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NO. 1.

Written for the Banner of Light. THE RESCUE.

BY JOHN WILLIAM DAY. The heavens are bright with the morning sun, And the snow-white clouds filt by ; The tramp of the awful storm is done Through the courts of the trembling sky, And the clear blue sea 's like a maiden won-

The wind like a lover's sigh!

But the sailor clings to the shattered mast That drifts on the less ning wave : For his ship went down in the midnight blast-He fleats o'er her nameless grave. And his thoughts are turned to the fearful past-His hope to a hand to save.

Rejoice, lone heart, in thy trial hour, Lo I a sail by free winds fanned-Thou 'rt saved! o'er thy head her royals tower Like an angel's beckening hand And her boat speeds on with a nervous power By the bold and dauntless manned !

My spirit clings to a riven mast In the glow of life's morning shine; My hopes, like pearls on the ocean cast, Are wholmed in the surging brine. My thought'is turned to the weary past; My prayer to the Arm Divine!

Oh, fair is eternity's broad breast, Where the Ship of Heaven doth glide, With her streamers bright as the day-king's crest, And the Father's hand to guide. In her warm, warm heart shall the voyager rest Drawn up from the rolling tide.

I know she comes o'or the morning sea, With her sails all white and fair-I know she will lower her boat for me Though the waiting heart despair-And an angel chant shall my wolcome be As I climb the gangway stair! Botton, March, 1870.

Original Essay.

INFESTATIONS, OR OBSESSION.

BY EMMA HARDINGE.

When the superstitious bigots of Orthodoxy demand of us, with pious awe, whether we do not believe in a devil, we answer from the standpoints of reason and spiritual revelation, emphatically No; but when we note the flerce and vengeful spirit with which they revile us for our answer, and follow up the train of persecutions
which they institute by way of convincing us,
there geally is a davil, we cannot but feel a tendency to recant from our too charitablewiew, and
acknowledge that the conduct of our Christian
advargaries forms the strongest argument in faadversaries forms the strongest argument in favor of their belief, and almost compels us to admit
that there is a devil, and our amiable antagonist
is the living illustration of the fact; nor are the
human illustrations of diabolical influence confined to Orthodoxy alone. The history of the occult side of our nature is full of startling and cult side of our nature is full of startling and significant evidence that the petty devils of envy, hatred, malice, and all uncharitableness, not only and the riot upon earth, but actually carry their demoniac spirit with them beyond the grave, and returning to the spligge where the garms of their speak incoherently, to utter oaths, and blasphene all they had been taught to revere. Their limbs returning to the spliere where the germs of their dark passions were sown, display their hideous Peronne in her fits. In their trances they accused growth in the supramundane horrors of "obsession," or "infestation." The communications rendered through Mrs. Conant. at the Banner of Light Free Circles, not unfrequently manifest the die." terriple character of crime and passion when they hold fall sway over the unresting souls of the sin- seizure of several other persons in the village,

which binds him in the metallic chain forged by to the impression that some kind of epileptic conhis own avarice; the sensualist lives in the ago- tagion had spread amongst the people. In a nizing retrospect of lost delights for which the short time, however, the death of Joseph Tavernature of spiritual existence furnishes no satistinier, without any apparent cause but morbid

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passion which themselves have kindled, and the symptoms amongst several of the most respectremorse and fruitless vengeance, which are dis- described in the official reports of Dr. Constans, alone be sufficient to explain who and what are doctor writes: the devils of old theology. Happily for the gifted medium through whom these demonstrations come at the Banner Circles, the wonderful mospirits, and the brighter and more genial influhave alluded. But this is not the case with less

conquerable possession of the young, the pure, the good, and even the organisms of little children. Whether Spiritualists, by being aware of ed suffocated. I tried again if she were sensitive the danger, are warned against it, or the enemy to pain, but with the same result as before. She is too crafty to attack them, we need not inquire; continued to struggle and cry out. is too crafty to attack them, we need not inquire; certain it is, that the ranks of Spiritualism are far more exempt from the curse of obsession than those of Orthodoxy. Nearly all the notorious cases of demoniac possession have fallen upon such persons as were wholly unacquainted with Spiritualism and the most unlikely subjects for 'I died by drowning; the woman must die that way.' She runhed out, to the work of the struggle and cry ent.

'I am from Abondance,' (a neighboring parish,) said the devil by her mouth. 'I was cast into eternal fire for baving eaten meat on a Friday. Yes, I am damned,' he continued. 'Mortuus est damnatus. I must torment the woman. I must come to the work of the work. Spiritualism and the most unlikely subjects for its exercise. The Salem Witchcraft in New England commenced in the family of the Rev. Mr. Parris, and seizing upon his innocent children, put them through actions revoltingly similar to animals and even reptiles.

The same inexplicable features were observed amongst the possessed, called "Witches and Warlocks" in Scotland and Sweedland in the middle ages. The nuns of London, the Convulsionaires of St. Medard, the Tarantula dancers, and, in a word, nearly all the historical cases of epidemic possession are known to have fallen upon persons! the least likely to have become the subjects of enthusiasm or fanaticism. One of the most celebrated instances of this nature on record, and the nearest to our own time, is the tremendous and set on the same of the nearest to our own time, is the tremendous and set on the same of the same of the nearest to our own time, is the tremendous and set on the same of the

inexplicable epidemic that prevailed as recently as 1857-60-64 in a beautiful valley of Switzerland called Morzine, situated near the Lake of Geneva. In the April number of the "Cornhill Magazine," (a periodical which holds the same rank in London as the "Atlantic Monthly" of America.) the editor, as lately as 1865, publishes a long account of the frightful mental epidemic even then prevailing at Morzine. From this source, together with the personal observations gleaned by a friend of the writer's in his tour through Switzerland last summer, we are enabled to furnish the following sketch of the occurrences under consideration. Morzine is described as a beautiful little parish, situated in a basin formed by high mountains and inhabited by a simple, plous, industrious population, amongst whom no extremes of poverty or wealth prevail to create distress or mental excitement. Without any peculiar excess of devotion to their belief, the inhabitants of Morzine profess the Catholic faith, and, generally speaking, hold their pastors in that reverence which distinguishes a simple rural population.

Here, as elsewhere in the districts of Savoy, traditions of spells, witchcraft and the practices of sorcery were recounted by the elders and listened to with eager interest by the young, but as no parallel cases were known to have occurred in the present generation, such narratives were only regarded as the captivating fictions of a bygone age. The first indications of anything unusual or occult occurred in the experience of a young girl, of whom we extract the following account from the pages of the Cornhill Magazine :

"In the spring of 1857, the village being in its usual quietude, Peronne Tavernier, a child ten years old, was engaged in eager preparation for her first communion. She was exceedingly intelligent and sweet tempered, and a sort of favor had been made in admitting her sooner than her had been made in admitting her sooner than her comrades of the same age, to the mystery of the Eucharist. It eligious thoughts occupied her, she says, night and day, and she could speak of little but her joy in the prospect of the event that was at hand. One day—it was the 14th of March—as she came out of church after confession, she saw a little girl fall into the river, and felt strange fright and uneasiness at the sight. A few hours afterwards, as she sat at school, she suddenly sank down on the bench, and had to be carried home, where she remained as one dead for some hours. Three or four days later the same thing hours. Three or four days later the same thing happened to her in church, and afterwards the attacks recurred frequently wherever she might came from hell. Peronne used to complain with terror of serpents that were twisted round her men in the village of having bewitched them. Among other predictions, they announced that two other girls and Peronne's father would be

These predictions were soon fulfilled, and the most of whom gave evidences of possession more The miser returns cursing the fatal appetite or less similar to the first ones attacked, gave rise melancholy and an unconquerable aversion to Every unblest soul is consumed by the fires of food, was followed by the appearance of similar awfally graphic representations of rage, despair, able adults of the place. The case of one woman, played at these extraordinary scances, would will form a fair specimen of many others. The

eized as they were, and that the latter would

"The patient was about thirty years old. She was married, and the mother of a family. She was dark in complexion, and of a nervous tem bility and variety of her mediumship prevents her perament; her health was good. At the time of being permanently obsessed by such unhappy my visit she was making preparations for going to Sallenches, a town at some distance, where she was to be sequestered. When I went into ences that control Mrs. Conant doubtless succeed her room she was leaning over her baggage. I in dispelling the painful features to which we spoke to her, but she did not reply; soon after her head and upper members became convulsed, and she began to speak in a jerking way. I pinched and pricked her unawares, with a large nec-Numberless are the cases with which history abounds of dark spirits infesting and holding uno sign of pain. Presently she threw herself on the ground, and rolled about and struck at the furniture and floor with extraordinary violence Her face was red; her throat swelled; she seem-

> way.' She rushed out to throw herself into the river, where once before she had nearly succeeded in destroying herself. Three strong men could ed in destroying herself. Three strong men could hardly hold her back, though in her struggles she seemed to avoid hurting them. At last she desisted, and, leaning against the table, she recommenced her abuse. 'Ah! bearded wretch of a doctor,' she said, 'you want to drive us out of the woman; we fear you not with your medicines. Come! we defy you. See you, wicked unbelieve what is wanted are praying and priests. clines. Come: we doly you. believer, what is wanted are prayers, and priests, believer, what is wanted are prayers. We are five and bishops, and pious exercises. We are five in this woman. Now there are only two who speak, but it will be very different when she passes into the country where her forefathers are

asked her husband to give her water, and drank a bowl of it. Her replies to my questions were simple and natural. She remembered nothing of what had taken place,

It is curious that every Eriday she went to the

to inquire into the marvel:

"Dealthy and pious mothers, some with child, some nursing, uttered blasphenies and used lan-guage which the most degraded would stare at. Reguage which the most degraded would stare at. Respectable girls blasphemed all they believed most sacred. Persons notorious for devotion found that their lips refused to pray, and that through some mysterious influence communion was impossible. Children grew strangely and irrepressibly insolent. A general moral disorganization has changed all the habits of the village. Why has this happened at Morzino? The people of the highboring parish are entirely exempt, though its chaltes are within a stone's throw of houses that have been visited by this spiritual plague.

As to the leading features of the disease, they

As to the leading features of the disease, they may be summed up as follows: I observed in every case more or less marked—

The abnormal development of muscular force. The intellectual excitement producing marvelous lucidity of thought and correctness of ian

The cries, blasphemies and imprecations that increased at the approach of a priest, or at church, or during exorcisms.

The impressions produced at great distances on the senses.

The designation of persons who were said to

cause the disease by touch or glance.

The prediction by the sick of the term of their

Their various hallucinations and demoniacal

delirium.

The personation of the evil spirits by the patients, who spoke of themsolves in the third person always."

Dr. Constans, who was also one of the French commission employed by the Government, reports

that—
"They turn corrard, seath had bound, leapting like a steel apring scale of as they fling
themselves back, their head and feet touch the
floor simultaneously."

Dr. Constant Dr. Constans, like his reverend and learned compeers in the commission, appears to have rounding districts, acting under the orders of the

been entirely bailled in every attempt to deal Government, forcibly removed the most marked with the possessed. In vain he overawed the cases from the fest and dispersed over one himthe effect of their drums and fifes, and caused from their homes, as they could procure. The rethe cure to be changed, and threatened all who ports from the unhappy exiles were various and dared to have a fit in public with punishment, contradictory; some alleging that they had quite Like failure followed each of his measures.

the various efforts made to subdue the terrible scourge during the first years of its prevalence. goes on to say:

As soon as the winter's snows allowed, the mess soon as the winters shows allowed, the press of the department determined to visit the scene of this disorder. In March, 1864, he went to Morzine, determined to try what plain speaking and common sense could do. He called together in a room some of the women subject to convulin a room some of the women subject to convul-sions, and exhorted them quietly to try and re-turn to their former pi-us and regular habits. They listened attentively until, at a given mo-ment, some chance word excited them. They all fell into simultaneous convulsions, and surrounding the prefet, who, our readers will remember, is a very great personage in his department, they assailed him with abuse, oaths, and blasphemies. They kicked and struck him, and made as if they would tear him to peices, and leaped with unnat-ural strength high in the air, foaming at the mouth, and contorting their bodies as no one had ever seen before. The few gendarmes present tried to help their prefet, but they were overborne. A spectator assures us that the women lifted these strong men as they would have lifted little infants, and ninned them against the walls of the room. pressing their nails against the flesh of the men's faces. It is singular that no scratch was inflicted by them, notwithstanding the force they used. Their muscles appeared to be perfectly under the con-trol of the will that possessed them; their prefertrol of the will that possessed them; their prefer-natural strength seemed nicely regulated as the soft touch of a healthy finger. With great diffi-culty the prefet struggled for a time against his possessed subjects; then at a bound, one after another they all sprang through a window and disappeared. The prefet made little delay in leaving Morzine. We have heard that the calmest and struggest man received in impression of singular and strongest men received an impression of singular uncasiness after having witnessed an attack of these convulsions. A Roman Catholic priest, well used to common illness, has told us that, having been women who had come to Geneva, he was conscious of unusual nervousness for hours after-

The experience of the prifet did not deter Monseigneur Maginn, who had succeeded Rendu in the bishopric of Annecy, from visiting Morzine in the course of his pastoral tour. He arrived there in the April following the prefet's discomfiture, with the usual suite of ecclesiastics who attend their chief on such occasions from parish to parish. There had been no confirmation in the valley for some years, and the bishop resolved to try the spiritual effects of the sacrament on some of the 'possessed.' We may say, by the way, that the excellent and enlightened prelate_bad, throughout, discountenanced exordisms. He is a man he is one of those French bishops who have not published, in their dioceses, the late encyclical letter from Rome.

Morzine, and we can imagine the respect and awe Morzine, and we can imagine the respect and awe his presence, in full pontifical dress, must have commanded. Much was hoped from the moral effect of his visit and the influence of confirma-tion; but what that influence produced we translate from the letter of a trustworthy speciator. It was published in the Union Medicale of the second of July, 1864:

DEAR FRIEND-I went, after all, or the first of May, to see the celebrated possessed at Morzine; and I assure you I have not lost my time. It is curious that every Eriday she went to the maire and asked him for bacon, which she ate eagerly, and sometimes raw. Our readers will six in the morning. The ceremony began at sevrementher that the devil who possessed her had declared himself damned for having enten meat on Friday." After this the disorder increased daily, and even hourly. Exorcisms, prayers, masses, and every description of religitation of dignitaries flocked to Morgine by the score, and either fled from it amazed and baffled, or looked on in helpless horror and astonishment. The following summary of the leading symptoms of the "disease" was farnished to the Government of France by Dr. Arthand, of Lyons, who was one of the commission of investigation sent out to inquire into the marvel: yards I counted eleven. The greater number were young girls and women from fifteen to thir-ty years old. There was a child of ten, five or six old women, and two men. The bi-hop con-firmed some of them, whether they would or no. As soon as he came in front of them they were some men who assisted he put his hands on them. even in the midst of their fearful maledictions.

Damned carrier of a bishop, they said, 'why dost then come to terment us?' They tried to ting come to termine us? They tried is strike and bits him and to tear off his episcopal ring (which we have heard was actually tram-pled under foot). They spat in his face; but it was noteworthy that when the hishop touched their heads in confirmation they sank down, and remained in a stupor that seemed like deep sleep, During the sermon when any one was selzed with a convulsion, the bishop stopped, and making the sign of the cross, he said, 'In nomine Christi tace of obmutesce.' The effect was invariably good. Near me was a young and pretty woman of eight-een. She had been married a year, and had been a mother for two months. After having been

a mother for two months. After having been confirmed, lying in the arms of her father, her brother and her husband, who all wept bitterly, she cried out, 'Ah, dammed carrion of a bishop, thou makest me depart. I who was so' happy in this body on the earth. How dreadful to have to return to hell.' Then, after a pause, 'And I, also, I must go. I must leave this fair body, where I was so well off. But when I go, I leave five more, and among them an old devil. It is not to-day that they will depart.'" It would be unnecessary to pursue this dreadful and revolting narrative further, although it is

rife with suggestions of the most momentous character. Files of gendarmes were dispatched to the villages, and bands of mediciners, both for hody and soul took possession of the community. All was in vain-neither threats of arrest nor the terrors of purgatory proved available to suppress the fits. At length the magistrates of the surrecovered, others, that each of the possessed gave The "Cornhill," after an elaborate detail of periodical symptoms of the returning malady, and even infected other persons with whom they came in contact. From a careful review of the Cornbill. Magazine parrative, and the statements of the intelligent visitor to this district, mentioned in the opening of this article, we find it proved conclusively that every one of the afflicted persons invariably spoke of themselves in the third person. represented themselves as the soul of a departed human being, temporarily inhabiting that body; represented that soul as an earthly evil door, and expressed the utmost desire to remain as an inhabitant of the victim's mortal organism. Let it also be observed that no one in that primitive community is ever stated to have been acquainted with the facts and philosophy of Spiritualism, or even to have heard of its existance in other places; and finally, that amongst all the remedies, sacred, secular, scientific and magisterial, attempted, the action of animal magnetism was never once proposed or attempted.

Let the reader draw his own inferences from the letails here presented. Although we have seected a striking and singularly abnormal example of infestation, the horrors of Morzine by no means stand alone, nor would the citation of any isolated cases cover the immense historical grounds which infestation occupies. In another article we shall review the subject, and with a few more illustrative examples endeavor to find some solution in the philosophy of Spiritualism for their terribly abnormal features.

Fresh air by day and by night, strong and nourishing food, dry soil on which to live, sunlight and warm clothing, are the means of saving many lives which would have been hopelessly lost in the preceding generation. If our conjectures are correct, this improvement may be expected to continue, and every body can make it greater. Ventilate the school-rooms and the workshops. and the stores, and the houses. In cold weather, let the air, comfortably and equally warmed, be generally supplied from without in a constantlyflowing current. Let those who can provide it in their homes; remember that an open fire, which sends two-thirds of the heat up the chimney, furnishes the best ventilation for a room of moderate size which the ingenuity of man has yet devised, great firmness and good sense, and up to this date and that the heat escaping by the flue is the price to be paid for it. Let in the sunlight, and never mind the carpets; better they should fade than There was of course a full attendance at the health of the family. When a man proposes ligh-mass he celebrated. Their bishop was a to build a dwelling in a swamp, warn him of his beloved and venerated object to the people of danger.—Dr. George Derby. to build a dwelling in a swamp, warn him of his, danger .- Dr. George Derby.

> The secularization of Father Hyacinthe does not deprive him of his priestly office. He is only absolved from his monastic vows, and is no longer a Carmelite friar, nor subject to the rules of the Carmelite community.

Anceum Stories.

Written for the Banner of Light. THE BOOK'S STORY.

BY MARY COLBY.

PART ONE.

My working days are over, and I am lying here almost useless and alone. In the course of my life I have seen many strange sights, some of which I will tell you of. I have also been the means of doing some good, the knowledge of which cheers my otherwise lonely hours, even as you will find it will yours, dear children, if you prac-

I need not tell you that I was manufactured mostly from seemingly worthless, worn-out cotton goods. Many of you have seen the process. and you all probably understand it. I was made and bought by a country shop-keeper, and with many of my companions placed on a shelf in his

Occasionally Mr. Jackson would move me about and I would have a chance to look about me a little; but one day, to my great joy, he placed me in a position where I had an opportunity to see all that was passing around me. I used sometimes to think it might be wrong for me to rejoice so much at my good fortune, for some of my companlons were completely hidden by me. Since then, I have often wondered if little boys and girls ever feel thus when they return home from school, shouting: "Oh, mother, I've got up to the head. of my class." I wonder if they ever feel sorry for their playfellows who studied as hard perhaps as themselves and then failed.

I did n't have much time to think of these things, however, to many others came under my notice, Being a child's book, I, of course, was much interested in children, a great many of whom daily visited the shop; and I could not but wonder at the difference in their looks and behavior; but of them all one little girl, by the name of Lucy Tilden, was my favorite. She came nearly every day, but I always noticed that the money she brought was never spent for candies, and the packages she carried away were always small. I had also occasionally heard the children taunt her with poverty, and had myself noticed that she was cheaply clad, and often had a hungry look.

I had learned to look for Lucy's coming with a great deal of pleasure. Everything about her seemed so pure; and I could see beautiful angels about her, filling her with pure thoughts, and making the rough paths, through which her little feet were to travel, smooth and easy.

There was a boy whom I had learned to dislike as much as I had loved little Lucy. He was called Ned. He was so very bad that all of Lucy's lovely guardians would gather themselves about her, whenever he happened to be around, as if to proparish authorities by a brigade of forty gendred parsons throughout different hospitals, luter her, instead of filling the room, as they somedarmes and a detachment of infantry. He tried natic asylums, and such dwellings; far distant times did, with their loving presence. I have seen that boy, when he thought no one was looking at him, take from the fruit baskets, apples or oranges, and put them in his pocket, and then I have seen about him ugly demons, making hideous faces, and seeming to rejoice as though he had . . . done a noble deed.

One day it so happened that little Lucy and naughty Ned came into the store at about the same time, and just as Mr. Jackson had gone down cellar, and as there was no one else in the room it afforded Ned just the opportunity he desired, and a couple of fine looking oranges found their way from the basket to the sleeves of Ned. Lucy was keeping as far away from Ned as was possible, and was looking at the various articles with which the store was filled, so she did not notice the wicked act of the boy, but there was one who did. Mr. Jackson, hearing some one come in, had stept near the stairway and had seen Ned when he stole the fruit. He came up the stairs, and as he entered the shop Lucy went toward him to do her errand. Mr. Jackson took no notice of her, but said in a stern voice, "Who has been stealing from me while I have been

Lucy looked up in bewilderment at these cross

words, which was increased by Ned's replying: "I saw Lucy Tilden standing by the oranges and I thought I saw her pocket some; let me look," and before the frightened child could re nly Ned's right hand was thrust into Luc nocket, and by a dexterous jerk the orange was made to slip from his sleeve into her . where it was quickly brought forth by N. Bo, who ooket held it up triumphantly to Mr. Jacksor

The sliop keeper was not to be de elved, however. He saw the manouver as we' A as I did, but for a few seconds, which seemed almost ages to me, I tried with all my powers' obreak the chain of silence which bound me. boy would succeed in mal was afraid the bad lieve his lie, and, I am spoken, I should have whole town would lieve his mal spoken so loud that the whole town would is ave heard the story, but it requires the magic of the bright eyes and rost lips of the humar race to make us speak.

Not many mire trace to make us speak.

ever, before I heard Mr. Jackson say:

That was a fine trick, neatly done; how many more have you concealed in your sleave?

Ned h eld up his empty right sleeve for Mr. Jackso a to inspect. o other, if you please," said Mr. Jackson,

and Andrew the cunningly concealed orange from N' A's left sleeve. "Had n't you better have put conr left hand in Lucy's pecket and taken this out also?" said be.

Poor little Lucy had stood as still and had looked as white as a marble statue during this conversation, but as soon as the second orange was found on the boy she comprehended the whole. The red color came into her face once, more, again for sook it, and she fell fainting on the

Ned was about to seize this opportunity to slip

away unperceived, but Mr. Jackson called to him to return, and he dared do no other than obey.

A customer entering the shop just as Lucy-was recovering, Mr. Jackson sent for Ned's father, requesting his immediate presence; Lucy's mother was also informed that ber daughter would return to her soon. Nedls father was not long in coming, and, when the facts were revealed to him, he was very nuch grieved and angered. The fold Mr. Jackson to "send for an officer to take him aways for," said he, "I have lost all control of, him. He has associated with all the evil-mindel people in the village, until at Tast he has become one of the worst, and he carries such a bad influence with him everywhere he goes, that, for the sake of the community, I think he had better be sent away. It grieves me to say this, for I love him still, despite his wrong actions, but my power over him is gone," and the wretched father covered his face with his hands and wept.

"Well," said Mr. Jackson," I must do as you tell me, for this is not the first time he has taken things from me, and he certainly deserves punish-

Ned's father grouned aloud, "Oh, his poor mother! I fear he has broken her heart by his conduct. May this not be too much for her to bear!"

All this time the pure spirits which so constant ly surrounded little Lucy were busy at work overpowering the evil ones which were Sed's companlons, and bringing others like themselves to their aid. The boy, feeling ho longer their support, was beginning to realize the bad condition he was in, and something like fear and repentance was beginning to find its way into his heart. Lucy gave a timid glance toward him, when something she saw in his eyes changed the feeling of fear which she had always felt for him into one of pity, and, throwing herself at Mr. Jackson's feet, she begged for his forgiveress in tones that brought the tears to the eyes of the three listen-

"He has wronged you! oh, I know he has, but you will forgive him, won't you? Oh, if I had the money I would pay you for those oranges, but we are so poor, and mother works, so hard, and then sometimes we have to go hungry! Oh, sir, he has wronged me, too, but I will forgive him?"

And, throwing her arms about Mr. Jackson's neck, she burst into tears. Mr. Jackson pointed to Ned's father, but his heart was too full to speak. Lucy's angels had filled the room so full of their own good influence that it was impossible for the father or son longer to withstand them, and, at the same moment, they each held out their hands, and then the boy, begging for his father's forgiveness, was clasped in his father's arms. Ned promised amendment, and his earnest manner convinced his father and Mr. Jackson that he meant to try to reform.

" And now," said Ned's father, " what shall we do for this little girl who has done so much for a boy who tried so hard to injure her? After talking with Mr. Jackson for a few moments, the wagon was sent around to the door, and many things were transferred from the store foit, and, after little Lucy herself, with Mary Jackson at her side, was handed in, it was driven up to the door of the Widow Tilden, and I heard them say that Mrs. Tilden's little room-much to her surprises was filled with groceries as it had not been before for many a long day.

Near a month had passed away, when one day Ned came into the store, accompanied by a different looking band of guardians from those which had formerly attended him, and showing Mr. Jackson some money, told him he had earned that himself in an honest way, and "wanted to spend it for Lucy Tilden's benefit."

Mr. Jackson took a nice looking piece of goods from the shelf and cut off a number of yards from it, and as it did not take all of Ned's money to pay for it, he selected a book also. You may be sure I was sorry enough I was not the one chosen.

I saw Lucy many times after this. She sometimes were the dress Ned had purchased for her, but Lucy was one who needed no nice dress to make her look levely. No one could be so good, and so constantly surround themselves by good angels, and be otherwise than beautiful. Re-

Now it rests with yourselves, children, to call to your aid just such helpers as Lucy had, or such ones as were about Ned. Have you not noticed how easy it is to do right, or how easy it is to do wrong when once we begin? Then be careful not to fall in with those evil influences which surround some.

Let your associates be those you are pret ty sure have bright beings like Lucy's attending them, and you will find the right way the easiest. Always remember through life that." it is better not to court temptation."

Written for the Banner of Light. MAKE HOME BEAUTIFUL.

BY MAY KENDALL.

Make your home beautiful-let in the sunlight, God's sunlight of love, so pure and so bright : Drink deep of the smiles Heaven so freely bestows, Till your spirit with kindness and trust o'erflows. Make your home beautiful-guard well the flowers-

Sweet ministers of love, God has made them ours,-For to them a mission most holy is given, They teach us of life, and they tell us of Heavon. Make your home beautiful-let melody sweet

Your hearts' song of praise to your Maker repeat; With the songsters of Nature the chorus swell, Resounding with echoes o'er mountain and dell.

Make your home beautiful-strive well and with care To bring all that is pure and beautiful there; Let some fair, bright pictures find there a place, To cheer ever your hearts, and your home to grace, Make your home beautiful by kindness and love,

The ties of affection by faithfulness prove, Shed o'er life's pathway where'er you may go Some blessing to brighten this valley below. Make your home beautiful; and let ne dark sin

Nor polsoned distrust find an entrance within; Let no demon of evil e'en the threshold gain, The sacred purity of home to stain.

Make your home beautiful, for while here on earth, We are forming our souls for a higher birth We are fitting our "mansion" promised in Heaven, When the word "Well done" to our life-work is given.

Then when the Angel of Death comes in love, To take us from earth to our home above. May we find our "mansion" all bright and fair, A beautiful home awaiting us there!

SELF-HELP.—He who has not learned the lesson of resolute self-help, has made little progress as a student, has grown little toward real manhood. Half the world refuses to do its own thinking, to toil through the solution of its own knotty problems; hence half the world who will not do this, must be subject to the other half who will. They who do the thinking will either directly or indirectly do the governing.

The growth toward the infinite in goodness must lead men into sympathy with all classes and conditions, and to have true sympathy one must enter fully into the life of individuals of all

Spiritual Phenomena.

been encroached upon in the columns of the Banner, for matter is pressing from all quarters on a
great variety of topics. In my reply to the last
communication of Mr. Lewis I will be as sparing
of space as possible, and endeavor to close the
subject on my part. Some points I shall pass
over unnoticed, seeing that the second night of
Messrs. Raub and Turner, in Providence, was
their last. They packed up at once, went to New
London and separated Mr. Raub going to his their last. They packed up at once, went to New London and separated, Mr. Raub going to his home in Philadelphia, and Mr. Turner remaining in New London, his home. If they were doing such an honest work as they professed to be, why leave the field so unceremoniously?

Mr. Turner came to me at the close of the performance as I was their the suredicatalize of the

formance, as I was there, the representative of the Econing Press, requesting me not to tell how the thing was done, assigning as a reason, that they should probably come back, again, and it might tend to diminish their audiences. He also said it might have a like effect elsewhere, as they were on Laura Ellis's track, and meant to show her up. Why this request, followed by such a sudden

abandonment of purpose? Plainly this, and only this: they found they had undertaken too high a job, one they could not carry out. There were harles which left an open door, so wide, that the hollowness of their pretences could be seen. If they were honestly endeavoring to expose Miss Ellis, and did so in verity, they would not so soon have retired to private life. They evidently felt have retired to private life. They evidently felt they were making a decided failure, and es aped the dilemma as best they could. Mr. Lewis says the oldenima as nest trev could. Mr. Lowis 8488 he did not see that Mr. Ruth gave any evidence of having made extraordinary exertions, nevertheless the fact was most patent when he reached Now London. His wrists were well used up, 80 sore and lame that he was satisfied to give up.

Mr. Lowis's last communication implies that the only failure was with the ring. Has be for

the only failure was with the ring. Has he forgotten that Mr. Ranb failed to pick up the strip of cotton cloth and their around his neck? And has he forgotten that nearly everything else was most bunglingly done? But he says time is of no Is this so? Is it not an important ele ment in testing the merits of Miss Ellis and Mr.
Raub, and the possibilities of the case, to say
nothing of the probabilities? Is there no difference between instantaneousness and an appreciable space of time? I assert, and appeal to every one in the audience, not purblind, to corroborate me, that Mr. Raub, in no sivele instance, produced

As to conditions, I have at no time set them aside, for I recognize them in full. I have truly communication at hand to which refere is made, and in which it is assumed that I put the down as of no account. If I spoke of condition it was qualitatively as to the peculiar use Mr. Lewis made of the word. Indeed, I hold to con-ditions, and hence diseard Carbonell, whom Mr Lewis gives a quasi endorsement in his closing paragraph. Carbonell did not come up to the condition of the Davenports or Eddy. His cabicondition of the Pavenports of Faddy. This cannot was a fraud, and the entire performance a weak parody; as, for instance, lifting the top of the cabinet to let in light, on a plea of letting in fresh air, that he might the better untile himself.

Now I come to the magnanimous part, where Mr. Lewis is so charitable as to excuse my "unfair, unjust and ungentlemanly conduct on the score of my peculiar organization." This is Mr. Lewis's language: "Mr. Foster says in his last that if I [Mr. Lewis] 'did not call them knares,' I 'meant my readers should understand they were.' Now I submit that this is unjust, unfair and un-gentlemanly; and could I not account for friend gentlemanly; and could I not account for friend Foster's sometimes use of language by his peculiar organization/I should feel differently from what I do. And he assumes to interpret my language, to go back/of what I sav and tell his readers what I meant?" Thus Mr. Lewis compliments one by the three expletives, "unfair, unjust and ungentlemanly." Let us see who is best entitled to these epithers, if they are to be used. I have none to handy and when I have nitted Mr. Lewis none to bandy, and when I have pitted Mr. Lewis against Mr. Lewis, the reader can put them where they best belong. In his communication printed in the Banner of Light, December 25th, he used the following language: I am pretty well convinced that the two performances [Mr. Raub's aud Miss Ellis's] are done in precisely the same way, and that Laura V. Ellis (as much as I dislike to say it.) that a young innocent girl, at the age of eleven years, should be taken by her faiher and systematically taught and brought up to practice deception, and transported over the country to aid him in humbugging the people." Reader, please num in numminging the people." Reader, please go over that paragraph again and see if I "assumed to interpret language," or went "back of what was said, to tell what was meant." It is true the specific word "knaves" was not used, but if the idea "knaves" was not legitimately imbut if the idea "knaves" was not legitimately im-plied and intended, then the English language has no meaning. "Laura V. Ellis is humbugging the people;" "an innocent young girl taken by her father and systematically taught and brought up to practice deception," &c.; and 7 am criticised, called to account and pronounced "unfair, unjust, and ungentlemanly "—a most opprobrious trinity—for saying, in short, that these, quoted words were tantamount to the single word "knaves," and that was the proper designation to be applied to Mr. Ellis and his daughter, if words possessed any force. These are the words, and I may safely leave the rest with the reader, for the point is so plain that half an eye can see it; and I leave the application of the trinity with the reader also. As for my "peculiar organization," there is this about it: I fight much quicker for my friend or those I think are unfairly dealt with, than for myself. This characteristic I rather glory in: and if in most cases, I am able to use language which can be well understood and expresses the sentiment intended, that is fortunate for me, I am very well satisfied with my organization, and

were a proposition made me to swap, if perchance by my friend Lewis, I should ask considerable While on this point let me refer the reader to Mr. Lewis's communication before mentioned, and see if he is justified, on his own statement of the to be as deprecatory as he has been toward Miss Eilis. In the paragraph following the one I have quoted above, Mr. Lewis says, speaking of the conditions in the two cases, Miss Eilis and Mr. Raub, "there is but one point in which I can con-Raub, "there is but one point in which I can conceive any chance for any inequality between them; it is this: the ring in Mr. Raub's cabinet, to which his hands were tied, is about—say five or six inches above the level of the band on his wrist, as he sits upright in the cabinet; consequently that much length of the strip is necessary to reach up to the ring, and gives the play required for the using of the hand for the work. This is the secret of it all. I have no means of knowing positively whether it is the same with Miss Ellis. If her hands are tied closely to the ring, and no play left for her to move her neck ring, and no play left for her to move her neck forward at all, she still may be able to disprove the claims of Mr. Raub to expose her manifesta-tions." Now let us analyze this quotation. Mr. Lewis says Mr. Raub had a play of five or six inches for his Lauds, and that this is the secret of it all, that is, in the means whereby Mr. Raub was able to do what he did. Then if Mr. Raub had been tied close to the ring he could not have made his expose. Then he says that he has no mans of positively knowing whether it was the same with Miss Ellis. Then why sit in judgment upon her and her father, and brand them as humbugging the people, and charge the father with systematically teaching the daughter to practice

With this admission quoted above, in all fairness and candor I ask, was the criticism of Mr. Ellis Physical Manifestations—The Raub and Turner Expose.

MR. FOSTER TO MR. LEWIS.

Entrope Banner of Miss Ellis in the city of Providence, by Messes, Raub and Turner, has already exceeded more space than should have been encroached upon in the columns of the Raub agreat variety of topics. In my reply to the last learn pronounced a humbing. Even now great variety of topics. In my reply to the last learn ground the country in the news-

there is floating around the country in the news-papers, a paragraph which is accounting for the raps by machinery, and there can be found those who stoutly believe it. So of other phases; all are accounted for in one way and another, to avoid the spiritual theory. These things all create discussion, agitate thought and evolve truth. Thus will it be with these exposures. They have an office, and I am glad they came. Thanking you for so liberally opening your col-omis, I trust inasmuch as Messis, Raub and Turner have sniched, I shall not have occasion again to dissect their ghost. W. FOSTER, JR.

[Here let the matter rest, for a time, at least, friends. Have some mercy on our readers, if you do n't on us.]—Eos.

More "Mysterious Demonstrations."

A CHILD MEDIUM.

While skeptics, doubters and creedists con tinue to deny and impugu physical manifestations of spirit power, daily new evidences and facts sustaining the spiritual plienomena are thrust upon the attention of the people in quarters least looked for, as the following case bears witness, the particulars of which were given to the Mystic Journal by a correspondent. The writer says:

"A very remarkable case of so-called spiritual manifestation is reported in a family residing about three miles east of Westerly, R. I., on the road to Narragausett. The subject is a little girl, almost eight years of age, not, as is usual in such cases, of sanguine temperament, but of a billous organization. The little one has dark, expressive eyes, dark hair, and has a slender and fragile bodily frame; until recently she has enjoyed good

Some days ago, when on her way to school, she found a comb in the road, to which was attached, by a string, an old copper coin. When the session closed she went immediately home, and the manifestations commenced. As soon as she went into the house rappings were heard on the windows and around the sides of the room, the noises following her from one room to another one in the audience, nor grace on the part of the feats being so long that there were signs of impatience on the part of the audience. And the plea that he performed better with the open cabinet under a full light permitting him to see clearly, is an admission fatal to my opponent and the claim put forth by the gentlemen in their hand bills and on the platform. And if what they thus said "is of little or no importance as affecting Messrs. Ranb and Turner, especially when connected with the performance they gave in detail and concrete.

Without Mr. Raub, in no sivele instance, produced his results in the time that Miss Ellis did, several noises following her from one room to another noises following her from one room was as there as a she passed through the stands, chairs, erocking the passed through the same hoads and ponderous ironware were som to move perceptibly as she passed through the same, heavy bedsteads and ponderous ironware were som to move perceptibly as she passed through the same, heavy bedsteads and ponderous ironware were som to move perceptibly were there voices leard, but stands, chairs, erocking the passed through the one in passed through the same hoads are from one room to another as aftering in passed through the same, heavy bedsteads and ponderous are reason to move her; also saw a light card-table, on which was placed a heavy tray filled with flat-irons, fall to the floor as the child approached it, and, singular o relate, the tray and contents kept their posi-tion on the table the same as when standing upright. The rappings on the windows were fre-quent and loud, and when the mother of the child confidentially told her spirit visitors that child confidentially told her spirit visitors that they might break the glass and she would stand the expense, two panes of glass came out in the twinkling of an eye. The gentlemen present examined the window sash, and found the hardened putty, and even to the tins, had been taken out as cleanly and nicely as if a sharp knife bad been used. At times the manifestations were so powerful as to shake the house, and threaten serious disaster to the building and its occupants. On one occasion the child became so exhausted with excitement that a gentleman present attempted to wash her in two buffalo present attempted to wrap her in two buffalo robes to quiet her, but the disturbance became so much more fearful and threatening that they were glad to leave her to the mysterious forces that seemed to claim the right to control and use

that seemed to claim the right to control and use her for their maryle my leads.

Thousands of p) are visited the house, as many as twenty; a shundred falling in a single day and eventy, The neighboring villages and surrounding country have sent multitudinous representatives to interview the child. The pressure of callers became so great that the family were compelled to remove the little one to the house of a friend in the village of Westerly. At house of a friend in the village of Westerly. At this point we are confronted with another mys-tery. Immediately after being removed to the poor, weakened little innocent was blessed with

quiet, rest and repose. In behalf of sense, science and religion, we ask for a thorough and intelligent investigation of the facts in this extraordinary and marvelous case." Surprise is expressed that the manifestations were suspended for a time. There was good reason for it. The medium is a mere child, newly developed as an agent for these physical demonstrations, and the invisibles saw the necessity of not overtaxing her vital forces to her injury. In due time, no doubt, the power will return to her again with renewed vigor.

Mr. Oliver Davis, who lives within a mile of the medium, in writing to us on the above subject, narrates many of the incidents mentioned above, and some not before given. He says:

"When the girl was coming out of the bed-room a little stand followed her out of the room She started to go out of doors, and a four-feet stick of wood lying on the floor by the door whirled around several times and then flew out of the door past her as quick as lightning. She was passing by a large tub of water, when suddenly it turned round several times and moved on after her. When she came into the house and had advanced near the stove on which was a teakettle, the cover came off and flew across the room and struck the side of the house, just as if some one had thrown it."

Harry Emerson in New Hampshire.

EDITORS BANNER OF LIGHT-I am not a regular reader of your journal, but chanced to see the last number, in which I read an account of the truly wonderful feats performed by Harry Emerson, who was here last week and gave several public and private dark scances, a report of which would be simply a repetition of the account in your last issue. But I would like to report an in-

In conversation with Mr. O. P. Prall, of the Squamscott House, Mr. E. remarked that he should have no objection to being subjected to the handcuff test. Mr. Prall said," I think I can place a pair on your wrists that you would not easily get rid of," and produced a pair of the latest improved pattern, belonging to our Chief of Police, A. J. Brown, Esq. "Put them on," said Mr. Emerson. "But," said Mr. P., "if you should be unable to get them off; you would have to wear them until Mr. Brown returns, as he has the only. key." "Never mind, put them on," was the reply. Mr. Prall did" put them on," and that pretty tightly. Mr. Emerson then went into a small hall and the door was shut on him. This was just before sunset. In twenty seconds after the door was closed the handcuffs were sent against it, as Mr. P. said, "with almost sufficient force to split the panel." They were unlocked when picked up.

On the evening of the 25th, with the same pair of handcuffs on, and the key in Mr. Brown's pocket, deception? There is a screw loose here, and all that Mr. Lewis has written has been predicated upon absolute non-knowledge of a fact. When I saw Miss Ellis, not the last time, there was no such play as Mr. Raub is described as having, neither had she as much play for the neck at any time when I have seen har as the average har ime when I have seen her as the exposer had. hall. At a private scance the company present

were favored with the most beautiful singing in a supposing them especially guided, guarded and female voice, with charming plane accompani- inspired by superior intelligences having had an ment, Mr. E. having previously been tied and gagged.

Mr. Emerson will be in Portsmouth to-day, and bonell advertises to expose spiritual phenomena nicates with mortals; but "reincarnation," as I in Portsmouth this and to morrow evenings. Mr. Emerson states that Carbonell has frequently been invited to meet him and imitate his feats, if he can, but Carbonell has inveriably declined to meet Mr. E. I learn from Mr. Emerson that he intends visiting this town again in the course of a few weeks, when he will doubtless receive a warm welcome. Believers and unbelievers in Spiritualism have had a new interest awakened Mr. Emerson's feats, and, aside from the theory that he was aided by the spirits, no one can account for the seeming impossibilities performed by him.

Exeter, N. H., Feb. 28, 1870.

Free Thought.

CRITICISM ON MRS. TAPPAN'S LEC-TURE.

DEAR BANNER-I was much interested in Mrs Pappan's lecture, which appeared in your columon in the early part of November, I think, on The Mystery of Reminiscence," and read it aloud to several persons, and among them was a good writing medium, who soon felt an influence and sat down and wrote the following reply to that lecture, which, after due consideration, I concluded to send to you for publication:

"If a man die shall he live again?" On the principles laid down in that lecture one's self is nowhere. There can be no individuality unless we ourselves exist independently. Socrates may have, in a great measure, formed the thought and governed the principles of Parker; but, so far as ve have any knowledge, Socrates and Parker are distinct beings.

We return and work through material forms otherwise the world would never know anything but the crude manners of the Aborigines.

Have ou not a Spence who would free you and the world of the non-immortality theory? So we have Spences among us, men who are great in intellect, who look far away, dip deep into mysteries; but when they come to earth they mystify the people. You are to-day a distinct being, but I am controlling your hand and impressing upon your brain my thoughts. We are distinctly two beings, but there is a fine magnetic cord reaching out from each, and we silently hold communion.

If you build a house of how many pleces is it composed? You nail this and that together, you cement here and paint there, and at last there comes forth the ideal in material form. But who shall say that all these pieces have not a distinct

individuality?

So with you to-day, you are taught by me, byand-by you will have another tutor. If I were merged into your being I should keep your feet from straying. I have experienced the folly of life, I have east off much that clings to you as earth's children; then why, I ask, would you not feel as I do? No, I say emphatically no, there is no such thing-you are all immortals.

You may say why does not this great intelligence pick their men from among the great and honored? Oh, ye of little sight, this is our answer: The world would soon be so aristocratic (to use the word) that tyrants would rend to atoms the people. You would have no freedom; it is to teach you that you have no preëminence one over the other. All are free and equal. I have personal knowledge of a high and noble spirit-philanthropist choosing and being in affinity with a poor, degraded (as you see) man and woman at a conception, professing to rule these that the lowly might be made better through the influence of one that sprung from their ranks.

I tell you the great God will break in pieces all those grand theories, and we must settle down upon the simple fact that God is no respecter of

The soul, what is it? We shall call it the power of thought. Thought is immortal, You cannot stop thinking at will. You may sleep, but thought never slumbers-it is eternal. I live in how subtle-the most subtle of all things. Where does it come from? There is an infinite ocean of that power. It permeates everything. Thought is omniscient, it is omnipresent.

There must always be outward expression of your children in the art of learning. Why, if I gress of the world. should not give the outward expression, how would you be any wiser for what I know? I tell you all things work together, that all things may yet become a perfect whole. COUMINGS.

It is but a few days since I accidentally picked up a book of Mrs. Tappan's lectures, and in her lecture on philosophy, I found the following:

"Therefore, whatever of beauty, of perfection. the external world contains, whatever of grandeur, of infinity, is manifested in rolling worlds and systems, they are not simply made for the gratification of God, to emblem forth his power, not as a necessity of God, but they are made for the identification, for the perfection of the identity or individuality of each human soul."

How can all these sayings be harmonized? As ever yours. S. P. CHENEY. Montpelier, Vt., 1870.

REINCARNATION.

EDITORS BANNER OF LIGHT-Permit me to ofer a few thoughts on the above subject. My mind inclined to take the negative side, for I have not seen nor heard an argument in favor of reincarnation that could not be readily explained otherwise, by the understood principles of the spiritual philosophy. My attention was called to this subject by two articles from the pen of G. L. Ditson, M. D., in the Banner of Light of Jan. 29th and Feb. 19th.

In the first article, Mr. Ditson quoted an account of a little girl remaining dumb till three years old, and then suddenly speaking a language unknown to the family, and then asks, "How explain this otherwise than as a souvenir of a language this Mr. Abbot preaches, and that Warren Chase child has learned in a previous existence?" This, as well as the circumstance of the little boy related at the close of the article referred to, can be otherwise" most easily explained, and, to my mind, much more satisfactorily.

In the case of the little girl, her organism was taken control of by some disembodied intelligence (spirit) who spoke that language in earth-life: Perfectly plain, simple, to me. The little boy, in like manner, by some spirit having had the experience spoken of.

In the article of Feb. 19th, the reference to the peculiarities in the life-experience of Socrates, Newton, Voltaire, Mozart and Paschal, as well as all others of similar character, who might be referred to, can be explained in the same way, by

earth existence. This is, in a certain sense, reincarnation of the spirit, that is, the disembodied spirit reëstablishes itself, for the time being, in, or co-morrow. By a singular coincidence E. T. Car- in connection with, a physical body, and commuunderstand it to be believed in by those who accept it, is a very different thing, and instead of being progressive seems to me to be the oppo-

> If my spirit, now occupying my physical body, should at some future time, after having laid this off, take upon itself another physical body similar in all essential respects, what is gained? I cannot see that anything is. Whether we have had a preëxistence or not, I do not know; but Spiritualism gives us clear ideas of our future. We know that we have been born once; it teaches we shall be born again into the spirit-world, thus illustrating Voltaire's saying, quoted by G. L. D. At this birth we shall be reincarnated in a material body in the spirit-world, much etherenlized, to be sure, yet surely and, to that condition, tangibly material. And that we shall not only be born thus a second time, but shall continue being born, from time to time, to higher and still higher conditions, each time laying off an old used up body only to be reincarnated in one better adapted to the wants of the inner life. WM. L. JOHNSON.

Curran, Sangamon Co., Ill., Feb. 18th, 1870.

A FEW THOUGHTS.

BY CEPHAS B. LYNN.

It is impossible for the genuine Spiritualist to backslide. When once the fact of spirit presence and communion rolls in unon the human consciousness, it dwelleth there forever, a continual joy and peace.

MEDIUMSHIP.

Instrumentalities are as necessary as principles. What the electrometer is to the electrician; what the telescope is to the astronomer; what the compass is to the navigator, mediumship is to the Spiritualist.

Mediumship is the instrumentality which renders positive and absolute the fact of a spiritual existence.

That physical phenomena are considered essential, if not fundamental to the new system,

It has been said by one of our able thinkers that "Spiritualists should do less in a general, and more in a special way." To our mind, the specific duty to which we are invited, is the investigation, development, and, as far as possible, the perfection of mediumship.

What Christ is to Christianity (the pivotal idea,) mediumship is to Spiritualism.

That is legitimately and distinctively. Christian which has been elaborated from and is entirely dependent upon the Christ-idea or pattern. So, on the other hand, that which is elaborated from or is called out by any or all of the various phases of the central feature of Spiritualism (mediumship), should be denominated Spiritualistic, in a sectarian sense.

THE USE OF TERMS.

Samuel Johnson opens his admirable treatise on "The Worship of Jesus" as follows: "The term Christianity is popularly, and quite loosely used as synonymous with civilization as a whole; or somewhat less broadly, with whatever appears to be good in it." While deploring, with Mr. Johnson, this state of things, yet many of us are continually using the word "Spiritualism" after the same manner. This is not philosophical.

Why is it that we cannot allow Goodness, Truth, Love, Purity and Progress, as it exists in human affairs, to stand as Goodness, Truth, Love, Purity and Progress? Why must we crowd the name "Christian" upon that which is not indebted for its existence to the activities of Christianity? Why call that "true Spiritualism" which is not related a particle to the basic idea of Spiritualism? And then again, why not call that "Christian" which, until the strength of the organic power known as "Christianity" called it forth, slumbe ed-and was naught? Why not call that "Spiritualistic" which is similarly related to Spiritualism?

AN ORGANIC FORCE.

The sooner we take our stand with the sects thought, I breathe in thought. The power, oh of the world and acknowledge ourselves to be one of the many instrumentalities laboring for human good, the better. This fear of the term 'sectarian" is childish, and unworthy of those who aspire to blend philosophy with inspiration. The word, "sectarian" is harmless. Representthought, as you have to have the outward ex- ing an organic force, it has been now is, and pression of the alphabet that you may instruct ever will be, an essential element in the pro-

The "butcher, the baker, the candle-stick maker," each belong to a sect. Does, it follow necessarily that they must be individuals with cramped minds, low aspirations and benumbed intellects, who cannot see anything outside of their chosen avocation?

Sectarianism in business has been a success and a cause of progress, but in the so-called religious world it has been directly the reverse. The reason is obvious. In all that pertained to earthly interests the organization has been subordinate to man, while concerning spiritual and beavenly things man has been subordinate to the organization. But now, in the light of wisdom, man proposes to regard religious organizations as though they were made for him, not he for them. Consequently the sectarianism of the future is to be one of life, growth and progress -not of stupidity, blindness and bigotry.

It is the old, old supernalism, to affirm that Spiritualism is to mold us. We are to mold it, and leave to our children a grand system which shall be a mighty incentive to holiness s not made up conclusively pro or con, yet I am and love. How hard it is to keep up with the times! Let us be active; let us remember that the question of the hour is one of principlesnot of methods.

The sooner we look upon Spiritualism as a means to an end, the sooner we shall increase its usefulness in the world. We must not claim for Spiritualism—as many do for Christianity that all goodness is tributary to it. On the other hand, Spiritualism, Christianity, and all other systems, are tributary to Goodness, Truth, Love, Purity and Progress. These are the only "Universologies." This is the "free religion" that has been talking to us about in the Banner.

We cannot, however, "shed the 'ism' of Spiritualism" until we have been made a distinctive school-which the law of progress will inevitably make. Then, when the demonstrations of mediumship are no longer needed-if that time ever comes-we will shed the "ism" and call ourselves "free religionists," and nothing else.

A revivalist, encountering an African, asked him: "My good man, have you found the Lord?" To which Sambo replied, in a surprised manner, Golly, massa, am de Lord lost?"

The only true freeman is he who has attained to self-control.

Written for the Banner of Light LOST.

BY MRS. ELIZA M. HICKOK.

I've lost a thought! I've lost a thought! To me a valued gem.

A lowel rare, it was more fair Than all my diadem.

'T was glowing bright with living light; It seemed of heavenly birth.

Then tell me not 't was but a thought Ye know not half its worth. All suddenly it came to me, And all my being thrilled;

A wave sublime from ocean time My soul with rapture filled. I thought to clasp-I sought to grasp And make it all my own,

That glowing thought, with truth inwrought-All, me! but it had flown. My heart so glad grow lone and sad,

It came, but would not stay. A thought once lost, whate'er its cost, May never come again;

And darker seemed the way ;

That meteor light left gloomy night;

'Mid smiles and tears, through all life's years, We seek for it in vain.

I'll wait, I'll wait, till "Death's " mandate Shall set my spirit free; Perchance again, and brighter then, That thought will come to me,

SPIRITUALISM AMONG THE PORTU-GUESE AND SPANIARDS.

BY G. L. DITSON, M. D.

MESSES. EDITORS-By your kindness I am enabled to lay before the readers of the Banner of Light some further notices of the literature of Spiritualism abroad.

The first number of the Echo D'Alem-Tumulo, published in the Portuguese at Bahla, is before me. It begins with an able exposition of Spiritualism, by its editor, a member of the Historical Institute at Bahia, Señor Luiz Olympio. He speaks first of the marvelous phenomena now awakening attention everywhere. "Known from the remotest antiquity," he says, "one sees them now renewed in the middle of the nineteenth century. Beginning in the United States with the movement of isolated objects and extraordinary rappings and other manifestations, it passed rapidly over Europe, where, in France particularly, after a short period of time, it aroused public curiosity and invaded the vast field of science. New ideas emanating from thousands of communications obtained through the spirits, invoked or voluntary, gave form to a doctrine, eminently philosophical, which has in a few years circulated in all lands, penetrated all nations, made proselytes everywhere, till they are now numbered by millions. The rapidity with which it has spread gives abundant evidence of its being a great truth that will triumph over all opposition, and all sarcasm and ridicule that can be brought against it."

It would seem, however, that Brazil has been favored with-the phenomena of Spiritualism only a short time, for the editor says: "The 17th of Sept., 1865, marked a happy epoch in our lives. It was in the evening of said day, at half-past eleven o'clock, we had the inexpressible felicity of receiving our first spirit communication."

Another writer in the Echo makes a suggestion

which I think it would be well to adopt (if not done already.) and that is, to have distinctive names for the various spirit manifestations. Spiritographia, or pneumatographia for direct spirit writing, and psychography where spirits use a medium to write. Sonograph I would suggest as appropriate for that which we put down as it is spelled out to us by raps. I should then be able to say, for example, that most of the communications received by us when Miss Fox was our guest, were sonographic, while a few were psychographic, (written by her own hand, but mediumistically, and in this case from right to left and to be read only by holding the document before a looking-glass,) and others spiritographic-those we received from Col. Bartlett, from my mother, Dr. Franklin and Dr. Minier, and which we know were written by no mortal hand; each, incidentally, I would add, having its specific chirography. I hope the next national convention will take this into considera-

St. Augustine communicated to the Echo three or four articles through the medium L., one of which begins: "In all times the spirits have held converse with men, who are also spirits, but under other conditions of life. Man is a spirit incarnated to expiate the crimes it. the spirit, has com mitted, or experience the love, for his good, of his omnipotent Father."

Here we have again, from one long in the spirit world, a confirmation of the doctrine of preexistence. Some of my own spirit friends have recently affirmed to me the same; and have declared, as I believe, that the ancient philosophers were much nearer the truth in their teachings than are our modern doctors of divinity. The Echo has also an eloquent, a noble, stirring

appeal from Chistoval Columbus, but, delivered some years ago, in Paris, through Mdlle. Huet: "Beloved disciples of a sacred cause," he says, " I come to give you some advice. Have faith, my friends; persevere. Let no obstacles impede you. Unite all your forces under one banner. * * * If God permits us to manifest ourselves to you, my friends, to guide your feet in the right direction, receive our advice, be humble, and you shall be exalted. * * Strive for more virtue, more patience, more resignation. Beloved children, disciples of a righteous cause, elevate your hearts to Him, to God, and be charitable and indulgent that he may be indulgent toward you."

I do not feel that these few and condensed extracts do justice either to the sentiment or the language of the original; my very imperfect knowledge of the Portuguese renders my efforts almost a failure.

Let me turn now to the Spanish, to the Revista Espiritista of Barcelona, and cull from its pages such items as may seem of general interest. There is, however, very little of phenomenal importance recorded in the five numbers for which I am under obligations to you. They are, for the most part, taken up with theses, speculations, history (of Spiritualism), psychographic communications, and extracts from French writers. The June number has a letter from Benjamin Franklin taken from the Almacen pintoresco of 1867. "During my first residence in London, now about fortyfive years since," he says, "I knew a person who entertained a similar opinion to that of your author. Llambase Hine was the widow of a printer. ther. Llambase Hine was the widow of a printer. Soon after my departure, she died, and in her will she imposed an obligation that there should be publicly read in Salter's Hall a solemn discourse, whose object should be to prove that this earth is the veritable 'infernal region,' a place of punishment fer those spirits that had sinned in another work of the spirits that had sinned in another tworld; for in explation of their faults, spirits had been sent to this lower realm in every kind of form. It is a long time since I saw the published discourse, but I have the impression that it

contained various citations from the sacred Scriptures. The writer supposed that if we did not now have any recollection of a previous existence, we shall arrive at a knowledge of it after our chrysmutatio, and remember the nunishments imposed for our correction. . . In effect, we see on the earth that every animal has its enemy-an enemy with faculty, instinct, arms, to molest and kill. With respect to man, who occupies the first place in the scale, he is a devil among his similitudes. The doctrine vulgarly accepted of the gordness and justice of the great Creator, seems to lack an hypothesis like that of Señora Hine to reconcile, with the honor of the Divinity, this state of apparent, general, systematic evil. But with defective data in history and facts, our reasoning cannot carry us far when we wish to discover what we were before our terrestrial sejourn, or what we shall be hereafter."

The editor, after making some lengthy commendatory comments upon the above, adds: Franklin, with his clear intellect, comprehended that only the precxistence of the soul could reconcile the (otherwise) inexplicable sufferings of humanity with the justice of the Creator."

The July number of the Revista has this paragraph: "The ancients called the movement of objects which placed man in relation with the spirits, such as tables, chairs, &c., xilomania, from xilos wood, and manteia, prophecy." (Shall we not adopt this also?) "Read with attention," he continues, " Bodin, the celebrated author of Demonio mania, who wrote in 1581, and you will see that in his time, spirits rapped out answers to those who inquired of them."

The August number opens with an able article on Spiritualism and dogma, and says, "We have in vain declared that Spiritualism is not a new religion; that it does not come to supplant any other that exists; and, above all, in giving exposition to its principles, it leaves every one to accept or reject them, doing violence to the conscience of no one. Theologians, however, shut their ears to the most conclusive proofs, and to-day, as from the first, continue to affirm that el espiritismo is a religious sect born of the devil."

Further on is a communication from Apolonius, readed, "Union is Force," and in this he urges us to live in harmony, and he united in our efforts, till we can develop power enough to move the

The Revista for October begins with "The Last Victory," referring with much energy and pathos to that almost universal feeling of fear with which man has beretofore contemplated that chrysmutatio or golden change, common to all humanity. After stating the effects this "dread of death has upon the body and the soul, upon the mind in all its relations with life, with society, he says Spiritualism has conquered death, offering to man immortality manifest, and in a manner so unmistakable that immortality and the individuality of the soul are as positive conceptions as the simple functions of the body."

Spiritualism has indeed removed that somber cloak so long held up before the sun by an interested clergy.

MASSACHUSETTS.

Annual Meeting of the State Spiritualist Association,

HELD AT THE MEIONAON, TREMONT TEMPLE, BOSTON, WEDNESDAY, MARCH 2D, 1870.

Reported for the Banner of Light. On Wednesday morning, March 2d, agreeable to previous notice, this Association met at the above named hall, and was called to order at half-past ten o'clock by the President,

William White, who read the published call. Dr. H. B. Storer, Secretary, then read the records of the ast meeting, which were accepted.

On motion, voted that a Business Committee of five be apcointed by the Chair. Messrs. Albert Morton, A. E. Carpenter, Lysander S. Richards, N. S. Greenleaf, and Mrs. N. J. Villis were appointed.

On motion, voted that a Finance Committee of four be selected by the Chair. Messers. A. E. Carpenter, I. C. Ray. Dr. C. C. York, and Mrs. Susle Willis were appointed.

On motion, voted that a Committee on Resolutions be chosen by nomination at large, N. M. Wright, Dr. H. B. Storer and Mrs. N. J. Willis were appointed.

The President, Mr. White, then declared the meeting open for general remarks until the report of the Business Committee. He hoped all would take a deep interest in the matters which were to come before them. Words which came only from the lips would fail, as they deserved, but those which came from the soul could not fail of being understood by those present, both in and out of the body.

John P. Guild, of Lawrence, then made a few energetic remarks touching the necessity of decided action. Among other things he related a story of Whitfield, the reference, who had once compared a sect of his religious opponents to a certain bird which flew about all day in the woods singing:

"Dot do! do!" but which had the poorest next of any in the woods. Mr. Guild thought Spiritualists had cried "do" long enough, and hoped some defluite work would be accomplished.

Dr. C. C. York followed in a speech setting forth the neopen for general remarks until the report of the Business

complished.

Dr. C. C. York followed in a speech setting forth the nocessity of having a building set apart for Spiritualistic purposes. He did not believe the reason of the lack of places
for meetings was the poverty of Spiritualists. If such a
course as had heretofore been adopted—the denying of
means to the cause—seemed right in the eyes of others, it
did no, in his sight. He then referred to the necessity of a
legal organization able to receive bequests—mentioning a
case in Charlestown where help would have been extended
by a person so desiring, but no organization was to be found
able by law to receive the property by a will, He did not beable by law to receive the property by a will. He did not be-leve in organization, for a creed, but only, for financial pur-

The Business Committee here reported that according to The Business Committee here reported that according to arrangement, the present session would consist of a general conference; the afterneon to be consumed by reports from State Agents, election of officers for the ensuing year, and the report of the Committee on Resolutions, with discussion of the same.

I. C. Ray, of New Bedford, said (alluding to the reluctance of speakers to come forward) that if this was a tea-party every lady would ere this have had something to say. The last conference meeting he had attended was a Methodist long and wide there a worthy brother—carried away by his

iast conference meeting he had attended was a Methodist one, and widle there, a worthy brother—carried away by his feelings—after declaring his faith in the infallibility of every line in the Bible, (which book was then under discussion.) wandered from the subject, and said: "Call it hallucination, or imagination, if you please, but I believe that the spirits of the departed are aren if us."

I. P. Greenleaf considered the question involved in Spiritualism to be the vital principle of all questions now agitating the mind of the masses. In his view our philosophy met these queries little by little—not at once. Our cause was rather working deep in the natures of the people than displaying itself on the surface—it is doing its work in its own way. Every cause had had its rough, uncouth stage, when like the marble or granite it had to be hewed into symmetry, and it became Spiritualists to labor heartily and with

own way. Every cause had had its rough, uncouth stago, when like the marble or granite it had to be hewed into symmetry, and it became Spiritualists to labor heartily and with due force to bring about the development of the cause in public and private, rather than stand aloof waiting till the temple should be reared and popularity should crowd it with admiring worshipers. Ho believed in sustaining till so granization; wherever he had been he had found the seed sown by its missionaries bearing good fruit, and hoped that on the present occasion these laborers would be encouraged with the aid so much required.

A. E. Carpenter said the Rev. Mr. Abbot had declared there were two elements in religion: the universal, apparent in every human being, and the special, manifested in peculiar forms of faith. The special cloment of Christianity was the belief in the divinity of Josus Christ—that of Mahometaulsm in a like belief concerning Mahomet, &c. If there was any special element in Spiritualism it was a belief in spirit communion—that those who had lived with us in the body, and now were living in the spirit-world, were our companions, working with us day by day and year by year for the good of the race. But, after all, this element was not so much the special as the universal, for it belonged to humanity everywhere. This is an actual fact, calling upon all people for investigation and explanation. The work of this Association was to awaken into consciousness the materiality of the present, and teach the fact that there is no death. It was true that some scientists and all the theologic world looked upon us as fanatics; but this was true of every reformer in every age. It had been said by O. B. Prothingham. "I have no respect for Spirit-

with the life-giving truth. dom rs. despotism.

Mrs. N. J. Willis, of Cambridgeport, hoped the Association matter voted.

Afternoon Session.—Meeting called to order by the Prest-dent, William White, who stated that the first business bafore the Convention was the report of the State agents, to which end he introduced Albert E. Carpenter, who made the following return:

To H. B. Storer, Secretary of the Massachusetts State Association of Spiritualists:

DIGEST OF THE MISSIONARY LABORS OF A. U. CARPENTER FOR THE YEAR 1869. I have delivered one hundred and cighty lectures, taken

a navo general one montred and eighty fectures, taken one hundred and forty subscriptions forthe Ranner of Light, and distributed about one thousand dollars worth of books of a spiritualistic and reformatory character.

Received by collection and subscription \$752.83.

Expenses 105.39

\$812.41

\$900.01

Whole amount received for 1869 Received Music Hall Contribution, Boston,

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their churches at Brookfield, and the same was true of Uni-versalists—also in churches not so bheral, the pastors fre-quently preached Sphithalism under a different mane to the edification of their people. He did not think Spiritualism was destined to come up as a distinct religious denomina-tion, but believed spiritualistic ideas were to interpenetrate and make a marked change in the tleas of the people, During his three years of missionary work he had perhaps or-ganized some twelve or more societies, and several Lyceums; he thought it rather to be the duty to go forth and preach Spiritualism as we understood it, that to seek wholly for organization. At present the facts of our philosophy were ment with determined apposition, and it we our work to go met with determined opposition, and it was our work to go into places where Spiriualism has not been heard of, save in ridicule, and give forth that which we have received into places where Spiritualism has not been heard of save in ridicule, and give forth that which we have received from the skies. On several occasions he had with him Mrs. Blair, who paints before the unddence with her eyes closely. John the skies. On several occasions he had with him Mrs. Blair, who paints before the unddence with her eyes closely. John the skies. The people agreed that there was a power displayed transcending the ability of the woman herself. He wished that more test mediums could be sent out over the country. Next to the tests themselves, the statements of those who are known in community as regarded the phenomena, were useful in advancing the cause. The people were more interested in facts than anything else. What was needed now was money to send out those who would proclaim those facts; all over the country old theology, was raising means to held the human heart still more firmly in the bonds of bleary. When he twent out to apeak to an andlemes in a new becality, and referred to the glories of our faith, he could not feel like asking them for money at that early stage, and so frequently went away having received nothing for his pains, save the spectace of the joy often manifered on the faces of those who at last had found "an anchor of the soul sure and steadist." He was not by any means discouraged, but purposed to continue the work—whether, as agent or not—wishing others to reloic as he did in the relation of the soul sure and steadist." He was not by any means discouraged, but purposed to continue the work—whether, as agent or not—wishing others to reloic as he did in the proposed to continue the work—whether, as agent or not—wishing others to reloic as he did in the proposed to nominate a list of officers for the capsulpy spar.

Mrs. Agnes M. Davis, Stato Agent, said she had a complished. During the winter har health had been so much in-

offer of work not done, rather than any she had accomplished. During the winter her health had been so much injured that she was unable to travel as the State missionaries must; and again she had been informed that Mr. Carpenter, the other agent, had not been able to employ his time from lack of engagements. Therefore since the last Convention—Oct. 20th—she had no work to report. Mr. Wright, of the Committee on Resolutions, reported the

greater than they can bear, and that their efficiency may be

greater than they can bear, and that their efficiency may be increased.

3. Realized, That this Association does not recommend Spiritualism to public investigation, as a perfectly revealed or demonstrated science, philosophy or religion, but as shedding light upon all subjects of human thought and interest, none of which can be thoroughly comprehended without it.

4. Realized, That we believe that the science and philosophy of Spiritualism presents the only true basis of a religion adapted to all the wants of man; being founded on the recentition of the chain of ways department of his partire. cognition of the claim of every department of his naturephysical, intellectual, moral and spiritual-to the fullest.

physical, intellectual, moral and spiritual—to the fullest, freest and most harmonious development in every man and woman, of whatever race, nation or color.

5. Resolved. That we believe it to be the most natural and legitimate expression of the religion of universal humanity, which has been struggling for expression through all the history of the race; manifested in a greater or less degree in all the religious institutions, creeds, beliefs and forms of worship which have at different periods of man's history held away ever the human mind. held away over the human mind.

0. Resolved, That appealing as it does to every depart-

ment of man's complex nature and recognizing the common fatherhood of God and brotherhood of man, it demands that fatherhood of God and brotherhood of man, it demands that every man and woman shall have the opportunity for the free and unrestricted exercise of every faculty and talent which God has endowed him or her with; and the "sphere" of every man or woman is to be determined by the position which these faculties and talents enable him or her to take in the field of daty and of use.

7. Resolved. That Sphitualists by the affirmation of these principles are logically held to the advocacy for woman of an equal chance with man for education and development of her falents, and also an equal field for their use in pursuit of her own happiness, or in promoting the happiness of humanity; held only to a common accountability with man for their abuse or wrong use.

8. Resolved. That out of the liberty to exercise these common rights grows the responsibility of the individual to God;

their abuse or wrong use.

8. Resolved. That out of the liberty to exercise these common rights grows the responsibility of the individual to God, and his duties to society and the government under which he lives; and we, as Spiritualists, emphatically deny that Spiritualist grees unrestricted license to exercise every desire and passion of the individual regardiess of the rights of others, or of the general good; but, on the contrary, we claim that in teaching as it does that every violation of the laws of God is followed by its just penalty from which there is no escape, and that there is no power in the universe that can, or will, separate the consequences of wrong doing from the wrong doer—it gives the highest sanction to individual responsibility, and general merality and virtue. Therefore Spiritualists generally look with favor upon every consistent movement of the nace for the elevation of humanity, and improvement of the morals of society.

9. Resolved. That Spiritualism, in recognizing the common fatherhood of God, and brother nood of man, affirms the sublime principle in the great declaration upon which our government is founded—that all mon are created equal, and endowed by their creator with certain indicanable rights, among which is the right to life, liberty and the pursuit of happiness, and also to receive the every individual the fullest measure of these rights consistent with the general welfere, is the true end of government.

suit of happiness, and also to secure to every individual the fullest measure of these rights consistent with the general welfare, is the true end of government.

10. Resolved, That believing in the words of Jefferson that "The legitimate powers of government extend to such acts only as are injurious to others, and our civil rights have no more dependence upon our religious opinions than on our opinions in physic or geometry," we view with just indignation the attempted violation of these principles by a wide-spread and organized power as indicated in the various conventions held in different parts of the country, advocating an amendment to the Constitution of the United States in the words "acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christa as the ruler among nations, and his will as revealed in the Holly Scriptures as of supreme authority." And we believe it to be an attempt to pervert our free government from the object which our fathers enunchated in the Declaration of Independence, to the establishment on the virgin soil of this fairest and freest land under the sun the same principles of sphitual despotism in the union of Church and State which have been the greatest assurge of the human race in the governments of the Old World. And believing thus, we appeal to all Sphitualistes, with all others of whatever name who love sphitual liberty, to unite in all honorable and legitimate means, by tongue and pen, in enlighten-

visible once for instruction and counsel, because he real- ing the mind and conscience of this nation to the danger Ized that they stood above him in a clearer light. It was which menaces spiritual freedom in this fair country ero it evidently not the work of the angels to organize for the be too late—ero it passes from the arena of free discussion make of a creed, but to permeate the heart of humanity to the arbitrament of war, the last court of appeal for free

with the life-giving truth.

Mrs. N. J. Wills, of Cambridgeport, hoped the Association would be sustained. If, in times past, any mistakes had been made they should be rectified, not by fault-fluding lissecred but by the objectors coming forward and putting lissecred but by the plow. There were but ewe as yet who fully appreciated the depth and height of spiritual truth. She hoped the day would come when the disciples of our faith would be as active and carnest in sustaining it as there of old theology who were working for a semething which many of them did not really believe after all. The truth's of our philosophy were demonstrating immortality to the world as plainly as the rock-bound volume wheteon we dwelt was telling of God's power in Nature, and the certainty of our physical existence. Let us be something or nothing. She hoped that all present would interest them selves in the business of the Convention.

By A. H. Richardson, of Charlestown, was carnestly in sympathy with this organization, and hoped for its successful continuance. He had also ascent he work of the Statemers fol continuance. He had also ascent he work of the Statemers fol continuance and flecting incloud where the propose of the convention.

By A. H. Richardson, of Charlestown, was carnestly in sympathy with this organization, and hoped for its successful continuance. He had also ascent he work of the Statemers fol continuance. He had also ascent he work of the Statemers fol continuance in the successful the propose of the form of speaker to satisfy all the people. We were not establish of any other speakers and life the form of speaker to satisfy all the people. We were not establish of using the people, carrying, as they did, the beautiful knowledge which our generation has received. He mentioned an affecting incloud very haid, and also ascent to received. He mentioned an affecting incloud very haid, and associated the propose to speak of the rest of the restilion, but we cannot time it down to any specific form of sentiment. The agent give them of our means. There was not money enough to hire him (Dr. S.) to go out as an advocate of Orth slovy, although he had done so when he supposed it was true, but he had often gono out at his own expense in defence of the

though he had do no when he supposed it was true, but had often gono out at his own expense in defence of the spiritual cause.

A. E. Gues add when this Association was formed he was one who thought the time had not yet arrived for such a step, but there was power enough in the movement to carry it on then, and it still survived. He referred to a theatrial exhibition he had seen lately in an Episcopal church—(though not half so good as a theatre)—in order, to help pay the minister; in this case he thought the church had fallen back for support on the theatre, but if the theatre were to get weak and wish to full back on the church, would that institution support it? He thought not. Hence the theatre was the most charitable of the two. The New Testament said the "word of God is not bound," and he did not believe we, as Spiritualists of Massachuseits, were bound to book to, the Association for the whole expression of our faith. He deprecated the course of some of its agents in reflecting so strongly upon ancient creeds when speaking in new communities nursed to hearing of our philosophy. He spoke of his former connection with the Baptist church, and his excommunication therefrom because of his cubarged views, and gave an account of a test wherein at a recent circle, where the circumstances were unknown, the clergy-man of that church, whom he would call "Dr. S." cano circle, where the circumstances were unknown, the clergy-man of that church, whom he would call "Dr. S.," came and acknowledged to him that he (the speaker, was right

and acknowledged to him that he (the speaker, was light after all.

Mrs. Agues M. Davis believed our philosophy was wide enough and deep enough for consideration without running into or against anything that has gone before it; she believed that each form was but one of the rounds of the ladder by which men and women have climbed up to their present standpoint. Two years ago last January, she saw the people united and firm in their support of the missionaries. She hoped at the present hour that they would not be found united against them. She referred to the general negligence on the part of those addressed by the agents in replying to the same. She would rather be freely invited to give the bread of life to those destring, than to seek for an invitation and not be readily answered. She hoped the destre would be shown as to whether the Association was to desire would be shown as to whether the Association was to ontinue its active work by a reply to the call for pecuniar, aid which was about to be made

The Committee on Nominations here made the following

The Committee on Nominations, here made the following eport:

President—William White, Banner of Light office, Boston Fice Presidents—Lysander S. Richards, Quincy: M. T. John, Charlestown.

Corresponding Secretary—II. S. Williams, Boston, Recording Secretary—Miss Abbie K. T. Rounseville, MidBalance.

Treasurer-John Wetherbee, Phoenix Building, Boston

Treasurer—John Wethorbee, Phornis Building, Boston Executive Committee—William White, Lysander S. Richards, M. T. Dole, Albert Merton, Abbie K. T. Romiseville, John Wetherbee, Isaiah C. Ray, New Bedford, Bristol Co.; John Puffer, South Hanover, Plymonth Co.; Mrs. L. B. Wilson, Boston, Suffolk Co.; Gilbert Smith, Harwich, Barneshabin Co.; Albert Bacon, Bedford, Middlesex Co.; E. W. Dickenson, Springfield, Hampden Co.; William Proulty, Worcester, Worcester Co.; Caleb Bradford, Plymouth, Plymonth Co.; Mrs. W. W. Currler, Haverhill, Fess, Co.; E. A. Comstock, Shelburne Falls, Franklin Co.; Oscar F. Adams, Great Barrington, Berkshire Co.; A. Eustls, Northampton, Hampshire Co. hire Co.

Members at Large--Lewis B. Wilson, I. P. Greenleaf, Geo.

A. Bacon, Dr. H. B. Storer. Albert Morton, who was first nominated, declining to act as

A. Bacon, br. H. B. Storer.

Albert Morton, who was first nominated, declining to act as Corresponding Secretary, H. S. Williams was nominated to fill the vacancy.

Moved and speconded that the report be accepted and the officers declared elected.

I. C. Bray spoke of the work before the Association, and of the general efforts of theology in our day to bind its already loosening chain more tightly around the human mind, but there were in the corners of the country reads too many little red houses for priesterral to hope to do much through the figure of the rising generation. He spoke of the Economical Council, and said it was the last gasp of Roman Catholicism; there would be no more Popo, to his mind, after the present one. He is beveal in reverencing humanity, not men. He hoped the notances would be elected and sustained.

George A. Bacon said he wished the Association to go on with a new vizor, and it was for those present to now were the question whether it was to do so or no. There was work to be accomplished for the truth, and he called upon all to remember that the power to do lisspired the obligation to do it. The acceptance or rejection of the board was hefore the house—he hoped to ree all come forward in add of this associative client.

Mr. Wright, of the combileration of the meeting:

1. Resolved. That this Association affords methods of agitating the public mind upon the subject of Spiritualism, worthy of the support and encouragement of all Spiritualism, worthy of the support and encouragement of all Spiritualism, in the State who believe that "the agitation of thought is the beginning of wisdom."

2. Resolved. That while we believe personal interest in and self-denying consecration to the comprehensive truths illustrated by Spiritualism, is the first and indispensable requisite of every public selected: thereof, we also recognize it to be the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to be the privilege and duty of all Spiritualists in self-action to be the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the privilege and duty of all Spiritualists in self-action to the constant and the first and the action to the privilege and t believed we should be unworthy the trust placed in our hands if we were not found laboring in cooperation with he angels.

Voted to accept the report, and that the officers be declared.

August to agree the report, and that the observe selected.

Mr. While, upon again taking the chair, thanked the Association briefly for the honor of a third election to the post. The truth we represented could not die, although by the operation of the law of need and supply the Max-sachusetts Association might, in order to give place to some better form of effort. Progress was ever onward—the highest was linked to the unprogressed, and must lift them on was more to the unprogressed, and must lift them up also. He hoped the Society would be pecuniarily sustained.

The Finance Committee then made a successful appeal to he audience, Mrs. Mary J. P. Hunt was made

the audience. Mrs. Mary J. P. Hunt was made a lifemember.

N. B. Greenleaf, of Lowell, called the attention of the Convention to the fact that there was no avenue through which Spiritualists could become Johnel in marriage unless they truckled to old theology and employed a minister—for the process of going before a Justice was rather like getting "squared" together. He said the Spiritualist speakers were often asked to perform the ceremony, but were not legally authorized, and were therefore obliged to refuse. He had consulted legal counsel on the subject, and was informed that—referring to the action of the Lowell society organized under general statutes in granting certificates to speakers for this purpose—no such power was vested in a local society thus formed, as there was no standard of fitness for all in such cases, the power being granted by law to the ministers of the gospel regularly ordained in accordance with the recognized customs of the people of their denomination; and as no "recognized custom" was yet to be found smong the believers of our taith, the marter was dropped. He hoped the Convention would take action on the subject.

The matter concerning the proposed legal organization of the massed units State Solritualist Association was re-

on the subject.

The unatter concerning the proposed legal organization of the Massachusetts State Spiritualist Association was referred to briefly by A. E. Carpenter and G. A. Bacon.

The report of the Committee on Resolutions was again taken up, and after some further discussion by Messrs. Carpenter, Wright, Hardy, H. S. Williams and others, it was yould to adopt the resolutions as a whole.

On motion of L. S. Richards, voted to adjourn till 7 o'clock.

Evening Session .- Convention called to order by L. S.

Richards.—Convention caused to order by L. S. Richards.

A. E. Carpenter from the Business Committee reported that the time of the seasion till 8 r. n. was to be consumed in general conference, after which the regular speakers would be introduced.

Chauncey Barnes arose and said that the Spiritualists of Massachusetts had bound themselves to a creed and an organization that day, and he should formally withdraw from among them. He was the only free man in America—the

ganization that day, and he should formally withdraw from among them. He was the only free man in America—the rest were demons.

On motion of Dr. A. H. Bichardson, of Charlestown, it was voted that this Association bids farewell, and tenders its thanks to Bro. Barnes for the course he has taken in withdrawing from among us.

Remarks were then made by Messrs, Rhodes, Bay, and Wright, after which Miss Susie Willis, of Lawrence, was introduced to make the first regular address. She had come to Boston as people approach the great pulsating heart of a grand idea. She referred to the work of the State Agents, and said that hundreds had been made glad by their mission. She related a pathetic incident of a mother who lost her children suddenly by diptheria, and who without consolation from the church—because she could not sympathize with its vacueness in her hour of trial—heard, while passing the door of a lecture hall, one of the missionaries, proclaming the glad tidings of refewed communion with her lost, and was filled with thanksgiving. She referred to those who after partaking of our glorious food had gone back, through policy, to the dry husks of Orthodoxy; she would not condemn them, but only sorrowed that the seed of the angels had fallen on such stony ground. She did not ask any one to subscribe to a philosophy or a creed, but only to investigate the facts that came up before their observation.

The Finance Committee, through their chairman, A. E. Carpenter, then made another appeal to the audience.

Mrs. N. J. Willis, of Cambridgeport, was, next introduced.

Carpenter, then made another appeal to the audience.

Ars. N. J. Willis, of Cambridgeport, was next introduced.

Bhe said that everywhere the soil of spiritual life and appritual principles was pulsating. She did not ask it as a

charity that Spiritualists should ald in carrying the light abroad, but pointed it out as a duty. The time was ap-proaching when woman would stand by man in all social and polulcal relations, in the halls of Congress, and in the regular line of advance, there should also be a free religiou like our own to complete the glotious marriage of right in the family of mankind.

A. E. Carpenter then related an account of certain re-

A. I. Carpenter then related an account of certain remarkable physical manifertations witnessed in the presence of Julia M. Friend, by himself and Dr. H. B. Storer, an account of which we shall give hereafter.

M. V. Lincoln made a few remarks touching one of the resolutions passed in the afternoon, regarding the amendment of the Constitution of the United States, and said we must rather recognize the find whim us. Our consciptions of God were constantly changing consequently to us our God changed, and we must guard well our right of individual judgment.

Mr. Banning made some remarks touching exhibitions of physical mediumship, as seen by him in the presence of Mr. Fairfield.

Miss Lees, a new convert, made a few pleasing remarks of

Miss Lees; a new convert, made a few pleasing remarks of a congratulatory nature, and refetting to the confort conveyed by the spiritualistic belief. Theology ball been at works regarding hers-her friends declaring see had been insame for the last two weeks; but if so she was able to personnel united 20 to her herself.

celve "method" in her madiate.

Remarks were then made by President Widto, A. E. Carpenter, N. M. Wright and Dr. A. H. Eichardson, after which it was, on motion, voted to adjourn.

Correspondence in Brief.

PENNSYLVANIA --M. H. Abby, writing from Westfield, Tloga Co., says: For some time past I have felt an anxlety to introduce myself to yon, dear Homer, by gaving You a short outline of the progress, of truth in this part of the moral vineyard," as it is called by those who claim to be entitled to a higher seat in heaven than those who hold daily converse with friends who have gone over the river, Be that as it may, the work of progressive unfoldment has been newly developed in these parts of late, to an extent that has been somewhat alarming to those persons who claim to hold special commissions from that leng who directs all things. For six weeks, commencing on Christmas last, we have enjoyed the constant company of one of the best personating test mediums that we have ever found. He is also very popular among free thinkers in this country as a healing medium. I am glad to be able to say that many invalids among us have been made to rejot e in consequence of his healing powers. His name is undoubtedly familiar with many of your readers, as he has traveled for about ten years and visited many large either and villages during that years and visited many large cities, and villages during that time. His name is Hartford limiter. His post-offlee address is Wellsboro, Tiega County, Pa. I give your readers his ad-dress, so that they may correspond with him if occasion

dress, so that they may correspond with money associated by should require.

We held circles nearly every evening during his sejourn with us, and, through his mediumship, many who were apparently indifferent and many others who were decidedly skeptical have come to a knowledge of the truth of spiriteom-munications. The waitings and meanings of bigots and the slanders of you can call them such of superstition are sufficiently as the standers. slanders of you can call them such) of superstition are suffi-elent proof of the truth of what I say. We have also been treated to a few lectures from Bro. Litchfield, of Cattaraugus Co., N. Y., and Bro. Charles Holt, of Warren Co., Pa., both Inspirational speakers.

Inspirational speakers.
POTTSVILLE.—W. D. F. writes as follows: diaying been

POTTSVILLE,—W. D. F, writes as follows: diving been a constant reader of your paper for ten veats, and having traveled all over the United States for nearly so) during that time. I want a little room in your columns to state a few facts that I think would be a benefit to our cause.

First, We in a mass ought to accept the libbe as a vague history of ancient Spiritualism; it would strengthen our cause. It is no trouble to prove our faith to be true to the Hible. I could prove spirit manifestation to be a truth by the Bible without any modern manifestations. It is not necessary for us to accept it as of divine origin and authority, as we all know that is not the feet; but take it as it is any shrewd advocate of our cause can confound the best theoshrewd advocate of our cause can confound the best theo logian of the day

Second, We want more phenomena. At this place, where Second, We want more phenomena. At this place, where I am stopping for a short time, if there was a good reliable test medium the whole town could be placed upon investigating grounds, but a herturer here would not get thirty listeners. We should spend mene time and money on test mediums and increase developing circles.

Third, We patronize old school physicians. As Spiritual ists, we are more backward in patronizing clairseyant, and magnetic physicians than skeptics are, and were it not for the patronage that such mediums get outside of believers they would starve, and yet they are to day doing more to

they would starve, and yet they are to do build up the cause than all else combined. to day doing more to

build up the cause than all else combited.

MAINT—Partiand—Your correspondent in the Banner of 19th ult, writing about matters in Portland has by implication (to say the least) each some reflections upon the former Board of Government of the Association. Allow me, therefore, a brief space in your columns to wise out the nearing impressions thus made, and render listice to whom justice is due, and blame (if there is any) where it belongs. It ill becomes those who have stood about from all participation in premoting the success of our glorious cause, either with money or inductive, to east stones at those who have ever stood in the front ranks and done brave and noble service in extablishing our gaped and philosophy upon a high, moral and intellectual plane.

The reasons given by your correspondent for the decline of our meetings in Portland for the last year, are far from the true ones. On the contrary, it has been the withholding of the hards and at lightening of the purso alrings by those who professed to be illumined by the light from the spiritworld. Our upon others, for all know who have attended our meetings for the past year that no such spirit of acrimony of decord has existed, except in the disordered brains of those who, wearing green glasses, suppose everything to be green; and your correspondent could not have been present at any of those meetings, clso he would not have been present at any of those meetings, else he would not have been the swinds of earth, and elevare humanity from the darkness and skepticism of the past, we must be willing to labor, not alone with our presence and influence, but also with our means, in so far as we are able. If all had done this in Portland, our cause would have been as prosperious as its most sanguine friends could have been as prosperious as its most sanguine friends could have been as prosperious as its most MAINU.-Partland -Your correspondent in the Banner

Portland, our cause would have been as prosperous as its mos sanguing friends could have wished. If, therefore, those who sanguine friends could have wished. If, therefore, those who have the management of our meetings desire a better rate of feeling, let them cease to prate about harmony, and want of heart and sympathy; bet them cease to flud fault with others, but jut their shoulder to the wheel and show by deeds, as well as words, (for words are cheap) that they are in-earnest; then will the angel-world smile on their efforts, "for the gods help those who help themselves," This much I have written in no spirit of vindictiveness, but with brotherly love in the name of

RHODE ISLAND -Peacidence, March 2 -Wm, Poster, Jr., RHODE ISLAND —Providence, March 2—Win, Faster, Jr., writes: Allow me to say, through the Bonner of Light, that I am in no condition to respond to the numerous gails made for my services in the line of healing. I have my regular hosinese connected with the editorial department of two daily papers, and cannot go out, however much I may desire to minister to the relief of my suffering brothers and sisters, and can only attend to such cases as some in my path when I have nothing else to no.

The communication I wrote touching the action of the Medical Society of libral wrote touching the action of the interference as against what it was pleased to call compilerism," wherein I clied three noted cures under my own hands; was not penned with an idea of blowing my own trimpte or bringing myself into notoriety, for, situated as I am, it would not have been of any, use to me, as I am,

my own hands, was not penned with an idea of blowing my own trimpet or bringing myself into notoriety, for, situated as I am, it would not have been of any use to me, as I am, not in the healing field, only as I have mentioned. The filted I shand Medical Society proposed to make a beld move, and I cited those cases to somewhat point my argument, and show that outside of the regular school the alls and fills of humanity could be most satisfactorily overcome, and in cases where the old school made mest signal failures.

I have had several liberal offers to test my powers, but must be excused, and for the present continue my present avocations. There are indications that at some future time I shall be in a condition to do all I find possible in the way of healing. I bide the promptings of the spirit-world, and when that says go forth, I shall be ready to obey. Till that time the public must let me pursue the even tener of my way. Regretting that, for the present, at least, I cannot respond to the calls of the afflicted. I must recomment those who would have healing, seek such means As are at hand; for there are many whose powers are capable of everything except the impossible.

My development as a healer is an interesting chapter. In my life, and the peculiar powers which have come with it no less so. Sometime, I will prepare the history for the Hanner as a contribution to the vast mass of facts attesting the nearness of the world of sense and the world of spirit, and the possibilities attainable, even "in the flesh,"

NEW BRUNSWICK -St. John, Fyb. 25th, 1870.-G. F. NEW BRUNSWICK — St. John, 19th, 25th, 1870.—G. F. Orchard writes: There are a few bellevers and a large number of inquirers here in regard to the philosophy of Spiritualism. We have not been favored with the presence of a medium here set, but hope you will interest yourself in our hehalf, and send one over to our aid. Lecturer here are always well attended, and I have no doubt whatever that a good test or trance medium would find the field a remunerative one to them; and an interest created here that would add no inconsiderable number to your list of subscribers. add no inconsiderable number to your list of subscribers. The philosophy has no representative here, and therefore is looked upon by many who have no conception of its princilooked upon by many who have no conception of its principles, as a vague and forrigin-idea not applicable to our wants. It is but recently that I was led to inquire into facts pertaining to the subject; and difficult enough I found it to get a conception of the grand truths involved. The subject is so little comprehended that those who are rearching for facts and proofs do so quietly, for they do not know where to get help in this vicinity. I hope to hear a inversible response from an humble call on this side of the line.

NEW YORK .- Troy, March 2 .- W. H. Vashurgh writes E. V. Wilson has Just closed an engagement of one month with us, leaving behind him an impression that will never be forgotten. Many of the tests given through him were remarkable. With such a physical organization as Bro. Wilson possesses and that perfect control our spirit-friends have of both mental and physical, they will be able to accomplish a vast amount of good through him wherever he may sejourn. His visit among us has been, as I understand, an entire success to the cause of our glorious philosophy.

EAGLE HARROR.—A. Porter writes: I have been a subscriber for the Banner of Light some thirteen years, and have obtained many subscribers within that period, and I find it a progresslye paper. It is truly a welcome messen-V. Wilson has just closed ah engagement of one month

have obtained many successful as the period, and the progressive paper. It is truly a welcome messenger in our household. We read it, then send it abroad, and by so doing, the minds of the readers become illuminated, and they seek further to investigate the philosophy it teaches, and soon they become so interested they wish me to forward their subscriptions.

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Rusiness connected with the enterial department of this paper is under the exclusive control of In time Count, to whom all letters and communications must be addressed.

Adventism vs. Spiritualism. It is a matter of some surprise that the Second

Adventists are so antagonistic to Spiritualism. The cause of their opposition comes from either a lack of correct information in regard to the true status of the Spiritual Philosophy, or else from the teachings of designing men in their ranks, for we have no doubt but that a great majority of the members of the Second Advent Church are honest and sincere; and, under such teachings as have been attered of late by one of their elders, in our very midst, they have come to believe that we are a wicked and perverse people. All which we do not plead guilty to. On the contrary, our sole desire is, and ever has been to benefit humanity while here on the earth, and to teach them, with the light that has been vouchsafed us from spiritlife, the only true course that will take away the fear of death and make their journey beautiful through the avenue of the tomb to the spirit-land. We teach immortality on the broadest platform possible, namely, that all peoples, of whatever name, nation, kindred or tongue, are destined, at some time in the Great Hereafter, to reach the goal of happiness, no matter what their previous condition may have been. But if any have lived on the animal plane of life while here, and have not sought anything above sensuous pleasures, their lot in the life beyond will be sad in deed for a time-until they shall have thrown off their soiled garments by earnest works of goodness. It is the same with the miser, who hoards his wealth and dwarfs his soul. He, too, will pass through the mental furnace of contrition for his extreme selfishness while in the body. In fact, he will enter the spirit-land the veriest pauper in existence. What justice can be more retributive than this? And yet it is law. So, also, with the suicide. He " takes his own life," and finds himself in the land of souls an unwelcome quest. He has no business there. Every spirit sees him a snicide-in other words, a coward-and he is shunned, even by those who came to the spirit-land through the same avenue many years previous. And why? Because the latter class, on every occasion when possible for them to communicate through earth's media, have invariably warned mankind against self-murder; that it was so terribly against the laws of nature that the spirit was sure to suffer for a long time in the future in consequence.

But compensation finally comes. None are lost; yet none can escape the conditions with which their earth-life has surrounded them! A loving Father, although he chasteneth his children, ofttimes does it that by experience they may learn more truly of the better way. Therefore the Scripture phrase, "He that so weth to the wind shall reap the whirlwind," is true in more senses

The key that unlocks the areana of Nature, we would inform our Second Advent friends, and all others, is SPIRITUALISM. To-day is the induction of the time spoken of by Jesus, when he said there would be those who should come after him that would do the things he did, and even more! Is not this divine truth of the humble Nazarene being verified on earth at the present time? Verily it is. Are not the sick healed, the lame made to walk, the blind restored to sight? Is it possible for the demonology theory of our Adventist friends to be true in regard to Spiritualism, when these facts are patent to the world at large? Most assuredly not. Why, then, should Second Adventist preachers, who profess to be guided by the precopts of Christ, so wantonly calumniate our media, and, in fact, Spiritualists generally? Is it because the peculiar beliefs the Adventist preachers entertain are in danger? Is it because these teachers are purposely deceiving their adherents? We should have a precious poor opinion of the race could we for a moment entertain such an idea. Adventist friends, for your own sake, for the sake of the common brotherhood of man, we implore you to lay aside all prejudice and investigate our glorious natural religion.

When your teachers, forgetting the principles of love, as taught by Jesus, go into the pulpit. with the especial object in view of maligning honest, pure minded individuals, because their teachings do not comport with their own-beware of such. See for yourselves that they are pure and true. Jesus, whom you profess to worship, taught this: "Let him that is without sin cast the first stone." We are doing God's bidding-not Satan's -and we want all honest, sincere Adventists to investigate and judge for themselves, not take the inse dixit of any one man, or set of men, as authority. Our Public Circles are free to them at all times; and they are cordially invited to "test the spirits, and see if they be of God." We are not such bad people as we have been represented by Adventist preachers. The believers in Adventism should be made aware of the fact, hence our invitation to them to visit our circles, and learn the truth for themselves.

Spiritualism.

As Spiritualism has no creed, but is based upon tangible facts, sooner or later it must become the dominant religion of the earth. The whole idea is summed up in the following terse paragraph from the pen of J. M. Peebles:

"Spiritualism teaches the same general prin-ciples in all parts of the earth—the taugible demonstration of immortality, the present commudation of spirits, eternal progress for all, and the attainment of happiness through obedience to divine law. In that good time coming—the golden age—there will be but one language spoken upon the globe; but one currency; one system of weights and measures, and one religion—Spiritualism—as the embodiment of science, philosophy and devo-

With this issue we commence a series of very interesting and instructive stories for our young readers-though they will interest the older ones as well-entitled "Tne Book's Story," which we hope none will fail to read. Each part is complete in itself, and not very long.

What is Christian Civilization?

All experience shows that as soon as an organon outsiders in consequence of the long continued | for. habit of deriding them, they now find themselves On the evening of the trial-Jan. 25th-Mrs. fall to their pride,

continent been treated? What was the conduct Mr. Hull had the force of argument on his side. of those super-Christian men, the Puritans, toward The Spiritualists of the town were justly indig-

day Herald, of this city. That paper, in taking a seen at the hall. seeking to extend their dominion over the so-call- is the inevitable result. ed 'heathen' parts of the world. If they have not shown the religious zeal of the Mahometans, who carried the Koran in one hand and the sword in carried the Koran in one hand and the sword in A St. Louis journed, commenting with much the other, with the alternative of belief or death, sense on the recent excution of two socious damning record.

We think the following reflections on the sub

ject of civilizations both just and pertinent: "In the civilization of Asia we see rest, repos pending itself in idle and useless vagaries. Yet we cannot avoid the belief-rather, we fondly cherish and maintain it-that there is steady progress for the better. The tide of civilization stead-ily rises, though the waves rise and fall upon the shore. When we look back over the history of a century we see that there has been an advance; we see that some humanizing influence has been and individuals. Attention is called to evils that were not considered evils a hundred years ago. The civilized conscience has not been hardened by crimes, but kept tender by this secret influence of the Christian spirit. And this humanizing in-fluence is all there is in a ! Christian 'civilization over that of Mahomet or Confucius. It is its dis-tinctive characteristic. It is not shown, however, in aggressive acts against barbarians. The spirit

The New York Sorosis. This Society has entered upon the third year of its pilgrimage of usefulness. It celebrated the close of its second year's labors in that city on Monday evening, March 7th, on which occasion reports were read, recitations and racy essays recited, and finally Mrs. Robert Dale Owen expressed her gratification at the growth and improvement of Sorosis since she last saw it, upon the occasion of its first meeting at Delmonico's, and then asked posmission to say a few words upon the subject of labor. All women over forty, she was sure, must have felt, like herself, that something was radically wrong in the present system of society-some element was wanting to make life what it should be-something needed yet to be done for woman. The truth is, said Mrs. Owen, emphatically, woman's work is not estimated in the expenses of living. Every thousand dollars in money that comes into a house has two thousand added to it by they choose. She did not approve, however, of married women earning their own living. She thought it would ruin all the men in America if their wives supported themselves; their do mestic duties, properly performed, were enough for them, and should be recognized at their proper value. Her genial manner is said to have given great effect to her wise and motherly counsels, although many of the sisters were of opinion that her position was a huge stride in ad-

Spiritualism in Hudson, Mass.

A discussion on the truth of modern Spiritualism ization thinks of shutting its hand to keep what it for five evenings occurred in this locality, comhas got, its life begins to die. That is so, not be- mencing Jan. 22d—Dr. Moran taking the negative, cause it is a symptom, but because it is a signifi- and Daniel W. Hull the affirmative side. During cant part of the fact. For nobody can pride him- the course of the proceedings, which were well atself on his spiritual or intellectual accumulations tended, it was suggested that some tests of spirit without stopping the work of accumulation itself. | power should be exhibited in connection with Mr. It is so common a matter for a handful of persons, Hull's arguments; this was agreed to by the sprinkled about our large population, to style skepties in the audience, and Mrs. Wheeler-who themselves par excellence "Christians," leaving it draws under spirit control with her eyes tightly to be inferred that all others are heathen, or what-bandaged-was summoned. She gave good eviever else you please which is equally had, that a dence of her calling, but many of those present good-natured people have come to regard them- saw fit to evade the issue by declaring that she selves really under the ban laid upon them, and ["could see all she did," Accordingly Mrs. H. W. to consider their chances indeed meagre for salva- Cushman was sent for. This lady's mediumship tion either in this life or any other. What has mainly consists in the holding of a guitar in one been the inevitable consequence to those who set hand near the neck, and placing that hand under np such pretensions? Tuey have gone back in a table-leaving the instrument in plain sight and their growth, diminished in point of actual, intrin- in the light-in which position fine music will be sic strength, and now show signs of a permanent produced, and any tune sung by those in attendweakness that will have to be remedied in the ance will be accompanied. Quite frequently also most summary manner. Having lost their hold, the invisible musicians will play any tune called

in a position to covet the recovery of the sceptre Cushman made her appearance, not with standing which they threw away. This is but the natural | the assertions of the Methodists and Baptists that no medium would dare appear in the hall (which As this self-righteous class have done by their was that under the Unitarian Church) for invesown countrymen, so they have been doing-but ligation. She asked that the conditions should be in an exaggerated manner-to the people of for- complied with-which, were quietness and a negeign climes; that is, those who have not yet set ative condition of mind on the part of those asup a standard and style of worship similar to sembled-and was promised that such should be their own. Run over the pages of what is accept- the case. Dr. Moran seated himself on one side ed as Christian history for the past three centu- and some of the deacons and others on the oppories, if you would see pretty nearly what is the site, as she sat at the table; six bright lights were real inspiration that has given it character through arranged so as to illuminate the top of the table, action. The so-styled Christian powers of Europe and beneath it also. The table soon began to -England, France, Spain, Holland-what has move, but Dr. Morah, perceiving he was about to been their course toward America, toward Asia, lose the case, accused the lady of deception, saytoward Africa? They of course held that the pop-ing she moved it, when the movement was toward ulations of these distant countries were heathen, the opposite side from her, and nearer the doctor; ignorant of the laws and practices of a Christian one of the persons sitting at the table soon after civilization, and they have treated them accord- moved it with his feet purposely, and then Moran ingly. See how England and France partitioned declared that this should go on no longer, he out this continent between themselves, and after- ing borne out in his plain injustice by an over wards fought for the mastery over the whole. See prejudiced audience, who would not allow how Spain came and took possession without ask- the promised guitar manifestations to go on. ing leave of those it found here. Had the people. The medium then left the hall. There were some whose proofs of a sort of civilization still remain five hundred people present at the time. The disin numerous impressive forms no rights whatever cussion continued; but at the end, the majority of that these foreign adventurers and robbers were those attending, though sympathizing strongly bound to respect? How have the red men of the with Moran, were obliged to acknowledge that

nant at this treatment, and, determined to show And the same in Asia and Africa, Both of these, what could be done, they employed Mrs. Cushdivisions of the globe, Asia in particular, have man to visit them again on the first of March. been held to be merely lawful prey for the West- A good audience assembled, conditions were comern spoller whenever he chose to set his foot there. plied with, the table tipped, raps were given as How has Great Britain dealt with India? How usual, the scance for music from the gultar was with China? And how has France done any bet- exceedingly successful and convincing, and many ter than her ally across the channel? We were tests were given and spirits described by her congratified to find this point very clearly and fm- trolling influence. A lasting impression was pressively illustrated in a recent issue of the Sun- made upon those who had moral courage to be

sweeping view of things the world over, asks with | Lectures are carried on in this place to good much force and point if it is to be wondered at acceptance, Prof. Denton, Mrs. Townsend Hoadly that people outside the pale of Christianity judge and others, having lately addressed the Spiritualharshly of what are self-styled "Christian" na- lists there. A Lyceum is also in process of organtions. "Those nations," it says, "have been noted lization. Thus wherever investigation is comduring their whole existence as aggressive powers, | menced an accession of converts to the new light

Hauging the Saluts.

they have been almost as unscrupulous in their creatures for the crime of murder, makes the very commercial dealings, and have taken advantage natural observation that it is the murderers who, of every weapon civilization has given them to as a general thing, go straight to the hosom of oppress, defraud and despoil barbarians." And Jesus, and are safe and happy. In a final conit proceeds to observe that if all the wrongs versation between the actual murderer in this which have been practiced upon the Indians since | case and the jailor, the latter is reported to have the Europeans first landed upon these shores are put the very common question-"You know you handed down by tradition from generation to gen- 've got to be hung on Friday; do n't you have any eration, what a fearful record of barbarism must fear of being hung?" "No," answered the poor have accumulated against those who call them- brute, whose intelligence is admitted to have been selves civilized! But the original inhabitants of much below the lowest accepted standard-"no, I do n't fear: I shall run right to Christ." That is the way with the most of them. None appear to run so straight "to Christ" as these same bloody murderers. The ministers who hurry to their cells and put them in training for the awful event -a suspension, as it were, of spiritual animation.
It exercises a lethean influence. There is no change, no progress. Veneration for the old is carried so far that changes are looked upon as unmixed and unmitigated evils. In the civilization of Europe and America, there is, on the contrary, a constant unrest, a spirit of adventure and of progress, sometimes expressed in steps of real and substantial progress, but almost as frequently ex- are given out to be so profoundly mysterious, and pending itself in idle and useless vagaries. Yet blassome out total the state and form of respect blossoms out into the size and form of perfect saintship, fit for the companionship of seraphs above. We say that such marvelous conversions form a strange commentary on the kind of religion that gains in the number of its votaries.

But it does more than that, Allowing that saints are thus easily manufactured from the raw staple at work in the mass, even while crimes against are thus easily manufactured from the raw staple humanity have been freely committed by nations of coarseness and criminality, why is it not a heinous piece of work for a Christian state to be guilty of, to take its publicly approved saints and put them to no better service than hanging them? It shocks one's sense of right and justice, and outrages every notion of common propriety in the human mind, to thus make awful examples of its choicest spiritual products, fastening hempen of these acts comes from the Old Testament, and cannot be justified by the New. But this is what Christian civilization by; and with good reason, when we consider how it has predominated in the conquest of the heathen world."

Off of elevated scaffolds, instead of keeping them for the illustration of precepts which deserved to be inculcated in every heart. Granting that hanging is, under any circumstances, the best thing to do, the question arises whether it is sound policy to select the most religious specimens, according to the sectarian code, to exercise that habit upon. In short, can that be a truly Christian Common wealth, according to the New rather than the Old. Testament, which hangs its saints as a class? It hardly strikes us as possible. The revengefulness which a violent death always implies might perhaps be visited on the baser part of the condemned victims; but to take the very pinks of piety and perfection, and set them to walking in the air, has about it a refinement of savagery that puts everything like the Christian profession to the blush. The state ought either to save its saints, or else refuse to hang its ignorant ruffians,

Music Hall Spiritual Meetings.

Prof. William Denton's lecture, "Is Spiritualsm True?" given in Music Hall, Boston, March 6 drew together the largest audience of the season The subject was intensely interesting, and could not be disposed of in one discourse, so it was the theme of his remarks last Sunday. Next Sunday Prof. Denton will give his third lecture, and last but one this season. Mrs. Emma Hardinge is engaged for April. Many will rejoice at her return,

New York.

Emma Hardinge, the great lecturer and medium, says the Universe, who has charmed so many thousands in Europe and America with her thrilling and truthful eloquence, is to speak at the Everett Booms during the Sundays of March. Those who may have the privilege of hearing her vance of anything that had heretofore entered will enjoy such a "feast of reason and flow of into their vocabulary of "woman and her work." | soul " as is not often met with in one life-time,

ington.

Mrs. Hardinge is creating a great sensation in Washington, where she lectured during the month to february. At the close of her engagement she received a note signed by Senator N. P. Banks and other members of Congress, which read as Ewen, Mrs. H. delivered a lecture in the new Mascall and Congress and appreciative control of the cont

address on Thursday evening, March 3d, in the New Masonic Temple. Notwithstanding the foul weather and a large admission fee, the hall was crowded to excess. The entire proceeds were given to the First Society of Spiritualists. The Daily Chronicle furnishes the following synopsis of ier discourse:

"The great fame as an orator of unusual bril-liancy and power sustained by Mrs. Emma Hardinge attracted an immense audience to Masouic Hall last evening. Her subject-'America, the land of the Free, and America under the Anathe-mas of the Ecumenical Council?—was handled with masterly historical ability. She rapidly sketched the character of American soil, climate and scenery, the character of Americans as a cos-mopolitan race, and as one prophetic of a better civilization. She then spoke of the condition of Europe, remarking, among other things, that in the city of London there are nightly sixty thousand houseless wanderers, and that, out of its three million population, one actually starves to death every day. In view of the destitution in Europe, she thanked God for the world's America. With singular felicity she passed in review

the history of America from 1776 to the present time, and, in alluding to our late war and to the great martyrdom of Lincoln, drew tears even from eyes unused to weep. Approaching the re-ligious portion of her lecture, she told in graphic

reedom, but he would be no more successful than eorge III was in trying to abridge civil liberty. he maintained with great force that Europe was helpless in the hands of the Pope, and utterly unable to oppose his power and pretensions. If he had not a single supporter in America, she would still question his power in behalf of England, France, Spain, Italy, Asia, Africa, and all nations suffering from tyrannical laws, unjust oppressions, and having liope, however faint, of civil and religious liberty. It would not do for Americans to egard the Ecumenical Council with aparby. The Pope had no power now to prevent all his actions that she is the ablest opponent of the Roman Catholic Church now occupying public attention. She closed with a beautiful and well sustained bit of imagery presenting the march of civilization from the East to the West, in the words Westward-Ho.' Mrs. Hardinge was listened to with profound attention, and was frequently applaud-

The following letter from our townsman, Dr. H. F. Gardner, now in Washington, will be read with

Washington, D. C., March Eth, 1970. S EDITORS BANNER OF LIGHT-Last Sunday lad the pleasure of listening to the morning lec-ture of Mrs. Emma Hardinge, before the Spiritualists of this city. Her subject was "The In-dividuality of Man," which she treated in her usual eloquent, logical and convincing manner. Although the day was very stormy, the hall was filled with an attentive and appreciative audience, who, at the close, judging by the remarks I heard universally expressed, felt themselves well repaid for facing the storm of rain to listen to the inspired eloquence of this most earnest advocate of our beautiful, heaven-born philoso-

gagement with the Society holding meetings in Harmonial Hall. After the lecture, the Chairman, Dr. Maybew, announced that she would, y request of several prominent members of oth Houses of Congress and others, lecture during the week in a more commodious hall, which announcement was received with great appliause. A resolution was also handed in, expressive of the high appreciation of those who had listened to her course of lectures, and also stating that she had drawn the largest audiences of any speakr who had occupied their platform, which res olution was adopted unanimously

No speaker in the ranks of Spiritualism deserves more than Mrs. H. the warmest sympa-thy and carnest support of all friends of human ty for her earnest, self-sacrificing labors in be the friendless and fallen ones of earth, and for the courage and fortitude she has ever displayed in battling against the errors of false theol

God bless and sustain Emma Hardinge in her no-

ble mission, and all the people say AMEN.
Enclosed I send the correspondence that passed between the Hon, gentlemen above mentioned and Mrs. H., resulting in the close packing of Masonic Hall on Thursday evening, tickets being tifty cents—reserved seats seventy five cents, the proceeds all going to the aid of the Spiritualists Society. I was denied the privilege of hearing her address, being confined to my room by severe illuess; but her praise is in the mouths of all who attended, for the superior ability with which she treated the subject.

Enclosed I send the synopsis of her lecture as published in the Dally Chronicle, the leading administration paper in Washington, which will give your readers on both continents a more correct idea of her grand success than anything I can write. And here let me express the hope that Mrs. Hardings may be greeted on her next visit to the "Hub" with an audience that shall pack Music Hall to its fullest capacity Yours for Truth and Right,

H. F. GARDNER. Here is another letter, giving further details of spiritual matters in Washington:

WASHINGTON, D. C., 4th March, 1870.

WASHINGTON, D. C., 4th March, 1870.

DEAR BANNER—I feel like writing for your columns an account of our spiritual feast during the month of February, if you will permit.

By invitation of the First Society of Progressive Spiritualists in this city, our dear sister, Emma Hardinge, has been supplying our desk. She arose upon the mental horizon of our citizens like a sun of wisdom, and has captivated the minds of all her hearers. Twice each Sunday, and on two Wednesday evenings, she has broken to us the bread of immortality. Surely for grandeur and bread of immortality. Surely for grandeur and sublimity she may be called the Isaiah of the New Dispensation. Her audiences have been large, and highly appreciative. Honorable Sena-tors, Representatives and Judges came and sat with us at her feet. On some occasions her subts were chosen by committees, and a series of critical questions bearing on the theme of her dis-courses were permitted after the lecture each evening, all of which were answered with a clearness, power and eloquence exceedingly astounding to those who had not yet learned the fact that

(as of old) an inspiring spirit could give uterance to his thoughts through the lips of mortals.

Washington will not soon forget the visit of Sister Hardings. I feel that she has done a great work are supported by the single statement to the single spiritualization. work among us, and I hope that Spiritualism will now take a much higher stand, and Spiritualists will exert a greater influence over the public mind, by striving after more extended usefulness, purer lives, wider charity, and greater unity and harmony than in times that are past. At the close of her last Sunday lecture, a large audience haing present it was president.

being present, it was unanimously Resolved, That the members of this congregation desire

Emma Hardinge's Lectures in Wash- express the profound satisfaction they have experienced in listening to the sublime and beautiful lectures delivered by Mrs. Emma Hardinge during her ministrations among us,

follows:

"WASHINGTON, D. C., March 1, 1870.

Mrs. Emma Hardinge:

DEAR MADAME—Before your departure from this city, we, the undersigned, some of whom have heard with delight your very grand and beautiful lectures, desire to hear you speak on some subject of general and national interest at such time and place as may suit your convenience.

If perfectly agreeable to you, we would suggest as the theme of such discourse: America, the Land of the Free, and America under the America I ever heard. The descriptive was sublime in the extreme; and in treating of the Ecumenical Council, the imbedile anathemas were of the Free, and America under the Anathemas of the Ecumenical Council, the imbedile anathemas were of the Ecumenical Council, the imbedile anathemas were reviewed in a maximum and the imbedile anathemas were reviewed in a maximum and the council of the Ecumenical Council, the imbedile anathemas were reviewed in a maximum and the council of the Ecumenical Council. of the Free, and America under the Anathemas reviewed in a manner calculated to awaken the of the Ecumenical Conneil." f the Free, and America under the Anathemas reviewed in a matter danger lurking in the attempt thus far made on the religious liberties of the above request, she gave an tempt thus far made on the religious liberties of the world; and yet, while handled with all fidelity, there was nothing uttered calculated to offend,
And now I have to record a fact of Mrs. H.'s
generosity and regard for the great cause which
she so nobly advocates and defends. Our Society,
having been compelled to fit up a second hall in the three years of its existence, to accommodate its increasing numbers, at a considerable outlay, and having an unpaid balance of debt resting upon it. Mrs. H. munificently devoted the entire proceeds of this lecture to its liquidation, relieving us of nearly one half of the debt.

ing us of nearly one half of the debt.

And on behalf of the Society, of which I have the honor to be President, I desire thus publicly to present to that lady our most grateful thanks.

May Emma Hardinge ever experience the joy arising from a consciousness of devotion to the cause she loves. And that the dear angels may ever guide, guard and bless her, is the earnest desire of,

Yours for Truth and Humanity,

JOHN MAYHEW, Pres.

Ecclesinstical Excitement in Lowell.

We learn that there is an intense excitement existing in Lowell, Mass., among the Evangelical Churches on account of a fresh innovation upon their assumed right to do the religious thinking for the people. Heretofore the Spiritualists have borne the brunt of their denunciation and abuse, yet Spiritualism continues to be sought after, and language how Columbus entered upon the discovery of America and the jeers, ridicule and denunciations of priestly power, but, with God for his capitaln and inspiration for his chart. America was discovered, and from the first it was dedicting the whole body of creed-bound souls, and ing the whole body of creed-bound souls, and ca was discovered, and from the first it was dedicated to the spirit of religious freedom.

Referring to the signers of the Declaration of Independence, she said they performed that act with the rope around their necks as traitors, if they failed, or with wreaths of immortal glory round their brows as patriots if they succeeded. The Pope might now attempt to abiding religious thought.

One who has been cramping his soul for a long

One who has been cramping his soul for a long time by creed-shackles, recently struck out boldly for "more light." We allude to Mr. Samuel V. Spaulding, a highly respected influential business man of Lowell. Desiring with many others to hear the sentiments of such free thinkers as Francis E. Abbot, T. W. Higginson, O. B. Frothingham, John Weiss and Julia Ward Howe, he invited them to give a course of lectures in that city. The call was accepted, and Mr. S. made arrangements for the same to take place on Wedand purposes from becoming known. In these passages of her great lecture Mrs. Hardings gave ample proof of what has so often been said of her, gave the first on the 24 inst. The others are to follow on the 9th, 23d, 30th, and April 6th.

/ This was more than the Evangelicals could submit to quietly, notwithstanding they profess to be true disciples of the meek and lowly Lazarene. Consequently Mr. Spaulding has been ostracised and denounced in the severest manner by his Christian brethren with whom he had fellowshiped and been esteemed for years, and they concertedly began praying the Almighty to interfere and make the course of lectures a financial failure. One would hardly believe that this is a country where religious freedom is tolerated at the present day, or that there was any further need of crushing it out altogether by inserting a clause in the Constitution which would enable religious bigotry to do the infamous deed "legally." In the meantime we bid brother Spaulding God speed in his search for true spiritual knowledge, and hope thousands will follow his noble example,

Our Twenty-Seventh Volume.

This issue commences the Twenty-Seventh Volume of the Banner of Light. For thirteen years it has borne the glad tidings of open communion between this and the spirit-world to all quarters of the globe. Through its instrumentality thousands have had cause to rejoice with exceeding great joy, as their hungry souls have been fed with the heavenly truths of the spiritual philosophy. Projected and guided by invisible agencies. the Banner has marched steadily on in its work. not however, without opposition, and trying experiences; but it has triumphantly overcome all obstacles, and is now better fitted for the task that lies before it than ever.

One year ago to-day we stated that we had had assurances from our spirit guides to the effect that we were to "pass through severer ordeals in the future than any to which our faith and patience had been subjected in the past." That prediction has been fulfilled; but our trials were far greater than we anticipated. We were also promised that we would be sustained in our great work of aiding in the establishment on earth of a free religion that should bless all humanity. We have been sustained. We shall, therefore, still labor on in the good work, strong in the faith that we shall continue to be aided by our friends in mortal, as we know we shall be by those in the higher life. To those who differ from us in opinion we entertain none but the kindest feelings, knowing that the truth will ultimately prevail over error. Our blessings go out spontaneously to all human-

Judge Edmonds.

It will be a cause of sorrow to the many friends of Judge Edmonds, says the Brooklyn Daily Union of Feb. 25th, to learn that he is confined to his room, helpless, from paralysis of the legs, brought on by excessive brain work; and a matter of joy to know the manfulness with which the stroke is borne, as indicated by the following extracts from a recent letter (date Feb. 24) to a lifelong friend:

"Since I saw you last I have met with a mis-fortune from which I am afraid I shall never recover. You know how long I have suffered from neuralgia in my legs. In the early part of last week these pains left me entirely, and my legs began to lose their strength. Now I have no use week these pains left me entirely, and my legs began to lose their strength. Now I have no use of them at all. * * * When you are at leisure, call in. You can come at any time. There is no danger that you will find me 'just gone out.' I fear my 'going out' is like hanging for murder in Brooklyn—'all played out.' I did not know what a blessing it was to have legs, until I arrived at the point of not knowing it even when a fellow did kick my shins. I can't brag, any more of beating any man of my age at a fight or a footrace.

But I aint all dead yet; there is enough left to

enable you to recognize Your old friend, J. W. Edmonds." We received a note from the Judge, under date of March 2d, wherein he alludes to his illness, from which there is little or no prospect, he says, of a recovery. While we regret this great calamity that has visited our friend, it is a consolation to know that his mind is unimpaired. We shall publish an essay from his pen in our next issue.

A letter remains at the Banner of Light office for Mr. John Spettigue.

William Mountford's New Book.

Ere this paper reaches our patrons, we shall have for sale the great spiritual work, hearing this title, "Miracles, Past and Present." The following preface from the book will fully explain the position the author has taken upon the subwork in favor of their cause:

some sixteen months ago, that perhaps I might myself be not quite clear of the summons, Doubtless a better man than I am was called.

Some persons have wondered that I should ism as evidence of there being about us a sphere of life altogether different from this of nature, and for which science has no methods nor inand for which science has no methods nor instruments, and for which, therefore, it should not have even one word of denial, or even of doubt. Those phenomena may be called ridiculous, or they may be called demoniac; but at an end; of the Davenports, says:

"The age of mysticism is not yet at an end; and thousands of intelligent and cultivated perleast and certainly they are cosmical. And, indeed, if I had ignored the subject of Spiritualism because of its heing unpopular, how could I ever have borne afterwards to think of Henry More or of Richard Bayter or of Lohn Waslay went or wear and under certain conditions again. ever again have consulted Ralph Cudworth as to the Intellectual System of the universe? Or how could I have remembered, thenceforth, without shame, the Christian writers from Hermas to Augustine? Or how could I have dured a life among books, when all those, with rames, would have seemed to be a with one voice, "Thou shalt not bear fals."

Perhaps I ought to say that I sy," with the carly Christians and their fals.

the early Christians and their fi Spirit, rather than with anything have seen or heard in Rome, at St. Chrysostom says, in one of his livered at Constantinople, probable and of the fourth century, that the used to be a pause, during the secondrich, wherein for persons to rise, moved by the Spirit, and that that been closed, almost within his own the second control of the many of the missen. after saying that many of the miracula the early Church had been withdraws "And among the rest, the gift of pray, was then distinguished by the name of t. And be that had this gift prayed for t. congregation. Upon which account the gives the name of the Spirit, both to t. and to the soul that was endowed with a present of the spirit, but the soul that was endowed with a present of the spirit with the second of the spirit with the and to the soul that was endowed with made intercession with groanings unto Go ing of God such things as were of gener, and advantage to the whole congregationings and symbol of which now is the diwho offers up prayer for the people." Interest of the consequent paragraphs to be problement to the service, that can could have a people to the service.

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ie legs,

a matich the customary ancient place in the service, that con ought never, perhaps, to have been in the ed. For even when there was in it nothing at silence, it was a place wherein for people to onder, and to feel conscious of there having been something lost or suspended, as between the Church and its invisible Head. However, that solemn significant pause, which

However, that solemn significant pause, which anciently there was in the public services of the Church, would not have been endured in this present century. Of a certain period in the history of the Israelites, it is written that, in those days, "There was no open vision." But then the frankness of such a statement as that, spiritually, there is nothing which is more foreign to the world as it now is; for the world to-day thinks that, on account of its high civilization, the universe must surely be pledged to its support, in every way which is possible. And it thinks, also, that never could any age previously have been as that never could any age previously have been as open to light from every quarter as this present time is. However, the way, according to Chry-sostom, in which the Church was closed against soston, in which the Courch was closed against the Spirit during the services on the Lord's day, should hint for us that there may have been also many other ways, by which Christians may have been discouraged from waiting on God, for the

special advantage of public worship is, that individuals are thereby in communion with those who worship in the Spirit, and in the presence of the Lord and the holy angels; and he adds, "and as I think also of the spirits of the departed." That is a thought akin to the age, wherein originated the phrase of "the communion of saints," The Church of the Future will be, of course, in some degree, a continuation of the Past; but it will specially be, earlier or later, a revival of the early Church, at its best. And this book has been written and is published under the persuasion that the voice of the early Church is as distinctly audible to-day as it ever it was; and that, as far merely as the miraculous is concerned, the Scripmerely as the miraculous is concerned, the Scriptures, when fairly considered, at this present time, are as credible as ever they were. W. M. Boston, Feb. 22d, 1870.

Nubs of Correspondence.

A correspondent writes:

"Mr. Rhen sometime must cauterized Farra-day's ridicule of spirit-force most sublimely and scientifically, leaving the reader in agony because

Perhaps Mr. Rhen will gratify the writer of the above with his views more in detail upon this important subject.

"Mrs. Conant's Message Department in the Banner of Light has done more good and is giving better evidence of spirit-communion with mortals than any or all other manifestations in the land." So writes J. W. M., of Portland, enclosing a doration to our Free Circle.

"Oh how interesting," writes A. Porter, "are those lectures which are published in the Banner of Light, delivered by Prof. William Denton, Emma Hardinge, Thomas Gales Forster and others; also the spirit communications, and questions and answers given at your Free Circles, through the mediumship of Mrs. Conant, publish ed on the sixth page."

"Hedged In."

Ajar," "Men, Women and Ghosts," has just sent | ply with this request-although we hope they forth a new volume with the title of "Hedged | will-it will signify that they do not longer desire In," (as will be seen by an advertisement in our journal, and we shall accordingly discontinue another column.) This book deals with a subject it. of great difficulty and delicacy, but of the utmost interest to the community. Its story is that of a woman fallen in the sight of the world, but lifted out of her sad condition, and so "hedged in" by kindly influences and earnest friends that she is restored to a life of honor and usefulness. Miss Phelps has long taken the deepest interest in this subject, and her practical observations have qualified her for writing understandingly as well as sympathetically. This story can hardly fail to excite as deep and general interest as that awakened by "The Gates Ajar"—the most popular book of the day.

of ninety-two years.

The Challenge of the Davenport Brothers.

The San Francisco papers mention an incident which occurred at one of the scances of the Dayenport Brothers while in that city. It had been stated that there was a man in the city who could ject of which he treats. Spiritualists will no do the same "tricks" the Davenports did. At doubt be especially proud of this high-toned the close of the scance Mr. Wm. M. Fay offered five thousand, dollars to any person who would The subject of the supernatural has engaged | produce the same manifestations, under the same The subject of the supernatural has engaged my attention, as a student, during many years, it grow upon me as to importance, and deepened as to interest, while I was at Rome, where, like St. Paul, I dwelt two years in my own hired house. This book, which I offer to the public, was written simply because the times seemed to be asking for some such work. And, as nobody else was answering to the call of the times, it occurred to me suddenly, one morning, some sixteen months ago, that perhaps I might papers say, "He was tied by Judge Sawyer and Chief of Police Crowley, and after a very long time, gave up that he could not release himself, upon, and a better book was asked for than what I have to offer. I confess that I feel so.

And let this acknowledgment be accepted as an are tied." This is always the case with all "exapology for such a venture as this upon such a posers" of the physical manifestations. They fail in the essential point. They cannot produce the same results, but merely imitate have attempted to strengthen my argument by duce the same results, but merely imitate availing myself of the phenomena of Spiritual-in so bungling a manner that none but a prejudiced person can fail to perceive the differ-

More, or of Richard Baxter, or of John Wesley, weal or woe, and, under certain conditions, capaor his dear brother Charles? Or how could I ble of direct communication with the denizens of ever again have consulted Ralph Cudworth as to the Intellectual System of the universe? Or it is that there have been, from time to time, manhow could I have remembered these few life it is that there have been, from time to time, manifestations of peculiar powers in certain individu-als, which seem to separate them from the ordi-nary run of humanity. These exceptional heings have been by some stigmatized as impostors, by with others canonized as saints; nay, some have even ?" suffered martyrdom at the stake, thereby proving that their own faith at least was genuine. Among this class the Davenports must be placed. They have been tried and tested all over the civilized world, and have never been unmasked, if indeed there be any imposture. No one else has succeed-ed, although many have tried, in performing any of their feats, or in discovering the manner in which they are performed, and the whole rests in the same obscurity that envelopes the history of had discard that envelopes the history of miracles in every age, leaving us only the option of believing in supernatural and intangible forces, or of skepticism in all save the wonderful yes; and unaccountable dexterity on the part of the mediums."

> Movements of Lecturers and Mediums. J. Madison Allen, after an absence of nearly two years, has returned to New England. He is engaged to lecture in Lynn during this month. He will accept calls for April. He can be adlressed at Lynn, or care of this office.

J. S. Loveland has gone to California on a lecuring tour.

A. B. French has returned to Obio, and can be addressed at Clyde. He should be kept constantly at work.

Mrs. E. S. Warner speaks in Richmond, Ind., luring March, and during April in Baltimore. Mrs. M. E. B. Sawver will lecture in Manches-

ter. N. H., March 20th and 27th. Her permanent address hereafter will be at Manchester. E. V. Wilson speaks in McLane, N. Y., March

15th, 16th, 17th and 18th; in Dansville the 22d, 23d, 24th and 25th. W. F. Jamieson has just closed courses of lectures, eighteen in all, at' Lake City, Minn. Many persons came from eight to ten miles to attend

them, and on several evenings the hall was so crowded that there was scarcely standing room left. He has engagements for Pepin, Maiden Rock and Ellsworth, Wis., and Wabasha, Minn., and will make engagements for Sunday and week evening lectures in Minnesota and Wisconsin.

Spirit.

Earlier in the Church than Chrysostom, by some four or five generations, was Origen, and he wrote that "all who can say truly that they have risen with Christ, and been seated with him in the kingdom of heaven, live always in Pentecostal days." And as to public worship, very noteworthy is his opinion; for he says that the special advantage of public worship is, that individuals are thereby in communion with those P. O. box 87, Auburn, Me., his permanent address.

C. Fannie Allyn has engagements to lecture during May in Milford, N. H.; June, in Lynn, Mass.; July, in Stafford, Conn., and August in Putnam.

Miss Julia J. Hubbard will lecture in Kendus keng, Me., through March; in Salem, Mass., April 3d and 10th; in North Scituate, May 8th. Address box 455, Portsmouth, N. II.

The "Dagslyset,"

Or "Daylight," is the title of a religio-philosophical monthly printed in their native tongue by the Scandinavian Advance Society, and edited by Marcus Thrane, at Chicago, Ill. It is the only paper in its peculiar dialect devoted to the advocacy of free thought either in the United States or old country. Its numbers thus far have treated, among other things, on "The History of the Old Testament," " Errors in the Bible," reviews, &c., &c. Those conversant with the language in which it is printed will find it in its sphere a needed and useful publication.

Michigan.

The Present Age speaks thus earnestly: "We say in deep earnestness to the twenty-five thousand Spiritualists of Michigan, and to Spiritualists in all the States, ORGANIZE; there is more important work near at hand than you now dream of. If this government is saved from sectarian control and the curse of a STATE RELI-GION, the Spiritualists and free religious element of the country must be aroused and prepared for the conflict. 'Eternal vigilance is the price of liberty."

Notice.

Those of our patrons whose subscriptions expired with No. 26, Vol. 26, will receive this number as a reminder for them to renew by remiting Miss Elizabeth Stuart Phelps, author of "Gates | the price of subscription. If they should not com-

> The Banner of Light makes its best bow to its numerous patrons this morning, as it opens its new volume with the opening of spring. Let the LIGHT shine, friends, in the dark corners of earth, that its rays may illumine all those who have for so many long years groped in the gloomy avenues of Old Theology. The Banner was unfurled to the breeze in the cause of truth many years ago, when our ranks were few; but now our army is composed of millions, and we are rapidly marching on to victory.

"STARVING BY INCHES."-The excellent re-MRS. RUTH GIBBS CHANNING, widow of the by Rebecca J. Mason and recently printed in its late Rev. Dr. William Ellery Channing, left here columns, has been copied entire, with due credit, earthly house in Boston for that of her husband's by the Weekly American Workman, a paper pubin the spirit world, March 2d, 1870, at the ripe age | lished in this city, and doing Spartan work for labor reform.

ALL SORTS OF PARAGRAPHS.

The Message Department of this paper is unusually interesting the present week. The reader should peruse it carefully.

The Massachusetts Association of Spiritualists passed some good resolutions at their late Convention, to report of which will be found on our third page,) and we call attention to the eighth one in particular.

BACK VOLUMES OF THE BANNER OF LIGHT .-Peter P. Good, Plainfield, N. J., writes us that he has all the numbers of the Banner, except Vols, 1 and 2, and No. 22 of Vol. 9, No. 3 of Vol. 12, and No. 3 of Vol. 22, which he will sell to any one who wishes them. The poems of the late George D. Prentice, col-

lected and edited by his son, Clarence J. Prentice, are soon to be published in book form. Mr. Prentice will long be remembered as the witty and sareastic editor of the Louisville Journal, The practice indulged in at the New York hos-

pitals of compelling poor female patients to act as "subjects" wherewith to illustrate clinical lectures, is being severely criticised by a portion of the press of that city. The new Constitution of Tennessee prohibits

rom holding office all who " leny the being of God, or a future state of rewards and punish-

The very latest woman question: "When will gold reach pa?"

Mrs. Ames, in her Independent "Budget," says that Mr. Whittier sent a copy of his " New England Ballads" as a Christmas gift to his friends of many years, Alice and Phobe Cary, making these lyries of his life doubly dear by this inscription on the fiv-leaf:

"To Alice and Phobe Cary,
Who from the farm-fields sluging came
The sone whose echo now is fame.
And to the great falso city took
The honest hearts of Clovernook,
And made their home beside the sea The trysting-place of Liberty, From their old friend,

Jone G. Whittien."

The adoption of the fifteenth amendment will be signalized by the National Anti-Slavery Standard in dropping from its title the words "Anti-

Over a million and a half of human beings have been driven to the workhouse by the evictions of the last twenty years in Ireland.

Mrs. Miranda S. Carlton has been elected Su-Mrs. Renard, an American lady, is exciting

much favorable attention in London, where she has appeared as an actress, under the name of Moodie. Her talents are said to be of the first

Rev. Solomon Atlas, a Rabbi from Jerusalem, is in Montgomery, Ala. His mission to this country is to collect funds to establish hospitals and schools for the poor and suffering in the Holy

The New York Evening Post says: "The difference between peach-orchard fruit and Peach Orchard coal, is that we take the pits out of the fruit and the coal out of the pits

A debating society at Lyons has been for some time engaged in the discussion of the question: 'If you had to have a bile,' where would you have it?" and its members have finally decided, on another fellow."

MISS LILLIAN EDGERTON, of this city, a young lady of remarkable talents, a superior elecutionist, with prepossessing personal appearance, has taken to the rostrum as a reader and lecturer. Her lecture on "Woman is Coming" has made a decided hit for those who oppose the right of women to the ballot. She presents her views with great vigor and pungency.

The Directors of the California Insane Asylum report an alarmingly rapid increase of insanity in that State. There is one insane person for every six hundred of the inhabitants. The number under treatment in the Asylum last year was one thousand three hundred and thirty-five.

THE PURITY OF ICE. In addition to the fact that ice is lighter than water, there is another curious thing about it which many persons do not perhaps know, viz., its purity. A lump of ice melted will become pure and distilled water. Water in freezing turns out of it all that is not water-salt, air, coloring matter and all impurities. Frozen sea-water makes fresh water ice. If you freeze a basin of indigo water it will make ice as clear and as white as that made of rain water. When the cold is very sudden, these foreign matters have no time to escape, either by rising or sinking, and are thus entangled with the ice, but do not make any part of it.

The swill milk ring of Brooklyn has triumphed over Mr. Bergh, which proves that Brooklyn is a benighted place, notwithstanding they have a Plymouth Church and a popular pastor. Better put swill milk venders in prison, and send the cows to pasture.

The father of Dorabella recently found that little girl's chubby little hands full of the blossoms of a beautiful tea rose on which he had hestowed great care: "My dear, he said, "did n't I tell you not to pick one of those flowers without leave?" 'Yes, papa," said Dombella, "but all these had leaves."

CURRENT EVENTS.

The Sublime Porte of Turkey has granted a large mosque as a church to the Americas priests excommunicated by the Pope.

Governor Austin of Minnesota, has signed the bill submit-ting woman suffrage to the copie next fall. A dispatch from Washingon says, The recent atrocities committed by United State troops on the Indians at the Far West will prevent the proposed transfer of the Indian bureau from the Department of the Interior to the War Department.

partment.

The barque "Benefactres," Capt. Eldred, which arrived at San Francisco March 1s, from Yokohama, Japan, made the passage in twenty-six dlys, which is probably the quick-est run ever accomplished by a sailing vessel between the two ports. She brought a fill cargo of fresh teas, consisting of cleven thousand package, which will be at once forwarded to New York by the Pafler Railroad. This is the first cargo sent across the continent by rail, and the event demonstrates the wenderful clange which is now taking place in the trade with China and Japan.

A talgeram from Paris Mirch 6th states that C.

In the trace with China anglespan.

A telegram from Paris, Mirch 6th, states that Count Daru, the Minister of Foreign Affers, has sent a note to Rome, remonstrating against the Petal Syllabus, as seriously compromising the interests of the Catholic religion, and intimating, if infallibility was propleated. France may be constrained to withdraw her troops form the Roman territory. The antagonists of Papal infallibility in the Ecumenical Council, some of whom threatened to withdraw, have determined to remain, in view of the growing opposition to that dogma.

A Washington despately says that members of Congress are in receipt of numerous etters from all parts of the country protesting against the continuance of the income tax, and some of the leading mn of the Senate are in favor of enlarging the exempted class to all persons below \$2000, and on all having incomes about that sum making the tax three per cent.

insurgents in the West, in which the latter were defeated, and the general impression is that the revolution is at an end. A son of Santy Anna, holding an important command among the insurgents, was imprisoned by our partisans, and delivered to the national forces. Commerce everywhere is prostrate, and a famino is imminent in many parts of the country.

Boston Music Hall Spiritual Meetings.

March 20th, Lecture by Prof. Wm. Denton.

The third course of lectures on the philosophy of Spiritual-lam will be continued in Music Hall—the most slegant and country.

Renan has been restored to his professorship in the Col-

The premium on gold has stendily fallen of late to ten The premium, on good has steady latter in the to ten-cents on the dollar. A Washington despatch says Secretary Boutwell is strongly urged by many leading men in different parts of the country, as well as by some of the banks, to make arrangements for resuming specie payments. Some firms and railroad corporations have already begun to give specio for small change.

The President and Secretary Cox have strongly urged on Congress the necessity of keeping good faith with the In-dians if we expect them to keep at peace with us.

Several of the largest awners of houses in Washington held an informal meeting. March, 5th, and agreed to reduce their rents fifteen per cent, after the first of April.

There is no news of the missing steamer "City of Boston."

Spiritualism in Boston and Vicinity. MERCANTILE HALL.-The Children's Progressive Lycoum held its usual meeting, Sunday morning, March 6th, at halfpast ten o'clock. Recitations, songs and instrumental music made up the regular exercises. One hundred and forty

embers and leaders were in attendance. In the evening, a monthly concert of a high order was given, the proceeds going to benefit the Lyceum fund. A very large audience assembled. The Lyceum Quartette favored the company with two selections; and a programmi onsisting of recitations by Misses J. Atkins, P. Dotheare, L. Chickering, M. Atkins, A. Cayvan, G. Cayvan, A. Teel, and Messrs, J. M. Choate, M. F. Davy, J. Fallon; songs by Mary. Pinuchettes, Spence's Positive and Negative.

A. Sanborn, Belle Montrose, Hattle Richardson, Pora Stone, Powders, etc. The Bunner of Light can always be Hattle A. Melvin and Charles W. Sullivan; exercises on the plane by Belle Montrose, Addie Morton and Ella Moody; reading by C. W. Drake, and a dialogue between Misses M. and J. Atkins, (written expressly for them by D. N. Ford) was carried through with splift and interest.

Teneng Hall .- This hall, No. 18 Boylston street, has beome the scene of a highly interesting and crowded circle ach Sanday morning. Past incongruities have been cilininated, and "understood" harmony takes the place of its opposite. On the evening of Sunday, March 6th, Loring Moody spoke on "Law and Marriage," before the Boylstonstreet Association.

On Sunday afternoon, March 6th, the Children's Progress-Ive Lycenni held its meeting at half-past two o'clock. Forty-eight members and leaders were present. Answers first, and fifteen cents per line for every substogroup questions, speaking by even children singing, quentinsection. Paymentinalicases in advance. marching, reading by the Guardian, and remarks by Mr. Pike, served to make the occasion of interest to all.

This Lyceum gave an entertainment at Temple Hall, Thursday, evening, March 3d, consisting of singing by the Lycenin; opening address by Miss S. M. Adams (at the close of which she received a bouquet from the audience); wing movements, silver chain recitation, songs by Will be Issued Wednesday, March 16th. Misses Coggins, L. Thompson, S. M. Adams, G. Cayvan, L. Hanscom and Mr. Hogan; reading by J. R. Sleeper; instrumental music by Mr. Hersey; declamations by Misses C. E. Keene, A. W. Cayvan, A. E. Putnam, and a dialogue between Misses F. Colifer and S. M. Adams. The children were surprised by the Conductor, Dr. C. C. York, at the perintendent of Schools for the town of Andover, | close of the performance, with a supply of confectionery, and the older part of the assemblage indulged in a social dance, A very pleasant time was experienced.

CHARLESTOWN -- About sixty members and leaders of the Charlestown Lyceum assembled at Washington Balt, Sunday morning, March 6th. Declamations being the order of the day, some fourteen children responded. Mr. Cole, late Assistant, has recently been elected Conductor, and Mr. Dinamore chosen as Musical Director.

C. Fannie Allyn addressed the Spiritualists of Charlestown, Sunday afternoon and evening, March 6th, at Union Hall. Subjects-afternoon, "Should we have the Bible in the public schools?" Evening, "The Immortality of Man." Both lectures closed with a poem. Good audiences were in attendance. Mrs. Allyn will continue to speak in Charlestown during the month of March.

The Social Society connected with the Association met at the house of Lyman It. Bingham, 103 Bunker Hill street, Thursday evening, March 3d, about fifty members being present. Exercises as usual.

corner Broadway and Fourth streets, Sunday evening, March 6th. In his remarks the lecturer treated of the unreliability of the Biblical prophecies, and the natural deluction to be drawn therefrom. Campripaceour,-This Lyceum met at Harmony Hall,

with an attendance of eighty-eight, on the morning of Sunday. March 6th. Singing, marches, in which this organization distinguishes itself for accuracy and effect, wing movements, answers to the question, "What and where is Golf" and speaking by twelve misses and one young lad I vot: 12mo. 500 pages. Price 80.00, postage

their Assistant Musical Director.

Mr. and Mrs. D. W. Bullard, to whose untiring services the Lyceum bere willing witness by a social leves in their honor, held at Harmony Hall, on the evening of Feb. 21st have given an additional proof of their interest in the cause by denating the entire proceeds of the entertainment to the Lyceum fund, at a recent leaders' meeting,

Mrs. Agnes M. Davis spoke in Harmony Hall, Sunday practical work of Spiritualism, were attentively listened to by a large audience.

Massachusetts Spiritualist Association.

Charity Fund.

Moneys received in behalf of our sick and destitute brother, Austin Kent, since our last report:

Spiritual Periodicals for Sale at this

Office :

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 Remoio-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Eaq.
Price S cents.
The Lygrum Banner. Published in Chicago, Ill. Price
10 cents.

10 cents.
THE AMERICAN SPIRITUALIST. Published at Cloveland, O.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy.

Business Matters.

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James V. Mansfield, Test Medium, answers sealed letters, at 102 West 15th street, New York, Terms, \$5 and four three-cent stamps.

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

A Washington despatch says that members of Congress are in receipt of numerous etters from all parts of the country protesting against the continuance of the income tax, and some of the leading mn of the Senate are in favor of enlarging the exempted clast to all persons below \$2000, and on all having incomes about that sum making the tax three per cent.

Late accounts from Mono state that several actions have lately taken place between the Government troops and the

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 ablost inspirational, trance and normal speakers in the lecturing field. Prof. William benton will lecture during March, and Mrs. Emma flardinge during April. Vocal exercises by an excellent unaristics.

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May 1.-tf

Notice to Subscribers of the Banner of Light.

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 wrapner. 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 violume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for its to send receipts. Those who destrothe 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 Agute type, twenty cents for the

page, 20 cents per line for each insertion. The Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 19 M. on Tuesdays.

SPIRITUALISM! MIRACLES, PAST AND PRESENT.

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THE SCHIETCHIS AND PSECHALOGOLY.
MIRACLES AND SCIENCE.
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ANTI-SUPERNATURAL MISS SCHEMANDO ANTI SUPERNALURAL MISUNDERSTANDINGS. THE LAST ECUTATIO

MATTER AND SPIRIT THE OUTBURST OF SPIRITUALISM Chelsea .- Prof. William Denton spoke at Granite Hall, Thoughts on Spinite align.

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Miracles and the Creative Spirit.

Miracles and Homan Nature.

Miracles and Fnerwatchory.

The Spirit and the Old Testament.

The Old Tryament and the New.

The Spirit.

Jenus and the Spirit.

Jenus and the Rise receive,

The Culter and the Spirit.

completed the session.

On Tuesday evening, March 15th, a social levee will be given by the Lyceum, as a testimonial to Mr. Leavitt, 8TORE, 158 Washington street. Boston:

Just published, HEDGED IN. BY ELIZABETH STUART PHELPS,

Author of "The Gates Ajar," "Men, Women and Ghosts, "Ac. Price \$1.% postage focunts. For sale at the BANNER OF LIGHT BOOKSTORE, ISS Washington street. Boston

evening, March 6th. Her remarks, which bore upon the DURHAM MEDICAL INSTITUTE, 333 Tremont street, Boston, Mass.

Massachusetts Spiritualist Association.

The Executive Committee of this Society will meet at the Circle Room of the Banner of Light, on Wednesday, March 23d, at three o'clock P. M. Business of great importance is to be considered.

A full attendance is expected.

II. S. WILLIAMS, See'y.

DR JAMES CANNEY CHISLEY, Eclectic, Magnitud and body, instructor and Developer of Medoms. The tocor, seeing the great need of an institution for the slex and afflicted, bas leaved a once buluing, not has sparce no palms in fitting It us in the most modern, convenient and selectific manner, with medicated baths, where the sick and lame can find the conferts of a none, with or without board, by the cay or week, at moderate prices.

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AURA H. HATCH will give inspirational Musical Scances every Monday, Wednesday, Thurday, and Friday evening, at 80 clock. No 10 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 cents. Mar. 19—4w

Mar. 19—4w*

SOLOMON W. JEWETT is Healing the Sick at the American House, Newark, 0., by the laying on of bands.

2w*-Mar. 19.

SPIRIT РИОТОСКАРИЯ.

WOULd? respectfully inform those at a distance who wish to have a split photograph taken that it is not necessary for them to be present. For full information, with specimen picture, enclose 25 cents; or those who do not wish specimen enclose two 3-cent stames to W. II, MUMLER, Mar. 12.—2wis* 170 West Springfield street, Poston.

HOBART, Lecture Control of J. William Van Namee, from spirit pleture drawn by Wella Anderson, Artist for the Summer-Land. Copies by mail, 25 cents and stamp; 5 for \$1.00. Address, JAS. H. MILLS, Elmira, N. Y. Feb. 26,—5wis* WOMAN AND HER ERA. BY MRS. ELIZA W. FARNUAM.

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veloped state, eventually progress into a higher condition.

We sak the reader to receive no detrine put forth by spirits in these columns that does not comport with his or hir reason. All express as much of truth as they perceive

The Banner of Light Free Circles.

These Circles are held at No. 138 Washington Street.

Room No. 4, (up stairs,) on Monday, Tuesday and Thursday Aftershoos. The Circle Room will be open for visitors at two clock; services commence at precisely three o'clock, after which time no one will be admitted. Beats reserved or strangers. Donations solicited.

Mas. Committee the receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock F. M. She gives no crivate sittings.

gives no private sittings.

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

Invocation.

Holy, holy art thou, oh Ancient of Days, and Young Spirit of the present hour. Though thy way doth not always lead us through paths of pleasantness and peace, yet as best we vill follow thee, trusting in thy love and thy wisdom. Oh Infinite Spirit of all past elemity, of present being, and of all that is to come, thou knowest that we love thee that thou hast implanted within the secret places of our being many, many seeds of life, and, oh, grant that as many, many seeds of life, and, oh, grant that as we progress in life, that they may bear fruit that shall honor and glorify thee. Our Father, though thou dost often lead us through darkness, and though thy will is mysterious to our unenlightened vision, still, our Father, we will trust thee that thou doeth all things well. We praise thee, oh our Father and our Mother, that life is so filled with the charm of variety, that thou dost not give us the same experiences any, two days of our us the same experiences any two days of our lives, that forever and forever thou dost mark our being with change. And, our Father, may we learn to read thy law aright, and having learned, oh Infinite Spirit, may we always abide by that which is best, not fearing the issue. Father, we bring thee the prayers and the praises of these thy children. They come to learn of thee, to know of the other life to which all are tending. Give them light; give them truth; strengthen their weak places, and if they are in error, lead them into places, and it they are in error, lead them intrith. Drivie-out all the bats and owls of superstition that may have gathered within the corridors of their being. Oh Father, make them beautiful spirits in thy sight, ever ministering unto those who need to be ministered unto, ever giving freely, and loving all, because all are thine. Amen. Jan. 13.

Questions and Answers.

CONTROLLING SPIRIT.—If you have proposi-tions, Mr. Chairman, I am ready to consider

QUES.-In communications purporting to come from the spirit world, cities, groves, flowers, streams, mountains, valleys, &c., are spoken of as being as real in the r character as those things appear and exist on earth. Are they real, tangible, material substances, which have a location and a name, or are they creations of spirit mind, called up at will, and disappear again at pleasure of the spirits? If those things are material sub-stances, what is the material? is it of such a tangible, compact nature as to resist the passage

of a spirit through it?

Ass.—That the conditions existing in the spirit-world are as perfectly tangible to us spirits as are the objects by which you are surrounded to you mortals, we know; but that you cannot know till you have laid off the mortal form; you have only our word for it; it is the result of our experience, not yours; but you cannot claim it as knowledge till it is a part of your experience. Each form, such as trees, flowers, fruits, rocks, soils, water, everything that is found in Nature or in art here with you, has also a corresponding existence with us. It is tangible; it has substance that is so spiritual—and yet it is material—that you could not recognize it by your material human senses. It would be only by the senses that belong to your spirit body that you could recognize the presence of the objects that exist in the spirit world. But, I assure you, that you will have no difficulty in satisfying yourselves of their tangibility as soon as you come to clear consciousness in the after-

Q - What is the meaning of Spiritualist, as applied to persons? Is it a term for those believing matter is a part of the soul in that it is eternal? A.—It is a term which has been applied to those

persons who believe that the spirit not only exists in tangible form after death, but that it can return and communicate with those that still remain in the body. But to be a Spiritualist in the truest and divinest sense of the term, is to not only be-Heve, but it is to not up to the highest light that your belief throws upon you. It is to live in the spirit of the belief, and not in the mere letter. There are few amongst you who do this, but there are some, and they are those that save the cause.

Q.—What is the incentive to prayer? Is it to propitiate God by thanks, or to change his purposes he partition?

poses by petition? A .- No; prayer comes as a consecutence of the soul's needs. In our external experience, we be Heve that we have need of certain blessings, and we pray for them. Why do we pray for them? Is it because we expect to change the purposes of infinite wisdom? No; but because by prayer we place ourselves in harmony with the purposes of infinite wisdom; we elevate our souls in the scale of being; we come nearer to God, through prayer

is ever ready to hear and to answer us. Q.—Is the world becoming more or less harmo-A .- To my mind it is becoming more harmoni ous, because it is growing in wisdom and power. It is rising, not falling, in the scale of being.

Alexander Spooner.

I promised to come back if this philosophy was true. I did not believe it was true before I died, but of course it has forced itself upon me since

that time.

I was born in Springfield, Mass, in the year 1823, and I died in New Orleans in 1868. Early in life, I think when I was about seven or eight years of age, my parents went West, where they remained during the term of their natural lives. Some four years before attaining my majority I began to roam; a spirit of unrest seemed to pos-sess me. I went through the different Western States, and, flually, took the rounds of the South-ern States. As the South was more congenial to my occupation—for I had one—I spirit the most of my time there. The old adage that "there is honor even among thieves," can often be proved true; and those who seem to be the most unspiritual, who seem to give the least attention to super-mundane things, often think the most of them. had five quite intimate friends here who were directly and indirectly engaged with me in business. We were a set of reckless spirits, caring little for the frowns or smiles of this world, and pushing our way through the tide of human life as best we could. But very frequently we would come to anchor and talk over the replications of the come to anchor, and talk over the problems of the present day; and among other things, Spiritual-ism was seriously and candidly discussed by us. We would sometimes be almost clearly inclined to believe it true, and, suddenly, a breeze would spring up and blow away all our notions of its truth, and leave us more doubting than before. So we went on, not gaining any firm ground, but still all the while having a faint hope that there was some truth in it. My attention was first called to it by receiving a message from one of my friends, through your Banner of Light. I did not know from whence it came, but it roused my curiosity, and led me to think earnestly on the subject, and to look into it as best I could, but up to my death I had no belief firmly grounded in the my death I had no belief firmly grounded in the spiritual philosophy. But I said to my comrades, "If it be true, and I go first, I will certainly re-Invocation.

Invocation.

In the true, and I go first, I will certainly reported the contract of the chirds and that's all. If you want to know the spirit valuation as flowers drink the chirds, fust read their inner life that was the most rational idea of another life that he had ever heard. If that was n't true, the believed there was nothing more of us after death; we were mere machines, and our thoughts, the did n't believe there was nothing more of us after and feel that we are nearer to thee. Oh thou who carest for each one of us, we pray the to do it, and not only me, but thousands and that's all. If you want to know the spirit usuation of the chirds they have lives, the thoughts, and feelings, and motives of find out very quick hoy much Christ they have and better, and feel that we are nearer to thee. Oh thou who carest for each one of us, we pray the to do it, and not only me, but thousands and millions of others. I let it when I was here, and that's all. If you want to know the spirit usuation of the chirds all. If you want to know the spirit usuation of the chirds and that's all. If you want to know the spirit usuation of the chirds and that's all. If you want to know the spirit usuation of the chirds and that's all. If you want to know the spirit usuation of the chirds and that's all. If you want to know the spirit usuation of the chirds and that's all. If you want to know the spirit usuation of the chirds and that's all. If you want to know the spirit usuation of the chirds and that's all. If you want to know the spirit usuation of the chirds and that's all. If you want to know the spirit usuation of the chirds and that's all. If you want to know the spirit usuation of the chirds and that's all. If you want to know the spirit.

minds who exist in this its should be informed converting the other life as it is that those more cultivated and refined should be enlightened. And I believe that those spirits who can return ministering unto the spiritual needs of such here in this hie do the greatest amount of good. I have the most exalted opinion of the man Jesus, support of all of the diseased body. What more spiritual ears the opened that they seem and the diseased body. What more spiritual ears the opened that they seem and the diseased body. What more spiritual ears the opened that they seem and they shall be all songs of the better life—that life which endurath for ever and ever. And to thee shall be all songs of gratitude from thy children, forever and ever. Amen.

Questions and Answers.

Questions and Answers. spite of all the waywardness of my nature, I al-ways had this kind of feeling toward the man Josus. It elevated him in my estimation above outset a false position. He says there probably all others. I did not believe that he was a sayiour—never was a healthy transit from the body physim the sense that the churches believed it, but I—cal, he means, I suppose, to the spirit-world. This believed be was more than that.

But I came here to convince my old friends that there is another life, and I can return, and if, I can pation I followed for the last fourteen years of any stay in the body, was known to no one save the five of whom I have spoken. It was a secret that had not been found out, nor has it been, to my knowledge, to the present time. And I am guite sure that I shall do my friends here in this earth life no barm by stating what that occupants. Q.—Has God established any test of faith which earth life no harm by stating what that occupa-tion was. If I was not sure of this I would not state it. I shall as carefully guard them-though

Alice Adams.

I want to go to my sister, Jennie H. Adams. My name was Alice Adams. I told her perhaps tool would be good enough to let me come back and watch over her. I've been gone away from her—it is a few days over a month. I died in New York City, of searlet fever. My father was killed in the war, and my mother died of con-sumption four years ago, and Jennie was left to take care of me and herself. Jennie was nineteen take care of me and nerself. Jennie was nineteen years old, and I was most ten. She said she would rather work day and night than to lose me. I told her, when she was crying because she thought I was going to die, she would n't have to work so hard if I went away, because she would only have herself to take care of. She said she die the said she die the said she die the said she died to the said she died rather work all day and all night, than to have me go. But I want to tell her that mother wanted me. She was n't happy in this new life with-out me, and she knew it was hard for Jennie to take care of me, and she knew I would never be

all the pictures she wants when she comes here, in my forty-first year at the time of my death, and the better she is and the more good she does. Good day. and the better she is and the more good she does, the more good things she will have in her home here. Mother says that is what Christ meant when he told us to lay up treasures in heaven. He knew that he should lay up treasures in heaven by doing good. All the beautiful places we have here for homes, are built out of the good lands. deeds we do on the earth, so we want her to do

deeds we do on the earth, so we want her to do just as many as she can.

(To the Chairman:) What's your name, sir? [Wilson.] Is it? I want to know, because I want to tell mother who I snoke to here. [Will your sister get your letter?] Oh, yes. She has the Banner. [Did you ever see my daughter. Birdie Wilson?] Oh, yes. Is she yours? [Yes; her mother sits beside you. Will you tell her you have seen us?] Why yes, I can, and my mother too. My mother knows her. She is a teacher where my mother is. Don't forget Jennie's name, will you?

My mother's name was Hathorn before she was

I was killed at Fredericsburg, and I lived in Fredericksburg. My name was Harry Powers. My father's name, William L. Powers. He is going North on business, and I thought I'd try and come here, so that my letter would be about ready to be published when he got here.

I was not in the army, sir. I was too young. I wanted to go with my father, but he would n't allow it. I was thirteen years old? He is coming

allow it. I was thirteen years old. He is coming here to Boston on business. He is very impressible, and I thought if he could only get here, so my letter would be published just the time he is here, I should be all right. My father has read a good deal about Spiritualism, but he never has had any proof. Tell him that he has plenty of other friends here as anxious to come as I was, but the way do n't seem to be open for them as for me. My Uncle Joseph, that was killed in the war—he lived North and was in the Federal army, and he showed me how to come. He knew about these things before he died, and he used to send father the paper very often. I was killed by accident, sir, by the bursting of a shell. I was not in the army; I was too young; but my father was, and was away at the time I was killed. I think he was at Richmond at the time; I am not sure. Now tell me, if you please, about how long before my letter will be published. [I think about ten weeks.] My uncle thought it would be seven. [Seven or eight, perhaps; I am not certain.] Good

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

THESTIGE DEPARTMENT.

The action of the machine, the body, and when that ran down it was the last of us.

Easy Message in this Department of the Barnes of Liour we claim was speken by the Spirit whose name it bears through the instrumentality of Liour we claim was speken by the Spirit whose name it bears through the instrumentality of white in an another late to a physician, he would say he was most run down. It is quite as essential that the rule, ineutivated in the success of the consequences, No doubt was speken by the Spirit whose name it bears through the instrumentality of white in an another late to a physician, he would say, "I need to suices of the consequences, No believe it, our Father, for we have now he learn for us and will answer all our petitions. Therefore, oh Spirit eternal, we petitions. Therefore, oh Spirit eternal, we petitions. Therefore, oh Spirit eternal, we praise the beyond all human praises; not alone with mouth-interances, oh Lord, would we worship the early the particle at that spirits carry with them the character of the machine, the hody, and when the last of us.

Thou hast tool us to ask and promised that we should receive. We believe it that the last of us.

By the way, this friend of mine was, in early life, a watch maker, and he was always comparing the body human to a watch. Whenever he is the first on the care of the consequences. No doubt now he wish of the first spirit has defined in vain. We believe that thy learn to say the Christ-spirit has defined in vain. We believe that the lower called in vain. We believe that they loving kindle say that it doesn't dwell in creeds, in the body human to a watch. Whenever he is an an wery careful about making my statements. I am very careful about making my statem that ran down it was the last of us.

By the way, this friend of mine was, in early life, a watch maker, and he was always comparing the body human to a watch. Whenever he was sick he would say he was most run down. If he went to a physician, he would say, "I need cleaning up and oiling." I speak of these pseullarities of his to prove to him my own identity.

It is quite as essential that the rude, unentityated minds who exist in this life should be informed minds who exist in this life should be informed.

And I believe that those spirits who can return the converting the other life as it is that those more cultivated and refined should be enlightened.

And I believe that those spirits who can return the converting the other life as it is that those more cultivated and refined should be enlightened.

And I believe that those spirits who can return the converting the other life as it is that these more cultivated and refined should be enlightened.

And I believe that those spirits who can return the converting the other life as it is that there was the can derive thee more truly than ever before. Grant that each one may receive some before. Grant that each one may receive some before. Grant that each one may receive some special blessing at thy hands. Oh may their spiritual eyes be opened that they see; may their spiritual ears be opened that they hear. May all

ness?
Ans.—Your correspondent has assumed at the is not so. There are many, very many healthy spiritual births. He says would there be any necessity for unconsciousness? Perhaps so, perothers can. My husiness in life, that is, the occu- haps not. This is not dependent upon a healthy pation 1 followed for the last fourteen years of or unhealthy birth, upon a natural or unnatural

conflicts with the happiness of mankind?

A.—From outward observation it would so I would not advise them to do as I did—as if they seem, because your are apt, to measure your hu-were a part of myself. Spiritually they are. So man happiness by physical and spiritual ease, they need not fear. I was a counterfeiter, and contentment, health of the body and mind, and successful one too. I was not only successful in judy of all that this world can give. But the all branches of my business, but in keeping my Infinite Spirit of Truth does not seem to so measall branches of my business, but in keeping my Infinite Spirit of Truth does not seem to so meastracks, so well covered, that the most curious are the happiness of his children, for he ever could not make them out.

Now if it is not my spirit that returns giving this information, whose is it? That is a question takes away these things upon which your human harder to answer than the first. Whose is it? I happiness seems to depend. But is it taken in think in seeking to answer gither of these questions, my friends will come to the conclusion that it is no one but myself. Alexander Spooner. That has been so determined by a class of religionists, it is no one but myself. Alexander Spooner. That has been so determined by a class of religionists, it is no one but myself. Alexander Spooner. That has been so determined by a class of religionists, it is no one but myself. Alexander Spooner. That has been so determined by a class of religionists, it is no one but myself. Alexander Spooner. That has been so determined by a class of religionists, it is no one but myself. Alexander Spooner. That has been so determined by a class of religionists, it is no one but myself. Alexander Spooner. That has been so determined by a class of religionists, it is no one but myself. Alexander Spooner. The many is the spooner of the control of the spooner of the spooner of the spooner of the spooner. it is no one but myself. Alexander Spooner. That but I do not so understand it, for I do not neleved is my name. I have many things that I am any. That there is any necessity for it. Could I see the lous to speak of, that it would not be wise to necessity I might have faith in the means. I bespeak of here. So I will ask that my friends lieve that God offtimes blesses us through those meet me where I can speak with safety. I shall conditions of being that we in our ignorance call do them no harm, and I trust do them and myself the most accursed. But that he does it to test some good. Good-day, sir. Jan. 13. our faith I cannot believe. Jan. 17.

Margaret Wills.

I have two children on the earth whom I have been separated from thirty-five years, and I hope by coming here to-day I shall open the way to be recognized by them as a living spirit, and one that is able still to hold communion with their spirits. My name when here was Margaret Wills, I was born and died in the little village of Compton-Painefoot, England. My children at the time of my death were respectively ten and thir-teen. Clara and William, their names. I hear, through some of my friends in this spirit-world who are able to return and communicate with their friends, that my children are greatly opposed to this spiritual mission. I do not wonder at it, since they were brought up to believe that God's inspiration ceased with the Bible; that all the inspiration that he ever gave to mortals he gave through that. They have been taught to believe that there is no return of the spirit, and, indeed, that the spirit must rest with the body till at such very strong, so she wanted me to come and live a time as it shall be called for by the angel, the with her, and 1 suppose God thought I better messenger of God's will. senger of God's will.

with her, and I suppose God thought I better come.

Now we want Jennie to know that we can all come back, and can see what she is doing, and when she is in trouble, or when she is happy, and can watch over her, and do a great deal for her. I am sorry that Jennie spent all the money she had for flowers for 1-19 funeral, because she needs it. But if it made her happy, I won't be sorry. I do n't want her, to ever think she must do any more about it. I do u't want her to think she must do any must have me carried to be buried with mother, because it do n't make any difference, and she need n't do anything about it. I am just as bapbecause it don't make any difference, and soe need n't do anything about it. I am just as barpy without it. And tell her I 've seen old Mr. Robinson. He was the man that helped mother after father was killed, and I 've seen him and thanked him for her. She used to say," Oh, she thought the grave, and therefore it is insane in the spirit-world, perhaps forever so. But I assure thanked him for her. She used to say, "Oh, she wished she could only see him just once," and thanked him for her. She used to say, "Oh, she wished she could only see him just once, and thank him, she would feel so much better." Well, I thanked him for her, and he said, "Bless her, bless her." He is a dear old man, and he has got a beautiful daughter here. She went away that him when she was very young, but he that they shall not meet him, for they surely will, and left him when she was very young, but he that they shall not meet him, for they surely will. I have been tools that there are persons in Lon-live been to see them. And he is very happy—don, in Manchester, in Leeds and in various other I've been to see them. And he is very happy—should think he would be, he was a good when he was here. He done so many good things, he has got beautiful things in his house where he lives; and I want Jennie to know that mother has got a beautiful place here, and she can have has got a beautiful place here, and she can have all the things she wants when she comes here.

Charles Tucker.

I come here to reach my friends that are in Vermont and Massachusetts, if I can. If I do n't,

Vermont and Massachusetts, if I can. If I do n't, I shan't give it up. I will come again, I was born in St. Johnsbury, Vt. My name, Charles Tucker. I had twenty two years on the earth, and I went out by the fortunes of war. My good friends think that I cannot he very comfortably off, because I never made any profession of religion, though I tried to once. So I thought I would come round and report myself for their benefit not for mine as I know of for their benefit, not for mine as I know of. I am in a very good state, but a probationary state, such as I take it we are always in as long too. My mother knows her. She is a teacher where my mother is. Don't forget Jennie's name, will you?

My mother's name was liathern before she was married, and Jennie was named for her sister. I was named for my mother. Good by, sir. I am going now.

Harry Powers.

tate, such as I take it we are always in as long as we live, because there is something beyond us, and we are preparing for that something. Here in this earth-life we prepare for the life—we prepare for the life—we prepare for the life—we must not think that after we cross the river of death we are stationary, that there is nothing more to do. We are still in a probationary state; there is something more for us. Our good or evil condition in the future will depend very much more what we do in the present. I take nuch upon what we do in the present. I take it that joining the church and making profession it that joining the church and making profession of religion don't affect us very much. A great many people who do this, do it because they are afraid to do otherwise. They want to secure their soul's eternal happiness, and they think they can do it in no other way; consequently they join the church, make a profession of some kind of religion, and think they are all right. Now there is n't a single stlaw to choose between the religious Protestants and the religious Catholice. religious Protestants and the religious Catholics. The Catholic goes to his priest and gets absolved

from his sins; the Protestant goes to his, joins the church, gets baptized, and is absolved from his sins. Where is the difference?

My folks used to mike a great deal of talk about the absurdity of the Catholic religion and ceremonies. Better lock at home—better look at home. The Catholics are no more absurd in their forms of mandatant the Protestant or a state of the catholic state. their forms of worship than the Protestants are in theirs. This making peace between our souls and God through forus and ceremonies, don't amount to much. I want my folks to know it. I used to preach it to them here, and I suppose they will say I am no better than I was here. That's a fact. I aint astraw better than I was That's a fact. I aint astraw better than I was when I was here; I haven't any more faith in the popular religion. Lused to say that there was n't any Christ-principle in the churches of to-day, and I say it nov. [You don't mean it is entirely extinct?] Ys. I do, every bit of it. [Have you investigated thoroughly?] Yes, to satisfy myself. I can't satisfy you, nor anybody else, but I've satisfied myself that the Christ-principle don't exist it the church to-day. His principle don't exist it the church to day. His name is written over the doors and on the walls,

worshiped a handsome forest tree more than my God (God, I used to tell them I worshiped my God in the tree—that I believed he lived there. I say so now. They called me wild, fanatical, and almost thought me insane. But I stand just there to-day. My eyes have been opened to the spirit-world; I have entered that world, and still I look proposed to the colly through his works. They world; I have entered that world, and shift I look upon my God only through his works. They need not be expecting to meet him as some wonderful pontiff, high in state, here in this spiritworld, for they never will; they need not expect to be saved through the blood of Jesus Christ, for they never will—only through their own good deeds. If ever I go to heaven, or a state of per-fect happiness at all, I expect to go there through ny own efforts. [Do you not find many on your side who are expecting to see a personal God, my own efforts. [Do you not find many on your side who are expecting to see a personal God, and to be saved through the blood of Christ?] Yes, plenty of them. They were so thoroughly wrapped up in their religious faith here, it is like a pall about their spirits, and influences their every act; but they will get rid of it. [They must be extremely disappointed] Well, they are; that is why I want to warn my friends. They are the most miscrable class we have. If they will heed the warning, it will be well for them; if they do n't, they must be kept in their theological darkness, and get out of it by earnest effort. I darkness, and get out of it by earnest effort. I see plenty such all round me. Almost every step I take I meet some one who is a martyr to the religion of this earth—some peculiar faith they had so wrapped round their spirits it makes, them uncomfortable here, I tell you. I didn't have anything of the kind to take along with me—nothing at all. I believed in the goodness of God, if there was one; I was n't sure there was, but if there was, I belleved that he was good enough and wise enough to take care of me if I done the best I could. Don't forget my name, Jan. 17. will you? Good day, sir.

Annie Brown.

Mother told me when I came to the beautiful spirit-world not to forget to come back and cheer her; told me to find father, and bring him, too. But he can't come to-day. She wanted me to tell her if there was any comfortable place pre-pared for her when her labors here are done. And there is a good place. [Better than she has now?] Oh yes, sir. I was a little colored girl. I now?] Oh yes, sir. I was a little colored girl. I lived in Centre street, New York City. My name was Annie Brown, and I was ten years old. I've been gone from mother now three weeks. I died of fever. Mother told me to come here just as of fever, Mother told me to come here just as quick as ever I could. [Did she know of this place?] Oh yes; she knows all about it; reads about it in the paper. Her mother and grand-mother told her she got medium powers. [How did they tell her?] Told her when she went to a positive. Mother told me when I come here not to tell I

was a colored girl unless I wanted to. [Don't you think you are as welcome as you would be if you were a white girl?] Why, yes; I was n't very black. Tell mother I ve got a nice home, here, and can go to school when I aint homesick. here, and can go to school when I aint homesick. After she is happy I shall be very happy here. I shan't be happy till she is. She iss left all alone now. Aunt Annie's left her. She only stayed while I was sick. She has gone, and mother's all alone. Tell her I've got beautiful clothes here, won't you? and shall have everything I want here: She could n't get it for me—she had n't the money. And tell her; too, that grandmother did n't tell her anything that was n't true. She said she would have a good home here, and she will. [Who do you live with?] I don't know who I shall live with all the time, but I am with grandmother now. [What was her name?] Her name was Mary Case. [I ask these questions so that your mother may recognize you.] She is expecting me—she will. And won't she be so glad! I know she won't eat any supper when she gets that. She never does when she is awful glad. Call her Lybul come even der and shall glad all. that. She never does when she is awill glad. Tell her I shall come every day, and shall do all I can for her. [Do you visit her?] Yes; and I shall bring father just as soon as I can. And they all send their love. And tell her I am as white as anybody here. She will be glad to know it. And she will be white, too. She isn't very black no blacker than I lack, no blacker than I.

black, no blacker than I.

How soon will my letter go? [Not before seven or eight weeks.] Oh gracious! won't it? [We shall publish your name next week, so your mother will knew you have returned] How will she know it is me? You will give where I live, won't you? [In Centre street, New York.] Yes, and when will you say that? [Nex week.] Oh will you? And how long did you say before my letter will be printed? [Seven or eight weeks.] Oh yes; and then she will be counting up the people that's to come before me. She did that once when somebody come that she knew. Thought she never could wait in the world. Good-by. she never could wait in the world. Good-by. Jan. 17.

William H. H. Richardson. (This message was addressed to Mrs. Wilson,

who was present!

Ah, Fanule! William Richardson. God bless you. [Are you suffering here?] Oh terribly. I knew I should. I should have come to you some time privately, if I had n't been conscious that I time privately, if I had n't been conscious that I should need the magnetism of an audience to help me. You see, I take my first lesson here. What do you think of my coming to Eliza and Ann? Would they receive me? It would drive me to despair if they rejected me. I had better not come at all. [You can send this message, and see what effect it has. You go to them, do you not?] Yes. Oh, how I wish they believed as you do! Fannie, can't you talk it into them? Can't you help me? [I am afraid I cannot yet They have not had my experience. How are They have not had my experience. How are you getting along? Oh, splendidly! splendidly! Fannie, only I am kept wavering between this and that. If my dear ones here only knew just where I stood toward them, I should be as happy as any spirit ever need be. I went out quick, you know. To one of my temperament it was rather hard. [Can't you relieve me from my headaches?] hard. [Can't you relieve me from my headaches?] Did n't I do a good deal when I was here with my remedies. Do you have anybody to bring you a cup of tea now, or to give you any homeopathic medicines? How is your head? as had as ever? [Not quite.] You have got a heautiful pearl on our side. [And you have one here.] Yes; and I love her just as well as ever—better, better, Farole. I lavish on her what the Christian world denies me for my own. God blees. tian world denies me for my own. God bless you, God bless you. Remember this is only a trial, to see what I could do. I shall come again, and if I think I had better come to Eliza, I shall.

Michael Magoun.

[Do you find it hard in coming here?] Yes; I come in on the gentleman's magnetism, that left pretty hard trouble here (in the chest). I understand that my brother says if there's any ruth at all in Spiritualism let me come to him. So here I am. And my name is Michael Magoun. I was Irish born; been in this country between three and four years—not quite four I want to reach my brother James. says if there's any truth in Catholic spirits coming back, he wants me to come. Don't I know all the while he is afraid I will come? Not because there was any trouble between us at all, but he is afraid of a ghost. Yes, sir. And he'd rather it would come to any body else than himself. But people must be careful what they say. If they don't want dead people to come they should n't say so. The people on our side are quite as apt to take up a challenge as you are in this life; and I

want them to know that I can come, and that all of us on this side are very well off.

It is two years since I have been gone—just two this month. I lived in East Cambridge. They said I died of small pox. I suppose I did. It is a very uncomfortable disease to go out with, because you are denied the company of your friends, and that makes it pretty had. And I feel poster. and that makes it pretty bad. And I feel pretty had now, you know. I'm thinking of what I suf-fered when I was here. I remember it, you know, and I feel like it. Now what I want is that my brother will let me speak with him. This is all very well coming here, but it do n't go far enough. If he is not afraid I want him to let me speak with him. [What will the Church say?] Oh, the Church know very well this is true. They ought not to say anything at all. I want him to

Tuesday, Jan. 18—Invocation: Questions and Answers; Charnotte Baker, of Hyannis, Mass., to her mother; Benja, min Taylor, to his mother, mer Hannover Court House, Va; Deborah Eldredge, of Provincetown, Mass., to her grandson

min Taylor, to ms mother, mar manover come mode, va; beborah Eldredge, of Provincetown, Mass., to her grandson in Hoston.

Thursday, 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.

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

Tarsday, Jan. 21.—invocation; Questions and Answers; Henry Packard, filet New York, to friends; Mary El zabeth Kent, to her family; James Casey; Theresa Simpson, to her mother, in New York.

Thursday, Jan. 21.—invocation; Questions and Answers; Elizabeth Cashman, of Boston, to her daughter; Lacy Ann Thorpe, died at the Island of St. Thomas, to her husband; Alexander Ingraham, to his brother; Mary Leslie, to her mother, in Boston.

Monday, Jan. 31.—invocation; Questions and Answers; Thomas Ravelle, who died in Rome just evening, to his brother; In the Church, William Ariand; Henry D. Mills, of Elmira, N. Y.; Betsey Brown, of Derry, N. H.; Nancy Leonard, of Somerset, Mass.; George Hersey, of New York, to 15 mother.

mira, N. Y. Betsey Brown, of Derry, N. H.; Namey Leonard, of Somerset, Mass.; George Hersey, of New York, to 1ts mother.

Tuesday, Feb. 1. — Invocation; Questions and Answers; Rufus Einner, of Springfield, Mass.; Frederic Vogel, to his brother; Jennie Atchison, of Brooklyn, N. Y., to her mother, Thursday, Feb. 3.—Invocation; Questions and Answers; Carrie A. Swan, to friends in Framingham, Mass.; Namey Jame Wedger; Theodore Barnes, to his brother; Thomas Young Crimpton, died at Cronstadt, Russia, Feb. 2d.

Monday, Feb. 7.—Invocation; Questions and Answers; Samuel F. Severnec, of South Bostom, to his family; Annie Carter, (who died Feb. 6th.) of New York City, to her mother; Theodore Shurburne, to James Houston, Savannah Ga.; Mary Elizabeth Flummer ("Aunt Polly"), of Newburyport, Mass.; to her relatives; Capt, John Blaky.

Tuesday, Feb. 8.—Invocation; Questions and Answers; George English Clark, who died at 1 o'cock this day in Pensacola, to his grandmother, in New York City; Michael Minley, to his brother; Charlotte Beaumont, to her mother, in St. Louis; Nellie French.

Thursday, Feb. 10.—Invocation; Questions and Answers; George English Clark, who died at 1 o'cock this day in Pensacola, to his brother; Charlotte Beaumont, to her mother, in St. Louis; Nellie French.

Thursday, Feb. 10.—Invocation; Questions and Answers; Alfred II. Henchman, of Boston, to Philip Henchman; Lenuel Porter; Manne Emerson; Capt. Elihu Davis, of New Bedfor, Flends.

Taux Veb. 15.—Invocation; Questions and Answers; Ricky Canan, of Davennort, Iown; Betsey Ricker, of This Communication; Questions and Answers; Held.

The Henchman of Boston, to Philip Henchman; Lenuel Porter; Manne Emerson; Capt. Elihu Davis, of New Bedfor, of Davis, of Manchester, N. H., to his food Warney Kalvay, Balas, Balas, Land, Capt. Land, Capt. Elihu Davis, of New Hedfor, Manney Kalvay, Raza, Veb. 11.—Invocation; Questions and Answers; Ricky Capt. In New York Capt. Elihu Davis, of New Hedfor, Manney Kalvay, Balas, Veb. 11.—Invocation; Questions and Answers; India Da

*b. 17.—Invocation; Questions and Answers; to his friend James Kelley; Mary Ann Marto her children; Alfred Hunting, of Boston; n. of Augusta, Me., to his mother; Lizzle onls, Mo., to her sister.

21.—Invocation; Questions and Answers; merson, of Newark, N. J.; Mamile Emerson; num, of Lassile, Ind., to his brother; Edwin, E., 58th Mars.; William Benson, to his family, Eng; Elizabeth Grey, of New York City, to

Eng; Elizabeth Grey, of New York Chry, to

Feb. 24.—invocation; Questions and Answers;
idicina, to his brother; Emma Hill, of Pensacola,
parents; Charlie Adams, of Augusta, Me., to his
eborata Barrows, of Boston, to her relatives.
Feb. 28.—invocation; Questions and Answers;
dder, of Boston; Johnnie Jolee; Benjamin Waddis brother, in Ohio; Jeunie Emerson, of Detroit, to
er: Reuben Stevenwen, to his brother, in Boston,
n, March 1.—invocation; Questions and Answers;
diams, died in Jacksonville, Fla.; John King; Daact, of Booneville, Mo., to his relatives.
stapy, March 3.—invocation; Questions and Answers;
they, to her mother, in California; Charles Gould, of
elfend, Mass., to his friends; Matthew Young, of Eng-

day, March 7.—Invocation; Questions and Answers; am H. Dresser, of Boston, to his brother; Polly Cutts, rtsmouth, K. tt.; John Bovee, of Columbus, O., to Al-der Hendee; Mahala Davis, of Boston, to her sister.

Donations

	aid of our Public Free Circles from various parts of country.	
	Y-S., Feb, 3, Phila., Pa	2.
!	Amos Hutchings	
П	Henry Best	2,
П	Friend	
1	John Corey	Į,
: 1	James Boutelle	1,
	H. A. Carr	_ `
.	Frlend	1,
.	Joel Curtis	
•	Henry Hurd	
ե	Friend	
- 1	Mrs J. Buffam	ņ
	Frlend	Į.
- 1	Warren S. Brown	5,
3	Mrs. K. L. Vandervear	
	P. Haywood	٠,
1	E. O. Dickenson	ų
i		

NEW YORK.

Mediums' Convention in Western New York.

particular subject for discussion, the utmost harmony a ways provailing. A baptismal influence seems to rest on all ho attend them.

Letters were read from L. C. Howe and G. W. Taylor, regretting their inability to be present, the latter giving inormation of the transition of our sister and pioneer, Mrs. Scott, (mother of Mrs. Tappan,) whereupon the President, P. I. Clum, paid a just and merited tribute to her worth and labors, and also to others who had passed on before, Mrs. A. W. Slade, Mrs. M. M. Wood, and some of the carliest pioneers of Rochester, Lewis Burtis and Justin Ga.es, whose early fidelity and perseverance in the cause, through severe trials, persecutions and reproach, had done much to win laurels and comparative case for the more recent converts to our universal religion. Many of the above named ascendd brothers and sisters were seen many times by different media, during the Convention, as taking part and a deep interest therein.

Bro. Seaver read an angel greeting given through his hand for the Convention.

The Spiritualists of Batavia have engaged a hall for meetings, for the ensuing year, in which the Convention assembled, but, being filled to overflowing the first day, a large hallewas procured for Sunday, which was also well filled, notwithstanding the severity of the weather. Seven countries the severity of the weather. ties were represented, many speakers present, among them Dean Clark, Mrs. Woodruff, Mrs. Maynard and our untiring o-worker, J. W. Seaver.

Dr. Sprague, now of Rochester, gave many tests, giving names to persons in the audience, all of which were recognized

Inspirational music upon the plane was occasionally rendered by Mrs. Throop, of Batavia, Miss Waide, of Alexander, and the child medium, Miss Nettie Tompkins, of Byron Centre, a young unpretending girl of thirteen years. About three years since, whilst sitting at a stand with her parents, her hands were controlled to play as if on an instrument. Her parents not having one, (being in limited circumstances,) they were requested, by the controlling influence, to take her where there was a plane, and they would give them beautiful music, which, being complied with, they were astenished at the result, not knowing, at this time, one note from another.

A subscription is being circulated by Mrs. Tuttle, who has taken it in charge, toward purchasing a plane, that she may have greater advantages for being controlled to play.

she may have greater advantages for being controlled to play.

A collection was taken up in convention for that purpose, and a request was made that the readers of the Banner should be invited to contribute to this end if any felt disposed so to do, and direct to Mrs. Lucins M. Tuttle, Byron Centre, Genesee Co., N. Y.

Considerable missionary labor has been performed the last quarter by Bro. Clark, Mr. and Mrs. Woodruff—but the cause drags heavily, from the great apathy and indifference in not rendering that aid and support which should be given toward promoting a work so much needed in the Empire State. None, save a few carnest workers in the western part of the State, seem alive in this important work demanded at our bands, and even there it is not supported as it should be.

But t. o medium's meetings are a success, and the prayer of hundreds who attend them is, that they may live, and continue to bless, inspire, and baptize all into a more united brother and sisterhood in the glorious cause for which we labor.

Sanahi A. Burris, Secretary.

SARAH A. BURTIS, Secretary.

Rochester, March, 1870.

Be true to your own highest conviction. Intimations from our own souls of something more perfect than others teach, if faithfully followed, give us a consciousness of spiritual force and progress never experienced by the vulgar of high life or low life, who march, as they are drilled, to the step of their fortunes.-Channing.

An observer of human nature reports that he has seen some people possessing the peculiarities of three hands—a right hand, a left hand, and a little behind hand:

When is love deformed? When it is all on one

Married:

In this city, March 6th, by Rev. W. R. Alger, Mr. Shepard H. Bradley to Miss Imogene Emery, both of Boston

Passed to Spirit-Life:

From South Auburn, Me., Feb. 18th, Lizzle A. Emerson, who had bloomed to fade when nineteen years of earth-life

who had bloomed to had when finiteen years of earth-life had passed.

Her mind, which ever shone in starlike beauty all through her life, shone at the close of day more brilliant than ever. Placase had only racked the playsteal, and her spirit took its filght so gently, without suffering or a struggle, that when told by her friends she was going, she answered. "Then the journey is a pleasant one; at his clear before me; my brightest hopes are below realized in happiness."

Thus, passed a soul who had never been in sympathy with any creeds, and who looked upon them as shackless and fetters to humanity. She rejoiced to the last that the philosophy of existence shone with such clearness upon her unclouded brow, and that she was about to take a step onward that would easily her to openerate still further those haw which were her highest delight to study here.

We have already felt distinctly the inducance of her spirit, which was so marked by its own individuality, and with it came the assurance that she is delighted in the consciousness of her conditions in spirit-life, and that she will ever enliven the souls of those who are left to wait the change with the in vicorating influences of her spirit, which has blossomed in such strength and heauty in the higher sphere.

From Plymouth, Mass., Feb. 18th, Mrs. Lydia Torrey, aged

From Plymouth, Mass., Feb. 18th, Mrs. Lydia Torrey, aged

Syears.

Mrs. Torrey has for the last ten years been a great sufferer, and anxibility desired to lay aside the casket in which her spirit dwelt, and become immortal. At last ber wish is realized, and the weary spirit has found rest. To the bereaved ones, who have so tenderly cared for her during her protracted illness, we say, Weep not, but rather rejoice that she is free, and realize that on the beauteons shores of immortality her spirit lives and loves you still, and she will, in spirit, watch over you as tenderly as you have over the trait casket in which she suffered, and when your mission on earth is over a glorious remion awaits you, where the pages of separation will be forever unknown.

Funeral services appropriate to the occasion were performed by the writer, assisted by an excellent quartetic choir, whose includes seemed to soften the anguish of separation, at the home of her son-haw, Puttam Kimball, Esq. where she had long resided, and the casket was tenderly laid in the tomb to wait the coming of spring, when it will be laid side by side with the bodies of those whose spirits she has so gloriously rejoined.

From Independence, Hennepin Co., Minn , Jan. 25th, Mrs. Maria Coffin, aged 57 years.

Maria Colin, aged 57 years.

Our departed sister had been for many years a believer in the Sairtust Philosophy, and a good test and spirit-seeing medium. She leaves a husband, sons and daughters, hesides numerous friends, who with mournful pleasure dwell upon the remembrance of her gentle words and loving deeds. In compliance with her request, the writer preached the funeral discourse, answering the great question, "If a man die shall he live again?" MARY J. COLDURN: From North Eaton, Lorain Co., O., Feb. 21st, Mr. A. P

Main, aged 25 years 5 months and 8 days.

He was born in Stonington, Conn. In 1834, and came to Ohio when twelve years old. In 1831 he enlisted in thearmy, and served faithfully three years. His disease was consumption, contracted while serving his country. He was a constant reader of the Hanner, and a firm believer in Spiritualism. He leaves a wife and one child to mourn his loss.

From South Boston, Feb 3d, 1870, of consumption, Samuel P. Severance, aged 59 years 5 months and 17 days.

Notices sent to us for insertion in this department will b charged at the rate of twenty cents per line for every line ex-ceeding twenty. Notices not exceeding twenty lines published

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MIRS. LIZZIE ARMSTEAD,
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and Sanday evenings at 71 and Friday afternoons at 3.
Private communications given daily from 10 to 51 o'clock.

MRS. A. BABBITT, TRANCE, Test and Business Medium, 7 Indiana street, Bos-ton. Circles Wednesday and Sanday evenings. Jan. 8.—13w*

MRS. L. W. LITCH, Trance, Test and Heal-ling Medium. Circle Tuesday and Sunday evenings and Wednesday afternoon. 97 Sudbury atreet, room No. 18.

MRS. A. S. ELDRIDGE, Medical and Business Clarvoyant, 6 Sammut street, Boston. 1w-Mar. 19.

SAMUEL GROVER, HEALING MEDIUM, NO. 13 Dix Place (opposite Harvard street). Mar. 12. MRS. OBEDGRIDLEY, Trance and Test Busi-

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Feb. 26.—6w

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When you have the

NEURALGIA, When every nerve in your being is like the sting of a wasp, erreulating the most venomous and hot poison around your heart, and driving you to the very verge of madness;

When you have the

BCIATICA,

SCIATICA,

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

When you have the LUMBAGO.

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

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Jan. 29.

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

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Mar 19.—4w*

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Man has still another from the mind of the chemist.

a tura, 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 his knowledge through a process calle' anadogs. Having obtained a limited knowledge of so-inctiding which he sees of feels or hears, he thence reasons by analogy, either vertropectively or prospectively, and thereby gains faither knowledge; e.g., ff. on traveling through a ferrest the first time, he sees a great many trees standing upright and a few lying down, his reason intuitively suggests that those trees him down had formerly stood upright, and those standing up would eventually fall to the ground. Still extending this chain of thought, he would learn that some of those trees is ing down backed fresh and lift, like, much like those yet standing, whale others, again, were very much decayed. His conclusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently.

Now, this reasoning by analogy, as a means of obtaining knowledge, is of paramount vaince when we come to study the heavenly-hoddes, including our earth.

The life of man, and indeed the race of man, is so short, when comparated with the age of soms and moons and planets, that, comparatively, nothing could be known in regard to either, if man's knowledge were limited to the experience of his race. Hence we find that man is capable of learning what was and what will be, from what exists. But, not with standing this crowning attribute, all comologitis must, in the beginning, start without whereon to rest so much as the sole of their foot, and make the best of such a foundation. We claim no more.

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EDITORIAL CORRESPONDENCE.

No 827 North Fifth street, St. Louis, Mo.

TRANSITION.

We are obliged to Bro. W. P. Gates for calling our attention to this subject again, as some others may have misapplied our words on that subject. We are often inisunderstood by not being explicit and careful to put all that is in the mind into the sentence, forgetting that those who read our words will not be in the same train of thought and hence following out as we do mentally the subject. We repeat, we are in a transition state from the phenomenal and theoretical, to the real and practical religion of nature and life. This does not imply: that facts or phenomena are to cease, or be valueless. They form no part of the religion now, neither in Christianity nor in Spiritualism, but in both they have been to a great extent the creat objects. for which many people thought they must try to be religious. With the Christian, the miraculous conception, birth, death, resurrection and miracles of Jesus were the basis of religious faith, and these demanded of him religion in some kind of life or ceremonies, according to the order of his church. Many Spiritualists have been almost as devotedly attached to our phenomena, and to spirit messages as authority, as the Christians to theirs, and these would form churches more or less Christian or sectarian, and partial and exclusive, Ignoring all other subjects and reforms, and endeavoring to unite on this basis. It is a transition from all this authority, to which we refer, and which we see coming, and which will not ignore ancient or modern facts or phenomena, but only their supernatural character and sacredness, and hence will not take them for a basis of religion. Religion will consist in doing, not only " as you would have others do unto you," but all the good you can to fellow beings, and as little harm as possible. Religion will consist in acts of life performed for our fellow beings, and to them and not to God, nor for Christ's sake. It is the authority of what has been called sacred, that is to be left behind, and the foolish ceremonies of devotion to

Bro. Gates asks if Spiritualism is a theory? We. suppose he knows it has nearly as many theories as Christianity, and that is said to have over six hundred, and every attempt to organize either upon a common basis has been a failure, except when the Roman Church had power to enforce its authority by military power; and these failures have been on account of setting up some kind of authority over the human conscience, and making religión a foreign ingrédient, to be obtained from without, instead of being a natural element in every soul, and to be cultivated from within.

God that are to be substituted with acts for man.

Free religion is natural religion, and is to be cultivated and developed, not into unity of belief, but into rariety of belief; not into unity of action. but into variety of action; not into bondage, but into freedom; and yet not into conflict, but into harmony, as the flowers of a garden with their varied fragrance and colored foliage. What if the religion of the Mormon is the fragrance of the poppy, that of the Shaker the snowball, the Oneida Community a bunch of hollyhoeks, Beecher's Church a rosebush in full bloom, Spiritualists scattered pinks, lilies and asters, and the New Jerusalem Church a bed of pansies, &c., what need of quarreling about it? All cannot be roses or lilies. But if we had temples of religious liberty in which all were free to meet and worship and compare notes of life and conduct, and where each could bring in his or her acts of life as evidence of the superiority of the religion believed, and where no one should condemn another, and none should judge or be judged, human nature would rise to her native purity and supremacy, and we should soon see whose religion was best.

The Spiritualists of Willimantic, to whom Bro. Gates refers, have done nobly, and are worthy of all praise for the erection and dedication of their hall, and we trust it will be a temple of religious freedom in which the human souls can expand beyond the bounds of any and every creed and ism, and on the great platform of religious liberty lift up the churches, and all who will join them, to a recognition of the God in man that is worthy all our religious efforts.

The phenomena of Spiritualism, which are largely on the increase, will be to religion what scientific discoveries are to agriculture, architecture and mechanics. They are not to be worshiped nor deitled and made sacred relies or footprints of God's visits to earth, for this was the error of Christianity, and is not to be repeated; as many supposed when they commenced, and who became disappointed and left because they could not make them so.

ANNA E. DICKINSON.

This celebrated speaker and able advocate of woman's rights spoke in Library Hall, St. Louis, March 4th, to an audience of about twelve himdred, on Mormonism, or as she calls it, " Whited Sepulchres." She was eloquent, pointed and specific, and laid bare the evils of Mormonism, polygamy and Salt Lake tyranny with a scalpel that needed no sharpening. Crediting them and their city for neatness, order, industry, safety for woman as well as man, and by night as well as day, with about equal numbers of each sex, notwithstanding that their system does not allow a woman to have more than one husband, she scorned them for ignorance, stupidity, abject slavery and blind idolatry, notwithstanding they are Chris tians, and all bound in the great Christian brotherhood that recognizes Christ as the Saviour and the Bible as the word of God, and she says are the ultimate and legitimate fruits of that phase of Christianity that holds and keeps woman in an inferior condition and subject to man. She did not spare other Christians or Churches who onpose the only remedy for all such social evils in opposing the equal rights of woman, nor did she fail to point out the evils and vices of our large cities, arising mainly from the false and mercenary marriages so ruinous in the monogamic system, and we think pointed out the true and only remedy in the elevation of woman. It was some years since we had heard Anna, and we find her much changed-developed by travel and experience into womanhood. She hardly seems like the little girl we knew in her when she commenced speaking in public. We rejoice in every such case of womanly strength and growth, as well as in their usefulness, for they help solve the problem of woman's capacity.

There was one point we could not fail to notice in her delineation of the absolute control and perfect despotism of Brigham Young over his subjects, through the religious element in their natures, which must be kept in subjection through iguorance, or a complete discipline in education, by mixing their religion and devotion in all the exercises. This certainly does not differ from other history and experience. We have observed

crestfallen spirit in religious slavery. Rapp held than their philosophies had dreamed of. the same authority over his society, and T. L.: The lecturer announced that he had not been country, the Roman Catholics carry out the same, : consider, and should therefore continue his reand would do it further if they could get the marks on the following Sunday. Frequent apschool money divided and the public schools plause greeted his utterances, and all present churches see are nurseries of free thought and ings conveyed. free religion, which they call intidelity. Of course? the Mormon children, the Oneida Community children, and Catholic children, would all be edneated out of their peculiar creeds and dogmatic superstition if they were sent to and educated in our free schools without sectarian training. All sectarianism tends to tyranny, and all religious freedom to growth of soul. This was the blight we ever found at Oncida, and in the Catholic Churches as well as among the Mormons.

MRS. F. A. LOGAN.

By frequent notices in newspapers, and by private letters from friends we have assurances that Mrs. Logan is doing a good work in Southern Ill., both in the cause of woman's rights and the philosophy of Spiritualism, and we ever rejoice over every successful effort of a woman to "paddle her own cance," and not require rowing and blowing into fame to be heard and felt in the world. Mrs. L. is a self-made woman, as the sentence is used, and deserves much praise, as well as pay, for the good she has already done, but, whether she gets either or not, she is well paid in the growth of soul and appreciation of spirit-friends-such as constituted our pay for many years' service,

The Lecture Room.

Prof. Denton at Music Hall.

brief abstract of which we give below:

een hundred years, but would be obliged, if an-adherents.

The only question for the thinking mind was, retained under any circumstances. What is true?"-whether its adherents were The trouble is not so much an attack from withsuch statement would be found contrary to the; say indicates what they think. facts of geology, and therefore false; if a man or the then spoke of the Young Men's Christian of Egyptian civilization a thousand years before in years to come. it in the Nilotic valley-where no trace of such ; flood could be found-and was, therefore, false,

ceptibility, called a medium." To believe this, one | clesiastical hierarchy of Protestantism at least: must first believe man possessed of a spirit; secondly, that it lives when the body dies; and then be can read the third rount that communication.

"In 1860 there were in the United States and the British Provinces one hundred Young Men's Christian Associations; in 1867, two hundred and he can reach the third point, that communication forty-four; in 1868, five hundred and thirteen, exists between the spirits that have departed with a membership of seventy-live thousand; and from the body and those still remaining in the last year, 1869, their were reported six hundred flesh. This is Spiritualism, no more, no less: The great principle upon which the matter rested was the possession by man of a spirit seeing without the use of physical eyes, hearing without the aid of the natural ears, and capable of locomotion independent of physical assistance. The speaker referred to various experiments instituted in the early days of chairvovance to test its accuracy by different persons-some of whom, claiming to be atheists, did not desire to believe in the facts-but were overpowered by the sustaining testimony. What was it that saw when the eye was tightly bandaged, heard without physical organs, if not the spirit bekind all? It would not do to try to account for the successful exhibitions of the power of clairvoyance by declaring that they happened to be; too much had been laid upon the back of "happened to be " already.

A consideration of clairvoyance (which subject the speaker illustrated with copious extracts) was Mozart and Mendelssohn; the second will give sketches of to his mind necessary. We must go down to the Handel and Haydn, and the third of Beethoven and Bach. alphabet of the matter through the necessities of The idea is an extremely ingenious and happy one, and is the times. Clairvoyance proved the existence of carried out with a lightness and grace quite in harmony the spirit in man. But some person might inquire if it were not possible for the brain to receive impressions from Nature by other than the ordinary channels? Could not all these wonders occur, and yet there be no spirit in man? The facts of the case, however, were not in accordance with the theory. Clairvoyance takes place in sleep as well as waking. The speaker cited the fact of panoramic views of past life seen by persons in the last stages of drowning, and described on resuscitation, and said it was not the brain which produced them. The man was dying, and black blood was being forced in upon the brain to silence its operations forever—it must be something else which saw those views. He also described sev eral instances where persons badly injured had become detached spiritually from their bodies. stood up among the spectators viewing the tenement they once inhabited, and then reentered the body, and given an account of their feelings under the circumstances. He also related the story of a man in Kansas-known personally to him-who possessed the power of withdrawing spiritually from his body and traveling abroad at pleasure; his experiments, however, so alarming his family that at their solicitation he had promised to do so no more. There could be no settlement of the question of clairvoyance apart from the fact of a spirit in man; to say as some do it is thoughtreading, merely worked back again as a proof of powers not belonging to the natural body where

by unseen existences were perceived, The lecturer desired facts-if one were shown him he would bow before it. We must be governed by the testimony of our own reason and senses, and not by the opinion of others. We could not afford to wait in the investigation of trath, till all the narrow people were widened to a proper view of the subject—as true apostles of a fortune of two hundred thousand dollars a year, progress we must move on. There was a time in and has contracted, or more properly expanded, the same system and same religious tyranny in the history of each of earth's reformers when debts to the amount of a half million more.

Rev. Jehn H. Noys, at the Onelda Community, they were proclaimed as insane. He did not which is perhaps the strictest sect of perfected propose to blame those who could not agree with hristians in our country, and where we, as well him. They would gradually be forced to acas other writers, have often noted the crushed and knowledge that there were more things in Nature

Harris, we are informed, does over his at Brock- able-in the brief time allotted to one lecture-toton, N. Y., and, so far as it is possible in this treat even a third of the subject he proposed to broken up, which not only they but many other seemed to appreciate and fully endorse the teach-

"The Christian Church, and the Change of Public Sentiment toward it."

Rev. Mr. Murray lectured on the above subject at Music Hall, Boston, on the evening of March 6th. His remarks show him to be a thinker upon the ground he occupies, and not wholly blinded by any old time faith that, "will ye, nill ye," the church shall

> "Spread from thore to thore, Till sun shall rise to set no more."

He defined, in commencing, his idea of a local and a Christian Church, and then stated that there were two opinions growing apace both hostile to this opinion of the Church; neither had as yet a sufficient growth, but unless checked it would soon show itself. The first consisted of an indletment which was arrayed against the Church to the effect that she was outgrown and left behind by the rapid growth, and now rendered useless; the attitude which it had taken toward slavery and toward temperance; its tendency to consummate the spirit of casts; these and the like were charges that writers were reiterating, speakers proclaiming and many believing; the strength lay not in the position of the makers, but in the fact that there is a certain amount of truth in their statements. The position of the Church at the commencement of anti-slavery was not in the true spirit of the Church; and he would On Sunday afternoon, March 6th, Prof. Wil- admit that the Churches were not free from liam Denton spoke at Music Hall, Boston, on blame, and that they had taken positions obnoxthe question, "Is Spiritualism True?" A very lous to a just sentiment, and set themselves large number came out to hear the address, a against what they now acknowledged was God's work.

The argument in favor of a doctrine that it . He considers that the only safety of his was popular could not go far with the thinker, "Church" lies in progress, for human advancewho reflects that Paganism was once more in ment will not stop for any institution or organipublic favor than Christianity. If numbers of zation. If the Church should set itself against believers were to prove the truth of a dectrine, science or against reform, neither would stop. then Buddhism and Gautama would bear the The second sentiment against the Church did not palm of victory. Christianity had stood for eight- come from outsiders, but in the skepticism of its

thiulty were the standard of verity, to give place. He referred to a growing desire on the part of to idol worship, the child of the ages. It would some to have an organization outside the Church not do to claim precedence for any faith on the as an auxiliary power to do the work, but his ground that the word of God sanctioned it. If opinion was that if the Church was not able, then all were true contained in the Bible, then Juda- let it go by the board. The real question then is, ism was true, and all the six hundred sects whether the Church as an organization was able could be proved so, and six thousand more, if to go ahead and do the work, or must it be given up? for it was ridiculous to say that it must be

many or few, aristocratic, or surrounded with out (be thinks) but a revolt from within, and this poverty. This question the speaker proposed to divergence now amounts almost to a schism. apply to Spiritualism in the present discourse. There are certain phrases that gauge the extent of it was true if it harmonized with facts-false, this sentiment. Words are symbols of ideas; if opposed to them. If a man or a book should they show the drift of undiscovered opinions: teach the world to be a few thousand years old, words are missionaries to the brain. What men

book should proclaim that the entire human race | Associations as a strong help, but not a separate were swept away by a flood, that statement rose | organization-whoever held or taught differently in opposition to the known fact of the existence, opened the door for differences and antagonisms

We would here parenthetically insert a para graph now going the rounds of the daily press, The speaker then defined Spiritualism, accord- showing the extent of this "schism" in favor of the ing to Webster, to be: "A belief in the frequent | Y. M. C. A., which scores in the eyes of Mr. Murray communication of intelligence from the world of to be one part of the "cloud no bigger than a man's spirits, by means of physical phenomena, com- hand," which foretells the rapidly rising cyclone monly manifested through a person of special sus- that is to smite with jealousy and division the ec-

one hundred thousand."

"When," said the speaker, "the Church shall accustom itself to the wants of the Limes"-[a thingwhich in our opinion it is impossible for that ancient embodiment of unreason to do]-"it will have the favor and support of the people."

New Publications.

BRAKE Ur, or the Young Peasemakers, makes Volume Five of Oliver Optic's "Lake Shore Series," just issued from the prolific press of Lee & Shepard. The previous volumes of this popular series have been received and noticed. Oli ver gives the young folks the very kind of excitement which their imaginations crave, and furnishes healthy lessons along with instruction at the same time.

THE TONE MASTERS is another now issue of the same firm, by the author of "The Soprano." It is the first of a projected musical series for the young, each volume to be handsomely illustrated. This one gives sketches of the masters with the minds and natures it is proposed to influence.

Lee & Shepard likewise publish DIALOGUES FROM DICKENS, for school and home amusement. They are skillfully ar ranged by W. Eliot Pette, and finely illustrated. The idea is certainly a most happy one, and a general response cannot but be made to it with promptness. The book itself is an attractive specimen of mechanical taste.

Carleton publishes STRANGE VISITORS, as a series of original papers, by the spirits of Irving, Willis, Thackeray, Bronte, Richter, Dyron, Hawthorne, Raymond, and a score more. They will be found entertaining, and readers will of course judge justly, each for himself, of the intrinsic truthfulness of communications purporting to come from such well known intelligences.

Good HEALTH for March is an excellent number. This nonthly is not quite a year old, but the success which has attended its publication has placed it permanently among the current literature of the day. It has been obliged to remove to larger quarters, and is now published at No. 11 Bromfield street, Boston.

From Lippincott, Philadelphia, we have received the March numbers of "Good Words," "THE SUNDAY MAGA-ZINE," and "Good Wonds for the Young." THE ENGINEERING AND MINING JOURNAL for February is

eccived. Western & Co., publishers, New York WOOD'S HOUSEHOLD MAGAZINE has improved. THE WOMAN'S ADVOCATE for March is a rich number.

Mrs. Frances D. Gage's contribution on "Suffrage for Woman" is able, spley, clear and concise.

HARPER'S WEEKLY and BAZAR are rich in illustration, very number.

New Music.:

J. N. Pattison & Co., New York, have issued two more of L. Mallard's pretty and sympathetic ballads, "My dearest dear little heart," and "Jeannie's Reply," arranged for one or two voices.

The most famous ruin in England, just now, is the young Duke of Hamilton, who has squandered

MY AFFINITY.

THER STORIES.

BY MISS LIZZIE DOTEN.

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My Affinity.

(This story is a satire on the doctrine which gained so many riends among those people who, by continually thinking that they have made a mistake in their committal relations, at last heliave it, and straightway seek some one whom they think can sympathize with them, without whom there would be an "Incompleteness," and with whom can only come the "inclusionality" 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 suddenly 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 well nigh wrecked the happiness of his tamily.]

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7—Billiousness 8—Dyspepsia. 9—Neuralgia.

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