now if he is satisfied with the ovidence I have brought him, he will call again, and I will do my best to help him. [Where does he reside"] New Beifford. Good day.

Jan. 10.

died human body. Circumstances seem to point largely in the direction of its being a statuc. Q.—We read in the Scriptures that Christ rose from the dead on the third day, and ascended into heaven. Did he rise in his natural or spiritual body. That he did not rise in the spiritual fully believe. That he did rise in the spiritual

#### Clara Burnett.

Ciara Burnett.

I want to find my father, if I can—Stephen Burnett, of Opelousas, Louisiana. Don't know him, do yon? [I do not] I am Clara, his daughter, and mother thought I could find him if I come here—thought I might have to come more than once, but thought I should find him. My brother Stephen is here, too, and he is very auxious to meet father, but he could n't speak this way, and so I do. He was shot by the Yanks. I was n't; I had inflammation of the longs, they said. I don't know what it was. I was sick. [You didn't like the Yanks, did vou?] No, sir, I didn't; you are one, aint you? [Yes; you don't know them much, do you?] No, sir, Stephen, my brother, was the oldest. He was eighteen years old, and I was eleven. We have got Dave and Willie on the earth. [How old were they?] Dave was most thirteen, and Willie was botween sixteen and seventeen—a little over sixteen when I lofe. I lye here are an exercise of the law that all spirits rise from their bodies at the chemical chauge called death. He roso from the dead body and ascended to the higher the dead body and ascended to the hig and Willie on the earth. [How old were they?]
Dave was most thirteen, and Willie was between
sixteen and seventeen—a little over sixteen when
I left. I've been away most four years. Steve
was here before I was. Are you sure you will
help me find my father? [I will ald you all I
can ] Was you an abolitionist? [Yos, I wanted
freedom for all. Didn't you want the slaves
free?] No, sir. [Why not?] Why? because
they can't take care of themselves. [Then they
should have an opportunity to learn ] They can't
learn. [Aren't you mistaken?] Don't know,
sir. [Do you still hold them as slaves on your
side?] No, sir. [Then why should we?] tecause there's work to be done hore. [Is n't there
where you are?] No, not like what there is here.
Don't have any cotton to graw, as we do here.
II think you would be glad to have them free.
No, I should n't. You will tell my father I come,
won't you? and that I want to come to him, and
Steve does, and mother does; and you will give
my love to Dave and Wille, won't you? And
tell father we have to come here; there aim any
other place. [Do you wish to say, too, that you
are welcome here?] Yes, you say I am. [Don't
you feel that you are?] I should if you was n't
an abolitionist. [I hope you will come again;
come to me often. I will ry to give you.
won't aiways see it in the light you do now.]
Won't ? Well, I want to know what father
don't you?] No, not if that is true. [I think
you won't aiways see it in the light you do now.]
Won't ? Well, I want to know what father
thinks about freeing all the slaves,
[I haven't
you been away may slaves?] Yes, si; I had two for
her her are capable of clothing themselves
with a form seen time are capable of clothing the form the non interfere with the prosent time are capable of clothing then suit form on, to be handled by
you, to communid to with you though all you, to communid to mind a more.

Q.—Wre the two and place when free?

A.—The leas and say thou he prout of the point and the low prite who had lived here on this general time are capable of clothi thinks about freeing all the slaves. [Haven't you been to see him?] No, sir; I can't go. [Did he have many slaves?] Yes, sir; I had two for my own; I had one boy, and old Annt Tiff, grandma gave to me. [How old was the boy?] He was older than I was. I don't know where they are; I wish I did; I wish I know where Joe was, and where Aunt Tiff was; I should be so glad to know. [You loved them?] Yes, Goodby, Mister. [Good-by, Will you come and see me again?] Yes, sir. Jan, 10.

## Joel Reed.

I promised my brother, Simeon Reed, as soon I promised my brother, Simeon Reed, as soon as I was in a condition to communicate with him I would let him know from this place. I have been dead two months—two months and one day. My name was Joel. Say I have come to tell him I. un ready. All he has got to do is to furnish me the means, and I will make use of it as best I can. Good day.

Jan. 10.

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

## Invocation.

Infinite Spirit, father and mother of us, all, we pray thee to shed the star beams of thy wisdom through the night of our ignorance, that we may sin no more. We pray thee to dispel the shadows an no more. We pray thee to dispet the shadows that error and superstition have flung so closely around us. And since thou hast pitched thy camp so near us, oh Lord, our God, teach us to walk righteously before thee. We read thy law, oh Lord, but we cannot always understand it. We see mapped out for us thy wondrous book of nature, and of mind, but we do not always understand it. So we pray for light, for wisdom, for strength to stand up in the way of being, and to rejoice evermore before thee. Ob, Father and Mother Spirit, we thank thee for the glorious privileges that are ours, for the privilege of life, eternal life, and all the various incidents that go to make it up. And most of all we praise thee, our Father and our Mother, for that which men call death—for the laying off of the old garments of being, and the assuming of new ones. Our Father, we ask that we may understand life and its changes more perfeetly. It is because we are ignorant, that we mourn and murmur continually. We lay our complainings upon the altar of life day by day. Oh, Lord, were we wise we should not do thus. Therefore it is that we pray earnestly for wisdom. Baptize us anew, our Father, and shed thy holy spirit anew upon us. Send ministering angels of love to those who are sick—whether they are sick in body or in mind. May kind loving spirits minister to their needs in the name of the Father and the Mother who loveth every soul. Ob, grant, our Father, that we may be always willing to perform our duty faithfully and well—whereso'er thou dost send us, may we go willingly, always feeling that thy will is best, and not ours. Hear us our Father, and in thy way answer. Amen.

## Questions and Answers.

Ques.—What authority has any one for saying that the Chinese and Japanese pations were not

Ves, I know you told me so, but I was n't able to. You may get strength enough this time | I hope I shall—I hope I shall. Good day. Jan. 10.

Captain John Coffin.

I have been here before, but it is a good white ago. My name, Capt. John Coffin, of New Bedford, [I remember you.] Well, now, I suppose you will wonder what brings me here again to day. I will tell you. An old friend of mitge, Captain Spirrow, is anxious to know something about the hereafter. He has recently parted with some of his dear friends, and he very naturally

A.-No, it is not true. -Is it true that the waters were divided by

of human life—an inner, or, if you please, a di-vine consciousness.

Q.—There has been a time on earth when the

so-called sinful were subjected to arbitrary punishments and tortures. Was there ever a period in the spiritual world when that class of persons

in the spiritual world when that class of persons were subjected to a similar treatment?

A.—No, not in that spirit world proper which you understand to be the spirit world.

Q.—A correspondent desires to know if you have any knowledge, or can give any explanation of the discovery of a petrified giant or colossal statue in Cardiff, N. Y.

A Welson of the life to that it was a patricular to the control of the

A.—We have no knowledge that it was a petri-fiel human body. Circumstances seem to point largely in the direction of its being a statue.

fully believe. That he did rise in the spiritual body, I also fully believe, precisely in accordance holy, I also fully believe, precisely in accordance with the law that all spirits rise from their bodies at the chemical change called death. He rose from the dead body and ascended to the higher life, to the Father, if you please. But was this a specialty in his behalf? By no means. You will all do the same thing, every one of you. You who are living in bodies of death, are destined to be resurrected from them, and the resurrection is generally completed on the third day you way sale

Q-Does any of our other treatment of corpses interfere with the complete separation of the spiritual form?

A.—Yes; the abandoning of the body immediately after death into the hands of strangers, those who have no particular sympathy with the new-born spirit. It chains them more closely to the body, because the spirit has not abandoned the body, because the spirit has not abandoned its care of the body. It cannot so readily do it when it has been thrown into the hands of strangers. Friends, those who loved the indwelling spirit best, should perform these sacred duties always. Remember that, every one of you.

Q—Does the practice of putting dead bodies on ice have any effect on the spirit?

A—If they are placed upon ice before the third day it certainly does have a very had effect.

day it certainly does have a very bad effect

day it certainly does have a very but effect.

Q.—What is the effect?

A.—It produces positive distress to the spirit.

It retards the natural process of chemical dissolution. You interfere with the operation of nature's law, and because of that interference, inharmony cusues, which the spirit feels most receively. Lean assure you.

neutely, I can assure you. Q.—It sometimes seems necessary to do this very soon after death.

A.—I know, for the protection of physical life it is absolutely necessary to do this. In those cases, perhaps, it would be better that the spirit suffer than that many spirits here, together with their physical bodies, should suffer. But under ordi-nary circumstances, this should not be.

Q.—Can you retain the spirit longer in the body by freezing the body?

A.—No, certainly not,
Q.—Do past mortem examinations provious to
the third day produce distress?
A.—It is an interference with the natural and

and the interference with the natural and quiet operation of the law—not in precisely the same, but in a similar way. And again, the introduction of poisons into the venous system for the purpose of preserving the form has a very had effect upon the spirit, if performed before the third day, or before the spirit has entirely separated itself from that body, be it the third, fourth, or tenth day.

Q -How does the rapid decay of the body, as it takes place in warm weather, affect the release of the spiritual form? A .- It accelerates it. It is one of Nature's

means, under certain circumstances, to accelerate the resurrection of the spirit from the body. Q—Is death by drowning, and the submerging Q-1s death by drowning, and the automorphis of the body for a considerable time, a process that retards the separation of the spiritual form?

Q -Does the separation of the spirit-body from the physical form require a longer time when the body is bruised? A.—No; it requires no longer time, but it is per-

formed under more difficult circumstances, and if the spirit is conscious of these circumstances and it generally is—it is painful to the spirit.

## James Connelly.

[How do you do?] Pretty well, sir. [You came in quick.] Yes, sir; I was waiting a long time before the gentleman gave way to me.

Well, sir, here I am, and I don't know at all

whether I am doing just the right thing to come back or not, but I got a strong liking to come, and there was nothing at all would stop me except the will of our father in heaven, and that's always to be obeyed. My name, when I was here, was James Connelly. [Haven't you been here before?] No, sir, never in my life. [Some one else of the same name, then]. Very likely, I was Lorn, sir, about nine miles from Cork, in Killough. There were five of us in the family, three girls and two boys. They are all on the earth now, with the exception of myself. My brother is in the old country, but my sisters are all bere. They do u't know anything at all how it was with me, when I wont out, when I died. I was, they thought foolish enough to go out and fight for the Constitution and the Union of the United States. They were agin my going, you see, but thought it was right I should go, and I might get the worst of it, but I did not care for that at all. I don't know what you call the battle I was in, but we had been fighting three days before lichmond, when I was pretty badly wounded and taken prisoner, and was carried in one of the places—faith! it was a pretty badly wounded and taken prisoner, and was carried in one of the places—faith! it was a pretty badly wounded and taken prisoner, and lost in yhand.

Henry Packard, filst New York, to friends; Mary Elzstein, which is her family; James Casey; Thereas Simpson, to her mother, Taurady, Jan. 21.—Invocation; the daughter; Lacy An Thorpe, died at the island of St Thomas, to be richard at the brother; Mary Elzstein, who died in Rome I state Church, William Arind; Henry D. Mills, of Elzstey, Feb. 1.—Invocation; Questions and Answers; Carter, C that at all. I don't know what you call the battle I was in, but we had been fighting three days before Richmond, when I was pretty badly wounded and taken prisoner, and was carried in one of the places—taith! It was a pretty bad place, and I stayed there more than a month. I lost all my strength, and got a fever, and I lost my hand, I was wounded bad in the hand, and they took that off, and—well, I was about used up. I think,

that off, and—well, I'was about used up. I think, had I gone in a decent hospital, I'd got well; but I was carried in one of the poor places that was crowded, and the likes of me didn't get very good care. [You lost your right hand?] Yes, sir, and I lost myself entirely.

What brings me here is that I may let my people know how I went, and as I know that our father confessors look after these things, I want them to tell about it. I can't tell the name of the place. It was n't more than diffeen miles from where I was wounded. I was too sick entirely to inquire where the place was. But I died, and I died a Catholic, and all right. And my folks need n't think, because I had n't the consolations of the church, that I am not all right, for I am, I am all right here in this new life. I don't know how church, that I am not all right, for I am, I am all right here in this new life. I don't know how it is I got all right, but I know I am. And what I come back here for is that the priest will tell my sisters here that I am happy and well off, and they need u't he troubled about me. [Did you cullst from Boston?] Did I enlist from Boston? and is this Boston? [Yes.] No. sir, I enlisted from New Bedford. [Did you think you were there?] Yes, I kinder thought so; I did n't know exactly. [Where are your sisters?] One is in Manchester, N. H., and one is in New Bedford. I was in Manchester awhile myself. Had a little trouble there, and I left about six or eight months before I went into the war. Now you underbefore I went into the war. Now you under-stand what I come back for is to let them know I am well off, and I want the priest to tell them so.

#### Jennie Hill.

I am Jennie Hill, from Fortress Monroe. I've been gone eleven months—dead. I lived here on the earth thirteen years. I want my mother to know I can come back. She do n't believe in anything of the kind. My father was a major in the army, and died at Annapolis. He did n't believe when he was here alive, but of course he does now. Mother will have a chance to go to California, but she had better not go. It won't be so well for her. She had better remain at Fortress Monroe. Father is very glad she got all his things so safely, and he wants very much the privilege of communicating with her. She is going to New York pretty soon, and father wants her to be sure to avail herself of some of the privileges there for our return, and we shall come, and she never will be sorry for it. Good day, sir. Jan, 11. I am Jennie Hill, from Fortress Monroe. I've

#### Himie Tubbs.

Himie Tubbs.

[How do you do?] I am first rate. How do you do? I am Himie Tubbs. I come round pretty often, do n't !? [About once a quarter?] I do n't know. 'Taint so often as that, is it?

I was awfully disappointed that I could n't speak to father and mother when they was here. [Have they been here?] Why, yes; father was here one day, in this meeting, and I was awful disappointed; made an awful fuss 'cause I could n't come, but I could u't. I come to-day to send a message to Aunt Esther about Uncle Oscar. Grandma Knox wants them to know that she has been out there with some of our doctors—spirit. been out there with some of our doctors—spirit-doctors—and he won't suffer so much as he has, and he must n't be constantly anticipating that the is going to be worse, because he won't. He aint going to stay here but a little while, though, markably mature for her years. It is scarcely too much to aint going to stay here but a little while, though, and he won't suffer so much as he has. Was n't too bad I could n't speak to father? [I think so.] I thought it was. I felt awfully. [I presume the conditions were not right] I don't know what it was—something was n't right. I should have come, though, if they had bet me; I should have come, though, if they had let me; I should have come, though, if they had let me; I should have come, though, if they had let me; I should have come, though, if they had let me; I should have come, though, if they had let me; I should have come, and I plagued him awfully, I got so near him. I was so anxious I kept touching him and plagued him awfully, and he got cross with me. Well, I could n't help it; I wanted to come so bad. If mother had been here (in the circle) I guess I should have come, any way. Do n't forget what. should have come, any way. Don't forget what I told you for Aunt Esther and Uncle Oscar. He has been real sick.

Ella sends her love to her folks, and she is com-Ella sends her love to her folks, and she is coming as soon as she can. Our grandmother was her aunt. Did you know her? [I think not.] She is dead. She has n't been here but a little while. She lived right close by where father and mother live—in Oakland, and she died. She got a consumption and died. Her name was Edgerly. She used to live here in Boston with her mother. Now they live there and discount for the later. used to live here in Boston with her mother. Now they live there, and she sends her love. Do n't you forget it, will you? [Oh, no.] To her husband, and all the folks—every one of them. [It will be some time before your uncle will get this.] Yes, I know it. But he will be thinking what it is, won't he? I wish you would go there, won't you? [I will try to sometime. Will you go with me?]. Yes, sir, and you would have a nice time. They have earthquaker there. Grandmother was scared most to death. She is awful frightened, grandma is: says she wants to come to us awful. grandma is; says she wants to come to us awful-ly, but is afraid to when earthquakes come. Do n't want to go that way. If think you are learn-ing quite fast, Himle.] I think I be, too. I shall be all grown up and learned everything when all the folks get where I live, won't I? I am going now, and I am going right straight home. It hope you will have a good passage.] I shali; I always do. How long before my letter will be printed—so I can tell 'em if I get a chance. [About eight weeks, I think.] If I get a chance I will tell them. I do sometimes. l do sometimes. Jan. 11.

## Clarissa Sumner.

I have been here before. Clarissa Sumner. Tell my sister Sally to be patient. I shall communicate with her just as soon as I can. Tell her to thank God for the light shie has, and to make use of tas often as possible. Tell her to be patient about my coming. I shall certainly do so as soon as I

can. Clarissa, to her sister, Sally Sumner.

(A lady in the audience asked if the spirit knew that she [the sister addressed] was present.)

Yes, that helps me to come. I shall be able to talk with her privately very soon. I want to get so I can outlive all this weakness of the hody. Then I can do well. Oh, your blessed light of Spiritualism! if I could have realized its truth when I was here it seems to me I should have when I was here, it seems to me I should have been greatly blessed. But our Heavenly Father does all things well. I died of paralysis. (The sister confirmed this statement.) God bless you Jan. 11.

Scance conducted and questions answered by Theodore Parker; letters answered by L. Judd

## MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, Jan. 13.—Invocation; Questions and Answers; Alexander proper, of Springfield, Mass., to Irlenos in the South; Alice Adams, of New York City, to her sister; Harry Powers, of Frederickaburg, to his father.

Jonday, Jan 17:—Invocation; Questions and Answers; Margaret Wills, of Compton Pauncefoot. Eng. to her children; Charles Tucker, of St. Johnsbury, Vt.; Annie Brown, to her mether, in Centie atreet, New York; William II II. Bichardson, of Boston; Michael Magoun, of East Cambridge, Mass, to his brother.

Tuesday, Jan. 18—Invocation; Questions and Answers; Chariotte Baker, of its annis, Mass., to her mother; Benja min Taylor, to his mother. near Hanover Court House, Va; Ibeborah Eldredge, of Provincetown, Mass., to her grandsen; in Joston.

In Hoston.

Auriday, Jan. 20.—Invocation; Questions and Answers; Florence Kimball, of New York City, to her mother; Benjamin Franklin Weed, of Jersey City, to friends; Bridget Kengh, of Boston, to her daughter.

Auniday, Jan. 24.—Invocation; Questions and Answers; George E. Anow, 29th Mass. Co. G; Mamie Emerson; Phiness Holbrook to friends; Ella Winters Edgerly, to her triends in California.

Tuesday, Jan. 25.—Invocation; Questions and Answers;

Georgie Day, of South Boston, to his mother: Stephen Calrow, of Georgetown, D. C., to his brother; James Robinson, of Boston, to his sister.

Monday, F.b. 11.—Invocation; Questions and Answers; Alfred H. Henchman; of Boston, to Philip Henchman; Leminel Potter; Manne Emerson; Capt. Ellim Dayls, of New Bedford, to friends.

Thesiday, Frb. 15.—Invocation; Questions and Answers; Richard Coleman, of Davennort, Iowa; Betsey Ricker, of Thomaston, Mc.; James Devine, of Manchester, N. H., to his brother.

Tharsiday, Frb. 11—Invocation; Questions and Answers; Philip Gaiway, to his friend James Kelley; Mary Ann Marden, of Boston, to her children; Alfred Hunting, of Boston; James Ransom, of Augusta, Me., to his mother; Lizzle Tower, of St. Louis, Mo., to her sistey.

Monday, Frb. 21—Invocation; Questions and Answers; Mrs. E. S. Emerson, of Newark, N. J.; Mannie Emerson; James T. Farnun, of LaSalle, Ind., to his brother; Edwin Gudworth, Co. E., Sith Mays.; William Benson, to his family, in Liverpool, Eng: Elizabeth Grey, of New York City, to her sister.

Theriday, Frb. 21.—Invocation; Questions and Answers; Radolph Zubleha, to his brother; Emma Hill, of Pensacola, Fla., to her parents; Charlie Adams, of Angusta, Me., to his mother; Deborah Barrows, of Boston; to her relativeswers; Fra. & Kidder, of Boston; to her platform Wadleigh, to his brother, in Ohlo; Jenule Emerson, of Detroit, to her mother; Reuben Stevanson, to his brother, in Boston.

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#### Departure of Mrs. Emerson.

At Newark, N. J., on the 14th day of February, 1870, Ellen S., wife of William H. Emerson, and only daughter of Rev. Calvin Lathrop, quietly withdrew from her mortal habitation and was clothed in the white robes of her immertality.

Mrs. Emerson was loss than forty-four years old; and although the had been indisposed for several weeks, her sudden departure was not anticipated. For some time, and up to the day before her dissolution, she seemed to be slowly improving, and had even made her arrangements to ride on that day; but owing to her feeble condition and the unpleasantness of the atmosphere, her husband suggested that it might be impredent to venture out, and she cheerfully relinquished her purpose. At dinner, which was served at a late hour in the day, she indulged her appetite rather freely, and without any apprehension of unpleasant results. But about an hour after, on her rising to leave the room, her friends observed that there was some unusual cause of unensiness, and followed her into the adjoining room. She vemited several times, and appeared to be partially relieved. But not long after-on the same night—she gradually relapsed into a state of apparent unconsciousness. She became voiceless before the parting words were spoken, and her earthly life closed abruptly while this temperary eclipse velicd her faculties.

there before, and as often had the cold shadow of his presence fallen on the trembling heart. And now, drawn by his
mysterious magnetism, the fair child Mamie followed him
through the lethean waters and into the realm of silence,
leaving the parents and the surviving brother and sister
disconsolate. Then the grieved spirit of that Mother would
fain have followed the retreating footsteps of the pale messencer, even to the new dwelling-place of her immortal
children. Down into the grave went the bleeding heart
after many days, so closely was to bound by the natural ties
of a deathless affection. Spring came, and the flowers
bloomed above the little mound; Summer came, and the
golden sunlight made even the region of the dead boantiful;
and then the purple glories of inspiring Autumn crowned
the year; but stiff the Mother's heart fondly lingered where
her carthly hopes were buried. Who shall measure the
deep affection of such a Mother!

Is there a love all other love excelling, there before, and as often had the cold shadow of his pres

allection of such a Mother!

Is there a love all other love excelling.
We yield it up as homoge at thy shrine
Because we know, if God has deigned a dwelling
In this poor world, it is in a heart like thine.
Whose only impulse is true love, impelling
To good deeds—and Angels have been telling,
If purer Spirits in clay tennoles shine.
The love that warms the Mother is divine.

The love that warms the Mother is divine.

The heart that went down into the grave of that precious child did not come back again. Mrs. Emerson never recovered from the shock occasioned by the separation; but from that time her health steadily declined until the last mortal struggle was over. And new in the heart of Mount Pleasant Cemetery, are four small mounds, covering four little forms nestling side by side. The myrtle creeps over their narrow resting places, offering up the lucense of its pale flowers, and thickly twining its tendrils in loving embrace above the slumbering innocents. And there, also, in the deep repose of the last sleep rests the new pulseless heart of the Mother who would not be comforted while her children were absent. True, she believed they could come to her "in dreams and visions of the night," and that they had power to reveal their presence to the waking consciousness of her daily life; but still the longing desire for more frequent and tangible manifestations of their presence and constant fellowship, caused her loving spirit to go out after them; and thus it was freed from its mortal restraints. Verily, the change we call death is our last mortal struggle in the effort to lay hold on immortality. It may be a selemn mystery; but it is inexplicable no more, since souls not less then atoms, and orbs, and suns, and systems must feel and obey their attractions. rbs, and suns, and systems must feel and oboy their attrac-

tions,
Society is prone to respect those who have profited most

tions.

Society is prone to respect those who have profited most by the patient industry of others, while history chiefly records the deeds of such as conquer, oppress and slay their fellow-men. The world blindly determines what is due to the living and the deed by the outward splendor rather than the intrinsic merit of their actions. But there are other criteria from which we shall do well to modify our views and fashion our opinions. Only those who are really good are truly great. The carcer that is clouded by no unhallowed ambition—even a life of patient labor, in retired places and among the humblest people, may be worthy of all praise as affording the most unself-h and honorable example.

Mrs. Emerson's character was a beautiful exemplification of the virtues and graces that serve to adorn the private walks and quiet scenes of our domestic life. Sho was warmhearted, spontaneous and sincere; gentle and loving, yet capable of opposing a stern resistance to popular errors and every species of injustice. Earnest, in spirit, but unobtrusive in manner; faithful in the discharge of her duty, yet indulgent of the shortchomings of others, she was at once qualified to command the respect of all and to win the lasting esteem of her friends. The features of her general character and the familiar aspects of her daily life were in singular and beautiful harmony. Her place in the household is vacant, but her memory is fondly cherished.

In the common parlance of the world, she has gone! But she, is still with us in spirit, and by the silent force of her excellent example. We remember that she forfeited no sacred trust; nor was either a tender feeling or noble sontiment

cellent example. We remember that she forfeited no sacred cellent example. We remember that she forfeited no sacred trust; nor was either a tender feeling or noble sentiment perverted or wasted on her account. It was not in her nature to crucify one pure affection; she never stifled a single holy aspiration. And now that the place at the hearth-side, adorned by her dear presence, is seemingly vacant, and we shall see her no more in the flesh, more precious to her family and friends will be the memory of her good deeds and laying words.

oving words. "A light illumes thy way, Sister, Across the peaceful sky. Since thou hast taught us how to live, We need not fear to die."

g. B. B.

#### Passed to Spirit-Life:

From Cambridgeport, Mass., Jan. 7th, Galen Hathaway, aged 51 years 10 months and 14 days. aged 51 years 10 months and 14 days.

Bro. Hathnava passed away after a short but painfal illness. He was a firm believer in the Spiritual Philosophy, and one of its most fearless supporters, ever outspaken in its defence, and ever ready, with words and purse, to assist others. He was honest and just as a man of business, having the condence and respect of a large circle of husiness men, by whom he will be sadly missed. He leaves an affectionate wife and family to mourn his loss. He was one of the early Spiritualists of Ellsworth, Me., and did much for its diffusion in that portion of the State. He passed away in peace, knowing that "If this extriby tabernacio be dissolved be has a house not made with hands eternal and in the heavers." His family are in harmony with his view, and mourn not as those without hope, but know they will meet him sgain when life's pligrimage is over in the Summer-Land, where change no more will sunder the tes of loved ones. J. N. H. (Banyor and Ellsworth, Me., papers please copy.)

From Ware, Mass., Feb. 23d, Helen A. Wotton, aged 41

For many years she has suffered from asth ma and other discases, yet was always patient. She was a firm believer in the Spiritual Philosophy, and an able advocate as far ascame within her reach. Often has she been tool that when she came to die she would find that it was not what she would want. When the risat hour came many instened to see her that she had always talked with mon the subject. She told them, with a happy sinle, that her faith was good to live by and better to die by. Said she, "I wrap my mantle around me, and the down to quiet rest." Happily and quietly she passed to her wished-for rest.

Dec. 29th, 1869, Christopher N. Peckham, ages 23 years. In the bloom of life, after a long and painful litness, he passed away, leaving a large circle of friends, who will miss his bright and cheerful presence. Pain and suffering made earth seem dark and dreary, and he longed for the angel band to bear him safety over to the beautiful spirit-land.

There's not a soul so lost but there is some Bright chord of love by which the Lord doth lead it." West Millbury, Mass., Peb., 1870.

From IIII, N. H., Mrs. Mary W., wife of Jonathan Currier,

Aged 74 years.

Like fruit fully ripe in its season, she has gone to join her friends in the Summer-Land. For fifty-four years she lived to make home happy, to share the joys and serrows of a wife and mother. With words of love and deeds of sindness has her home been furnished in the spirit-world, and there to-day, she stands waiting to bless all who pass that door, realizing the law of compensation. May all aspire to prepare their homes, so that they can enjoy them when they exchange the material for the spiritual home.

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Mar. 12—100

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WRITTEN BY George M'Ilvaine Ramsay, M. D.

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

nent author in his introduction, says: Man has various means and avenues by and through which no may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five

Which are those accuracy of the appearance of the sense.

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

Having learned a fact vesterday, and another fact to-day, on to-mortow be may combine these two facts, and thus clicit a third, by much the same-process, mentally, as the chemist, by a union of two kinds of substance, produces a new and third kind.

a third, by much the same-process, mentally, as the chemist, by a union of two kinds of substance, produces a new and third kind.

Man has still another faculty, which we have all agreed to call reason, by which he further adds to the knowledge through a process calle lanadopy. Having obtained a limited knowledge of a senetiding which he sees or feels or hears, he there reasons by analogy, either retrospectively or arospectively, and thereby gains further knowledge; e.g., if, on traveling through a forest the list time, he sees a great many trees standing unjukt and a lew lying down, his reason intuitively suggests that those trees bying down had formerly stood upright, and those standing in would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those trees it ing down howed treeh and lifelike, much like those yet standing, while others, again, were very much decayed. His conclusions in such a case would neethably be, that some of those trees had long since fallen, while others had fallen but recently.

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

The life of man, and indeed the race of man, is so short, when comparately man in the latter of the original with the age of suns and moons and planets, that, comparatively, nothing could be known in regard to elider, if man's knowledge were limited in the experience of his race. Hence we find that man is capable of learning what was nod what will be, from white exists. But, not withstanding this crowning wirthout whereon to rest to much as the sole of their foot, and make the best of such a tomical an including the rowning start without whereon to rest to much as the sole of their foot, and make the best of such a tomical on. The hook is elegantly printed and superbly bound.

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REAL AND IDEAL.

After all the messages from the spirit world we are still at a loss to find out how much of what is reported to us from there is really objective existence, and where is the dividing line between the objective and subjective existences. We have no doubt of the honesty of those who were honest while here, nor of the correctness of their reports so far as their own experiences and observations are related, but when a person tells us that he, or she has the same dog and cat and horse and pigs and chickens, &c, that lived and died here, we are inclined to the belief that the existence of these is subjective. We can easily account for claitvoyants seeing domesticated animals and garments formerly worn, &c., as this is evidently spiritual psychology, and produced for proof of identity; but when a spirit testifies that he actually has his old dog with him, and that he barks and fawns around him the same as when here, we are strongly inclined to Swedenborg's theory of pharaasy. That much of the life in the first sphere of the spirit-world is a sort of mirage, or spiritual emanation from this, seems quite existent, and as such may seem real to the persons who are enjoying or suffering in it, but after all is merely subjective or not more real than the dream or the mirage, or the anakes of delirium tremens. Persons may, and no doubt do, live for a time in the mental and spiritual emanation of the earth-life, and these no doubt are a reflex of the person's character and experiences here, and hence make the heaven or hell for a time of each soul.

It is not probable that any spirit who was progressive in mind and feelings while here would give us the same report of surroundings ten days or ten years after becoming an inhabitant of the spirit-world, and yet we have often been surprised at the slowness of progress there as related by those who were, and are, of a quiet and contented disposition and satisfied with their condition. To us it seems that all spirits will in time, some sooner, some later, pass out of the attraction for and then out of the region of these earthly animals and into the superior region where are superior creatures fully adapted to the higher and purer spiritual life and its unfoldings. We think every drunkard will outgrow his thirst for liquor, although we have the best of evidence that death does not, in all cases, take it from him, and we think that those who become attached to the company and feeding of swine will outgrow the business and habit, even though they may for a time have the old attraction gratified after death. That the grog shop and gambling house has a shadow, or spiritual mirage, in which those who love it dwell for a time after death seems to be proved, but it is the permanence and real objective existence of these that we doubt. That some persons do not really know they are dead, even after their bodies are buried, is also well established, and it is still more certain that many religious zealots do not for a long time find out that their religious ideas were entirely fabulous and of no value or significance in the next life. On these subjects we are still trying to learn more.

## A JUDICIAL MUDDLE.

A majority of the judges in the Supreme Court of Ohlo have decided that the constitution and laws of that State recognize, or are founded on Christianity, and therefore the school commissioners, although elected by the people of a city or county, for the express purpose, have no right or power to forbid the use of the Bible in common schools. Alongside of this decision is a hill evidently about to pass Congress, prohibiting polygamy in Utah, where polygamy is a part of the Christian religion, and drawn wholly from the Bible as authority, and conscientiously practiced by that authority, as a religious duty enjoined by the Bible. If, as is evident, polygamy is a Bible doctring and practice and the Bible cannot be excluded from schools because ours is a Christian Government, we cannot see the consistency of the bill. If, on the other hand, the decision is wrong, as we believe it is, notwithstanding the religious spirit of the judges, and the tolerant construction of the Ohio constitution and statutes, and if the Constitution of the United States does actually protect and allow any and all religious beliefs to be indulged and carried out in this country where they do not infringe upon personal liberty or the natural and inherited rights of persons, we cannot see the consistency of the Congression. al measure with this, nor can we see how the Supreme Court can do otherwise than decide it unconstitutional if submitted to them by the consciontions believers in the Mormon phase of Bible Christianity.

KNOWLEDGE AND ASSUMPTION. Rev. J. H. Noys says in the Circular of Feb. 14th: "We know that the Eather and Son are one and that the end of the work of Christ is to make all believers one with him, as he is one with the Father." This assumption of a knowledge that two persons, a father and his son, are but one person, to us is, as it must be to all minds that use reason, the sheerest piece of nonsense, that at best can only be excused by a popular superstition that accounts for impossibilities by miracles and the especial divine interposition to overthrow the highest attribute with which God has endowed us. This arrogance of the church in assuming to know the fundamental principles of mathematics are false, and the laws of physiology. are utterly unreliable, is about "played out," and however much these theological teachers, who had puritanism thoroughly mixed with their early education, may attempt to preserve and perpetuate it, there is no salvation for it, and it is sure to find its resting-place in the graveyards to which this generation are marching. Persons who cannot reason may believe that two are one, or three and one are the same number, and one person and three persons at the same time, but no rational mind can believe it, however much they may through fear assent to it or through a love of popularity preach it. It is certainly time the religion of our country was made to conform to science and actual knowledge, so that rational minds can accept it, and it is pitiable to see such men as J. H. Noys still in the dark.

## SPRINGFIELD, ILL.

We have visited and given four lectures in this city, but from various causes found our cause at rather a low ebb in the capital of Illinois; but not really from any want of believers, nor of faith and confidence in the ultimate triumph of the glorious gospel of good news to all people. Pecuniary embarrassments and the effects of some misplaced confidence in those who do not seem to have the good of the cause as much at heart as they ought, to be worthy of this great | by this proceeding is immense.

work, is the cause. We have so often seen our friends overcome both of these conditions that we have the fullest confidence in the few noble souls at Springfield, and there are certainly some there who are as fully imbined with our philosophy as Modern American Spirity alism: A Twenty any we have met in the West. It was the coldest weather of the winter when we were there, est weather of the winter when we were there, and very unfavorable, but when the spring birds come we intend to visit them again.

The Lyceum there, although not large, is well organized, earnest, faithful and hopeful, and in it, as in all these movements, we see the germs of a new system of education, and a higher and better religion than is taught in the Sunday schools and churches of the Christian religion.

Oh God, our refuge and strength, the author of all pours wistors, hear the plous supplications of thy Church, and grant that with the infercesston of the blessed and glorious always Virgin Mary, the mother of God, with thy blessed aposthes, Peter and Paul, and all the saints, we may efficiently obtain what we faithfully pray for."

The above is a part of the opening prayer of the Pope at the E-umenical Council as near as it could be rendered in English from the Latin original. It upsets Swedenborg's estimate of Paul, and overturns the communications through Alexander Smyth; exalts Peter after his denial of Jesus in his trial hour, but most of all, it grossly scandalizes Mary, the mother of Jesus, who, according to the Scriptures, was the mother of a large family of children, and who was also married according to Jewish law, and hence, in the liberal sense in which all unmarried women were called virgins, was not liable to the charge. It is about time that this old superstitious noasense of talking about the mother of God was dropped from prayers and sermons, and common sense substi-prayers and sermons, and common sense substi-and declares what she is, and by whom she is tuted in its stead, and the equally absurd ex-pressions of calling a mother a virgin in our lan-pressions of calling a mother a virgin in our lan-

POPULAR LECTURES IN ST. LOUIS, MO.

Among the most successful and popular lectures in our city this winter, is a course by Dr. A. O'Leary, on every phase of life and health and the treatment of disease, and replete with good advice, especially to the young. We are glad he has been induced to return and repeat the course, with additions, in March, to commence the first, and as the price is fixed so low all can attend, his lectures will do a large amount of good, and, we trust, be, as was the other course, largely attend-

We see the following going the rounds of the papers, and hope it is true. Mr. Carpenter's farm was near our rude cottage home in South Pass, and the object of the donation a most worthy one: "Joseph A. Carpenter, who was a prominent fruit grower in Union Co., Ill., and whose death was announced a few days ago, has left by will \$1000 to the town of South Pass, to establish a public fountain in the town, where all may slake their thirst, thus, as he said, 'removing one very prevalent excuse for frequenting saloons."

#### To Conductors and other Friends of the Children's Progressive Lyceum.

Believing in improvements, and that the time has come when a new Lygeum Manual is absolutely needed and demanded by the progressive public, we have ventured, in agreement with the earnest wish of many friends, to arrange a systematic book for the use of Lyceums, to be entitled "THE LYCKUM GUIDE." While we have made no change in the Lyceum system, as such, its outline and construction being the same as projected by its inspired founder, A. J. Davis, we have sought greater simplicity and variety, and actions educational process in the art of leading the youth to a natural and happy life. In this respectit is fresh and new. It will embody the in its effect. choicest thoughts of this age, and gleanings from the wisdom of the past, and is, withal the Spiritnal Philosophy with its moral beauties expressed perienced minds.

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Our long and ardently cherished task will soon i be offered to the public under the smiling approval of the angels who have moved us to action.

Before we go to press with our work we respectfully solicit the conductors and other Lyceum friends to favor us, for publication, with brief statements of their opinions, as guided by their experience and observation upon important matters here indicated. Such notes will be of incalculable value. To give definiteness to our request we submit a series of questions, hoping for an immediate answer from all our Lyceums. throughout the country. Address

EMMA TUTTLE, Berlin Heights, Ohio. 1. In what moral estimate do you reckon the Lyceum system as superior to the church Sunday

2. What facts or incidents can you relate of your Lyceum demonstrative of such superiority? 3. Has your Lyceum, been, instrumental in dea, trus your Lyceum over instrumental in developing the mediumistic powers of the youth?

4. What methods have you found most successful in securing habits of punctuality with the members of your Lyceum?

5. What are the best means of obtaining the cooperation of parents and guardians, and their frequent attendance upon the sessions of the Ly-

What is your opinion of making our Lycenms more dramatic What are the best methods of procuring finan-

ces for the support of the Lyceum? 8. Do you favor the one-lecture system, that nore time may be given to the interests of the

Will you please state what otherwise you regard as advantageous to the improvement and progress of our work of love? J. M. PKEBLES, EMMA TUTTLE, Feb., 1870. J. O. BARRETT.

The Ames Company are filling a contract for making a peculiar adjustable horseshoe-the invention of a Baltimorean-which is made to be taken off at night or when the horse is not being in Delaware, in the culture of the grape, and was so interused, and put on as readily when wanted as a ested when Mr. L deceased, Of Mr. L's farm or my grapery, pair of boots. The corks of the shos are also adjustable, and new ones can be fitted when one set he ever seen Mr. L's handwriting. is worn out. Horse men claim it to be a "big thing."

A telegram from Laramie city, Wyoming, Feb. 23, states that among the jurous drawn for the March term of the Albany county Wyoming Court and who are, perhaps, deterred from making the trial for were seven ladies, some of them the wives of our most prominent citizens. The excitement caused graphic cable, surely laid between the spirit-world and

#### OUR NEW PUBLICATIONS.

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From the American Spiritualist.

This is a superb volume, printed on tinted pa-per, with clean type, embellished, with inheren-engravings, fourteen of them being portraits of distinguished Spiritualists, finished in the highest degree of the art on steel—among these, a gem in its method of execution, is that of the talented anthor. We have here the latest product of spiritual literature; how wide the interval that separates it from the first. We remember reviewing a volume by Charles Hammond, written through him by John Murray. It was the prelude of the thousand volumes now accumulated, yet it came forth in modest dress, and unpretentious. The cause has prospered, and spiritual literature not culy engages the attention of the best minds, but employs the elegances of type, paper and binding, puting its truth in holiday attire.

Emma Hardinge has performed a great labor, and she has performed it well. She has compiled the facts and history of twenty years, and thus gathered a magazine from which the believer may draw invincible instruments of defence, and the execution be convinced if he can be by the evidence of others. The carnestness of the author is shown by her dedication: "To the wise and mighty beings through who o instrumentality the spiritual telegraph of the nineteenth century has been constructed; to the beneficent and nowetful spirits through whose sublime labors the immortal world can commune with the mortal dwellers of earth; this brief, fragmentary and most imperfect record of their divine ministrations, undertaken at their command, and exe-cuted under their supervision, is reverently and gratefully inscribed by their faithful and devoted

separately devoted to States, and the narrative separately devoted to States, and the narrative runs forward like a story. We scarcely finish one startling narrative before we meet with another of still more wonderful events. It is a chronicle, and a hundred years from now will lose none of its interest. The energetic author is her own publisher, and may anticipate an extended sale, for she has produced a work which marks an era in Spiritualism. We learn that she proposes to follow with a supplemental volume more especially devoted to biography and medi-umship. We shall look for it with interest, as will all who have enjoyed the pleasure of the perusal of this grand contribution to spiritual knowledge.

From the London Spiritual Magazine.

INSTRUCTIVE COMMUNICATIONS FROM SPIRIT-NSTRUCTIVE COMMUNICATIONS FROM SPIRITY LITE. Written through the Mediumship of Mrs. S. E. Park, by the instrumentality of her Spirit Husband, who departed this life in 1863. Boston: William White & Co.

Bouks of the kind indicated by the above title arely have that interest for the general reader which they have for the persons to whom they

which they have for the persons to whom they are more particularly addressed. Spirit-commu-nications in general derive their chief interest from the special circumstances under which they are written, and their adaptation to those for whom they are primarily given. This very fit-ness to times and persons, however, renders them more fit for the private ear than for the public at large; and even when, as with the present volume, the thomes are of general rather than private interest, they are apt to be comparatively flat and flaving severy supports, they are apt to be comparatively flat and flaving severy supports, they are apt to be comparatively flat and flaving severy supports, they are apt to be comparatively flat and flaving severy supports, they are apt to be comparatively flat and flaving severy supports, they are apt to be comparatively flat and step of the flat severy supports. It is not severy supports the severy supports and mental habitudes with which they were in more immediate. Havorless when detached from all connection with the affections, convictions, and mental habitudes with which they were in more immediate sympathy. The communications in this work consist of short, familiar essays on such subjects as "Spirit-Life," "Evidence of Immortality," "Salvation," "Essay on Man," and kindred topics of equal magnitude, and the treatment of which seems to us very trite, and scarcely commensurate to their importance. We must not, however, forget that men are so variously constituted, and so differ in character and intellectual development, that what to one class of minds may seem to have but little force and value, to another may be full of instruction and suggestion. It is in this hope that the present work appears to have been issued, and we dare say it will not altogether fail

## From the Present Age.

REAL LIFE IN THE SPIRIT-LAND,-Mrs. Maria ual Philosophy with its moral heauties expressed M. King's new book, which has been advertised in language comprehensible to children, yet in our columns, is werehy the perusal of all who broad, deep and equally fascinating to more ex- are interested in the Spiritual Philosophy, it because of the more interested in the spiritual philosophy. ing a portrayal of some of the most important principles of our faith. It calls attention to the future life, and to the means in the power of morcalisthetic department, designed to nurture grace- and hereafter. It is of practical value to any ful and healthful motion and carriage of the person, is peculiarly beautiful, and is illustrated by should not suppose of deducing a significant and some anxious to study the theories of Spiritualist Association hold. consistent system of faith concerning the future its rewards and punishments, &c.; as it estab lishes a basis in reason for its propositions, and asks no blind acceptance of statements, but en-joins the strictest analysis of them. The book is written in a style that commends it to readers who desire a plain statement of important truths.
The public should understand the merits of this work, and its low price will enable all who desire to place in their libraries a work so eminently calculated to interest and instruct. It is well national reputation and popularity as a poet and adapted to Lyceums, being suited to old and

#### Auswering Scaled Letters. WASHINGTON, Feb. 20th, 1870.

EDITORS BANNER OF LIGHT-Referring you to my late communication in reference to test letters through Mr. Mansfield of New York, I now beg to recite another. After I received the letter from Mr. Pardee, I made the following

Note:

WASHINGTON, Dec. 31st. 1509.

B. G. LOUDEN—My Dear Friend: I had a letter from our old friend Pardeo the other day, and he said he had seen you, and also my son, who passed over in September last. I would like much to hear from you through Mr. Mansfield. Any word that you may wish to send to your family or friends. I will deliver to them. Do all you can to help my son. Speak of him in your reply to this, as you may deem best.

Sincerely yours,

Gro. Helmick.

This note was carefully sealed in a heavy encolope, with-

out any address or name on the outside, and sent to Mr. Mansfield, and in a few days I received the following reply, together with my note, which was intact:

together with my note, which was intact:

My Dear Friend Helmick: Yours of the 31st December duly received, and for the notice of me, accept my thanks. No one of all my earth friends could I have been more pleased to have talked with, than my old friend Helmick. I have met George and Pardee several times—George especially; the dear one is doing all he can to talk with you and his anxious mother. I will assist him all I can, rest assured of that. If you see my dear family, say to them I often think of them; love them as dearly as ever. I often go to that Experimental Farm, but alast How comes on the Grapery! Our luck through life was hard, but our alms were honest, thank God.

My kindest regards to Mrs. Helmick and your family, one and all.

Yours truly,

Ran Graves Lotden.

Yours truly,
RAR GRAVES LOUDEN.

To Geo. Helmick, Washington, D. C. I now beg leave to call attention to the tests in this reply

to my note: 1st. The handwriting is evidently that of Mr. Louden with all of its peculiarity, especially in the formation of his

capital letters and signature. 2d. In his reference to that Experimental Farm, which he leased for a term of years, in Delaware, for the cultivation of flue fruits, &c., and called the "Experimental Farm;" and in his letters to me and his friends, he always headed them in that way. Mr. L. deceased there, just as he was getting

things in fine order. 3d. He asks, "How comes on the Grapery!" Whilst I was in business with him, I engaged with a friend of mine, Mr. Mansfield certainly knew nothing whatever, neither had

4th. In his really, Mr. L. mentions my son by name; but I look upon the peculiar chirography and signature, the mention of the Experimental Farm and my grapery as declided tests of the genuineness of that letter; and I make the foregoing statement of facts, for the benefit of the thousands who may desire to communicate with their spirit friends, want of confidence in the operator at our end of this tele earth. I am, sincerely,

## SPIRITUALIST MEETINGS.

Alphabetically Arranged.
[All interested in these announcements are earnestly requested to notify us of any changes that may take place in regard to places of meeting, time, suspension, &c , so that we can keep the list correct; otherwise it would be useless, and compel us to suspend it altogether.)

Abrian, Mion.—Regular Sanday meetings at 10% a. m. and 7½ r. m., in Odd Fellowy Hall, Main street. Children's Progressive Lyceum meets at same place at 12 m. Mr. C. Case, President.

Boston, Mass.—Misse Hall.—Meetings are held every Sunday atternoon, at 23 o'clock, under the management of Lewis B Wilson Prot. William Denton will lecture during March, and Mrs. Emma Hardinge in April. Music by an excellent

and Mrs. Rimma Hardinge in April. Music by an excellent quartetic.

Mercantile Hill.—The First Spiritualist Association meet in this hall, 22 Summer street. M. T. Dole, President; Samuel II. Jones, Vice President; Wm. A. Donklee, Treasurer. The Children's Progressivelyceum meets at D. A. D. D. N. Ford, Conductor; Miss Mary A. Samborn, Gnordlan. All letters should be a Lireased to M. T. Dele, Secretary.

Timple Holl.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs, each Sunday. Circle at 194 A. M., evening, lecture or conference. The Children's Progressive Lyceum meets at 24 P. M. Conductor, Dr. C. C. York; Gnandawa, Harnet Dana.

Now Evol. Hall, 176 Tremont. street.—The Golden Era Atsociation holds three sessions each Sunday. Spiritual experience and confere uce meeting at 104 A. M.; docussion at 24 P. M.; bectue at 74 P. M. President, Dr. J. C. Chesley.

Hispotaller Hall.—Free public circles are held in this hall, 593 Washington street, Sunday mornings, at 10 8 o'clock.

Brookelen, N. Y.—Savyer's Hall.—The Spiritualists hold

593 Washington street, Sunday mornings, at 10 so o'clock.

Brooklyn, N. Y.—Saryer's Hall.—The Spiritualists hold
meetings in Sawyer's Hall, corner Fulton Avenue and Jay
street, every Sunday, at 7 p. M. Children's Progressive Lycount meets at 2 p. M. Aom, G. Kipp, Conductor; Mirs, Ada
E. Combey, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist
Society hold meetings every Sunday at the Cumberland-street
Lecture Room, near De Kalb avenue. Circle and conference
at 10 go'clock A.M.; lectures at 3 and 74 p. M.

BRIDGEPORT, CONN.—Children's Progressive Lycoum meets every Sunday at 1 P. M., at Lycoum Hall. Travis Swan, Conductor; Mrs. J. Wilson, Guardian.

ductor; Mrs. J. Wilson, Guardian.

BALTIMORE, MD.—Saraloga Ilali.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Ilali, southeast corner Calvert and Saratoga streets. Mrs. F. Ø. Hyer speaks till further notice. Children's Progressive Lycoum meets every Sunday at 10 A. 24.

ther notice. Children's Progressive Lycoum meets every Sunday at 10 A. N.

Broadcay Institute.—The Society of "Progressive Spiritu aliats of Baltimore." Services every Sunday morning and evening at the usual hours.

evening at the usual hours.

BILLIPERR, LL.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, foremon and evening, at 103 and 73 o'clock. Culidren's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian. BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10 M A. M. and 7 M P. M. Lyceum at 2 P M. Abner Hitchcock, Sec'y. Buffalo, N. Y.—The First Spiritualist Society hold meetings in Kremlin Hall, West Eagle street, every Sanday at 10% A. M. and 74 F. M. Children's Lyceum meet at 22 F. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian. Charlestown, Mass.—Union Hall.—First Association of Spiritualists hold meetings every Sunday in Union Hall, at 2½ and 7½ P. M. George Knapp, President; Charles Wing, Secre-

tary. Washington Hall.—The Children's Progressivé Lyceum meets every Sunday at Washington Hall, 16 Main street, at 104 A. M. G. W. Bragdon, Conductor; Mlss 11, S. Abbott, Guardian; N. G. Warren, Musical Director.

Guardian; N. G. Warren, Musical Director.

CHELSEA, Mass. — Grantle Hall. — The Spiritualisis hold meetings at Grantle Hall every Sunday evening, at 73 o'clock. Speakers engaged: — Prof. Wm. Denton during March; Mrs. Emma Hardinge during April. All communications should be addressed, Br. B. H. Crandon, 4 Tremont Temple, Boston. Free Chapel. — The Bible Christian Spiritualists noid meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup 1.

CAMBR.DGEPORT. MASS.—Children's Lyceum meets every Sunday at 103 a. m., at Harmony Hall, Watson's Buildine, Main street, S. A. Wheelock, Conductor; Mrs. D. W. Bul-lard, Guardian.

lard, Guardian.

CLYDE, O.—Progressive Association hold meetings every sunday in Willis Hall. Children's Progressive Lyccum meets in Kilne's New Hall at 11 x. M. S. M. Terry, Conductor; J. Dewey, Guardian.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyccum Hall, 190 Superior street, opposite the 'rost Office, morning and evening, at the usual hours. Children's Lyccum at 1 r. M. Officers of the Society: D. U. Pratt, President; George Rose, Vice President; Dr. M. C. Parker, Treasurer. Officers of Lyccum. Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Holmes, Musical Director; D. A. Eddy, Secretary.

Chicago, Illia—The Spiritualists hold meetings every Sun-

tance 10 cents.

DOVER AND FOXCROFT, Mr.—The Children's Progressive Lyceum holds its Sunday assion at 10½ A. M. A. K. P. Gray, E.q., Conductor; V. A. Gray, Assistant Conductor; W. A. Gray, Assistant Conductor; Mrs. Julia F. Biethen, Guardian; Miss Anna B. Averiff, Assistant Guardian; S. B. Sherburn, Musical Director; C. E. Ryder, Secretary.

Secretary.

HAMMONTON, N. J.—Meetings held every Sunday at 103
A. M., at the Spiritualist Hall on Third street. W. D. Whar-Hingham, Mass.—Children's Lyceum meets every Sundar afternoon at 2½ o'clock, at Temperance Hall, Lincoln's Build ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

Houlton, Mr. - Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings, Lowrell, Mass.—The First Spiritualist Society meets in Weils Hall. Lectures at 2 and 7 r. st. Children's Progressive Lyceum meets at 10% A. st. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

LEOMINSTER, Mass.—The Spiritual Society hold meetings every second and fourth Sunday of each month, at British Hall. W. II. Yeaw, Secretary.

LINN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 r. u., at Cadet Hall.

LANSING, MICH.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall.

Rev. Dr. Harmard, regular spenker. The Children's Lyceum meets at 1 o'clock.

MABLEORO', MASS.—The Spiritualist Association hold meet-ings at Forest Hall. Mrs. Lizzle A. Taylor, Secretary.

MANCHESTER, N. H.-The Spiritualist Association hold meetings every Sunday atternoon and evening, at Lyccum Hall. Stephen Austin. Presment: Joseph Nichols, Secretary. New York City.—The Society of Progressive Byrittalists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street Lectures at 103 A. M. and 13 P. M. Children's Progressive Lyceum at 22 P. M. P. E. Furnsworth, Secretary, P. O. box 5579 NORTH SCITUATE, MASS.—The Spiritualist Association hold meetings the secont and fourth Sunday in each month, in Conlinesset liall, at 164 A. M. and 14 P. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 14 P. M. Daniel J. Bates, Conductor: Mrs. Delia M. Lewis, Guardian; C. C. Lewis, Military Director; A. A. T. Morris, Wooled Director

Musical Director.

NORWALK, O.—The First "spiritualist Association hold meetings every Sunday at 1% and 7 o'clock P. M., at St. Charles Hall, Main street. Speaker engaged:—M. Henry Houghton during March. Ira Lake, Agent.

Charles Hall, Main street. Speaker engaged:—M. Henry Houghton during March. Ira Lake, Agent.

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 94 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian.—Lyceum No. 2, at Thompson street church, at 10 A. M. Mr. Shage, Conductor; Mrs. Mary Stretch, Guardian. The First Assiciation of Spiritualists has its lectures at Harmoniat Hall, corner Ith and Wood streets, at 34 and 8 p. M. every Sunday.—Children's Union Progressive Lyceum meets at Washington Hall, cerner 8th and Spring Gurden streets, every Sunday at 10 A. M. Damon Y. Kilgore, Esq., Conductor; John Kirthattlek, Assistant Conductor; Mrs. B. Ballenger, Guardian; Miss Hattle Bailey, Assistant.

PORTLAND, Mr.—Congress Hall, Association meets for so-clal conference every Sunday at 3 o'clock p. M. Joseph B. Hall. Pres dent; Mrs. J. K. King, Cor. See'y. Children's Progressive Lyceum at 10% A. M. Joseph B. Hall, Conductor: T. P. Beal, Assistant Conductor; Mrs. R. I. Hull, Guardian; Miss Elfa Bonney, Musical Director.

SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 3 and 3 p. M. H. H. Lake, Problem; E. S. Stimpson, Secretary. Children's Progressive Lyceum meets at Lyceum Hall, at 12 p. M. H. H. Lake, Conductor; Mrs. Mary Archer, Guardian.

STUNEBAM, MASS.—The Spiritualist Association hold meetings at Mary nor head of the progressive Lyceum for the Spiritualist Association hold meetings at Mary archer, Guardian.

Conductor: Mrs. Mary Arther, tolardam.

STONEHAM, MASS.—The Spiritualist Association hold meet ngs at Harmony Hall two Sundays in each month, at 23 an P. M. Afternoon lectures, free. Evenings, 10 cents. Thildren's Progressive Lyceum meets every Sunday at 10 M. M. E. T. Whittier, Conductor: Ida Herson, Guardian.

A. M. E. T. Whittier, Conductor; Ida Herson, Guardian, ST. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in Philharmonic Hail, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and Sp. M.; Lyceum 9 A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President; W.S. Fox, Secretary; W. H. Rudolph, Treasurer Thomas Allen, Librarian; Miss Mary J. Farnham, Assistant Librarian; Siney R. Fairchild, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Victor Vogel, Musica Director.

Director.

Thor, N. Y.—Progressive Spiritualists hold meetings in Apollo Hall, corner of River and Congress streets, at 10½ A. M. and 7½ P. M. Children's Lyceum at 2½ P. M. Benj. Star buck, Conductor.

buck, Conductor.

TOPFKA, KAS.—The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 10½ A: M. and 7½ F. M., at Constitution Hall, No. 131 Kanas avenue. Admis slow free: Mrs. II., T. Thomas, Inspirational speaker; F. L. Crane, President; F. P. Baker, Secretary; Miss Alice Hall

Orkanist

Vineland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Nunday at 10\(\frac{1}{2}\) A. M., and evening President, C.B. Campbell: Vice President, Mrs. II. II. Ladd; Recording Secretary II. II. Ladd; Corresponding Secretary John Gage: Treasurer, R. G. Sylvester. The Children' Lyccum meets at 1\(\frac{1}{2}\) P. M. Dr. David Allen, Conductor, Mrs. Julia Brigham, Guardian; Miss Elia Beach, Musical Director; D. F. Tauner, Librarian. Speakers destring to address said Society should write to the Corresponding Secretary.

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand Tickets of admission, 16 cents; to be obtained of II. Witt, Secretary, 92 Fourth street. David Bruce, Esq., President. WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in their (new) Harmonial Hall, opposite Metropolitan Hotel, Pennsylvania Avenue, between 6th and 7th streets. Lectures at 11 A. M. and 73 P. M. Speaker engaged:—Moses Hull during April, Children's Progressive Lyceum (George B. Davis, Conductor) meets at 123 o'clock. John Mayhew, President.

WALTHAM, MASS.—The First Spiritualist Society hold meetings every Sunday at Union Hali, at 2½ and 6½ r. M. Seats free. C. O. Jennison, President; Dr. W. Sherman, Mrs. E. Wetherhee, Vice Presidents; P. Jennison, Necretary; J. Lincoln, J. Mayo, J. Fessenden, Trustees. Children's Progress ive Lyceum meets at 1½ A. M. M. P. Wyatt, Conductor; Mrs. E. Wetherbee, Guardian.

word of this telespirit-world and
Gro. Helmick.

Wordster, Mass.—The Spiritualists hold meetings every
Sunday afternoon and evening, in Lincoln Hall. Speakers
engaged:—G. Amos Pierce during March; Mrs. Sarah A.
Byrnes during May.

# MY AFFINITY,

# OTHER STORIES.

BY MISS LIZZIE DOTEN,

TABLE OF CONTENTS.

#### My Affinity.

[This story is a satire on the doctrine which gained so many friends among those people who, by continually thinking that they have made a mistake in their commidial relations, at last heliave it, and straightway seek some one when they think can sympathize with them, without whom there would be an "Incompleteness," and with whom can only come the "in-dissoluble" that shall last "throughout the ages of eternity." It treats of a man who having imbibed this doctrine, seeks to put it into practice, and is suadenly brought back to his sober senses by the plain talk which he receives from the father of the lady whom he came to believe was his "affinity." He returned to his home and no longer sought for that which nigh wrecked the happiness of his tamily.]

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