VOL. XXVII.

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BOSTON, SATURDAY, APRIL 2, 1870.

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NO. 3.

Written for the Banner of Light. THE VETERAN.

BY JOHN WILLIAM DAY.

* My half-day's work is done, But still 4 act my part; I give a patient God An humble heart—

And grasp His banner still— Though all its blue be dun; These stripes as well as stars Lead unto Him!" He sits beside the crowded way.

Where noontide sunbeams fall, And faintly rings his well-known lay On careloss hearts who will not stay, In mem'ry of that glorious day When swept the stormy call ! When eastern hill and western plain Thrilled with the conflict's wild refrain That pealed from Sumter's wall ! When manhood selzed the Spartan shield. And woman cheered him to the field To win the crown or pall I

As oft, upon some festal play,

The prancing horsemen ride : And where their crimson ranks display Their glittering lances light the way, And snow-white plumes are waving gay, And streamers dance in pride-He hears from out the long ago The gathering tumult swell and grow-The trumpet sounding wide. When charging through the sulphurous air High o'er the sabres gleaming bare.

Death reined the rushing tide! When thick as Summer's rustling leaves The swaying bayonets shine; And music stakes the towering eaves, A fading spell his fancy weaves-He sees the battle's grisly sheaves Above the marching line. When flashes light the "elm clad gloom," The deep artillery's thund rous boom Tells, like a mystic sign. How from the North, with Iron hand, Columbia hurled her here band

He stands, an index of the past-The shouting crowd sweeps by; Ye say through deathless ages cast Their names on history's page shall last-Till chaos peal the final blast-Who dared for right to die! Then pitying aid the veteran's woe, Who waits through pain and toll below, Where earth's dark night clouds lie. Till angels write his new risen soul On heaven's eternal muster roll.

'Nonth God's approving eye!

As lightning smites the pine!

Yes! pitying aid. The storm shall blow-Again our sight grow dim; And He who guides the century's flow Shall bid the battle's furnace glow, And life leaves torn the winds bestrow, And blazing navies swim! But if with truth and justice armed, The storm-swept State shall gain unharmed The cyclone's boiling rim! And float in pride o'er fairer seas, From Eden's conflues dim!

THERE'S AN ANGEL IN THE FOREST.

Boston, March, 1870.

[The subjoined legend is furnished us by Mrs. Kate Osborn, says the St. Louis Democrat, as the offspring of a spiritual manifestation or inspiration. It is very beautiful, and plaintively touching. We are quite incredulous as to the "spiritual" origin of the lyric, but not the least as to the inspiration that produced it. Without cavil as to the source of its inception, however, we trust to receive other favors from the same gifted quarter.]

s from the same gifted quarter.]

There's an angel in the forest—
All the pensants tell us so—

'T is the spirit of a baby
That was lost there long agg;
'T was the woodman's cherished darling—
He could never from her part—
And the mother's precious treasure,
Dearest idol of her heart.
'T was the ir only hope and comfort,
Brightest morn and evening star;
But the little feet would wander,
And they wandered off too far,

And they wandered off too far.

Storms of rain and snow were falling.
On the night the baby strayed.
Thunder pealing, lightning flushing,
Till the bravest grew afmid.
Vain was all their faithful searching.
Through the night, till light of morn,
Thon they found their baby darling,
Buried with a milk white fawn.
Deap beneath a new made snowdrift,
Resting on a violet bed.
Little tender, loving violets.
There is an angel in the forest.

There's an angel in the forest—
All the hunters know it well;
They have felt her star-light glances—
Blept beneath their magic spell;
Angel child, with golden tresses,
With the little snow white fawn,
Ever charming boldest hunters
Through the night and through the morn;
Then they leave the haunted woodland,
Bounding deer and flowers wild,
Evermore te see, when dreaming.

Evermore to see, when dreaming, Snow white fawn and angel child.

TWILIGHT MUSIC.

That strain once more! Oh touch those chords again. Thus train once more! On fouch those
They call from out the past
Sweet joys that could but last
In actiony's soft refrain,
When the father and the mother,
When the sister and the brother,
Beneath the old elm tree
Shared one dear home with me.

Ahl well can I recall that evening hour When I, mid childish play, First heard that simple lay, And fielt its gentle power.

As awhile entranced, I listened, Fairy-like the fire-fles glistened On the soft evening breeze, Flitting among the trees.

-Monthly Review.

Prejudice, selfishness, envy, bigotry, intolerance and pride of opicion are closely allied together, and have done more to keep back human are too much the rule in American society, and one progress the n all else combined.

The Lecture Room.

WOMAN'S PRESENT AND PROSPECT-IVE SPHERE.

A LECTURE BY MRS. MARIA M. KING, Delivered before the Society of Progressive Spiritualists of Hammonton, N. J., Nov. 28th, 1869.

Reported for the Banner of Light.

The present age is crowded with questions upon whose proper solution depends the progress of the race of man in the ages to come; and the fair discussion of these questions is the only appropriate means which can bring about their solution, or shape public sentiment to accept of such reforms as the civilization of the age is imperatively demanding. Looming up in broad proportions, side by side with others, and overshadowing most others deemed of vital importance to the interests of civilization is the "woman question"-that question which involves so many in one; which indeed comprehends the interests of humanity as scarce any other mooted question can, considering the present status of society. Woman the element in society upon which its vital interests hinge, in a sense that has not hitherto been recognized or understood, while, at the same time, she has been the theme of poetry and romance, the adored of chivalry, the worshiped of heroes, the ideal in some minds of angelic purity and excellence-woman, I say, is to-day standing and pleading with the age to grant her a full hearing and accord to her what her nature is domanding, and what humanity and civilization is demanding as well. She is effectually arousing the public to the discussion of questions which heretofore have been considered settled by the theology, the customs and opinions of all ages. She is surely undermining the foundations of the old system of thinking in regard to the capacities and the aspirations of woman, and as surely the theological tenet which places her subordinate to man in every relation and station in society. She is astonishing the world with the bold assumption of rights which have hitherto been considered as prerogatives of masculinity, and in no sense of the sex whose chief prerogatives were considered to be obedience and dependence. She is actually outdoing herself in her zeal for the reformation of codes and creeds which affect her vital interests in common with those of man, and which she regards, as they are now constructed, as her en-

It is not the cry of the unreasonably discontented that is now sounding through the land from tens of thousands of women; but it is an actual cry of distress; a bursting forth of a fountain of indignation and sorrow, whose pent-up forces will no longer be stayed. It is the wail of the starving sewing women, the unemployed poor single and married women of both city and country, and of he multitudes of such of the sex as have forfeited the respect due to women by stooping to an employment held out too often as a lure to the starying, by those of both sexes, whose name is baseness, and who stand in the relation of beasts of prey, cunning, deadly serpents to society. Oppression, misappreciation, has wrung this cry from women whose lot it has been to struggle with oppressive customs to gain the bread to support physical existence at the expense of health, comfort, easein fine, almost the whole pleasure of living. Sympathetic spirits, those in whom the fires of inspiration have been lighted by a contemplation of the wrongs heaped upon their sex, have caught the moans of anguish from stricken hearts in dens of vice, in garrets and cellars of want, in all the avenues of life, and are recoholing them through the land, in aid of those who need champions, being themselves unable or unqualified to reach the public ear.

What does it signify that women are complaining so much in the sphere in which they are at present acting? What do they need at the hands of society to place them where they would or should be? These are questions that must be answered understandingly before the coveted reforms can be inaugurated. Woman at present occupies a sphere, too contracted for the exercise of her powers, physical or intellectual, but chiefly intellectual. Nature formed her for exercise, physical and mental, and bestowed capacities for the outworking of strength of constitution, physical and mental. Bodily exercise is necessary to the development of the physical powers, and without this exercise there is no proper development of the physical nature. This is precisely the rule with the intellectual nature. As society is at present, there is a large class of women who exercise in a perpetual round of domestic duties that permit of the development of physical strength to a certain degree, but does not allow of the perfect unfoldment of the physical powers, from the fact that the exercise is too much indoors, and too laborious, or continued through too many hours of the day. Kitchen and nursery drudgery," as this sort of exercise has been called, is honorable, I was about to say, above every other employment; yet it must be admitted that, as it is now done, it is cramping to the energies of the women who are compelled to it, through from twelve to sixteen hours of the day. It leaves the physical energies prostrated when the labors of the day are done, with no strength, desire, or time for mental exercise, or even for the diversions that are as necessary to individual well being as the daily bread. The mother must care for her children, the wife for the husband and father, who is toiling for the daily bread. The mistress of the household must have a care to make home attractive to husband and childrenor there is an end of domestic peace-the heaven of earth, most truly; but with the present order of doing things, she surely does all this with too much cost to herself. Sickly wives and mothers

physical labor adapted to her strength, should be interwoven with the domestic duties of woman and she would be happier and more efficient.

Mental culture, with this class of females, is a thing not to be thought of generally. The school- all in earth-life. And wives and mothers are the days are remembered, and perhaps the habit of angel guides and teachers whose prerogative it is reading in some measure-cultivated, but gener, to send forth into the world men and women of ally to so small an extent that the mind is almost full growth, to do its work, not dwarfs and chila blank as regards the information that really dren. Teach women entering life to understand ennobles, cultivates the intellect, and furnishes food for thought, and a fund from whence to draw to furnish the infant intellects committed to the mother's care with the necessary instruction to set them in the path of improvement in knowledge while under the home roof, and the mother's influence. Study-who can think of that who has the care of a family on her hands, with the labor also? It is a thing actually not thought of by lect needs stimulation even more than the male, women, generally, after the school-days are passed! And yet, who that realizes a mother's, a wife's responsibilities, can for a moment hesitate to confess the necessity of her being educated, not only in the school-girl's learning, but in that of the statesman shall I say? Yes, I shall say in that which it concerns every man and woman comprising the nation, to understand, which is a knowledge of the politics, the religion. the arts and sciences, the literature, the improvements in the arts of life, &c. While woman stands in the place of instructor to the children of a nation, that nation owes it to her to provide means whereby she may be qualified for her

The sacred relation of mother, which it is woman's to bear to the race, places her in the position of teacher of all who come upon the stage of action. The minds that are to mold the destinies of the nation, are first molded by this instructor Who has measured the influence of the mothers things in general, to be able to vote understandin society, in shaping its institutions, either in the interests of a high civilization or against them? And yet the mass of the women of the nation toil on in ignorance, and, in a degree, without the by a triffing, silly woman, would be of the same means of making themselves efficient mothers, if all must admit; although it may be charged that vote, too, upon the interests of intelligent, noble provement than they are ready to avail themselves of. The public sentiment that, until recently, has favored the idea that it way woman's business, and her only business, beyond household and fulfill the more important duty of enriching tion of government? Man cannot represent woman in a past age, they still occupy, being unwilling, other capacity. She has, or should have, opinions

plane so far above man that he is hardly worthy matter of voting; as in all others, if it can be. But to occupy the relation of husband to her. I can until it can be, the consequences of differences of not see as those see who, while they call man opinion must manifest themselves in this as in all claim that she should be "independent," "sovercign" and "dictator." I would claim no right for enough for her to do in her own legitimate sphere,

work. I claim that woman is entitled to equal privi- society in respect to woman's sphere, before any state of things to that which has been depicted leges of education with man; that the doors of large class of the sex can emerge into a higher colleges and universities should be open to her; than that now assigned them. The "old fogrism" that the professions should be accessible to her, such of them, as she has the ambition to study sphere is in the kitchen, parlor and nursery, exand practice, particularly the medical profession. clusively, or, perhaps I might add, the factory and There is no shadow of justice or right in shutting | country school house, where the spelling-book is any avenue of knowledge against woman, as long | taught, and that trembles at the mention of " wo as she is an intellectual being, and forced upon the stage of action to develop her mental powers ism, or Andrew Jackson, is not extinct in Amerifor herself, and often to gain her own support, can society yet. It is that which quotes Scripture, without any more assistance than man receives, and hurls the anathemas of heaven against "the who is poor and dependent upon himself for support. I claim that in order to atimulate the fe- will forfeit the respect and protection of men by its hideonaness. I do not believe that the sacred male mind to action in the direction of intellectual practicing the professions, the arts, any of the development, there must be similar incentives to various employments hitherto assigned partieueffort that men possess. A young man enters larly to men, and especially if they exercise the school with a world of hope and ambition, found- | right of the elective franchise; that fears the effect, ed upon the knowledge of what society has for of woman's intermingling with her "natural prohim if he proves himself worthy. He knows that | tectors" in the shops, the offices, the countinga thorough education will fit him for remuneral rooms, the fields, and at the polls. It also fears | ate the wrongs of the sex and the abuses of the tive employments and honorable positions; and if the effect of the intermingling of the "ladies" and | marriage relation; and I also see that this will be he is a man he will strive to be and do something in the "Bridgets," at the latter place. What a ter-the world. A young woman enters school with a rible thing for "a finely dressed, refined woman and set them at work to devise means to purify very limited ambition, generally for the reason to be jostled in a crowd of voters by a washerwothat she looks forward to a life, married or sin- man!" The contrast between white, jeweled gle, crowded with what she has learned to consider petty duties and unremunerative employ- ing the signs of strength fitted to the tasks Provi- the home, succet, sacred, heaven-born from he not ment. Public sentiment has not educated her to dence or society has assigned them, would be so obliterated from society, and its members be preconsider the vocation of housewife and mother as disgusting to this fogyism, that all the possible professions as exalted as it is in the gift of Provi- utility arising from the power of the ballot in wedence or society to bestow; and professions that man's hands, would be overborne! It is nothing hasten to say something of woman's prospective need to be studied with equal or more care than for women and men of all classes to intermingle sphere, leaving many legitimate branches of this those so honored and sought after by men. I do -to crowd and jostle each other at churches and subject untouched. not wish to be understood here as declaring we- places of amusement! Only keep women in their man's sphere to be to fill these professions alone, places as helpless dependents upon men; keep far from it; but I would be understood as declar- from them the means to elevate themselves on a ing that society suffers as much, to-day, for the par with their brothers by shutting them out from lack of competent housewives and mothers as the employments that are remunerative, and as it has had little or no power to do in the past from any other cause that can be mentioned. which honor those engaged in them as intellectual By competent housewives and mothers is not beings, and this spirit is satisfied; even though ly in the truest sense-refined according to the only signified those who understand the details jostling, strong men crush the life out of crowds of strictest signification of the term. Levet contemof housekeeping and the care of children, but in women who would fain trust in the justice of man to cause of this is the manner of living and laboring addition to this knowledge, the necessary accom- afford them the means of an honorable support.

as I have described. Out door exercises, garden- | plishments of mind and heart to: make home ating, fruit gathering, and many other species of tractive, and to train children to be true, noble men and women.

The home-hearth is the school where real nobility is reared and fostered; where intellectual development most generally begins, if it begins at that truly noble work awaits them, not only this that I have just mentioned, but also that they may compete with men for many honorable employments that require preparation-educationto fill, and they will be ambitious for something more than a few showy accomplishments, and a knowledge of the art of making themselves attractive by dress and show. The feminine intelbeing negative to that; and stimulation of a legitimate character effects its unfoldment more rapidly than the same amount would the masculine. Thus woman can be elevated to a soliere where she will be a real helper in the sense she is not now, by opening to her the gates of knowledge and the avocations to which she is fitted that she now does not engage in, or only to a very limited extent, and that by sufferance.

Why should man grudge woman anything she may ask? He is powerful in his very nature to keep her from entering his sphere, or robbing him of one privilege that is his own. Why should be not tenderly, manfully assist her to rise to the level she is sure to find, as her faculties unfold in the light of the civilization of the present and future ages? I would have women 41t themselves to have a voice in the government. I would advise them to gain sufficient knowledge of the interests of society, their country, of politics, and ingly, and then I would have them vote. If they begin before they are thus exactly fitted, they will he doing nothing new under the sun. A vote cast weight as that of a man of the same character; they desired to do so. This is no exaggeration, as and there are yet some such men who vote, and women really possess more advantages for im- women, who have no voice for themselves. Voting, in this country, is simply an expression of the right of individuals to say who shall hold the offices in the gift of the people, and what shall be the laws and regulations under which they are to duties, to fritter away her time at embroidery, live. In the name of justice, is it right, in the sense and the various other arts that serve the purpose the American people understand the term, to of consuming time, without adding to the stock of make a distinction in the sexes in regard to votknowledge, is responsible, in a great degree, for ing, when each are intelligent, amenable to law, the failure of women, in this age, to comprehend | and equally interested in the equable administratheir minds. The sphere that was appointed them in voting more than in thinking and acting in any masses of them, to leave the old paths and try the of her own, and should have the right to express new ones that lead women to intellectual effort. I them, as man does, by the ballot, for the good, as It may be suggested to the minds of my hear- she conceives it, of her country, herself, and her the contracted sphere in which the sex has bitherrs, that I am complaining of a state of things for behildren. I have no time to discuss this question. is, really, no remedy. I propose to point out a I am sure, when the hour comes that the wives growing intelligence of the age, and the growing bands, there will be manliness enough in the interest in woman's elevation as well as that of latter, as a class, to allow their wives to difman. I am no enthusiast, that ignores the rela- fer from them, if it must be so. I would have tion of wife and mother, that places woman on a husband and wife truly and wisely one in this

woman's natural protecter," at the same time pro- other matters that make uplife, hising essential to it What shall be said of the large class of women whom wealth places above the necessity of labor, woman that her nature does not fit her to main- and who are content to be butterflies in society, tain; neither would I have her assume responsi- while they cry out against those of their sex who bilities through a vain love of position and influ- are heartly laboring to better conditions, by callence which belong to the other sex. There is ing upon women to assert their womanhood? We have all the rights we want," say this class. when that appears shall have been enlarged to suit. Here, they are in the sphere society assigns her expanding faculties, without her doing man's them, like the other class mentioned. Husbands and fathers have to help reform the sentiment of that still adheres to the doctrine that woman's man's rights" as it would at the ghost of Federalwoman movement;" that proclaims that women hands and arms and coarse masculine ones, hear-

Woman, clothed in the panoply of virtue, is encased in armor stronger than steel to resist the influence of crowds of her fellows of both sexes on a low plane. Her very presence, as pure woman, purifies the atmosphere of the workshops, offices, &c, where she is employed, and will purlfy the halls where elections are held, which are now too often recking with sensuality. Does the pure woman fear association with man in any avocation-any place where circumstances may force her to labor with him? No. To his honor-to the honor of humanity be it said, No. SHAME to him who thinks evil in the presence of sister, who, with him, is striving for daily read at whatever employment her hands or her brain are fitted to undertake! Is that philanthropy which, in effect, points man to insult as a means to rid the workshop and the office of a competition for employment and fair wages? Does it speak well for the civilization of the age, if it must be proclaimed to be unsafe for the sexes to work together? I ask, is it a mark of the good judgment of him who proclaims this sentil ment, in view of the chivalry of man in this ago -man, who really honors woman when he sees her striving to exercise her nowers in directions new to her sex, and for the lau inlide purpose of preserving herself from squalld poverty or infamy? Because man always has set type and worked telegraph wires, he always must, to the exclusion of women from these employments! This is progress! Because one is born and reared a farmer, and begins life clearling land and logging, he should never aspire to any employment higher, easier, or more congenial, because, perchance, if he does, he may step in some person's way! It is a shame that woman, whose sphere is so subordinate to that of man that she has scarcely the right to live unless she has a father or husband able and willing to support her, should dare to trouble statesmen, and grave editors to write articles to endeavor to suppress her! But "Nature is stronger than the will" of such to keep quiet with the great buzz about their ears made by the Anthonys, the Dickinsons, the Stantons, &c., and they must give expression to their fears and hopes, and the expected pleasure of witnessing these agitators get their places after a while.

All honor, I say, to those who are doing noble work for humanity, who do not see the consistency of the "woman movement;" but for humanity's sake, let not the influence of great men -great in some qualities of heart and headdaunt those who are battling for the right where that class see nothing to battle for. Wisdom dwells not alone in the renowned, the worshiped among men. It often asserts itself where folly is supposed to hold supremacy. Woman's instincts, her own "wants and wees," inspire her in this day, to a wisdom that is outgeneraling the wisest, the most persistent of her opposers.

Women justly complain, when they contemplate to moved, with a few noble exceptions, through which I point out no remedy-and for which there on this occasion, as it merits; but I must add that the ages; and still are bidden to keep within it, notwithstanding the world's work is growing state of things for which there is a remedy in the of American citizens shall you heside their low- upon the hands of philanthropists to the extent that the one sex cannot possibly do it all. They complain justly when bidden to be quiet and remain ignorant in an age of growing intellectuality and spirituality. As though women should repress the rising, energizing forces within them, which are struggling for expression in this age, which emphatically is the dawn of a new eraa spiritual era-one wherein she, the essentially spiritual element of the twain forming man, can unfold the exalted faculties with which Nature has endowed her as spiritual, intellectual woman! As though it were possible for any power to repress the agitation that she herself has raised, as a spiritual positive force, battling with a physical negative force for the promotion of higher lifemore rapid progress of mankind into the spiritual state that has been called the millennial!

> I am of those who would prefer the present by some as "the good time coming." I know that extremes must be avoided if the coveted good is attained. And yet I know that in the agitation of any question, extremists will arise who would ruln, had they the power. I have all faith in the sentiment of society in favor of order and the maintenance of the sacred relations of the sexes as they now stand-yes, as they now stand: I believe the highest sentiment of society, and that which is in harmony with our progressing civilization, will frown upon license or promiscuity, under whatever name it assumes to hide relations of wife, mother, husband, father, and home, are to be sacrificed at the bidding of a few, who see in "freedom" their heaven; or who mistake the method of righting the wrongs that now afflict society with apparently a legal sauction. I see a tendency in women and men to exaggerone means to arouse the lovers of order and right, the homes of the land, the natures of husbands, and wives as well, that the sanctuary of man, and woman, and children be not destroyed; that cipitated into abysses of disorder and barbarism. My subject grows upon my hands. I must

As I look into the future, trace causes to legitimate effects, I see a condition for woman wherein her whole nature can have ample scope for action-wherein true womanhood can unfold or present. I contemplate her a being, womanplate her as intellectually strong-able to cope with man in argument; and if in reason not as

deep and overpowering, yet, in intuition-which | equal to his. Man has ever been the governing is only another name for inspiration-deeper, quicker of apprehension, and withal, a worthy helpmeet for man intellectually. I see her active with man in all manner of work; I see she can counsel in peace and war; and if she may not bear the sword, she can scrape the lint and nurse the wounded. When war is no more, she can counsel with man in all matters, that pertain to humanity; she can wield the author's pen; sit in the professor's chair; study the sciences, arts and philosophy. And whatever attainments she makes are her own, and the future generations also; for as mother she will transmit her nobility, natural and acquired, to her children. She will adorn the home—make the fireside a heaven; for she will work where circumstances place her, when she is a true woman, uncomplainingly—nay cheerfully, happily; and circumstances will bend to her good, when man appreciates her for what she is to him and humanity at large,

Excuse me-you who ask all honors and emoluments for women, if I say I do not see women in the great, "good time coming" occupying Presidential chairs, Judges' benches, "the chief seats in the synagogues," the uppermost offices in Government. I cannot see them, where their negative influence would be overborne by the positive of their brother man. Until the sexes have both comprehended their true relations to each other, and their legitimate separate spheres, there must be incongruity of relations between them. Man will claim woman's privileges and duties while he is on the low selfish plane where | regulations. A state of society wherein woman is ignorance and sensuality have kept him heretofore; and woman will submit to be out of herproper place until she is qualified to understand what that place is. She is to-day on the same plane with man, viz.: that whereon the spiritual. nature is beclouded by sensuality to the degree that none can see clearly the true place or sphere which Nature has appointed to man and woman to till. Woman will step out of her proper sphere as naturally as man will out of his, while she is in ignorance and as selfish as he. Why, should she not? Is it to be supposed that on the first agitation of a question, perfeetly just and appropriate ground will be asit happened that the first ideas of reformers have needed no qualifications to suit them to the wants of an advancing people. Women today claim the right to every position men may hold in society. This is an error they will outgrow as they develop their reason, and learn by experience the true relations of woman to socied latter exercised in a good cause is sure to have an purchased it was feared the result would be the ty. As the functions of the female form differ | effect, and such an one as conservatives of the old from those of the male, so her real nature is different. There is an actual difference of spheres of the two sexes expressed by the functions that Nature herself-not society-has imposed upon each. The woman is the element of the twain that makes one perfect whole-that creates the home-life in society-that creates conditions that make life endurable and desirable. What is society without its homes; and what is the home without its presiding genius-the woman? "What is home without a mother?" the poet has said. Yes; what is a home without the mother and children "-or what is the end of social forms, or the existence of man and woman, if not to foster the home relations, and aid and encourage the rearing of children-the gods that are to bein a truer sense than parents have yet compre-

Man is formed by nature to "bear the brunt" of the work that must be done to support the physical existence of the race, and to keep society from disorganization. His strong muscular system adapts him to the work that is to be done outside the home, at the same time that his positive nature, his strong will and his intellectual force fit him for the position and the labor of the legislator, and as the power that keeps in action the coarser machinery of life. Woman naturally shrinks from the coarser work that is to be done in society, as a spiritual being shrinks from contact with gross elements for which it has no affinity. She will do what is necessary-what, is forced upon her by circumstances, but she chooses the work for which man is not so well fitted. She is a better philanthropist than warrior; a better advocate for social reform, than at the bar a better preacher and temperance lecturer than politician; that is to say, she fills her sphere as a spiritual force in society-which she really is-by ever leading in reformatory movements, and expending her strength in directing the labors of man in favor of righteousness and good will, better than when she attempts to overcome by sheer force of physical or intellectual strength. She will be a force to cleanse the "dirty pools of politics," by directing the legislation of men into appropriate channels; by infusing a love of justice into the hearts of those who honor her as a worthy co-laborer in the sphere Nature appoints her. Hers is a persuasive, a quieting force, and it leads the positive, the coercive, the intellectual force of man in the right direction, when it is expended as Nature appoints it to be.

The functions of wife and mother are those that Nature appoints to woman, as those of husband and father are those she appoints to man: and when Nature asserts herself, as she will in the future of the race, the sexes will adjust themselves to their natural positions, and in them will display their perfect adaptation to each other and to the wants of society. Single women and men then will seem as much out of place as the former are generally misplaced or displaced by the present order of society. There will be actually no place for such when all live naturally and justice holds sway. Honor belongs to men and women who fulfill the design of Nature in their creation; and such only Nature truly honors; for it is not possible for any others to outwork their true nobility of Nature ..

Thus I place woman, "in the good time coming," just where Nature places her-at the side of man - as his efficient counselor and ald. Not alone in any position where the positive, the reasoning and the coercive nature of man is needed but ever at the side of the man in his public and private capacities as his mentor, or as a power to restrain his passions, to guide his reason in the direction of benevolent action, and to assert her interest in all that interests man. Thus I place her in legislative halls to discuss with man on the interests of nations. I place her there with her husband-not independent of him-as I place man there, not independent of his wife, who will be to him then a necessity in every position. When woman is thus in her proper sphere, she will not be at the mercy of unjust man. Men, before they will admit of the equality of women with them, in the sense here designated, or in any other, will have outgrown their disposition to oppress the weaker sex. Until this disposition is outgrown. there is no remedy for woman but " to labor and wait" for her enfranchisement. Until then, laws will be framed to suit the strongest element of legislative bodies; and although woman may assume a place in legislative halls while the question of her full enfranchisement is pending, she will not overcome the positive legislation of man

sitting beside her, because she is negative to him-

her intellectual strength and will power are not

element in society, because of his superiority of will and intellect. Woman has succumbed to man's power, as the essentially weaker element, until the present age; which, being one in which the spiritual forces of the race are being brought into efficient action, she, as a spiritual force, is raising her voice in her own behalf, as she has never done before. She is destined to be her own saviour from her false position. Nature has made her an efficient power to cope with the positive coercive power of man when she shall have developed that power, Indeed, she is destined to lead as a high spirirtual force, and she has already commenced to lead the sentiment of society in the direction of reform, now that her powers are unfolding rapidly. She is to assert her position as an equal with man, by the overpowering force of her love nature, coupled with the intellectual force she is developing as she reaches the plane where her powers can unfold, by her power to cause men to understand the claims of justice, which is akin to love, and ever swayed by the Divine Mind according to its dictates. Sheer intellectual strength will achieve no victory for intellectual woman over intellectual man, but this strength aided by womanly power, a thing not to be defined, in trying to fill them up, still the wall will always or only as one akin to that by which the angels be defaced. It is harder to live down an error urge to deeds of justice and mercy, will sway than to refuse to commit one. But to my story: man's power at once and forever after the plane is reached whereon this power comes into full man's equal, in the sense here indicated, is one that must follow the elevation of the sexes to a high moral and intellectual plane as surely as sun- banks, visiting the places of interest and calling on shine dispels the dews and darkness of night. God did not mean oppression when he placed woneither did he mean that Nature's order should folded in the millennial times. He arranged that order should reign at length, when the positive ness peculiar to a spoiled child of ten years of and negative, forming the perfect being man, age, was continually wishing it at an end, and in should adjust themselves according to the perfect law written in the natures of man and woman. The practicability of a state of society such as is sumed on important details? Never yet has beer indicated as that to be in the great future; all probability have given it up and chosen a cannot be conceived of as yet by the masses in society, who regard almost every effort of reformers to better the condition of society by advocating changes in the social order, in laws, &c., as the mad policy of enthusiasts or fanatics. Fanaticism is far removed from enthusiasm. The pleasure.

Mankind have hardly yet conceived of the true elation of the sexes—the true signification of the marriage relation. Man alone does nothing well, aunt. We were now but a two days' journey neither does woman. Thus it is that nothing in from their home, which was to be mine also. I this age is done well, because each is striving to do his or her work without the aid of the other. to my stories with a great deal of interest, and The distinctive spheres of woman and man comprise the sphere of the whole perfect one, which I might learn to love her almost as well as Lucy. God made in His own image, according to the ancient prophet, whose words were true inspirations from God. In the family man and woman must act together, or the end of the family relation is not attained; nothing is accomplished to bless society or the individual man or woman. No child is properly reared without both parents lend their aid in rearing it. No household is perfeetly arranged without the two, who are its head, consult together upon its arrangement, and no business is well conducted where the husband and wife do not combine their wisdom to conduct t. Public interests are the interests of men and women, and both should consider it their duty and privilege to act for the public in every way possible. Governments are for both sexes, and both should have a voice in their construction, or they are not-cannot be in the nature of thingswell-constructed. To attempt to separate the spheres of man and woman is to attempt what is as impossible as to separate a planet from the influence of its sun, or to expect the\propagation of a species without the ecoperation of its male and female principles. Mistaken notions are prevalent concerning what belongs to men and women is beings whose interests are as really one as though they were not distinct entities, because they are separated into two parties with antagonistic interests. How long these mistakes shall continue to disturb society and defer the true order, will depend upon the wisdom of the leaders in societary reforms. Great changes in the sentiments of most of the leaders of the present must take place before they will be qualified to inaugurate agitation in just the right direction Some, it is true, are aiming toward that direction, but hardly in it yet. "Lo here!" and "lo there! now disturbs true reformers, and distracts attention from important principles, that the world must be considering or lose ground. But this is as it always must be in a low state of society, while its elements are seeking to assume proper forms and relations. It is the business of all who love order and condemn license, to raise their voices in favor of such a system of reform as shall meet the wants of the people now. The critical time is now, because now the people are calling for reform, and will have it or degenerate. Women are working with might and main and it needs that they work with as much light thrown upon them as can be obtained from heaven and earth. Let those who depend upon angel guidance seek after the highest inspirations the angels have for men, in a crisis when so much is at stake. Heaven speed the day when the wail of woman oppressed shall cease to affect the ears of the people; when woman and man shall stand forth in their true, their Godlike natures, shorn of the defilements that now make all their woes, and prevent the reign of peace and good will among men. For this consummation let us all devoutly labor and pray, in the sure confidence that the

BENEDICTION.

The benedictions of God and the angels be upon you, and may they lead you into the paths of righteousness, and to the possession of all truth.

New Lecturer in the Field.

EDITORS DANNER OF LIGHT-I take great pleasure in ac quainting the Spiritualists of the country, through the colsoludies." during the past year, has not only turned out 125. 000,000 yards of various kinds of fabrics for the warmth and support of the outer man, but also something of no meaner value for the support of the inner man, in the shape of an expounder of our new and beautiful religion and philosophy -Spiritualism-Miss Nellie L. Davis. This young lady will with her for some years, I am convinced that she will win a licet of friends in her chosen field of labor, being intellectual, cultured, affable, and most zealous in the cause of truth and progress. A little more than a year ago, Miss Davis made her first appearance upon the public rostrum before the Spiritualists of Lowell, and her lecture upon that occasion gave such general satisfaction that the Executive Board of the Society provailed upon her to give them other lectures, which she did, drawing large and attentive audiences upon each occasion. Her many warm friends in Lowell bid her a hearty God-speed, upward and onward.

Respectfully yours, Lowell, Mass., 1870. S. W. FOSTER.

Myceum Stories.

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

BY MARY COLBY.

PART THREE.

Would you like to follow my fortunes a little further, and learn in what service I am likely to wear out my body-though I have the satisfaction of knowing that my teaching must live throughout eternity? Think often of this: what one may do to-day may not be of so much consequence now but its influence will last forever. You may all have heard the story of the boy whose father required him to drive a nail into the wall for every wrong act he committed. He did so, and, when juite a number were driven in, his father said, Now for every good deed draw out a nail.' When there were no more to draw he called his father to look. "Ah!" said his father, as he gazed sorrowfully at the marked wall, "but the holes are left yet!" It is even so; the marks remain, and though much time and patience are expended

Mrs. Green was returning from the sea-shore where she had been spending a few weeks; and, healthy exercise. By love and reason woman is as she was a woman of means and had more time to sway, not rule man, and aid in all societary than she knew how to occupy, she was pleased to spend a week or more in so pleasant a manner as riding leisurely in her own carriage through the country, viewing the scenery along the river a few friends who lived by the way. Her invalid sister, Julia, to whom she was fondly attached, man surbordinate to man as a negative element; and her only daughter, Alice, accompanied her on this journey. The ride, which was giving the he subverted when the true woman should be un- mother and aunt so much pleasure, was very tedious to the daughter, who, with all the restlessvarious ways showing her impatience.

Had the route been less interesting to Mrs. Green, or less pleasing to her sister, she would in more speedy conveyance to her home, for she was in the habit of yielding more to her daughter's wishes than was good for that young lady.

Many were the articles purchased during the ride to please the little miss, but they served to amuse her for a short time only, and when I was same, but they hoped some of the most interestschool ignore, and all lovers of progress hall with ing of my stories might serve to amuse her for a short time at least, and so it proved. The greater part of two days I served to keep the young lady quiet, and gave rest and peace to the mother and was pleased with my owner, for she had listened she was such a pretty looking girl that I thought Alice got tired of me at last, however, and threw me down on the seat, where, by listening to the conversation, I learned the particulars which I have already given you.

> Every journey, however pleasant or tedious. must have an end, and we at last arrived home. So at least I supposed, for I had slid down under the cushion of the carriage, and my little mistress had quite forgotten me. The carriage must be cleaned, however, so I was found and taken out by the hostler and handed to his little daughter for her to bring in to Miss Alice.

> Little Jane Henry would have been, oh, so glad to have kept me to read to her poor, lame brother at home, but no, that would not do; to have kept me would have been stealing-and had not her kind mother repeatedly warned her against even courting temptation? Besides, if she should steal, how it would grieve the heart of the gentle sister who had passed away from mortal sight, but who

little library, which adjoined the parlor, was open, and the books so neatly arranged on the shelves attracted Jane's attention, and, almost without knowing it, she walked toward them and was gazing almost wonder-struck at what seemed to her such a large number of books. There the family found her, though she was not aware they had entered.

Mrs. Green would have spoken abruptly if not harshly to her, and have asked her why she entered that room without permission, but a sign from her sister Julia prevented her. It was some minutes before Jane was conscious of the presence of the family, and then she came forward and with many blushes handed me to Mrs. Green and began to excuse herself for her thoughtlessness. Mrs. Green, seeing the child's embarrass. ment, readily excused her, but Julia, who was quite an adept in reading human nature, was struck by the child's manner as well as her beauty and wished for a more close acquaintance with her; so she motioned her to a seat near the lounge

on which she had lain down. On being questioned, she told her name and age, and that her father had been obliged to leave his profitable employment of machinist; how the doctor had told him he must not work at his trade for fear of consumption, and had advised him to be about animals, especially horses; that he disliked to leave the little home his industry had reared, and where his children had been born, and where some of them had died, and so had engaged with Mrs. Green to take care of her horses and help the gardener; that out of a large. family only herself and a lame brother were left. Dear sister Fanny, who was almost a young lady, died a year ago," said she, " and we thought desires of our hearts to this end shall be satisthen that our hearts would break; but "-and the little one's face brightened with enthusiasm as she spoke-" oh, ma'am, do you know, dead folks isn't dead? they're alive, and can see and can talk with you, and you can see them-some can, I mean. 'T was a long time before father or mother could believe; but they believe now; they know; and we are so happy evenings, when we sit about the table, and Freddy-that's my broumns of our beloved Banner, with the fact that our "city of ther-can describe the beautiful things that Fanny shows him, and 'tis just so like Fanny! and she's got some wise person who lives there where she does, and he knows all about folk's sickness, and he's come and told father and Freddy all about theirs, and now father won't have to pay now take the field for other than local engagements. And I away any more of his money for his doctor's bills. am pleased to say that having been personally acquainted and we shall have things same's we used to. Fanny says, and father thinks it's so nice to have his doctor and his minister right in his own family. Now I'm saving all the money I can to buy books for Freddy, 'cause it's so hard for him to stay in the house all day, and mother at work and I at school. Fanny comes and amuses him,

but then you know little boys don't like one

thing all the time, so I'm going to try to buy him

some of those nice things I saw when I went into

doctor which was there, and, oh, Freddy'll be so

The little girl paused, fairly out of breath, and looked about her halffrightened and halfashamed to think she had forgotten herself, then, rising, said: "I guess I'd better go home now; perhaps mother will want me."

"You can go now," said Mrs. Julia, "but won't you call again to-morrow?"

"I'll ask mother," was the reply, and, making her bow, she left the room.

It was some time after she was gone before a word was spoken by either of the three remainbusy with her sowing, Alice was looking over the pages of a book, while Julia lay upon the lounge with her eyes closed, and I saw a tear or two ones away when it seemed as if her heart would of this child? She had heard of the glorious truths of Spiritualism, but had never striven to unfold he mysteries which she supposed enwrapped

"Is it possible," she said to herself, "that my lear ones are about me, and I extend to them no welcoming hand? But why harass myself with such thoughts? Ignorant people are always superstitious! Well, but again, this little girl was not ignorant. She was well brought up; any one could see at a glance that such a child could not come of ignorant parents, even if they are day laborers, the very lowest of my sister's servantsher hostler! Oh, let me be governed by reason in this matter, not by foolish prejudice!"

Then, after a few moments, she said to her sis-

ter: " Emma, do you know this child?" "Why, yes," replied Mrs. Green," I know her to be the daughter of Mr. Henry, scarce more, only, as she told you, her father was sick and wanted the care of the horses, though at the time old Ned used to care for them, beside working in the garden. It costs me rather more, to be sure, but the horses are young and rather high-spirited for so old a man as Ned, and, with the improvements I intend making, there is, or will be, employment for both of them. This Henry has good taste and judgment, and were it not for breaking Ned's heart I'd put him in head man. But then't would cost me more, and Ned was in the family before I came here, so I really have n't the heart."

Again there was a silence. Mrs. Green was thinking of improvements to be made, and Julia wondering how people who saw so much of each other every day could be in reality such strangers. Alice was wondering what it was all about, and was about to ask, when her aunt Julia again broke the silence by asking her whether, with her mother's permission, she would not be willing to lend some of her books and games to amuse the

"Well, aunt," said Alice, "do you suppose they would take good care of them, and not get them dirty? You know I hate dirty books."

don't know," said the aunt, "you saw the child. If we can judge the family by her, I should say you might trust them. However, you can cover the books and I will be answerable for any damage done them, and if she injures one you need lend her no more."

"Well, but aunt, why not let them cover them themselves? I don't want the trouble, and it's only for her own benefit that it's done."

"I hope my little Alice won't call so slight a deed a trouble," said Aunt Julia. "Just suppose for a moment that you had to sit all day long with nothing to amuse you or call your thoughts from your pain. I presume they would be perfeetly willing to do it, though,

Alice, a little ashamed, looked up to her mother for the desired permission.

"You can do as you please with your own," alleged against consanguinity; all acknowledged said her mother," but I don't wish Aunt Julia to that in families infected with constitutional vices be responsible for them if they are injured; the or hereditary diathesis, marriage between cousing loss must be your own. I advise you, also, to cover them yourself. Persons should never neglect their own affairs and leave them wholly

which she had neatly covered with stout brown paper, and on the outside of which she had pasted a neat printed slip which read, Emma Alice Vol. 120. Alice told Jane to be very careful of the book, and if it was returned in good condition she could have another. This she promised to do, and, as she kept her promise, she received another and yet another.

Aunt Julia continued to take a great deal of interest in her, and asked her a great many questions, but could never succeed in drawing her out as on the first day.

Julia asked for permission to call on her mother, and receiving for reply, that "Mrs. Henry would be very happy to receive a call from one who had been so kind to her daughter, and whom she loved so well," she set an early day for Jane to call for her.

Jane came at the appointed hour, and returning the book she had previously borrowed, received me in exchange; and in this way I became an eve-witness to the meeting of the how who stood as an instrument between Aunt Julia and the beloved ones who had preceded her to that beautiful home where we must all one day dwell.

It was an affecting scene, and Julia could but exclaim, "Lord, I would believe; help thou my unbelief." She felt that she stood face to face with her husband and children, her father and mother. She was alone no longer, but surrounded by all the loved friends who often, in the mortal form, had been separated from her. "Out of the mouths of babes have I indeed learned wisdom,' she said.

She returned home, and doubts arose. "May not this child's parents have learned my history? Old Ned has lived long in my sister's family, and even been at my home in happier times; might be not have mentioned my affairs to Mr. Henry, and he instructed his child in this deception?"

It certainly must be an apt child to have learn ed so well, but the thought gained ground in her mind, and at last she called old Ned to her and questioned him.

"No," he said; "Mr. Henry never had mentioned her, except to say she had been very kind to his family. Mr. Henry was n't a man to be prvin' inter other folkses blaness. He's got a good many new-fangled notions inter his head which I do n't think much on, but he does have a knack of fixin' things up kind o' pooty in the garden, and it does seem as though the poses and sass grew on purpose to please him; and Miss Green allers seems ter know just where Mr. Henry trimmed up the shrubs, and where he put his spade inter the ground. He'd be a tip-top feller, only let him git rid of his new-fangled notions, and not be talkin' so much of what he calls the fillosophy of things."

Again Julia visited Freddy, and yet again held communication with those she had loved on earth. Her children besought her not to drive them away or turn to them a doubting face, and brought up to the city with father, when he went to see the big her remembrance many home scenes, such as she

knew could not have been known by the child vho described them.

Mrs. Green, at first, laughed; but when she saw how earnest her sister was, and how happy in her new faith, she ceased to ridicule, and after a while little Freddy might often be seen riding in Mrs. Green's easy carriage toward her house, and Mrs. Green was well repaid for her trouble in sending for him, by the gentle teachings which fell from the boy's lips, and when she visited the city she ordered a garden chair made for him, which he himself was able to propel, so that he might at any time go out and take the fresh air and view ing in the room. Mrs. Green was apparently the beauties of Nature. Freddy was not long to remain, however. A severe cold brought on a fever, and before the winter was over, the " wise men whom Fanny had brought," and who helped steal down her cheek. She, too, had lain dear Mr. Henry and Aunt Julia, had decided that all that could be done for little Freddy was to ease break. Oh, what would she not give for the faith his pain until the mortal form could no longer contain the spirit, when they took him to dwell with them.

> I heard one of the neighbors tell Mrs. Green that "Mr. Henry's folks did n't take Freddy's death as hard as they dld Fanny's; but then, it could n't be expected that they would. Freddy never'd be any help or comfort to them.'

Freddy no help or comfort to them! No helphe who had been instrumental in making their burdens light, and leading them from the depths of despair to look beyond the darkness of the tomb into the glorious sunlight of divine love!

Freddy no comfort to them! Ah, poor human nature, who cannot or will not look beyond the groveling pursuits of life, who know not how to measure happiness but by the "almighty dol-

Mrs. Green knew better, She mourned with the family who must mourn, though they knew that their loss was Freddy's gain; but who can tell how they missed his voice when the evening lamp was lighted and they formed their accustomed family circle?

Months after, Jane became capable of supplying Freddy's place, in a measure, and even the father and mother could occasionally catch glimpses of that bright land, and of the loved ones about

CONSANGUINEOUS MARRIAGES.

BY DYER D. LUM.

An article in a late number of the Banner, critcising the statement of Dr. Cowles that consanquinity was never of itself a cause of idiocy, leads me to request the publication of the annexed extract from the report of M. Paul Broca to the Anthronological Society of Paris, of which society he is General Secretary.

Many able and learned men in the scientific world, such as MM. Bourgeois, Périer and Dally, utterly repudiate the idea of the injurious results of such unions. M. Périer, the author of a learned treatise on the cross breeding of human races. was led by his researches to affirm that "the disadvantages of cross-breeding are the more decided as the two mother races are more unlike. If the similarity of the parents constitutes a favorable condition, it is natural to think that, all things else being equal, and abstraction being made of hereditary pathological influences, consanguineous unions cannot become detrimental from the sole fact of consanguinity."

The few Catholic families among the English nobility have for centuries been compelled to intermarry, until they are all more or less related o each other to-day, yet no evil effects have folowed. The quotation promised furnishes another convincing proof of the position. Dr. Broca, in summing up the results of researches communicated to the Society (1867), says:

leads to unfortunate results: but these results were attributed by the one party to the consan-guinity itself, while the other considered them but as a particular case of the accidents of inhernow hovered around her as a guardian angel. So thinking, she hurried along with me in her hand. Arriving at the house, the maid told her to step into the parlor, where the family, who were then out, would soon join her. The door to Alice's happy by lending her one of my companions, which adding the parlor was nown. sulting from individual accidents, it was necessary to study the effects of consanguinity in some restricted and well-circumscribed populations, in which unions between relations are

This has been done with the greatest precision by our colleague, M. Voisin. The commune of Batz, situated on a small peninsula north of the mouth of the Loire, comprises a population of 3,300 souls, devoted exclusively to the cultivation of salt marshes. The special nature of this industry offers little attraction to strangers; hence it is very rare for an inhabitant to marry beyond his very rare for an inhabitant to marry beyond his commune, while consanguineous unions, even within the degree prohibited by the church, are extremely frequent. Thus, in the year 1865, there took place between cousins-german or their issue fifteen marriages, for which it was necessary to ask ecclesiastical dispensation. It was in the midst of this consanguineous population that M. Voisin collected his observations. He did not content himself with verifying in a general manner the physical prosperity of the inhabitants. He has recorded the history of each household, examined the parents and children, studied the births and deaths, and in a word, propared very complete genealogical tables, in which is summed up all the information relating to forty-six consanguineous marriages. In studying these tables, sanguineous marriages. In studying these tables, published at the end of the memoir, we cannot help recognizing with M. Voisin, that in a healthy population, consanguinity, even when superposed, involves none of the deterioration which has been attributed to it. After having sojourned at Batz an entire month, and passed in review all the famllies, our colleague has ascertained that 'neither vices of conformation, mental maladies, idiocy, cretinism, surdo-mutism, epilepsy, albinism, nor blindness from pigmentary retinitis, exists in any individual, whether the issue or not of consanguiacous presents. guineous parents.'

Analogous observations have been collected by M. Dally in the little isle of Brétat, (Côtes du Nord,) and by M. Duchenne, of Boulogne, among the population of Portel. They are less rigorous, indeed, than those of M. Volsin, since they are not accompanied by genealogical tables, but they are still very important; they are moreover confirmed by the zoötechnical observations, of which M. Sanson has presented us a summary, and which are due to M. Renard, of Issoire, and M. Legrain, of Brussels. M. Legrain has especially turned his attention to the production of albinism in rabbits. It results from his experiments, divided into several series and conducted with great sagacity, that eral series and conducted with great sagacity, tuations consangularity never produces albinism among those animals when they are reared under good byglenic conditions; but that albinism manifests itself at the end of some generations when the rabbits are ill fed and lodged in dark and unclean warrens. Nothing could better justify the distinction advanced by M. Périer between healthy and marked consensuinist than this axemple." and morbid consanguinity than this example."

SPIRITUALISM.—As to the power of holding in-tercourse with spirits emancipated from our present sphere, we see no reason why it should not exist, and do some reason why it should rarely be developed, but none why it should not some-times. These spirits are, we all believe, existent somehow; and there seems to be no good reason why a person in spiritual nearness to them, whom such intercourse cannot agitate or engross so that he cannot walk steadily in his present path should not enjoy it when of use to him.—Margaret

He who waits to do a great deal of good at once will never do any.

APPARITIONS-THE CLERGY ARE WANTED TO ALLAY THEM.

EDITORS BANNER OF LIGHT-Last Wednesday week, the 2d of this month, about 5 o'clock P. M., a worthy mechanic of this city, laying aside the dusty drapery of earth, was invested with the mantle of immortality. He did not at once, however, quit his old haunts, but appeared to a young friend, who was not aware that he was even ill. I will give you an account of this apparition (as near as I can briefly state it), which I received from a perfectly reliable source:

A week ago last Wednesday, about 6 o'clock P. M., a young man, whom we will call William, was in his shop putting away his tools for the day, when a person (so it seemed) entered, who had formerly been employed there, took a sent for a moment on a saw-horse, then rose and went to the bench where he had once been accustomed to stand. William, by-and-by turning, perhaps to speak to him, saw that he was not there, and supposed he had departed as he came-evidently very noiselessly. Soon William's father came in, and he asked him if he had met their old "hand," as he had just been in the shop. The father replied in the negative. William, thinking that the man had gone out to meet his father-leaving the shop when he saw him coming-naturally wondered that his father had not seen him.

The next morning when the father took up the morning paper, his eye fell upon the name of the said "hand" among the deceased, and going to his house ascertained that he had departed this life about 5 o'clock the previous evening, an hour or so before he had been seen by his son, as above

I should here say that neither the father nor son knew aught of the soverity of this man's illness; besides, he had not been in their employ for a long time, he having left them to become a hoss-carpenter" on his own account.

Now those persons, who are not Spiritualists, and whose names have been given to me, can testify to these facts; and there was a reason for the poor man's appearing there—he was leaving a teresting to my friends and your many readers. family utterly destitute of the necessaries of life, and he would instinctively turn to the place where in times past he had been wont to obtain the means for their subsistence.

I hope the worthy Methodist, who very kindly aided the family of this deceased mechanic in their great need, may learn by this apparition, which he himself narrated, that if the laws of God, unchanging and eternal, could permit Moses and Elias-who had been dead some lifteen hundred years-to appear to the apostles, and Samuelwho had only recently put off mortality—to appear to Saul, so, under favorable or proper mutable laws, now, as well as two thousand years ago, a spirit from beyond the tomb may bless our

Another event of alike nature, more touching still, was narrated in the presence of this same character of the narrator, I think him entitled to credence. He himself was the subject of the phe-

When between eleven and twelve years of age. the boy, whom we will call James, was placed, some distance from home, as an apprentice to a worker in wire. The mother soon after sickened bedside all her children save one, and took an affectionate leave of them, mourning, however, most grievously that her loved little Jimmy was not there to receive her last blessing. James, however, was away, but with a kind master, where he had little to do, and good food, and a nice comfortable room by himself. One night-I think he stated it was some two or three months after his mother's departure-he was conscious through his eyelids. When he did open his eyes he found that a beautiful brightness pervaded every portion of his apartment, and that his mother, lifelike, though with a sad expression, bent over him. His first impulse was to spring up and throw his arms around her neck, but in a moment he remembered that she was dead. (?) His mother, too, was waying her hands up and down over him, as if to say, "Be calm, down boy," Be calm, down by the fields when we then, and in the pools, when we tropped long some them, all telling of spring and reviving life. So we came to Goldsborro'; a night spent there at the hotel, and an early morning start southeat toward the cast, over the fields where our boys marched and fought so well, just the National Cemetery where so many of their bodies lie, the life they fought for floating proudly over its sacred that she was dead. (?) His mother, too, was waying her hands up and down over him, as if to say, "Be calm, down boy," at him for the policy in the float when and the policy in the pools, when we tropped long should be found to have them, all telling of spring and reviving life. So we came to Goldsborro'; a night spent there at the hotel, and an early morning start southeat toward the cast, over the fields where our boys marched and fought so well, just the fields where our boys marched and fought so well, just the fields where our boys marched and fought so well, just the fields where our boys marched and fought so well, just the fields where our boys marched and fought so well, just the fields where our boys marched and fought so well, just the fields where our boys marched and fought so well, just the fields where our boys marched and fought so well, just the fields where our boys marched and fought so well, just the fields where our boys marched and fought so well, just the fields where our boys marched and fought so well, just the fields where our boys marched and fought so well, just the fields where our boys marched and to march the cast, over them, all telling of spring and down over him, as if to say, " Be calm, dear boy;

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great injury of those true physical mediums who, have contributed and are continuing to contribute to-day so much toward establishing the all-important fact that departed spirits communicate with their earth friends in the form. The immoralities mentioned in the resolution, whether in the form of the so termed "free love," in the breaking up of the family circle by joining some affinity, under the presence of spirit direction, or any manner of lewdness practiced under the cover of Spiritualism, deserves our severest condemnation; not that such experiences are more frequest with the Spiritualists than with other denominations—far from it; the lewel conduct of many clergymen, deacons, and superintendents of Sabbath schools. are too freshly impressed upon our memory to leave room for a doubt upon that point; but our responsibility is not lessened from any prepon-derance of evil practiced by others. As the ad-yanced guard of spiritual reformers, our mark is ight let us attain it, and be as a shining light in the race of life. That mediums may be influ-enced to do wrong by evil spirits, does not relieve them from all responsibility, for like attracts like, and just in proportion to the purity of our own conduct in life will we escape the influence of those spirits who have yet to progress from the vices once practiced in the ferm. That such a resolution as was offered, directed to no one—either resolution as was offered, directed to no one—either by word or implication—not practicing deceit, fraud or immorality, should be rejected, amazed me. Growing up with the Association I have learned to reverence, it, and cannot now but believe that the better sense of the Association really approves the resolution, for no one more than our own worthy President and his associates of the Banner of Light—to my own certain knowledge—antertains greater discust toward the clates of the Banner of Light—to my own certain knowledge—entertains greater disgust toward the so-called free love question and deceit mentioned therein. So with others of the Association; and hoping that the unfortunate rejection of said resolution was due more to the lateness of the hour when offered than to any combined opposition, it is my purpose to present it to the next Convention of the Association for its approval.

LEVANDER S. RECLEMEN

LYSANDER S, RICHARDS, Quincy, Marc't 18th, 1870;

Spiritualism Southwards. LETTER PROM N. FRANK WHITE,

DEAR BANNER-Ploneering a little in this new region, hich I trust will soon be open to spiritual truths, I have feit moved, this glorious spring morning, to pen a little of my short experience here, feeling that it may not be uning

Concluding to stay South until warm weather, on account of a prolonged cough in the fall, I, of course, fell upon a short time of leisure which I think our invisible friends concluded to make profitable to the cause, if not to me, by a little pioneer work; for scarcely had I settled upon keeping away from ice and snow when I received an invitation from our good friend and brother, P. W. Robbins, well known for many years in Plymouth, Mass., as an active and working Spiritualist, and who for five years, past has resided here, to come down, visit him, and labor for a few weeks in this new field.

Concluding a very pleasant two months' work in Washington, D. C., I intended to "put in my appearance? here about the first of February, but the friends in Baltimore deconditions, and in accordance with the same im- siring my services, I postponed my trip until after the last Sunday in February, speaking the last two Sundays of that month to the "Baltimoreans," among whom I found many friends. Parting reluctantly with them, yet cheered with the thought of sometime returning to a longer acquaintars. I sped on my way down the bay from Baltimere, past that pride of English naval architecture, the Monarch, at Annapworthy Methodist, and from what I heard of the olis, past Fortress Monroe, over the place where the Cumberland, with her flag flying defiantly from her mast-head. went down before the assault of the monster Merrimae, past the place where the gallant Worden steered his saucy and mysterious "Cheese Box," the Monitor, right into the face of the triumphant monster, and gave her, with loyal will, blow for blow, until, crippled and crostfallen, she crept to her lair to die, past the scenes of sorrow and of joy, of defeats and of triumphs, into the docks of Norfolk and Portsand died, but ere her departure she called to her mouth, Va. From there, changing to rail in the early dawn, I was soon whirling on toward Weldon, of which we read so much during the last days of the war, over the road which it was so necessary then to destroy. A short stop at Weldon for breakfast, which a long ride and a late hour had prepared me for, but of which the least said the better. Then on again, past cotton fields, which plows, with forlorn-looking mules before and loudly singing women and men of African descent behind them, were rapidly preparing for the seed; now whirling through the pine woods of North Carolina, and now across openings where bumble cablus, with that his room was illuminated, and that, too, even their "chimneys turned out of doors," were embowered in before he opened his eyes, for the light struck little forestrof blossoming peach; dandelions by the track

at home with his gental wife and little family, all old time

up and throw his arms around her neck, but in a monatch for remembered that she was seeded; the consideration of the monatch o

the spirit leaves the body, as Orthodox theorists have ever taught us.

I think it would be very favorable to the cause of truth, if a greater effort were unde to verify the messages. It seems as if there might be more pains taken, especially when one comes to any person in the vicinity of floston. It is certainly the duty of Spiritualists to Inquire concerning these things, as many of the communications are directed to Orthodox people who will not be honorable enough to acknowledge the truths they receive. I am pleased with your weeking list of new subscribers, and feel it my duty to send more new names—as I have done heretofore.

The road of progression is fast enticing to its upward grademany from the "lanes and bypaths" of supersation and church creeds, in this region. A young elergyman, well educated, well read, and of superior mental faculties, speaks one half of the time to the Congregationalists in this place. Had he come in the name of a Spiritualist, and had his Congregational brethren listened to his teachings, they would have pronounced the same anothemas upon him which they are accustomed to bestow on spiritual speakers, for his discourses harmonize in almost every respect with ours. He does away with Acadious atonement. In his Christian humility he has his pulpit lowered down upon the floor with his hearers, claiming equality with them, and disclaiming arregame and bigotry.

Pennsylvania.

PHILADELPHIA.—J. H. Rehuler, M. D., gives, under date of March 2d, an account of the efforts of the Evangelical Alliance in his vicinity. This organization, he says, is intended to unite all true believers against the flood of "Infidelity" now sweeping over the land. But as Roman Catholics, Spiritualists, Universalists and Unitarians are excluded from this "alliance," it would seem that they are the "flood" to be met and chucked. In such case the dector thinks it would be well for this organization to follow the example of the Jews on a certain occasion, and number its flighting men, so that it may know if it is equal to the task of uprooting these four great powers, or whether the Lord has not seen a lying spirit to deceive it—as the libble tells about—and it be slain at the setting of the sun of the first day. This organization has put forth a certain creed as the basis of its unity, among which are to be found the following points: The divine authority of the Bible; the unity of the Gol-head and the trinity of the powers therein; the inter deprayity of human nature; the incarnation of the Son of God; the justification of the sinner by faith alone; the work of the Holy Spirit to sanctify the sinner; the immortality of the soul; the resurrection of the body; the blessedness of "them that believe:" Pennsylvania. by faith alone; the work of the Holy Spirit to sanctify the sinner; the immortality of the soul; the resurrection of the body; the blessedness of "them that believe;" the eternal dammation of all who do not; and the right and duty of private judgment in the interpretation of the Scriptures, [i, e., you may have your private opinion, but must not make it public if it condicts with the faith.] Such is the platform upon which a worn-out theology. In our day, seeks to raily.

DAYTON, March 1st, 1870.—W. H. B. says: The following conversation took place a day or so ago: Au aged man called upon a friend, after being taken into

An agen man caped upon a treem, after being taken into the church, and seemed pleased at telling him the news. "Is it possible that you have become a Christian?" The old gentleman remarked that he had been the instrument of the devil for forty years, which he thought long chough, and that now he should be a Christian. "Well," said his fitend, "I could not be so mean." "How do you make mean of it?" the eld gentleman asked.

asken.
His friend replied: "You have been used by the devil for forly years, and now are mean enough to consecrate the leavings of the devil to God."

ings of the devil to God."

PORTSMOUTH,—Mrs. Rebecca Graham writes that the Banner of Light has many admirers in that locality, and that there are quite a number of Spiritualists there, although they are afraid to speak out fearlessly as they ought. She gives an account of her mediumship, being controlled by her husband fa member of Co. C. 99st Ohio infantry) who was killed at Lynchburg, Md., in 1864—and others. She has been able to do a good work as a localing medium, and hopes to be of more service in the future. She closes with an earnest appeal to Spiritualists in her vicinity to come out and defend the faith which inwardly gives them so much comfort and Joy. much comfort and joy;

New York.

New York.

BIG FLATS.—W. H. Painer, while endorsing the utterances of Dean Clark, in a recent number of the Banner, thinks that the great supply of speakers at the early day (some twelve years age) reacted upon the present time, to produce the apathy new seen in supporting those we have. He says: I know whereof I affirm, as Mrs. E. N. Palmer, any wife, and myself, have seen in the field lecturing for fourteen years, and spoke almost every Sabbath for that length of time without asking any compensation.

Spiritualism is progressing in this section of country. In Miliport it has been very successful, for the last two years. We have a society of Spiritualists in this county of thirty-free members.

years. We have a south thirty-five members.

Virginia.

FORTSMOUTH.—G. S. Thompson writes: I like the Banner of Light very much; I would not like to do without it. I think the old Banner and the Religio-Philosophical Journal are among the very best papers published. There are but few outspoken Spiritualists in this place; but I have reason to believe that the truths of our glorious philosophy are surely though silently working, and sooner or later will burst out and startle the adherents of old Orthodoxy. A lecturer of a good test medium would do much good here.

Correspondence in Brief.

Maine.

BINGHAM,—Simon Goedrich writes: It has been six years since I commonced taking the Banner of Light, and I flind it to be a progressive teacher, constantly hurrying me up to keep even pace with its improvements and various phase in spiritual things. I am deeply interested in the Message Department. The words coming from little children are ospecially entertaining, showing that they still retain the innecence and artlessness they had on earth, and liave not taken that great, incomprehensible stride immediately after the spirit leaves the body, as Orthodox theorists have ever taught us.

I think it would be very favorable to the content to the content to the content to the cause.

SALT LAKE CITY.—Walter Mansfield writes from the Tenth Ward under date of March 8th; Mrs. Olive N. Robinson, who has been lecturing here; has left for the East Her Lectures have created a great interest in Spiritualism. We should be glad to have other medium from the Last visit us. We will stand by such ones. They could do more here to regenerate Utale by simple truths, than could, Uncle Sam's army.

AMERICUS—A. King asks why it is that no mediums, lecturers or magnetic healers, like Drs. J. R. Newton and W. Persons, never visit that part of the South. He thinks the Davenport Brothers would do well in the South, and be greeted by large audiences. A visit from such mediums would do much to create a general interest in Spiritualism.

Physical Mediumship .- Read, etc.

Bottom Banner or Light-In a recent bone there appeared an article dated Vineland, N. J., Peb. 24th, 1870, frem a brother Spiritualist, John Gage, in relation to some spiritual physical manifestations which have been exhibitd in that locality through the mediumship of one Charles II. Rend.

Mr. Gage, after describing and apparently admitting the genuineness of the manifestations as in his own case, to-marks that Read's lecture had too much brag and bombast in it; but there was one thing that he claims to have done that he certainly can prove by plenty of good witnesses if it: that he certainly can prove by plenty of good witnesses if it is true, viz. "that he placed a ring of steel on the neck of a clergyman which fitted so closely that he could not get it filed off; that he was obliged to go to a medium in other to have it removed, and that before it was taken off; it had removed a large cancerous tumor from his neck." In canclusion, Mr. Gage solicits information from the Branne of Light, Doubting if you, have ever heard the true version of this "ring and neck story," I rend these few remarks to assist you.

"ting and need story, trace the story—which we are corry to hear Read relates for the astorishment of his listeners on every suitable occasion—softer as he is connected with it, is perfectly faise. That the event need courted can be readily proved by fundreds of living witnesses for, and by reference to the columns of the Williamsburg Indity Times, in which paper it was first published. It was nothing but a homorous and trouted courted, written by an earnest Spir-

reference to the columns of the Williamsbarg Duily Times, in which paper it was first published. It was nothing but a humorous and troubal council, written by an earnest Spiritualist for the sole journose of drawing attention to the then too trianquil cause of Spiritualism in this section. So much for the story of the ring, neek and forfour dergyman.

Opinion is quite divided here, as elsewhere, in regard to the troth of Read's manifestations, owing to his want of veracity, shabby treatment of his friends, and bose habits, Many Spiritualists, from want of experience, are unable to discriminate between the man and the medium, hence, knowing the former to be unserrupulous and lacking in meral principle, they naturally distrust the truth of all his manifestations. This would also be the opinion of the writer, had he not reen manifestations through his (Read's) mediumship which precluded the possibility of deception.

A word about mediums. It is erroneous to suppose that, to be a distinguished medium, it follows that his common sense, wisdom, and honosty, must be equally remarkable. Facts show too often lamentably to the contrary. Thus while we know numbers of ladies and gentlemen of the highest integrity, found sense, highly gifted, and ornaments to society as mediums, we also know numbers equally as highly gifted, who are notorious liars, cilly knaves, and immoral people.

The fact is, in the choice of mediums we can have no say. We merely find it is vo, and take the best we can jet. As Important a telegraphic dispatch on be obtained through a moist towering, or an iron whe, as one of platinum or fine gold. I want to see 'that fashionable "neun of God" who would reject a telegraphic notice of an increase of salary, because the wires as in Pairs for better recently) are led

would reject a telegraphe notice of an increase of salary, because the whos cas in Paris; for better security.) are led along through the fifthy subtetraneous passages, sewers, and costsools beneath her streets. Yours for truth, Williamshiregh, N. U., Mirch 19th, 1-70. D. B.

and and defedded the failth which inwardly gives them as in more configuration. The configuration of the configura

State Association of Spiritualists.

The contributions and subscriptions received at the Convention of the Massachusetts Spiritualist Association, held in the Melonaon Hall, Boston, March 2d, 1570, were as follows: Win. Tucker, \$1.01; Reheave Bowker, Boston, \$1.00; John Hardy, do., \$1.00; Pr. C. C. York, do., \$1.60; D. R. Stockwell, do., \$5.00; Pr. C. C. York, do., \$1.60; D. R. Stockwell, do., \$5.00; Pr. C. C. York, do., \$1.60; D. R. Stockwell, do., \$5.00; Pr. C. C. York, do., \$1.00; John Hardy, do., \$1.00; Pr. C. C. York, do., \$1.00; John R. Stockwell, do., \$2.00; E. D. Hayes, do., \$1.00; H. V. Bond, do., \$1.00; C. A. Read, do., \$1.00; C. Haskell, Chelsea, \$2.00; Estalah C. Ray, New Redford, \$10.00; John W. Day, Boston, \$1.00; C. A. Read, do., \$1.00; C. Haskell, Chelsea, \$2.00; Isalah C. Ray, New Redford, \$10.00; John W. Day, Boston, \$1.00; Mrs. Fredock, Boston, \$2.00; Has, A. S. Cox, Woburn, \$1.00; E. W. Dickinson, Springfield, \$2.50; Friend, Boston, \$1.00; Mrs. Fredock, Boston, \$1.00; Mrs. A. S. Cox, Woburn, \$1.00; E. C. Howker, Lawrence, \$1.00; Mrs. J. C. Bowker, do., \$1.00; Mrs. M. W. Currier, do., \$1.00; Mrs. M. W. Currier, do., \$1.00; Mrs. M. T. Dole, Boston, \$5.00; E. M. Winslow, Boston, \$5.00; Mrs. Dole, Boston, \$5.00; E. G. Hodges, Boston, \$5.00; Mrs. Dole, Boston, \$5.00; E. G. Hodges, Boston, \$5.00; Mrs. Dole, Boston, \$5.00; Mrs. Albert Morton, do., \$1.00; Mrs. Davis, do., \$1.00; Contribution, \$23.50, Amount, \$125.00. Paid for hall, \$26.00. Balance, \$100.00.

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Organization in Dayton.

reason to believe that the truths of our glorious philosophy are surely though silently working, and sooner or later will burst out and startle the adherents of old Orthodoxy. A lecturer of a good test medium would do much good here:

Missouri

PLEASANT HILL—A correspondent (John Sigler) writing from this place says there is a good field there for a lecturer and test medium. The church is making active efforts in that locality to hold its ground, but is nearly breaking with its own weight. On the contrary, efforts are making for an increased subscription list for the *Banner of Light of the place, long to be remembered. A week ago the leading Spiritualists met together and resolved to make an effort to organize our forces in this city and vicinity. Accordingly a suitable hall was procured, and by the energet located. Dr. Cooper, of Belle Fontaine, Ohlo, was present and conducted the exercises of the occasion. He delivered cloquent and instructive discourses to large and intelligent in under the unfavorable conditions incldent to undeveloped media, have been held there.

MENDON.—Adeline A. Davenport says that in a recent number of the *Banner of Light*, it was remarked, something must be done for the children. This is true, and we as Bpiritualists, if we hope for success, must begin with the children in the process of education. The first groat principle, the Christ-spirit, has, in her opinion, been kept in the background, instead of being placed as the cardinal point, as

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Letter from Baden-Baden, Germany.

Spiritual Manifestations-Development of Media-Planchette-Communications from Spirits-Emma Hardings, etc

EDITORS BANNER OF LIGHT-The irregularity with which I have lately received the Banner, through your London agent, puts me in the disagreeable position of not knowing if my letters of the 6th and 28th of July, respectively, ever reached von. . Those letters contained three essays written through the Planchette, by our guardian angels. I now run the chance of this reaching you by Bremen, and, full of hope, I give you an account of a particular scance here, as well as a spirit-communication, through the Planchette, after reading out Emma Hardinge's letter, as published in the Banner of Light, and which must be gratifying to herself, est ecially, as coming from an angel of light. My wife-who has performed wonderful healing cures by the imposition of hands, under the controlling power, through the Planche'te, of our own gnardian angel, Luos-received charming letters from her before her last return to the United States. In this arch-skeptical part of Germany, bigored to the highest pitch against spiritmanifestations, we have long waited for forming a spiritual circle, which, at length, by dint of our parient initiatory propensity, we have effected, with a beginning, that, with the aid of our in dulgent guardian angels, will, as assured by them, be productive of fruit, barring untoward events. Some time ago our friend, Mrs. Colonel Boyd; proved herself to be a powerful writing and drawing medium, and through her we have been obtaining most interesting and instructive communications from the invisible spheres, especially from our long tried guardian angel, Luos, who has now for titteen years never lost the opportunity of communication with us, in some way or other, whenever the conditions were favorable..

At the present time the Baroness de Gutschinfd, gradually led on by Mrs. Kyd to see the truth, by means of the Planchette, with other convincing accessories, the Boyds having aided most zealously in the cause, has at length become richly endowed with mediumistic powers of a high order, and exceptional kind, such as dramatic acting, influenced by renowned actors ancient and modern, which has never, as far as I know, been exhibited elsewhere in modern time, by unearthly spirits; and this manifestation of spiritual power seems to correspond to the trance state, or being in the spirit; there was splendor in her countenance, with circumstances that seemed to attest her communion with the spiritual world, being a psychological phase of Spiritualism of sublime grandeur. Her plano-playing-quite new to her, never having been taught-is equally remarkable, under the controlling power of that lofty genius, Meyerbeer, through her mechanical passive instrumentality, which has been productive of a piece of written music, that Pixis, the well-known musical celebrity, has pronounced to be beyond the executivy power of any earthly pianist to play, excepting it might be Liezt.

At one of our last seances, while sitting round a table in an unbroken chain of hands and thoughts, we were surprised, among other startling things, to bear the quick marching retreat, as it were, of a file of soldiers, the stepping sounds gradually to die away, putting one forcibly in mind of Rossini's exquisite Swiss Oberland Waltz, as exhibited in his opera of "William

ily sublime and electric

A servant girl, in Colonel Boyd's service, has been found to possess mediumistic power in writing most instructive truths adapted to her unsophisticated mind,

The manifestations of the Plunchette are, as they have ever been with us, of the most useful, instructive and consoling nature, At the present moment, with the two Boyds or Mrs. B- and my wife, we obtain spirit drawings of different kinds of flowers, that could not be surpassed for their loveliness, in accordance with artistic design, and endless kaleidoscopic variety of form, all composed and expressed on paper through the Planchette, by the spirit "Marie," as she draws out her name in the most heautiful, fantastic, floral way possible.

Lately in a scance, with the Planchette, when Mrs. Emma Hardinge's letter, as published in the spiritual journals, was freely discussed in admiration of her transcendent genius, our guardian angel wrote out as follows:

Luos will listen to Emma Hardinge's letter"which was read out by my wife, and then Luos immediately wrote: "She is a noble woman, and gives herself, heart and soul, to the work appointed her to perform in the cause of Spiritualism, and the amelioration of the condition of humanity in all parts of the world, to clevate the ignorant raise the fallen, advocate the cause of justice and equity between the governor and the governed, and to encourage the fearful and the weak to aspire to higher conditions of life and moral conduct, to exercise charity and benevolence, and to arknowledge the heavenly truth that all men are brothers, and God, the Father, is no respector of persons. This glorious philosophy is making considerable progress throughout the nations, North, South, East and West, till the knowledge thereof will cover the earth as the waters cover ocean's bed. Spiritualism will be the dominant religion, because it only is the true one. The Christianity of the churches is not what Jesus and his apostles taught—hay, stubble and straw—in other words, erroneous doctrines have been in other words, erroneous doctrines have been heaped on the pure and simple foundation that they laid, which was based on love, universal love to God in the Highest, and to all men as brethren, and equal in the sight of the Father, whose tender love is bestowed on all, without respect to person, color, creed or nationality."

At this moment, W. Merton, another guardian angel, wrote through the Planchette as follows:

"Luos is gone; you must be happy to have such communications from him. He is an exalted spirit, and the good that he does in the spirit-spheres, as well as on your earth-sphere, is incalculable. He is indefatigable in his benevolent of the benevolent of the benevolent described by the benevolent des efforts for the happiness of all who require advice, assistance and consolation, and this activity in loving ministrations to others, constitutes his highest blussidness and spiritual enjoyment. W. Merton is going away."
I am. dear sir, yours truly.

Baden, 12th Jan., 1870.

*They came safely to hand, and will be published soon .-Ens. † A recours for soul.

A young sister of Miss Adelaide Phillips, now studying in London, under the direction of Signor Garcia, promises to attain great emineuce in the lyric world. She will return to this country in about a year, and will appear in public soon afterwards.

J. BURNS, PROGRESSIVE LIBRARY, Southampton Row, Bloomburg Square, Holborn, W. C., London, Eng.

OTHER SPIRITUAL PUBLICATIONS.

The Bunner of Light is issued and on safe every Monday Morning preceding date.

BOSTON, SATURDAY, APRIL 2, 1870.

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Business connected with the entorial department of his paper is under the exclusive control of Lauren Collay, whom all letters and communications must be addressed.

The Spirit at Work.

As life itself is all activity, so its progress must be a continual series of reformations. Mankind be a continual series of reformations. Maiking are born into the world to see and seize the objects of their desire, to experiment with them as the means of securing happiness, and to ghin wisdom by repeated failures and renewals of responding to their outsides when they reach maturity. Hence they are observer the picture has no more meaning or coherence than a kaleidoscopic view, but to the student of divine law, operating by human agencies, it is a theme of ever recurring wonder and delight. Nations are making and unmaking and delight. Nations are making and unmaking their character without cessation. We are our-She is likewise turning her attention to the re- must continue patiently and constantly to oppose adjustment of the land. It is notoriously held by

Tell." Our German lady medium is equally remarkable in a sort of dramatic, recitative singing, in which soprano and tener are introduced, as if conversing spirits were engaged in sweet harmonious melody of musical thought and action.

But the climax of this scance was highly majority in the justic, and with expressive abnormal features, pointing index finger and piercing eye significantly here and there, as if enacting the part so familiar to Meyerbeer on earth, of operatic director—now this, the spirit's, substantial reality in the unastro's soaring, pure individuality, while the climax of earthly renown. We had, all of us present, never seen anything of the sort so mightily sublime and electric.

believe the thing feasible. Surely, it is much better to be engaged with such an experiment than to be pouring a wild and maddoned populate than to be pouring a wild and maddoned populace into the streets to cut one another's throats. And France is thinking, too, of religious liberry as well as political freedom. She dares to protest officially to the Pope for his presumption in set tutions and customs and conscience of a vast nation. She is faithfully learning the lessons which their job; if here and there they left the squares uncleared, or a heavy drift to thaw under the squares uncleared, or a heavy drift to thaw under the squares uncleared, or a heavy drift to thaw under the squares uncleared, or a heavy drift to thaw under the squares uncleared, or a heavy drift to thaw under the squares uncleared, or a heavy drift to thaw under the squares uncleared, or a heavy drift to thaw under the squares uncleared, or a heavy drift to thaw under the squares uncleared, or a heavy drift to thaw under the squares uncleared, or a heavy drift to the under the squares uncleared, or a heavy drift to the under the squares uncleared, or a heavy drift to the under the squares uncleared, or a heavy drift to the under the squares uncleared, or a heavy drift to the under the squares uncleared, or a heavy drift to the under the squares believe the thing feasible. Surely, it is much these individuals: stands for the wisest of ulterior purposes.

> if by weakness and folly she makes mistakes that means are concerned, (for we have over the astime will have to rectify at great cost, the result sistance of the angels,) is centred in our Lyment; but under and through her reviving and abounding industry, she is unconsciously fusing guide in the thorny way of life that stretches onthe elements of her national life into firmer shape | ward, and more enduring proportions. She has already broken the Papal yoke that was for centuries of so far yielding to public opinion as to send fastened on her neck, and only bides her time to their children to sectarian Sunday schools, remake the Erernal City the eternal home of the member that they will be accountable in the spirit of popular liberty. Greece is astir. So is lafter years of those dawning lives for the false Turkey, whatever her motive. The strides of teachings given, when the truth might as well and a thoroughly liberal government, are the Lyceum work stand fast and immovable for the standing surprise of Europe. Prussia has suc- cause-thank God, and take courage! cessfully consolidated the dissentient States of North Germany, and drawn together a host of divided peoples into the fold of one vast and harmonious family. And if power is more manifest in these operations than reason, it is not the less to be observed that reason is securing the advantage. All over Europe this spirit of freedom is at work. The nations seem to have suddenly awakened from a long slumber. The people, by political organizations and labor associations, are everywhere asserting their powers, and the assertion passes unchallenged. This new spirit cannot be fulled to sleep. It asks a thousand questions, and will have an answer to all. It is the power that inspires and moves the present age. Let us all promptly cooperate.

The Message Department.

We publish on our sixth page, among other messages, one from a spirit known in the earthlife as Ella Winter Edgerly, who recently died in California. Before death she says she promised her uncle and aunt, who also reside there, that she would communicate through the medium of the Banner of Light, after she had passed on, if it were possible for her to do so. How well she has succeeded her immediate friends in California will of course best judge on perusal of the message. Mr. Mical Tubbs, the party referred to by the spirit, is the landlord of the Cosmopolitan Hotel, San Francisco.

We court investigation in regard to these messages; hence we hope those honest skeptics who may feel any interest in the subject, pro. or con., will write to Mr. or Mrs. Tubbs, as above, for further information.

In our next issue we shall commence the publication of a series of verifications of these messages, which have accumulated for a long time, leaving the reader free to judge whether our statements will bear the signet of truth on their face or otherwise. Our sole object is to establish the

Our Lyceums.

At this time, when bigotry is marshaling its KEEPS FOR SALE THE BANNER OF LIGHT AND forces for an assault on the stronghold of free thought, every weapon of its ancient armory is brought out, save physical torture and martyrdom, which it is reluctantly compelled to abandon by reason of the increased civilization of the race and the elevation of public opinion. Riditule has always been found a potent whip to drive the shrinking, sensitive seeker for more light back into the fold of the "faithful" followers of those "blind leaders of the blind" who for ages have lorded over the consciences of man-OFFICE 158 WASHINGTON STREET, kind. That Spiritualism should receive its full share of this kind of opposition is not wonderful, but we consider the following attack upon that best organization yet afforded by our faith-the Children's Progressive Lyceum-to be very unfortunate, to say the least, on the part of our opponents, when it is a fact that sectarian Sabbath schools are endeavoring to incorporate in many places "just a little" of the order of exercises which renders the Lyceum so attractive to the youthful mind, so that they may yet hold their pupils from running into these "Godless" assemblies. Wing movements, similar to those used in our Lyceums, are made use of in at least one of the public day schools in Boston, to our knowl- | to inspiration: edge. But to the article itself, which is a communication to the Philadelphia, Pa., Preshyterian: "A SPIRITUALISTS SABBATH SCHOOL

their Anniversaries and Exhibitions, these disciples of and delight. Nations are making and unmaking error annually initiate them with what they call a Social their character without cessation. We are ourble. The present week such a one was held. The reporters of our secular papers, who attended, give us amusing accounts of the proceedings. They were of a piece with the topic presents almost precisely the same spectacle, tenets of such as must be either deceivers or deceived. Call-thenics, gymna-ties, and other "bodily exercises," with the singing of stranger song, referring to wild vagaries, certainly of actability of actability of actability of actability of actability of actability. the question of establishing free schools throughout the kingdom. And what is the greatest cause for worder, her efforts are met with as much opposition as if they were directed with equal serious mass to the dverthrow of all existing institutions.

The is likewise turning her attention to the results of the distinguishing turning her attention to the results of the distinguishing turning her attention to the results of the distinguishing turning her attention to the results of the distinguishing turning her attention to the results of the distinguishing turning her attention to the results of the distinguishing turning her attention to the results of the distinguishing turning her attention to the results of the comprehension of childhood—these were considered to the comprehension of childhood—these were considered

The singing of "strange songs" comes rather the few against the many, so that a few families curiously from a denomination which regards the enjoy almost fabulous wealth at the cost of a very singing of any hymn not contained in their David's wide-spread poverty. England, then, is simply Psalms or the collect thereunto appertaining beginning to take lessons in doing justice, in as almost blasphemy; this argument, therefore, breaking the fetters of ignorance, in extending reflects upon all the sectarian Sunday schools freedom by distributing the ballot. It may be alike except the Presbyterian, as well as upon thought late to begin such a task, but still the the Lyceum. If any "wild vagaries" can be diswith its living, active, resistless spirit. It may tion for the sake of God's glory, and perdition for not work in the same channels or with similar the same delectable purpose-we, at least, as agencies with those made so familiar in the past. Spiritualists, have been unable to find it, and but it is advancing on the road of its destiny by cheerfully yield the field to the disciples of "conno less sure a pace nevertheless. The Emperor is substantiation." The trouble is, our doctrine is seriously trying to make up a government that not yet old enough to be popular-like venerable shall both grant and guarantee liberty to the rules-on account of its age. The world moves, people, and rest firm on the basis of equal and these sleepy theologians have at last discovrights. It is a difficult problem to solve, but ered it, and raise a querulous cry for their olden there are men of high talent in France who firmly institutions. Some pleasant writer has said of

it he by sheer force, while the minds of men slow | the ologic and scientific "grandfathers" of the ly compose themselves for the tasks they are to past must be content with what they have done, be called on to perform. He is placed where he and give place to this "bold, busy and inquiring age." And Spiritualism-true child of the nine-And it is the same way over the rest of the con- teenth century-is already showing at least a tinent. Spain has overturned the monarchy that prophetic vision of what the future must be. she may see what liberty practically means; and The hope of our philosophy, so far as earthly will finally be all in her favor. Italy is agitated on cours. There youth is preserved from the contamthe question of money for carrying on her govern- ination of unreasoning creeds; there infancy is blessed with a knowledge of loving hands to

Let all Spiritualist parents who are in the habit Austria toward freedom of conscience, education, have been inculcated; and let all engaged in the

Double Extract of Bigotry.

We observe that the Warden of the Ohio Penitentiary has blankly refused permission to one of the inmates to have such a religious paper sent him as they individually prefer. He takes it upon himself to say what is religious, and what is not. The Religio-Philosophical Journal was, in the present instance, sent to a prisoner who is confined for the murder of his wife, and this pious Warden says, over his own hand, that he does not wish "to have him still further corrupted by any such publication as this." Language like this is that of the bully, and has nothing to do with religious convictions. This ignorant officer supposes that he is pleasing his appointing patrons, when he is only arousing the deserved indignation of all independent men. He cannot have too sharp a rebuke administered to him by the organs of public opinion. What can possibly be the deprayed doctrines of the paper in question, that they are able to corrupt a convicted murderer? One of the leading principles taught in it is this: "That none are so deprayed that they may not be elevated and restored, by the law of kindness, and proper treatment, to the plane of true manhood." This wise and good Warden would probably not have that, He evidently expects that he has a prisoner in his power for all eternity, and he would punish for no shorter term. It is high time that this sort of arrogance was stopped. It is out of the province of any officer, high or low, in these times, to declare what is good reading for a prisoner and what is bad. Is this a free country still, and do we place vulgar, petty tyrants in charge of our prisons, and then call them institutions of reform rather than vengeance?

The Voices.

These able poems, elegantly bound in one volume, have had an extensive sale since the work was first issued, and the demand is still gool.

Miracles, Past and Present.

This book, long in course of serial publication in the Religious Monthly, from whose pages we have made regular extracts since it was begun, is now issued in handsome and substantial form by Fields, Osgood & Co. We can hardly be expected to go any further in the commendation of a work whose profound thoughtfulness has for so many months been the theme of our varied commendation. It is something to be studied more than praised. There are pages in it that are sure to work the soul's emancipation. In continuation of our previous extracts, we proceed with the following, beginning with page 441 of the volume now before us. They go to show still more conclusively the reality of things which, not only at the time of their occurrence, but even to this day are, to very many minds, wholly illusive and intangible. The author gives intelligible views on the miracles of Jesus from the spiritualistic standpoint, and shows why the internal significance of the most of them might naturally have been missed by the people in whose presence they were wrought. We need not commend the extracts for a certain clearness, force, and genuine spiritual feeling not to be met with in similar attempts by writers who do not trust so implicitly

The Spirit is everything as to power and adapt ation and knowledge. By it coral insects build their cells, and through it new worlds are being brolved. And the "Spirit of life in Christ Jesus" is that same Spirit which scraphs glory in. and which also so clothes "the grass of the field." And so now what is there in the Gospels for which the Spirit cannot be credited, as it was emhodied in the person of Jesus of Nazareth, and spake in his words, and acted in his deeds? "Oh but," it is said, "no evidence as to the Spirit can be strong enough to upset belief as to the invari-ableness of Nature." And this is said in easy forgetfulness of the fact, that there must have been ten or twenty different systems of Nature known to men, as they have fancied. But such indeed is the unspiritual state of the Christian Church in some places, that Doctors of Divinity might be taught things of primary importance by the Paganism of Greece and even of Madagas-

As to the miracles of Jesus, the age in which they occurred is an important witness for their credibility, though it is seldom remembered esus appeared in the world, announced and also welcomed by prophetic voices; and his appear-ance was "when the fullness of the time was come." His era was "the day of the Lord." And while it was passing, spiritual agencies were un usually active in Palestine, at least; and even the common air seemed to be a vague inspiration, as t was breathed

The age of Jesus Christ was what Micah had prophesied for his people, and those in authority over them, "The day of thy watchmen and thy visitation cometh; now shall be their perplexity." It was the time which had been forefold by Malachi, four hundred years before, and which the thought late to begin such a task, but still the the Lyceum. If any "wild vagaries" can be disfact is as we state it.

What do we behold in France? Is the terrible the comprehension of childhood" than the three-revolution of '89 complete? By no means. It is still marching on through the awakened nation of vicarious attonement, infant damnation, elections of vicarious attonement, and provided by the manner in which it was regarded by the Jewish mind, this is evidence that the disci-ples said to Jesus, "Some say that thou art John the Baptist; some Elias; and others Jeremiah, or one of the prophets." And this incident is also of the same nature that, during the crucifixion, when Jesus uttered a cry, which was not properly heard by some persons, they said, "This man calleth for Elias." And all the while it had been as Jesus had said himself, as to John the Bap-tist, and after his execution, "Elias is come already, and they knew him not, but have done unto him whatever they listed. Likewise shall also the Son of man suffer of them." Oh, words so simple and so wonderful, and out through which spoke the Spirit of the Most High, and as to which, by comparison, the prophecies of Isaiah and Ezskiel themselves are but those of minor

pror bets! Elias not recognized at his spiritual coming— Jesus on his way to be crucified—and Jerusalem with that fate becoming certain for it, which Jesus Christ had predicted—and all the while the Scribes and Pharisees triumphant—this all was because of the Spirit of God; which when it is active, attracts some and repudiates others, in-spires a Messiah and his witnesses, and also makes still more distinct the temper and ways of them that would kill the prophets, and stone

them that are divinely sent.

That special spirit power, under which the Jews Nazareth, as connected with the Spirit. The question was asked in one way and another of Jesus. "Art thou he that should come?" And answer was made not only by Jesus personally, but also by the Spirit to which he appealed, and even also by "the signs, of the times." Said. Simeon, prophetically, at the presentation of Jesus in the temple, "Behold, this child is set for the fall and temple, Denoid, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." And Jesus as the Christ, was the trial of his people; and his day was that of their visitation. Faithfulness to the Spirit, in the past, would have recognized him at once as the Christ. But the penal blindness of the people was such, that at the slight of Jerusalem, Jesus could but weep and say. "If thou hadst known, eyen thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes! For the days shall come upon thee that thine enemies shall east a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee upon another; because thou knowest not the time

of thy visitation."

It was a "day of the Lord," and an age of prophecy. During the ministry of Christ, Vespasian was but an obscure youth in Italy; but also he was fitting himself unconsciously for an instrument in the hand of the Lord-he under whom, as the emperor of Rome, Jerusalem was to be captured, and the temple destroyed. The engles of the legions were scattered over the vast empires of Rome: but in Jerusalem, there was a spirit working like destiny, which inevitably would draw the armies of Rome round the city,

like eagles about a careass.

Peter James and John in vision saw Moses and Elias talking with Jesus, as they believed. And as a simple matter of history, it is certain that at that time all those ancient warnings in the aw, as to dischedience in regard to the were immediately about to be made good, by the dispersion of the Israelites among all nations; and in a manner, as to the thoroughness of which the last eighteen hundred years are solemn witnesses. Oh Jerusalem! Jerusalem! there nesses. On returning the coming on thee, as Christ said to thee at the time, and as to thy people, "all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Baraprophecy, and are very wonderful. They are the Spirit in judgment on its subjects. "Verily I say unto you, all these things shall come upon this generation." And those things, as prophecies of generation." And those things as prophecies of trouble, are to be found recorded in the Gospel of Matthew; and as the actualities of history, they are to be read of in the Wars of the Jews, by ment of his intended visit to Portsmouth, contain-

think otherwise than that nations are subject to the has repeatedly challenged Carbonell to a trial, waves of rise and fall spiritually; and that therefore Jewish history as to the Spirit, is probably true. But the age of Jesus was the outcome of nearly two thousand years of administration by the Spirit among the Jews, and in a way more special than any other people ever experienced.

Salem, Lawrence, Newburyport and Lowell, with good success.

Those years, which were the last of the Jewish people in Palestine, and which also were the first of our Christian cra—they were truly, as Malachi had foretold, "the great and dreadful day of the Lord"; and yet also, at the very beginning, they were what Zicharias could sing of, on the prompting of the Holy Ghost, saying, "Blessed be the Lord God of Israel; for he hath visited and redeemed his peoule, and bath raised up a horn of deemed his people, and hath raised up a horn of Gales Forster lecturing for us this month. He is salvation for us, in the house of his servant Da-

That wonderful season! As the like of it, there is nothing else to be conceived of than the move-ment of the Spirit of God, for a new world, and the quickening of the elements, once, out of what was without form and void.

It was a period in which "unclean spirits " were unusually numerous, and during which it felt al-most as though "the rulers of the darkness of this most as mough "the rulers of the darkness of this world" might even loom upon the view. It was an era in which often "the word of God" gleamed like "the sword of the Spirit." It was a time singularly charged with spirit. And when the marvelousness itself of that age is considered, mira-cles, as "signs of the times," would seem to have been almost as natural as fire-flies are to the um-

brageousness of a tropical climate.

It is not in the scope of this essay, to argue the credibility of the miracles recorded in the gospels, one by one, nor yet to join in the controversy as to the reasonableness of the miracle concerned with the withering of the fig-tree. Everything which is to be learned about these miracles, circumstantially and historically, is easily accessible. The miracles of Christ, however, were not universally believed in his own day, nor were his miraculous words always understood. Said Jesus, even as to great multitudes, "In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." The miracles of Jesus not believed in his own time, as certainly they were not by the Sanhedrin! How certainly they were not believed in his own time, as certainly they were not by the Sanhedrim! How then can it be expected that they should be credible to-day? Simply because it is possible that, even to-day, there may be a better judgment as to those miracles, than even what the members of the Great Council could have formed. For, at this day, we are living long after the events and this day, we are living long after the events, and can see and estimate and allow for the prejudices by which the Pharisees and Sadduces were-blinded. It may be said that to-day men may be prejudiced as to retrospect. And, of course, that is true. But yet candor, at this present time, is not liable to a tenth part of the offuscation, to which a member of the Sanhedrim was subject by the mere act of entering the chamber of the

In favor of the Messiahship of Jesus, that Council itself is evidence now, by the manner in which it came to an end. And at the slege of Jerusa-lem by Titus, every soldier round the city, in his place, was an unconscious witness for Jesus as a prophet. And at the destruction of the temple, necause of what Christ had said, every stone, a t was thrown down, cried out as to "the name of the Lord.

The miracles of Jesus were " signs of the times." And the times, as they seemed to be signified were abundantly fulfilled.

That "day of the Lord," that great era of the spirit, how can it possibly be understood, without en a belief in the spirit? And it cannot be but that the commentary of many a famous divine, upon its occurrences, trying to reconcile them to one another and to reason, as he thinks, must be what the angels concerned therewith would utter ly disown.

And especially, it is only as a man stands with-in the light of the Spirit, or as he apprehends what may be called the science of the Spirit, that the evidence as to the resurrection of Jesus be-comes fairly intelligible. Why did one man see, and another man not? and why on one or two oc casions, with seeing, was there not instant recog-nition? Simply because it was seeing by the Spirit and with eyes which were opened by it, in some per-sons more than in others. It was seeing Jesus by eyes adapted to a body which had become of that nature, that it could appear in a room, " when the doors were shut, when the disciples were assem-bled for fear of the Jews."

The Scriptures are not fully and fairly intelligible, when read according to the Analysis of the Human Mind by James Mill, or any other such philosophy. For they presuppose a pneumatology, by which man is soul as well as body; and by which, while he is chained to the earth, he is yet also a nursling of the skies.

The Sunday Law in Mussachusetts.

Whenever we meet with the evidences of growing bigotry, let us not hesitate to assail them. The Massachusetts Senate has exposed itself to attack for its recent action in reference to opening public libraries on Sundays. Senator Monroe, of Norfolk, held that the petitioners for this right came without any real support to their request, and for himself he believed that no persons asked for open libraries on Sunday except those "who were opposed to all Sabbath observances." Senator Morton, of Suffolk, looked at the matter out of more liberal eyes. He thought that each city and town had the right to regulate this thing for itself. Servant girls' work on Sundays was just as much wrong as it would be for persons to tend had been living, ever since the call of Abraham, was drawing, in the first century of our era, all the tendencies among them, open and latent opened, of course, unless by permission of a mateward one point. And that point was Jesus of jority of the neodle of the town in which it is lojority of the people of the town in which it is located. Both branches of the City Council of Boston are in favor of it, and only waited for the favorable action of the Legislature for a liberal interpretation of the law. Senator Colburn, of Norfolk, observed that the time had gone by for legislating men into the kingdom of heaven. He believed every man was his own best interpreter of the Bible. He thought that all the legislation that is proper in connection with Sunday observances, is that every person shall be protected in his own rights, and leave every other person free to follow his own course. And so this debate went on; betraying an enlarged state of mind on the one hand, and a narrow condition of it on the other. It is clear that bigotry is still strongly entrenched in Massachusetts, and in the Legislature especially. The petition was finally rejected by n vote of nineteen to ten. But the leaven is even with the ground, and thy children within a vote of nineteen to ten. But the leaven is thee, and they shall not leave in thee one stone active nevertheless. We shall see the day of perfect freedom brightening in the east before long. This very discussion is proof of the earnestness with which liberal views on all Jubjects are being disseminated and rooted in the community.

Harry Emerson.

In our issue of two weeks since we published a communication from a correspondent in Exeter, N. H., giving an account of some remarkable physical manifestations taking place in the presence of this medium. One of these was most interesting. In the presence of the landlord of the Swamscott House, in Exeter, Mr. Emerson suggested the putting on of handcuffs to prove his honesty. A pair of the latest pattern were procured, belonging to the Chief of Police at that place, and were fixed to Mr. E.'s wrists, with the understanding that if he could not remove them, he should wear them till the Chief returned, (who was absent,) as there was no key except the one he had. The medium was put into a small hall chias, whom ye slew between the temple and the and the door shut. In twenty seconds after the altar." And the next words after these are of door was closed, the handcuffs were taken off and

sent against it with great force. We have recently had a personal interview with In a full view of history, it is hardly possible to ed in the last paragraph. Mr. E. informs us that but could never induce him to make an attempt good success.

Thomas Gales Forster's Lectures in

Baltimore. The President of the State Association, Levi Weaver, Esq., writing to us on business, under date of March 16th, says: "We have Bro. Thos. vid; as he spake by the mouth of his holy proph. drawing full houses, and his lectures are very ets, which Lave been since the world began." much appreciated in Baltimore." ve-ind hat

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Movements of Lecturers and Mediums.

Thomas Gales Forster is engaged to speak in Worce ter, Mass., during the month of April. We congratulate our Worcester friends on the feast in store for them.

A. E. Carpenter speaks in Lynn, Mass., April 3d and 10th.

Miss Lizzle Doten is engaged to speak in Lynn, April 17th and 24th.

G. Amos Pierce has just closed a month's engagement in Worcester, Mass., and, judging from what we hear, gave good satisfaction. He will answer other calls to lecture before he returns to Maine, if applied to soon. He can be addressed care of L. Eaton, Esq., 11 Trumbull Square, Worcester, or Lewiston, Me.

Daniel W. Hull will lecture in Willimantic, Conn., during April.

Mrs. S. E. Warner is coming East, as we learn from a note from Prof. E. Whipple, who says: This talented and energetic worker will close her engagements in the West during March, and then goes East to spend the spring and summer months, speaking in Baltimore the Sundays of April. She would accept engagements thereafter to speak in eastern cities. Our sister has been one of the ablest speakers in the ranks of Spiritualism during the last fifteen years. She always attracts large houses, and never fails to profitably edify her hearers. The high reputation she has so just ly earned in the West we trust will be followed with deserved consideration in the new field she is about to occupy.

Dr. A. S. Hayward, the magnetic healer, now in Chicago, will leave that city in April, for the East. On the route he will stop awhile in Washington, Baltimore, Philadelphia, New York, &c. Mrs. Hayward will accompany him. She is an excellent test medium.

Dr. M. Henry Houghton has closed his six months' lecturing engagement in Norwalk. Ohio. His address during April and May is Underhill,

J. S. Loveland has arrived in California, and commenced a course of lectures in San Francisco. He is a talented man, and we hope our friends in that distant State will keep him fully employed.

Music Hall Spiritual Meetings. RETURN OF MRS. EMMA HARDINGE.

Our friends in Boston and vicinity will rejoice at the announcement that the truly able and eloquent exponent of the Spiritual Philosophy, Emma Hardinge, is to give the four closing lectures of the present course in Music Hall. commencing next Sunday afternoon. Since she was here in December, she has spoken in Philadelphia, Washington, Baltimore and New York, where thousands flocked to hear her fine discourses. She will be greeted here with large audiences, as was the case on her previous visit, although the weather was very stormy every Sunday but one during her engagement.

Prof. Denton's second lecture, March 20th, on the question, "Is Spiritualism True?" was most acceptable to the large audience present. We shall print a report of it next week.

The Law of Divorce.

The Massachusetts House of Representatives had a very long debate, and an interesting one, on the afternoon of March 23d, on the divorce law. The bill, which was ordered to a third reading without amendment, relaxes the present stringent laws on the subject by reducing the time of separation or desertion now required to entitle the party deserted to a divorce, and giving both parties to a divorce, for whatever cause, entire liberty to marry again. These changes have been stoutly resisted in years past, says the Daily Advertiser, on the ground that they violated the sanctity of marriage, and were calculated to lower the tone of public and private morality. This view of the question was strongly contested, and the bill passed with very little opposition.

The Religio-Philosophical Journal.

In closing volume seven of the Journal, our brave cotemparary says: "We shall commence volume eight with two thousand extra copies, Adjutant General of Missouri. so as to be able to farnish subscribers with that volume complete, for some weeks to come.' The editor says that his spirit-friends inform. him that "its ample columns furnish acceptable mental and moral nourishment for the hungry and thirsting soul." It is gratifying to us who have passed through innumerable vicissitudes in order to keep our Banner successfully waving at the masthead of the good ship "SPIRITUALISM," to learn that our cotemporary has escaped from the shoals and quicksands he has been obliged to encounter, and is now safely entering the port of Success.

Auniversary Exercises in Boston.

On the evening of Thursday, March 31st, those who have substituted knowledge for faith, will celebrate the twenty-second anniversary of the advent of modern Spiritualism, by a ball, to be held at Fraternity Hall, Washington street, Boston. Preparations are making to carry the matter forward in an appropriate manner, and a good time may be anticipated.

On the Sunday evening succeeding the 31st (April 3d), the Children's Progressive Lyceum will give a commemorative entertainment at Mercantile Hall. A fine programme will be presented, and it is hoped every one who can will be present on the occasion.

Texas.

great success in healing the sick; and adds that a revival of the early Church, at its best estate, "Mrs. Wilcoxson is shaking the dry bones of Or- with all the supernatural manifestations which it thodoxy terribly in Texas. The public are highly pleased with her as a lecturer."

then enjoyed. The work shows a thorough scholarship and great research, and forms a valuable treatise upon its subject.—Boston Post.

A Discussion in Marlboro'.

A discussion is to be held at East Marlboro' Mass., March 28th, to continue six evening sessions, on the question, "Do the spirits of the departed hold tangible and mental intercourse with men now living on the earth?" Daniel W. Hull

The 31st in Philadelphia.

The Spiritualists of Philadelphia are to observe the 22d auniversary of modern Spiritualism in a suitable manner on the 31st of March. Thomas Gales Forster is to deliver the address.

The Chicago Children's Lyceum

Gave a fine concert at Crosby's Music Hall, Sunday evening, March 6th, on the occasion of its fourth auniversary. It was a credit to all con-

Fast-Day.

Thursday, April 7th, to be observed as the annual physicians of Vienna have published a manifesto Fast in this State.

ALL SORTS OF PARAGRAPHS.

EP Mrs. Maria M. King's lecture, published in this issue, will interest the thousands who take an interest in the subjects of which she treats.

The Boston Post of March 24th, publishes the

" Glowester, Mass., March 23d -There is a curious story in circulation here of a schooner having been visited by ghosts for two or three times on the Banks of the Georges. The schooner is the Charles Haskell, and is in this harbor now, having been driven back by ghosts a third time. The town is very much excited over these reports."

That's nothing to be excited over. "Ghosts' come and talk with us every night.

The bill for the suppression of polygamy in Utah has passed the United States House of Representatives, but will undoubtedly ment with very strong opposition in the Senate.

He who has ceased to enjoy his friend's superiority has ceased to love him.

A contemporary suggests that if drivers would know, experimentally, how a horse feels when his reins are twitched, and jerked, and "yanked," they should take a good-sized board nail into their mouths, and, tying a cord to either end, should give a lively boy the ends, and let him yank them awhile. A thorn in the bush is worth two in the hand.

Lefranc, the tenor, who has made such a hit in onera by his wonderful vocal powers, was a blacksmith in the Crimea for the French army during that war.

Miss Emma Janes has vanquished fifty-one competitors for the State educational diploma of California, and been elected to a professorship in the University of the Pacific.

"Alas! we think not that we daily see, Around our hearths, angels that are to ba," -Leigh Hunt.

A California missionary says that after devoting two nights to visiting the underground drinking and free lunch saloons of San Prancisco, it is not a mystery to him that the California State Prison has 799 inmates, and that a large propertion of them are youths.

A San Francisco Judge tempered justice by fining a starved girl twenty-five cents for stealing a can of milk, and then raising \$20 for ber on the anot, from aymnathizing spectators.

The question of the revision of our version of the Bible is exciting continued discussion in England since the matter was opened by the English bishops. The Earl of Shaftesbury, who is presi dent of the Bible society, protests strongly, though not very logically, against the plan. He is afraid there will be a church Bible, and a dissenting Bible, a Baptist Bible, and an American Bible, if once the measure is attempted.

Leverrier, the French astronomer, burst into tears and stamped his foot when he was informed that the Emperor Napoleon, at the request of his new Cabinet Ministers, had removed him from his position as Director of the Imperial Observa-

The spring style of hats for gentlemen is so large, that gentlemen troubled with very small heads will be obliged to wear waterfalls to keep them from slipping on to their shoulders.

The commercial trade of Boston is brisk. There are now about one hundred vessels on the way to this port, of which twenty-five are East Indiamen. There are also scores of small vessels due from the West Indies, Europe and the Mediterranean, and six English steamers every month.

Cornelius O'Dowd expresses the opinion in Blackwood, that in England a man meets a marvelous energy and "go" that he finds nowhere else. "I, of course, except America," he says, for with us we work life at a high boiler pressure, but the Yankees do more-they sit on the valves."

Gen. Isaac F. Shepard, formerly of Boston, is

The New York Sun pertinently asks: "Why should n't people have more sense than to use tobacco in theatres, churches, and other public places? The world is all before them where to chow, and they might be a little more delicate in the matter." .

The astronomers are just now jurning their glasses in the direction of the sun, that luminary having lately broken out in a perfect rash of spots, some of them of enormous size. No less than eight groups of spots are visible, and the largest single spot covers a superficial area of not less than one thousand four hundred and fiftyeight millions of square miles, or seven times the superfices of the terraqueous globe.

The Empress Eugenie this year sometimes appears twice in the same day in the same dress, which was never the case before. She is growing ensible.

There are \$60,000,000 of unclaimed deposits in the New York savings banks.

Jo. Cose is a funny fellow. He Lent us a "C. O. D." last Friday, supposing us a good Catholic, So we are. True as steel.

Fields, Osgood & Co. have published William Mountford's new work on the supernatural, entitled, "Miracles, Past and Present," which is a volume of scholarly and interesting religious speculation. Mr. Mountford is a believer in the W. Persons, M. D., informs us that he will be at Bryau, March 21st, to remain two weeks; at LaGrange, April 4th, for two weeks; at LaGrange, April 18th, for two weeks. He says he is having great success in healing the sick; and adds that

> We will forward the above work to any address on receipt of price.

There are forty-nine colleges in the United States controlled by the Methodists.

Our soldiers, especially the veterans, are interested in the decision of the Supreme Court, on takes the affirmative, and Rev. A. Morron the Tuesday, in the case of a bounty claim. It will be remembered that under President Lincoln's call for troops in 1861, the War Department promised \$100 bounty to every fecruit. Congress afterward refused to appropriate for this bounty. The Supreme Court has now decided that every soldier enlisting under that call and before the action of Congress, is entitled to his \$100, even though he was honorably discharged before serving the stipulated two years.

> Chicago boasts of having encouraged the Parepa Opera company to the extent of \$40,000 in four weeks. In Boston, their receipts in three weeks were about \$65,000.

The rite of circumcision is no longer universally Gov. Claffin, of Massachusetts, has appointed practiced among the Jews. Sixty-six Jewish

MERCANTILE HALL.—An exceedingly interesting session of the Boston Children's Progressive Lyceum was held at this Hall, Sunday morning, March 20th. Declamations were given by fifteen speakers, songs by Charles W. Bullivan, Ella Whitney, Hattle Illehardson and the Lyceum Quartette, and general remarks were made by Dr. A. H. Richardson, of Charlestown, and Mr. Jenkins, of the Stoneham Lyceum. One hundred and thirty five members and officers took part in the Banner March.

As will be seen by a notice in another column, this Lyceum will hold commemorative exercises in honor of the twenty-second anniversary of the advent of modern Spiritualism, at Mercantile Hall, Sunday evening, April 3d.

Old Folks' Conort,-On the evening of Sunday, March 20th, the "Lyceum Antiqua Inn Choir," composed of mem bers and officers of the Boston Lyceum, gave a highly ancessful concert at this hall, the music consisting of se lections from the rougs of long ago. Pressed in antique costume and accompanied by an able orchestra of seven performers, (volunteers from Hall's Band.) the singers about thirty in number, made a good appearance, and discoursed some excellent pleces. Charles W. Sullivan, Mary A. Sanborn, Hattle A. Melvin and the Lyceum Quar tette also roudered songs of a more modern date to good acceptance. A well-filled hall tended to give encouragement to the singers. We understand the affair was pecuniary success, which, with the collection (sixty dollars) taken up for the benefit of the Lycenia, at Music Hall, in the afternoon, will tend somewhat to strengthen the financial position of this organization.

Temple Hall -The circle hold at this place Sunday fore noon, March 20th, was large, and very satisfactory to all attending. In the evening, by reason of disappointment is the speaker, the session of the Boylston-street Spiritua Association was resolved into a general conference, which was addressed by Messrs. Huggins, Davis, Mrs. Bruce and others.

The Boylston-street Children's Progressive Lyceum held its usual session at this hall, Sunday afternoon, March 20th, at two and one-half o'clock. Marching, singling, speaking by ten misses, reading of selections by Mrs. Dana and Mr. Sleeper, and the performance of two musical relections, made up the order of exercises. This Lyceum i gradually working down into a quiet, regular practice-the vicissitudes attending new organizations being gradually experienced and overcome—and gives good promise of fu-

CHARLESTOWS.—The Children's Progressive Lyceum met t Washington Hall, Main street, Sunday A. M., March 20th, having an attendance of some sixty members and officers. Twelve declamations, unswers to questions, consideration of the group colors, together with singing. marching and wing movements, filled out the time of the

Union Hall .- On Sunday afternoon and evening, March 20th, C. Pannie Allyn addressed the Parst Spiritualist Assoslation of Charlestown, at this hall. Her subject in the afternoon was: "Spiritual and Material Life"; in the evening: "The perfection of the spirit, or love and hatred." Good audiences were in attendance on both occasions.

In another column will be found a notice of the exercises to be held at this hall, in honor of the twenty-second anniversary of the birth of modern Spiritualism, on Thursday evening, March 31st.

The Social Society connected with the Spiritualist Asso ciation gave a parlor entertainment in aid of the lecture fund, at the house of Mrs. Albee, No. 515 Main street Thursday evening, March 17th, consisting of ten tableaux (accompanied with appropriate music.) two ductts, and a charade. The rooms were crowded, and success financially crowned the effort—the first of its kind since the organization of the Society, but which will bear repetition.

CHELSEA - A large audience assembled at Granite Hall. Sunday evening, March 20th, to listen to the remarks of Professor William Denton. The subject considered was "Prayer," the lecturer giving utterance to many radical entiments, which were thoughtfully received by his hearers CAMBRIDGEPORT -The Children's Progressive Lyceum met at Harmony Hall on Sunday morning, March 20th, with a foll attendance of lenders and members. The election of officers, partially effected on the preceding Sunday, was taken up and completed, subject to the acceptance of some of the candidates elected.

----Admitted to Practice.

J. Rollin M. Squire, for some years associated with us in the publication of the Banner of Light, was admitted to practice as an attorney in the Courts of this Commonwealth, before Judge Reed, of the Superior Court, March 19th, 1870. He will be remembered by our numerous friends as stendfus; and faithful to the principles be advocated under our Banner, under all circumstances, at all times and in all places. We trust, therefore, that they will feel warranted, by their knowledge of him, in extending to him their confidence and pationage in his new position. His card will be found in another column,

New Music.

Oliver Ditron & Co. have just published the following new musical compositions: "Golden Rain," a nocturne, by Cloy, author of "Northern Pearl"; " Adicu," a song, words by H. Hill, muste by Frank Abt; "Helen, or in after years," a ballad, words, by W. W. Mallott, music by Fred Eversman, Jr.; " Solo, Profogo, Regetto," (lost, proscribed, a friendless, pligrim,) from Martha, arranged for the plane by Ch. Grobe.

CURRENT EVENTS.

At Yokohama the Onelda disaster has agitated the community during the entire month. Captain Eyre was allowed to take passage in the Bombay, notwithstanding the repeated request and final demand of Mr. De Long, the American Minister, upon the British authorities, for his arrest and criminal trial. The sentence of the court suspends Capt. Eyre for six months. The Americans are indigmant, not only at the rentence, but in consequence of the intolgrable English insolence to which Mr. De Long was subjected during the investigation. Capt. Roc, chief of the staff of the United States steamer Delaware, that rea shed Yokohama, and would immediately hold a n.val court of inquiry. The only bodies found are those of Capt. Williams and the ship carpenter.

A singular phenomenon occurred at the commencement of the storm at St. John, N. B., on the 18th of March, in the morning. A rumbling noise was heard, and immediately afterwards a portion of the bottom of the harbor on the Carleton side sunk boilty, so that where before, at low lide, there was a beach there are now twenty feet of water. Some wharves were destroyed and lumber carried adrift.

The ex-Queen Isabella and her husband are not only quarroo ex-queen is not have and her husband are not only quar-reling in court, but a suit for separation is announced be-tween the Count Girgenti and bis wife, the Infanta is abelia, daughter of the ex-Queen. The wife complains of the ex-trayagancies of the husband, who is said to have squandered all her dowry.

The U.S. House of Representatives Committee on Territories has reported a bill annulling certain oppressive legislation in Idaho Territory. One of these laws taxes Chinese five deliars per month for working mines on land belonging to the United States, and any unfortunato celestial who is unable to pay this tax can have his personal property taken at an hour's verbal notice. Another, law prevents Chinese from testifying in the Courts. The passage of this bill will be the first step toward securing the Chinese on this continent equality before the law.

Late European advices give information about the dreadful condition of Paragnay. The country is one vast ruin. Towns are depopulated, and the people are literally starving. There are thousands living upon roots and whatever fruit they can find. Twenty thousand widowed women are hanging about Asuncion, vainly striving to precure a passage to Buenois Ayre, or Montevideo. Gangs of deserters are prowling through the country robbing and murdering. Lopez is safe in the mountains, succepted by the indians, but the Brazillans hold possession of the whole country, with that exception. that exception.

The missing steamer City of Boston, (out from New York fifty-five days, March 26th, bound to Liverpool,) has not been heard from

The President, March 23d, sent a message to Congress on the subject of the decline of American commerce. He says it is a national humiliation for this country to be compelled to pay from twenty to thirty million dollars yearly for ocean freight which American citizens should share with the citizens of other countries; he says a direct money subsidy is less likely to be abused than indirect aid, but recommends the passage of the two bills reported by the special committee on the subject.

Most of t. e Paris papers command unreservedly the new courms proposed by the Emperor.

War has broken out again in New Zealand.

The difficulty between the Crispins and the boot manufac-turers, of Worcester, Mass., has been settled and work re-sumed. The Crispins have not changed their rule in regard to teaching apprentices. The price for bottoming is to be the same as last year, and for other, work as high as is paid

Spiritualism in Boston and Vicinity. Another Remarkable Cure by Dr. J. R. Newton.

> I wish to tell you, Messrs. Editors, of a remarkable cure I witnessed in the rooms of Dr. J. R. Newton this morning. Miss Sarah Hawes, afflicted with disease of the spine, unable to walk, was carried up stairs into the doctor's rooms, and after receiving treatment, occupying some eight minutes, returned without any help, and then rang up and down stairs several times entirely unassisted. Never did I see a person happier. And well she might be. Great is the work that angels D. W. HULL. are doing here.

Boston, March 22d, 1870.

Boston Music Hail Spiritual Meetings.

April 3d, Lecture by Mrs. Emma Hardinge. The third course of lectures on the philosophy of Spiritual-ism will be continued in Music Hall—the most elegant and popular assembly room in the city— sunday aptennoons, at 2½ o'clock,

until the close of April, under the management of Lowis B. Wilson. Mrs. Emma Bareinge will lecture during April. Youal exercises by an excellent quartette.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence, Published in London, Price 25 cents, THE RELIGIO-PHILOGENICAL DIVERSAL: Devoted to Right-ualism. Published in Chicago, III., by S. S. Jones, Esq. Delon Science. THE LYCEUM BANKER. Published in Chicago, Ill. Price

Ho cents.

The American Spiritualist. Published at Cleveland, O. Price 6 cents.

The Henald of Health and Johnston Physical Cultur. Published in New York. Price 20 cents per copy.

Business Matters.

MRS. E. D. MURPEY, Clairvoyant and Magnetle Physician, 1162 Broadway, New York, 4w, M12

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York, Torms, 85 and four three-cent stamps.

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

A Cover, Colo, or Some Tunoar, requires immediate attention, as neglect offertimes results in some incurable Lung Disease. "Brown's Bronchiol Troches" are a simple remedy, and will almost invariably give immediate relief.

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

Special Notices.

WARREN CHASE & CO.,

No. 827 North Fifth street, St. Louis, Mo., Keep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams' & Co., and all other popular Liberal Literature, including all the Spiritual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Staonery, &c.

GEORGE ELLIS. BOOKSELLER,

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

HERMAN SNOW.

SO, 39 KEARNEY STREET, SAN FRANCISCO, CALL Keeps for sale a general variety of

Spiritualist and Reform Books, At Eastern prices. Also Pinochettes, Spence's Posi-tive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogues and Circulars malfed free. May 1.-tf

Notice to Subsecthers of the Banner of Light.

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

ADVERTISEMENTS.

Ench line in Agate type, twenty cents for the irst, and afteen cents per line for every subse-quentinsection. Paymentinallenses in advance. TP for all Advertisements printed on the 5th page, 20 cents per line for each insertion.

73 Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Tuesdays. J. E. MERRIMAN, A. B. FERGUSON, ANO. S. MELLON, Late of Memphes, Tenn. Nashville, Tenn. St. Louis, Mo.

J. E. MERRIMAN & CO., REAL ESTATE, EXCHANGE, COLLECTION,

General Purchasing Agency, 510 Chestnut street, Under the Lactede Hotel, Sr. LOUIS, MO. Apr. 2.—Iw

SPIRIT PHOTOGRAPHS

I WOULD respectfully inform those at a distance who wish to have a split photograph taken that it is not necessary for them it be present. For full information, with specimen picture, enclose 25 cents; or those who do not wish specimen enclose two 3-cent samps to W. H. MUMLEH, Apr. 2.—2 wis* 170 West Springheld street, Boston.

J. ROLLIN M. SQUIRE, ATTORNEY AND COUNSELOR AT LAW, Apr. 2. No. 30 Court street, Room 4, Boston.

Apr. 2.

MRS FANNIE M BOWEN, (formerly Familie M, Bancox, of New York, Caty.) is happy to announce to her triends of New Oricans, La., that she has a zun opened her house. No 478 Annunciation street, for Spirit Communications. Public Cleckes every riday evening at 34 o clock. Aounttainee for genteem in, 50 ceasts ladies, 25 cents. Private sittings from \$1 to \$5. Private MEDICAL Stiffness from \$1 to \$5. Office hours, from \$2.0, Morio, A. Stiffness from \$1 to \$5. Office hours, from \$3.0, Morio, P. M. Residence, 475 Annunciation street, corner of Sarrapurn street, New Orleans, La.

Wenther Manuella of the Medical Stiffness from \$1 to \$1.00 to \$1.

Apr. 2.

A SPIRIT PHOTOGRAPHER

WASTED at Helena Ark, immediately, "A superb" Artactive and fine business is offered, and success guar
active dby

Apr. 2.—2w*

The Charlestown, Mass.

Latery Charlestown, Mass.

Latery Charlestown, Mass.

MRS. M. DANFORTH,

Charlestown, Mass.

Charlestown, Mass.

MRS. M. DANFORTH,

Charlestor, Charleston, Massette and Eclectic Physician, 23 (185-Apr. 2).

MRS. M. A. PORTER, Medical and Business Apr. 2-44*

PAPER WATCH OPENER AND KEY.

Agents wanted. Sample 15 cents, two for 25 cents. E.
M. KIMBALL, Toleco, O. 1w - Apr. 2. CIRCLE—Corner of Washington and Kneeland streets, at Jarob Todo's Room, every Tuesday and Sunday evening. Also a Developing Circle every Moneay evening. Int-Apr. 2

Physician, No. 3 Winthrop street, Charlestown, Mass Apr. 2.—4w*

MAN'S RICHTS;

How Would You Like It? Comprising Dreams.

BY ANNIE DENTON CRIDGE. Price 15 cents, postage 2 cents, For said at the BANNER OF LIGHT ROOKSTORE, 188 Washington street, Boston. THE

LAST CHANCE FOR INVESTMENT

IN THE

GLOBE GOLD AND SILVER MINING COMPANY.

Incorporated in 1863, under the Laws of California.

Location, Monitor, Alpine County, Cal. CAPITAL STOCK 8650,000, IX SHARES OF \$10 BACH.

Subscription Price, 85 per Share. Unassessable:

MORE than a year ago! I announced to the public the opening of the atherization to 10,000 suranes of the unassessable aroun of this Company (which had been net apart for Workle Capital) at year per cent, or the pan VALUE. At THAT TIME the development of the infine had pro-ceeded only about low feet into the mountain; yet every four of progress verified the infine alogical report of Prof. GRAPP. and my own personal examinations. At This Tink, the

Development is Almost Completed!

The Tunnel is in over 500 feet, and I fully anticipate that, be fore the First of May, the bond and figh

HERCULES LODE WILL BE STRUCK! When the stock of the Company will instantly rise to PAR VALUE; and as so on as the Works of Rodu thou can thereaf ter be put, late on station, and the enounction or avertion nears to period of a few months.

A MUCH GREATER ADVANCE IN THE MARKET VALUE OF SHARES

Must inevitably take place. The grand,

SUCCESS OF THE GLOBE MINE is not a matter of doubt to anyon, who loss seen or examined it, or who is seen duted by the the wonderfully rich induces.

district in which it is centrally attnated. I consider its suc-

CERTAIN AS ANY FUTURE EVENT CAN BE Which is based upon known scientific laws.

Huring the past year, since my announcement to the public, ver TWESTY FIVE THOUSAND DOLLARS have been paid in for stock, and expended upon the Mine; and I now state that subscriptions will be received at this time for only

One Thousand Shares at Five Dollars Each, Being the remaining portion of 2000 shares effered in my Cherkan of December 2. 1853 Chemists, containing RE-PORTS, LETTERS, MARS VIEW, OF MINE, and all other

information, will be forwarded to all who wish to become stockholders in this Enterprise. FURTHER TESTIMONICLS. The following is expected from a private letter, addressed to me for Prot. A. P. Bor ross, under date of "San Fran 1860, Dec. 12, 1860." Prof. B. as one of our most scientific and prac-

tical metalling six, having tall an experience of nearly twenty-five years in the mine vol. Hex.e., and on the Pacific, He was one of the ear of timil owners on the Consteck Lode, and in scientific attainments or love a Light rank in the mening world

"Were all Min 1. Line prives engineered with such energy and bonesty as years, the propie would soon heart that there is no becomes we resister productly. The Complex Lodd has yielded one from red moutons in a little less than mind years, and will shave yielded tree times that amount had the owners heart and will shave yielded tree times that amount had years, and will shave yielded tree times that amount had the owners had an estated prevails in your Lineterise. If ad would do likewise who receivinged in mining, I do not to sillate be make the assertion to lat the resist in histoness in our whole country that would be insert to be retained in this product will also be a solid product to the following the late that you have succeeded to we I, and progressed so far in the development of the thome. Miss.

"You do not less remember the once calling your attention to add soaver that had been made to perfect they made to yield a much larger particult, than by any method herefore known. Lam now a stribed that, by the process of which I am speaking I could to alize type time as since hold on them to took or surviving research that the week product I may seaking I could to alize type time as since hold on them. I must see, before I am to very and in this matter I nAVS SEES."

them. I must see, to the elean between and in the matter I navises.

The Herches hoof — We have before us a beautiful specimen of are from the Group Mish, and we learn that the indications are rapidly imposing a reason as two meets approach the contre of the great Mineral Relativistics has along the Carson River like a subterpain any strong of the proclaim metal to a recompany has already neutrated some of the squaller artists that branch out from the good in a rita, and the prospective the work with unfailtering determination.

I have who may contemplate an investment may be assured that Gray. WINGLETER is not the hard us be discouraged, even if his prospects were far less flattering than they are satisful prospection. The most hard the product of the realized, he is saje to work with redoubled energy. A joint a success would only be a disappointment to the Predential flow now to be a disappointment to the Predential flow to be realized, he is saje to work with redoubled energy. A joint all success would only be a disappointment to the Predential flow to be realized. The predential flow is the predential flow. It is not chough that he is now trimming the silver looks and asying faire the shaling limbs; he will never look and any large the shaling limbs; he will never look and any large the shaling limbs; he will never look and the Einstein Relativistic flow of March, 1870. (Neu-iri, N. J.).

LAST CHANCE,—Our readers are referred to the advertise-

LAST CHANCE,—Our readers are referred to the advertise-meet of the "terone Gotte and stream Minns, Concany" on fourth page of cover. We heartly commend the same to the at entill of those who have money to invest, as being a sure way to largely increase, their capital. This company is along more sharm algority but apender, it is confidented in more sharm algority to a genury, is sharmed and homestly conducted mining enterprise. Bro. Win Lester, the President, is well known as an energy tic and experience of business in the area with will affect the president, and experience of business in the fact of the control of the control of the fact of the control of the control of the fact of the control of the cont

The Globe Mine and Psychometry. FROM PROP. WM. DENTOY.

The readers of the Banner of Light will give to the Test muly of Processing Mass. WM. Distor, authors of that re-markable work, "The soul, of Thiros," the diaportance it

monly of Protennia Mis. Ww. Despos, authors of that remarkable work, "The sort of Thisos," the disportance it so well deserves. Mr. D. writes:

"From Mrs. Denton's examination of your property in Alpine Conney, Cal., I have become much interested in its development. You have I think, a property by 1996NSE yalds, and every favorably situated for working. "Mrs. D. is very carnious, and will not write me than the feels absolutely interested in the confliction in the 1908NSE yalds, and every favorably situated for working. "Mrs. De is very carnious, and will not write me than the feels absolutely interested in the 1908NSE yalds, or your reformers to very Great in the 1908NSE yalds for for your finding the service of metalliterons in prosts, can'd cannot see why it may not be made thus available, there is certainly a broat field for operation, and one in when I should delight to bear a part! "" I need not assure you that your letters were read with intense interest. I have fell a deep and abiduoi interest in the interest where the deep and abiduoi interest in the interest. How fell a deep and abiduoi interest at one, and I drop you what was said at the time. The Mays Long of the mountain seems to be very goal to hearting your destroated by you what was said at the time. The hear part of the I de la de la toward the level of the fine work part of the lade in the out that in the land some above. The deposit on the right of where the function will strike the lode, does not seem yer far from that point, though the distince increases as I examine it carefully. The finest strains to the whole of the the New New RELT AS WELL SATISFIED ABOUT THE MINE AS I DIO NOW."

She so observe the lode of receiver the level of the finese of the land of the fine of the late of t

400 NOW. She should not have been with below the level of the tunnel-A CONTINUOUS BODY OF RICH ORE,"

FROM JAMES COUPER, M. D.

I give a few extracts from examinations pinte by DR. coven, or Relle Fontaine, Oblo, which will be found to have a remarkable correspondence to those of Mrs. Denten: a remarkable correspondency to those of Mrs. Deuten:

"Taking a general view of the mountain, neychor etrically.
There to say that it is the in metalliferon matter.

To down a thousant feet, and that the whole way permeated with velocity in the and rich. The whole mountain seems to be crossed and rectuosed by lines of magnetic light, and at the points of increasing a rectch dependence light, and at the points of the minimum rectains with the foundin almost depicted size. Educition of the minimum of the order of the true of the transfer of the true and across the line of the times. It light, then map arances, that fully one-half or two stakes of the neutral is metalliterous. It get the impression yer's strong y that the work you are now conjugation is for the purpose of developing THE RUSHEST MINE, ON THIS CONTINENT, and that it will not be exhausted in many generations.

TIP It is important that those wishing to take an interest in a LIVE AND SUCCESSFUL MINING COMPANY, managed on business principles, under the personal supervisien of the principal owner, should write immediately. Samples of ores from the GLORE MINE will be sent by mail to those wish-

ing it. Address the President and Manuging Director, J. WINCHESTER.

Apr.2-lw 36 John stroot, New York.

Message Department.

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

Mrs. J. H. Conant, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good crevit. But those who leave the earth-sphere in an underveloped state, eventually progress into a higher condition.

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

The Ranner of Light Free Circles.

These Banner of Light Free Circles.
These Circles are held at No. U.S. Weattration struct.
Loom No. 4, (up. stairs.) on Monnay, Tursiver and Thurston Affersonas. The Circle Room will be open for visitor's at two o'clocks; services commence at proceeds three o'clocks, after which time no one will be admitted. Scats reserved

ager-which time ho one will be admitted. Sears reactive for strangers. Donations solicited.

Mrs. Coment receives no statter on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. m.—Sherives no private sixtings.

207 Donations of flowers for our Circle-Room and solicited.

Invocation.

Father, Almighty Spirit of the heavens and the earth, breathe thou upon these human souls; that they may come nearer to thee, that they may no longer deny thee when thou speakest to them through modern Spiritualism. Light un the chambers of their souls, our Father, with thy truth; clear away their souls, our rainer, with my truth; clear away their adoubts and robe them in new garments. Our Father, we pray to then also for our spiritual Mother, the Church; illume her dark, places, on Lord; take away her night, and give her daylight; fold her in the arms of and give her daylight; fold her in the arms of thy truth; and, oh our Father, may her altars beam with the light of justice, and may the can-ille of love not be dimmed within her. She sitteth in the shadow of death, but if there is goodness' enough in her to save her, bring her out of the 'darkness and make her a shining light in thine-earthly temple. But if it is written that she must die, oh grant; our Father, that greater light may-be given to thy children who walk stumblingly be given to thy children who walk stumblingly through this vale of tears; give them greater light, oh Lord our God, and shield them. Spirit of Life, on torst our Good, and shield melh, Spirit of Idle, in the time to come, from the errors that have been so much against their spiritual life. We praise their for all thy blessings toward us; we praise thee for all the truth that we have gained; we gratise thee for all our earthly lives, though many praise thee for all our earthy lives, though many shadow's have walked with us by day and by night therein; we praise thee, oh Lordafor our spiritual lives, for that which is bereafter to those who dwell in the flesh. And we would ask that thy children who have gathered here may feel that fathers and mothers, husbands and wives, brothers and sisters, triends and neighbors, all, all are one family, having one Father, one Mother, one God over all. Make them act toward each other indove in justice in all those kindly deeds of mercy, that they may have no regrets in the hereafter, but shall be crowned with that crown which fadeth not, and which none can take from thom. We ask this, our Father, in thy name, and in the name of all that then has made. Amen,

Questions and Answers.

CONTROLLING SPIRIT, -Your questions, Mr.

CONTROLLING SPIRIT, -Your questions, SIT. Chairmin, I will hear.

QUES. Is it possible, while a medium is entranced and the medium's spirit away from his body, for the magnetic cord uniting the medium's spirit with his body to be severed, and the spirit controlling will keep possession of the medium's body and manifest through it, and all the processes of life go on as before, for any great length

of time?

ANS - No, it is not possible, because diametri-

cally opposed to the laws of nature and spirit, Q od t has been soid, through Mrs. Conant, that spirits change their forms, as humans do theirs. Now, if this is so, I would inquire if, upon such change, the spirit assumes a form invisible to spirit vision, or to the spirit miends left behind, as is the case with us humans when we die, or change the mortal form for the spiritual? And s death, or change of form, in spirit life, Similar in to attendant circumstances to death in the earth-

A - Spirits are constantly changing their forms. A. Spirits are constantly changing their forms. They are constantly laying off what they have no longer need of, and gathering to themselves what they have reed of. There are certain marked changes in the spiritworld that take place with reference to the spirit and its body, in that world, as there are here with you. There are changes that are equivalent to the change you call death. Soften Spirits passing from lower to higher degrees in life, become invisible to those who remain beneath them. They take on more sublimate i forms; they ome out of the degree of life that belongs to those who are beneath them, and therefore those dwellng in that sphere cannot see them any more than

ng in that sphere cannot see them any more than you can see those who dwell where I do. Q.-J to our spirit friends have the power to be with us when they wish? It so, can they influence us to do those things they desire, provided we are willing to be so inductored?

A .- They do not always have the power to be with you when they might wish to; nor do they always have the power to influence you, how-ever-willing or desirous you may be that they

Q-Do our spirit driends ever have the power to influence us?

A,-Certainly they do. That can be attested to

by thousands and tons of thousands all over the land. If at the present moment, am giving you a practical demonstration of that truth

reaction monstration of that truth.

Q.—Can they do it except by a medium?

A.—You are all mediums. There never was a human body that was not a medium for some spirit, or spirits, aside from the one who controls to be some

it by the natural law. Q-What can any one do to be a good me-

A .- Live as near right as you know how to.

Q .- Is there such a thing as an evil-spirit dis-embodied?

A .- Yes: relatively speaking. Q .- How should we proceed tyget true commu-

A.-First, be honest yourselves; this is an ab-isolute necessity on your part. Seek for the highest truths; seek earnestly, with all your soil. Come to this altar of Spiritualism, and say, "Here, Lord, I give myself away; it is all I can do. I lay down my prejudices, and ask you to give me their highest light this philosophy contains, if light it does contain." Go to the sources that are medianistic with with umistic, with such a spirit, and my world for it, you will always receive satisfaction. Q .- Will the time ever come when every knee

shall bow and every tongue confess that Jesus Christ is Lord of all?

A .- No: never.

Q .- How do you know that? A.—Because the soul does not tend toward error, but toward truth: Since Jesus Christ is not, and never was, and never can be, the Lord of all, not of every soul, therefore some souls must be

-Was there ever any such person as Christ on earth?

drawn in another spiritual direction.

A.-It is my belief that there was. In fact, we have every spiritual evidence to prove that there

Q.-Are not friends permitted to return soon after decease, or are they obliged to wait?

A.—That depends upon circumstances attending the spirit's departure; sometimes they can re-

turn immediately, sometimes they are obliged to wait for years, perhaps centuries.
Q.—Why is that?
A.—It would be impossible to enumerate the

whys and wherefores. There are thousands of spiritual conditions that would prevent them, and thousands and tens of thousands of material conditions that would prevent. If the law operates against them, they cannot come; if in favor of their coming, they will come, whether you or they

of no.

Q.—Is the spiritual body in which we dwell in the spirit-world attached to the physical body, or is it a body it receives after coming to the spirit

A.—It is attached to the physical body. The spirit is in constant use of that body even here. You have it with you, and it departs with the

Q.—How shall we know which of the sayings of mediums are true and which false? By what standard shall we try them? A .- By the standard of your own reason, not by

what any other may say. Q.—Then human reason is paramount? A.—Certainly; human reason is your only guide

while here. But thousands and tens of thousands of angels may influence you through that human reason. God may lead you through that; but, after all, it is the human reason that appeals directly to you rectly to you.

O.—How did Jesus say the Holy Spirit shall teach us all things?

A.—Through your reason; in no other way. QR.—But reason and the Holy Spirit are two different things. One must be paramount.

A.—The Holy Spirit must have an instrument

through which to appeal to you. As that is infinite and you are finite, you could not understand it unless it made use of a finite medium, which I

call reason.

Q.—If Jesus Christ is not to be the Lord of all, then it is not true, as taught in Revelations, that all shall be subject unto him?

A.—It contains a great spiritual truth wrapped up in a great material error. That is to say, you have made a wrong interpretation of it. That every knee shall bow and every tongue confess to the spirit of truth, and that that spirit of truth spoke through Jesus Christ, I firmly believe. But I lay aside the man Jesus; I have nothing to do with him as a man, but with him as a spirit, teashing a divine principle of truth, I have everything to do, and so have you all.

Q.—Then it is false, what is said of him, that all power shall be given unto him in heaven and on earth?

QUES.—A. J. Davis, in his "Stellar Key," says:
"Benjamin Franklin, the philosopher and phi-tanthropist, has recently been seen in the city of New York. You would have pledged your sol-them that he was present, and yet he may have been a million leagues from the place of the chemical manifestation." Will you explain?

A.—Spirits have the power to project likenesses of themselves, to almost any distance, from their spirits. For instance, they may wish to show you the external, the objective part of their being the furthest distants far. By the science of chemistry, in the spirit-world, this is done. Those who have simply and easily learned.

A .- No; it is not false when rightly understood. The spirit of truth speaking through Jesus, said, "All power is given unto me in heaven and earth." That is true, because truth over must pre-

Qu-He is truth itself, consequently it must be true that all shall how to Jesus Christ, who is the truth and life and light itself.

A.-In a spiritual sense all shall bow to him, but not in a material sense.

George E. Snow.

Will you be kind enough to say, for me, that Will you be kind enough to say, for the that George E. Snow, of the 26th Massachusetts, Com-pany G. who lost his life at Mead Station, would be glad to communicate with his friends? I lost my life at Mead Station, and was buried there, Jan. 24.

Mamie Emerson.

Oh Uncle Willie: [How do you do, Mamie]] I 've been here with you-been round near you two or three days, because I knew you was going away, and I hoped you would go to see father and nother. [Yes, I will] Oh tell them how much I love them, and tell mother not to cry any more for me—tell her, won't you? Now you will go, won't you, and stay as long as you can? [You like to have me stay there?] Oh you know I do. Jan. 21.

Phineas Holbrook.

[How do you do?] Happy and well; the Lord reigns, but some people would have the other fellow do it. I told some of my folks if the Lord however great, therefore there must be one surrounding reigned I should come back and speak. And I believed he would on the other side as here, and course dwell. nelleved ne would on the other side as here, and course dwell.

a little more, I thought. So I am here, but I did n't come quite so soon as I hoped to. Have been gone most three years, lacks about three weeks of three years, and I thought I should be back in as spirits of human beings?

A -Vac many days. But we can't tell, you see. My name is Phineas Holbrook. I was born, it is pretty hard to tell where. I was born on a railroad train, and I believe there are some doubts as to the exact locality. It was in the old country, where my folks were traveling at the time. Now where my chas were recenting at the man, some if I say I am a native of the Fuited States that won't do, but I claim this continent as my home, anyway, though I am one of Queen Victoria's subjects, or was when I was legre, I claim my home here. I know it is your custom to receive from the spirits who are able to give such incidents in their earthly lives as the place where they were born, where they died, their age, &c., but, you see, we can't all do it. You see, when we get away from the circumstances of earth we are apt to forget -they grow more and more shadowy to us. just as our childhood does, and we are obliged to scratch our heads pretty hard to get a correct idea. Now if you don't labor, under the same difficulty when you come here I will guarantee to sell you one half my hirthright to happiness for nothing. [Can you sell it?] I can give it away, I suppose, ean't 1? Well, I do n't know as I could, because it would a't be of any use to you or any-

because it would not be effected and use to you or any body else but myself.

I was a sort of a strange individual here—used to speak toy usind whether proade wanted to hear iter not. I got some acquainted with these spiritual things, jas' enough to believe that there was a great truth in it. I believed that spirits could return, and thought I should whenever I went away, if I wanted to. My friends ridended the idea, and, at one time, thought I, was insane, or ging to be, but I tever thought see. I told them if I could, when I got on the other side, I should come back, because I helieved that God was God.

it is bigger than we are. We can't whip it any way. If the law do n't favor my coming I've got to stay away. I've tried all ways that I knew of, day.

I am not good at giving descriptions, so I can't ter world than this; you may rest assured of that. You do n't have the unfortunate conditions of this physical life attached to you; you get rid of so match. But it is o't all sunshine here, by a good deal. It is n't all happiness, not all peace, because we enter upon this spirit-world just as we one back, because I believed that God was God, and if I desired earnestly to come back he would be sake of convincing my skentical friends, if usthing more. Now here I am. I do n't know as William Thomas; he was a little inclined to be:

William Thomas; he was a little inclined to be:

1 I did n't have any belief in these things when I lieve, that is to say, he wanted to know whether it was true or not. I am anxious to have him re-ceive light, and if I can do anything to give it to eeive light, and if I can do anything to give it to him I am going to. The last time I saw bine in the earth he told me he contemplated going to the far West, and told me what he was going to do—what his plans were—but he didn't want any of I is friends to knew it lil he was ready to start, "Now," said he, " what do you think of it?" Said I, "I think is the very worst thing it is all described by the way way that he is all described by the work of the work o "Now," said be, " what do you think of Said I, "I think P is the very worst thing you can do. Better let well enough alone and stay where you are." He was at the time in St. Louis. But he did n't take up with my advice. He went. He got into some gold speculation and oil speculation, and I don't know what else, and the result is be lost all he had--and he is sorry. now he did n't take my advice. I want you to tell him that it was n't me that advised him, but omebody influenced me-threw their influence on me to make me say it, because they wanted to saye him. Well, if he is still desirous of knowing on the to make me say o, because the same to save him. Well, if he is still desirous of knowing whether this Spiritualism is true or false, I'd like to have him meet me at that medium's in New York—his name is Foster—and there I will do my best to convince my friend that I live, that I talk to him, that I have not forgotten him, and that there is a hereafter. He don't know that there is. He would be glad to know it. His father was a little inclined to be skeptical, he change worlds than they would if they went out in darkness. The most of my friends are not religionists, but they are people who live good moral lives and do n't trouble themselves much about the future life. They hardly think there is any. Good day.

Ella Winter Edgerly.

so now, but they say I shan't after I come once or twice. Tell auntic and uncle it is all true. I did n't think when I left Boston, when I came again I should come this way. I died at Oakland, California. Tell my husband I hope sometime, before he comes to me to meet him where there is a good medium. Then I shall try to speak, but I shan't unless I think I can be successful. Oh, I wish mother believed it as auntie does; but she wish mother believed it as auntie does; but she can't. [Who was your mother?] Mrs. Tubbs's sister. Did you know her. [Ithink not. I knew one of Mrs. Tubbs's sisters.] Was it Mrs. Winter? [Yes.] That was my mother. She was auntie's youngest sister. [It does n't seem possible that you should have grown up and married and passed away since I was the although I way signed. one of Mrs. Tubbs's sisters.] Was it Mrs. Winter? [Yes.] That was my mother. She was
auntie's youngest sister. [It does n't seem possible
it at you should have grown up and married and
passes rapidly.] Oh yes. I was most twentyeight years old. [Does your uncle keep a public
house in San Francisco now?] Yes. Say, if they
were here, and I was talking with them, I should
know what to say, but it is hord to talk this way. were here, and I was talking with them, I should know what to say, but it is hard to talk this way without having friends with me. I have little Himie and Lily to help me. They seem to know all about it. Tell them all I have not forgotten them, and I shall often think of them, and if I can do any good by coming, shall try to come. Ella Winter Edgerly.

Jan. 24.

Invocation.

Father Almighty, as these falling rain-drops will nourish the earth for spring and summer and harvest, so may the rain-drops of thy truth fall into our souls, nourishing them for eternity. And for these mortals when the spring and summer of for these mortals when the spring and stander of their earthly lives is past, and the harvest has come, may they be gathered home like well-ripened grain that has been nourished by the sun of infinite love and the rain of everlasting truth. Amen.

Questions and Answers.

Oves .- A. J. Davis, in his "Stellar Key," says

simply and easily learned.

Q.—When they show themselves to the clair-voyant are they able to convey their thoughts in

the objective form?

A.—Yes, because there is a magnetic connection between the image and the spirit of their thought. They can understand your thoughts and can answer them.

Q.—And can they project these bodies to different persons at one and the same time?

A.-Yes

A.—Yes.
Q.—Is it because your mode of thought is so much more rapid than ours?
A.—Yes, and so much more volatile. You have well-attested accounts of the appearance of apparitions of persons who are still in the body. Spirits who have made this science a study, tell us that these apparitions are not always the result of will on the part of the spirit from whom they are will on the part of the spirit from whom they are projected, but they sometimes come as an electri-cal consequence of their mental condition.

Q.—Can a spirit be seen in different localities at the same time?

A.—Not the spirit, but the spirit-form can. A.—Not the spirit, but the spirit-form can, Q.—There is alady whom I have never seen, who testifies to my presence and power to relieve her from extreme suffering, in some manner wholly unknown to me in my external consciousness.

Is such a thing possible?
A.—Certainly it is.
Q.—Is there a sphittual sphere surrounding each planet, separate and distinct from every other planet?

A.—There is a spiritual sphere surrounding every single object of being however small or however great, therefore there must be one sur-

Q .- Can they communicate with one another? A.-Yes. O - Can we obtain likenesses of our spirit-

friends through media."

A—Provided the medium can be used by the

spirits who desire to represent themselves. N. without. Jan. 25.

Henry Packard.

I come back by agreement. I am Henry Packard, of New York; went out in the 61st New York. I made an agreement with my friend, Itohert Raynor, to come back if his philosophy was true; and, as I find it is, I am here. But I didn't find it so easy to come as he told me it would be. He told heart I would have the would be to with a mental or would be to would be to with a mental or would be to would be to would be to with a mental or would be to me all I would have to do would be to wish earnestly to come to him and the way would be open-ed, and I could come any time I pleased. He is mistaken, greatly mistaken. Turn whichever way we will in the spirit world, stern law stares us in the face and we have to be obedient to it. No such thing as weaking it or setting it aside; it is bigger than we are. We can't whip it any

leave this, of course in an imperfect state, and we

I did n't have any belief in these things when I was here. My friend did. I used to ridicule him. He took it with a very good grace; said he could

is is all day—may as well stop. I am very thankful to him for the good advice he gave me, and the light he gave me about these things. It has been of great service to me, and I shall endeavor to repay him in all ways that I can. I have not been able to do much as yet, because I've been floating round hither and thither, trying to find some way to redeem my promise. That has been my chief employment since I've been here. [You will have a wider range now.] So I hope. Good day, sir.

Mary Elizabeth Kent. It is now nineteen years since I laid off the mortal for the immortal. Mary Elizabeth Kent was my name. I lived here seventy-three years and four months. I died of cancer; was sick a and four months. I died of cancer; was seek a long time and suffered much. The text spoken from at my funeral was this, "The Lord loveth whom he chasteneth." I come here to-day not communicate with me, I think Lean satisfy them if I can meet them face to face, through that me dium. I am anxious, not meetly for the sake of convincing them that Spiritualism is true, but I know they will be happier when they come to change worlds than they would if they went out in darkness. The most of my falls and the most of my falls. cast upon one of my family. I come to say it is false. I acted from my own will and judgment, and from nobody's else. And I am just as well satisfied now with what I did as I was then. I think I did right. They who seek so earnestly for the things of this world are very apt to forget the things that belong to the spirit; and I want those members of my family who are so earnest about the things of this world, to stop and think there is another life, and that they must enter I, said if I could I would come back. I told upon that life, and it will depend upon them-Aunt and Unclo Tubbs I would come here if I selves whether it is pleasant for them or unpleas-could. I got very weak before I died, and I feel aut. They can make it a hell or heaven, just as ant. They can make it a hell or heaven, just as they please. If they spend all their time and talents upon things that fade, things which are unspiritual, they cannot expect to find much wait-ing for them when they enter the life to come. I only come to say that the charges made against that member of my family were false, entirely so Good day, sir. Jan. 25.

James Casev. I have some friends who are desirous of getting some light about this spiritual doctrine, and have week; seven in number; form a circle; always be prompt at the time; set a certain time, and always be there on time, and not leave the circle at least for two hours; never allow anything to in-terfere with them, and I think in a very short time we shall be able to give them some satisfac-tory demonstrations. That is all they need to do Prayer and questions answered by Father Henry Fitz James; letters answered by L. Judd Pardee.

keep perfectly negative—the more so they are the better we can do; and I will guarantee they shan't be sorry for the trouble they have taken. How soon do you publish? [In about eight weeks.] Eight? then I will report that my letter will be forthcoming in two months. That's some time ahead. [Unless you got permission to appear in advance.] Which I didn't do, so I must wait. Good day.

Jan. 25.

I was born in Philadelphia, and died at the listence of the day hoping to be able to communicate with my husband, Capt. William Thorpe. I wish to say that I am satisfied with the disposition that was made of my body, it did not make me unhappy at all to have it left where I left it, and I desire that my friends will cease to mourn about it—feel that it is right, as it is, and best. I died of fever there, and was

Theresa Simpson.

My mother has left New Orleans, and gone to New York, and father and I want her to go back. That's what I come for. Theresa Simpson is my name. My mother belongs in New Orleans, and when my father died she come to New York where his friends live, because they wanted her to, but it is the worst thing she could do for herself, and my father and I want her to go back. She is horribly unhappy in New York. We can come to her, but she don't believe. She thinks because she is so unhappy there it's her own milind, and so father has been trying to come here hard, but he could n't, and I could. I've been gone only since last spring. You tell her that she must go back; she mustn't stay in New York. It is the worst thing for her. She said if we could come here she should think we were terribly in earnest, and she should not stay. [Can you impress her?] Oh, yes, and talk to her, and everything; but she don't believe; she thinks it's because she is so unhappy that we tell her that. And she said if we would go away somewhere and send her word she would believe it was n't herself. So we come here. My mamma was French. She must go back right away, too.

Jan. 25. My mother has left New Orleans, and gone to

Scance conducted by Father Henry Fitz James; etters answered by Charles H. Crowell.

Invocation.

Our Father, may the white dove of peace fold her soft wings close to these human hearts. May heir love of thee find an expression through all the deeds of their earthly lives. May the truth against the world be their motto, the bright star that shall lead them through all earthly night to that morning where the enfranchised soul shall praise thee forever and ever. Amen. Jan. 27.

Questions and Answers.

Questions and Answers.

Questions and Answers.

Ans.—In all human probability she was, but wherefore do you call her the witch of Endor?

Qu.—She is called so in the Bible.

A.—No, you are mistaken. She is not called so in the Bible. The Bible woman of Endor.

Q.—Had the Salem witcheraft anything to do with Spiritualism?

A.—It certainly was a phase of modern Spirit-

A.—It certainly was a phase of modern Spirit-ialism.
Q.—Do those that have lived in mortal life carry their guidance to spirit-life, and can they control our circumstances here?

A.—They are often permitted through natural and divine law to come and assist you to remain here. They earry their love with them, and all the purposes that fill the soul pass on to the spirit-life with the soul.

Q.—Can those who have transgressed the laws of this life, by the law of progression control and -Can those who have transgressed the laws

guide us to purity.

A.—They certainly can.

Q.—What is it causes men to do wrong, the human or the spiritual?

A.—That is a difficult question to answer. Since humanity apart from spirit could not act, we are

to suppose that if the spirit does wrong or evil at all, it does so in consequence of the spiritual forces, not of the material. Q.—Has the spirit power to keep the carnal in subjection? A.—The spirit has control over all matter.
Q.—Then can wrong result from it?

.—Seemingly wrong, or the lesser good. Q -Is not humanity sometimes in the ascend-A .- No. I do not so understand it. Matter nev-

er gains the ascendency over spirit.

Q.—What is sin against the Holy Ghost? A.—To my mind it means going contrary to the highest spiritual truth that is within you. That is your holy ghost, your divine teacher. To go contrary to that is to sin against the holy ghost of

your being. Q.—Have we not as good and moral men and

women on the earth now as Jesus was?

A.—Yes. I answer the question in all sincerity.
Q.—How can humanity be kept in subjection here, so that a person may lead a life more moral than that of Christ?

you mean, in tlesh and blood?

S.-In a spiritual body?

A.—Then we shall answer, the Christ-spirit is with you to day, manifesting in all deeds of love and kindness. Did he not say, "If I go away I will not leave you comfortless"? The Christ-spirit I believe to be the spirit of truth, nothing more, nothing less, and it lives with you to-day, and indeed never has departed from the earth.

O.—Why can we not see him?
A.—Spiritual things are to be spiritually, not materially, discerned. Christ is a spirit, and there-

Medical never has departed from the earth.

O. Why can we not see him?

A.—Spiritual things are to be spiritually, not materially, discerned. Christis as spirit, and therefore with material senses you cannot see him.

O.—What did Cirist mean when lo said a spirit has not flesh and bones?

A.—Trobably just what he said.

A.—Or with the material fleshy body which was crucified, certainly not. We have always staught you that he took upon himself a material body, just as material as that which he had laid www. If it had not been so, material senses could not have taken cognizance of it.

O.—What did librate mean when he said to Mary, "A.—It is afficult to tell what he meant. There are unany onlinous concerning it. Each one who had assected to the spirit world. If he had remained in close proximity to his body, was not seen as the proximity of the mained in close proximity to his body, was not seen the proximity to his body, was not assected to the spirit world. If he had remained in close proximity to his body, was not seen the proximity to his body, was not assected to the spirit world. If he had remained in close proximity to his body, was not assected to the spirit world. If he had remained in close proximity to his body, was not seen the him day?

A.—Sometimes it does. Not always.

Q.—Does it always linger around the body after the third day?

A.—Sometimes it does. Not always.

Q.—Does the himself the proximity and the record. "I have not yet ascended to my Father."

Q.—Does the proximity as a scanded to my Father."

A.—Total ways for a certain length of time to the proximity and the created as the proximity of the body after the third day?

A.—Sometimes it does. Not always.

Q.—Does the world of the week of the proximal proxima

as it is, and best. I died of fever there, and was

buried there,
Say that I am happy in this new life, but should be far happier if perfect communication were established between the inhabitants of the

wish to send a message to, perhaps more than to all others. I want him to know that I am con-scious of the kind acts that he has performed toward those I have left, and that I am most truly grateful for them.

truly grateful for them.

I was in the Southern army, and died as a soldier. My brother was a Unionist, and stoutly opposed to the rebellion—opposed it both in thought, in speech and in act. He done all he could to crush it, but when he learned that I had been killed, and those I had left had lost all and were in great need, like a true Christian he comes forward and aids them. I want him to know that I am conscious of it, and that I thank him most heartily for his kindness. Could mortals only know how much of misery and how tals only know how much of misery and how much of joy they can confer by their acts upon those who have gone to the spirit-world, it seems to me if they have any love left for them they would be careful what they do; but the truth is, it is not everybody that believes that the soul after death can walk by your side and perceive your thoughts, see your acts, and know whether you are kindly or unkindly disposed toward you are kindly or unkindly disposed toward them. It is not every one who believes this, but of those who do, much is expected. You may rest assured of that. They who have not the light cannot be expected to walk by it, but they who have are expected to walk without stumbling.

Let me see: it is necessary to give name, age, time of death, &c. In my case, all these things are wanting. Then set me down as Alexander Ingraham. Thirty-seven years I passed here in the body. I was killed at Cedar Mountain. I don't know what name you give to that battle.

the body. I was killed at Cedar Mountain. I do n't know what name you give to that battle, perhaps the battle of Cedar Mountain.

I do n't know that there is any way by which my brother can, in conformity to his own religion, his own ideas of right, communicate with me, but I would like to have him. I will do all I can to make his life smooth here and his entrance to the arist graph placeant, whether I ever comthe spirit-world pleasant, whether I ever com-municate with him or not. There are others equally or perhaps more dear to me, but at present there is no way by which I feel sure that I could reach them. Good day, sir. Jan. 27.

Mary Leslie.

My mother lives in Boston, and I want her to My mother lives in Boston, and I want her to know I am dead; I want her to know I was very sick. I had lung fover and diphtheria, and died. My name was Mary Leslie. I was eight years old; I lived with my aunt four years. My father took me away from my mother, and she do n't know I am dead. [Where did your aunt live?] In Eastport. My father took me away from my mother, and I nover saw her afterwards. I asked my aunt if she was n't going to write to mother how sick I was, and she said, No indeed; she wasn't. But I could come here. She lives in Boston. I was taken away from Boston. Boston, I was taken away from Boston, I don't remember much about Boston, but I lived here with my mother, and I want her to know that I was sick and died. She wished I'd die: that I was sick and died. She wished I d die; she hoped I'd die; she said she would be glad if I would die. When I was taken away she said she'd rather I'd die than go away. [How long have you been in the spirit-world?] Only been there a little while, since just after Christmas. I A—The only way you can keep your moral nature in constant activity and always in the ascendant, is to always cultivate your moral faculties. Feed them constantly by every act of your lives. Guard yourself against the lesser good. Seek carnestly for the higher. Pray without ceasing, not merely with the lips but with all the faculties of your being.

Q—Can the spirit become investigation of the property of the pr out ceasing, not merely with the mps but the faculties of your being.

Q.—Can the spirit become impure?

A.—No, not as a spirit. It can do what you may call impure acts, while itself, in essence, remains perfectly pure, as the Great Spirit is pure from whence it came.

I the spirit is pure acts, while itself, in essence, remains perfectly pure, as the Great Spirit is pure from whence it came.

I the spirit is pure acts, while itself, in essence, remains perfectly pure, as the Great Spirit is pure from whence it came.

I the spirit is pure acts, while itself, in essence, remains perfectly pure, as the Great Spirit is pure done it out of spite; but she didn't, I know. I don't want to go back to my aunt again. She don't like my mother; I don't want to go back to her. I have n't got anything to say to her. to her; I have n't got anything to say to her. Good-by, Mister. [Won't you come again?] Xes, sir; if my mother gets my letter, I will. Jan. 27.

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

MESSAGES TO BE PUBLISHED.

Monday, Jan. 31.—Invocation; Questions and Answers; Thomas Rayelle, who died in Rome last evening to his brother in the Church, William Arland; Henry D. Mills, of Elimira, N. Y.; Betsey Brown, of Derry, N. B.; Nancy Leonard, of Somerset, Mass.; George Hersey, of New York, to the mother.

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Passed to Spirit-Life:

From Plymouth, Mass., on Sunday, March 6th, Robert W. Holmes, aged 33 years and 2 months.

After a short but severe lilness he passed from the morial to the immorial, to meet the deart ones gone before. He was a firm believer in our beautiful philosophy, and during his brief sickness, so near was he to the other shore, he could almost constantly see the beauties awaiting him there. He leaves belind a wife and two idolized children, and yet they, with ts., believe he "still lives," and that there will be a glo rious reunion sometime in the great hereafter.

"It is a wearisome road,
And heavy the load,
But rest cometh surely at last;
And we "Il find at the door,
When life's journey is o'er,
The friend who before us has passed.

M. C. R.

From Dover, N. H., March 1st, Mary Francis Cottin, aged

23 years and 9 months.

Miss Coffin was a firm believer in the return of our spirit friends, and their power to communicate with those that are still in the form. She was Assistant Guardian of the Newburyport Lyceum. Her departure is regretted by a large circle of friends and relatives. She was the only sister of Oscar T. Coffin, the former Assistant Conductor, who passed on nearly two years ago to the spirit-land. Buring her libras she had repeated visions of her brother ann father from the ancel land. She gladly gave up all the bright hopes of her young life to Join the angels above. Bro. I. P. Greenleaf, of lioston, attended the funeral, and through him the angels poured the balm of Gliend of hope and trust to the hereaved hearts that mourned their loss but her gain. Truly I can be said that our philosophy is the only belief that can carry us hopefully through this life and fearlessly through the shadows of death.

D. W. G.

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13w*-Jan. 1.

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Apr. 2—1w*

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Jan. 8.—13w*

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MRS. NEWELL, Clairvoyant, Test, Healing, and Business Medium, No. 6 Indiana street. Circles friday and Sunday evenings. Friday and Sunday evenings.

MRS. S. J. YOUNG, Medium, No. 19 Tremont Row, Room 11, Boston. MRS. A. S. ELDRIDGE, Medical and Business Clairvoyant, 11 Shawmut street, Boston. 1w*-Apr. 2.

SAMUEL GROVER, HEALING MEDIUM, NO. 13 Dix Place (opposite Harvard street). Mar. 12. MRS. OBED GRIDLEY, Trance and Test Business Medium, 44 Essex street, Boston. 5w*-Apr. 2.

Miscellaneous.

DR. J. R. NEWTON WILL BE ABSENT ONE YEAR. He will commence healing in-

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When you have the

solution around you solvery verge of madness;

SCIATICA.

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When you have the

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Man has still another faculty, which we have all agreed to call reason, by which he further adds to his knowledge through a process called ondeys. Having obtained a limited knowledge of symething which he sees or feels or hears, he thence reasons by analogy, either retrespectively or mospectively, and thereby gains further knowledge; e.g., ff. on traveling through a furest the first time, he sees a great many trees standing upright and a few lying down, his reason intuitively suggests that those trees lying down had formerly stood upright, and those standing my would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those trees lying down had formerly stood upright, and those standing my would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those trees had not gainer failen, while others had failen but recently.

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Mar. 12.

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REMINISCENCES.

Twenty years ago (1850) our pen was occasionally used in writing for the readers of the Spirit Mesonger, then published in Springfield, Mass., by Apollus Munn and R. P. Ambler, and well do we remember how eagerly we watched its weekly arrival at our Western home, and how carefully we kept each number, which we still have well bound. At that time there was only here and there a traveler on this road, and most of their have passed over or switched off since. Bro. Munn went over, and Bro. Ambler, after nobly butting forthe good on tee for several years, and being near ly starved out, returned to the Universalist fold where they had bread for his support. William Fishbough, then very prominent, went-well, we do not know where nor how. Dr. G. T. Dexter, disappeared, and was seen nor heard more. T. L. Harris, then, a noble and eloquent champion, got lost in the clouds, and, careling hold of what he supposed to be the skirts of Christ's garments, was drawn out of sight and usefulness to the great cause that once received such aid from his tongue and pen. Tiffany went to LAW, and the law swallowed him up, and no one who knew him will ever forget his eloquence, or usefulness. B. B. Brittan (God bless him!) is still true to the cause, but has laid, aside the uniform and seems resting, but we hope only, to renew again with, miore vigor the contest with error and superstition, in which he was a most worthy chieffain. Rufus Elmer has gone to his upper home. Dr. H. F. Gardner is still with us, firm as a rock, and harder to heat or mold than New England granite. He will be found at his post when the angel calls, and not even death will take him from the cause. He is what we might expect of a man who was baptized in the oldest meeting house in the United States. John M. Spear is still as much alive now as then, but is ubiquitous, and crosses oceans and mountain ranges in pursuit of spirits and the light of the spheres. Bro. A. E. Newton is a brother still, although we see and hear but little of him. S. J. Finney has rolled politics under his tongue, and gone into the Legislature of California. Hon, J. W. Elmonds, than whom no man in our ranks deserves more credit, and whom all Spiritualists delight to honor, has ever been ready with tongue and pen to put less whole soul into the cause. A.J. Davis-we will not attempt to say our say of him and his work here. Let his twenty-three volumes, making the spinal column of our literature, speak it; we will only wish they were in every public and private library of our country. Hon, N. P. Tallmadge, then a citizen of the same county with us, has gone to a beautiful home above the turmoils of life. He was a good man and true, and our heart leaped for joy when his conversion was first announced to us. Our old and dear friend, Hon, C. L. Sholes, who But beside us two winters in the State Senate of Wisconsin, and nobly defended Spiritualism in 181) and 1850, got so entangled in the political | meshes of the Republican party that we lost him and his able misel from the field of spiritual combat. But we will stop here, as the line extends

IS IT BIBLE CHRISTIANITY?

too far for our notice.

We clip the following extract and sensible comments on polygamy from the St. Louis Republicans. but one that feroclons'y attacks Spiritualism when it finds the slightest chance to charge personal faults to its unpopular doctrine. We are glad to see it take Mormonism into the Christian fold, where we have ever contended it belonged;

PUBLIC FEELING IS UTAIL -" Many men of many minds," is a copy-book truth which ex-plains a great many things that cannot be explain-ed without it. Take this antipodes of all the relifound to, for an example. It is from the Deserct News of March 2, and is uttered with all the seciousness and succerity that accompanies the de-claration of an indisput this truth;

"The key to the solution of the social problem, and the ex-nerion of the 'social cyil' has just teen given by the ladley Unda, in their protest incavor of said their expressed do of Unh, in their protest measure of and their expressed de-termination to sin-part, and spread a facial or patriarchal, marriage. The world after taxing the issuances of their whest and last, is still crying about for this great boon; but in Altah the problem has been solved for the acommunity numbering red less than from a bundled to a hondred and flux thous red members, possessing all the passions and fruittee of their bellow crientures elsewhere, the you'd exhi-and its consequences have been tredden down and out of existence and a system functioned under which their devel-opment is rendered impossible.

God, through the Prophet doseph Smith, revealed the plural marriage system, and the great design of its legebal

God, through the Prophet Joseph Suith, revealed the plural materiage system, and the great design of the levelation was to redeve the learth from that terrible curse that now threatens it with destruction. The world with all their philosophy and selejace will fall to find any remedy for the receival cvil. This is a remedy of which Godds-the author; all others will full. Its efficacy has been demonstrated here, and, reduce or later, all market will full the figurity acknowledge in their faith and practice in order to escapardestruction."

These are hideous avowals; but we cannot doubt the sincerity of those who make them, and those who exemplify them. They constitute the religion of nearly a hundred and fifty thousand souls, and, what is strangest of all, that makes converts in the centres of our civilization—in England, Wales, Decmark, Norway—in New York and Massachusetts. It possesses all the marks of a vital faith; it sends out inissionaries. it prayes dangers, it promits sacrifices, it has given its martyrs to the world, and it boasts a history which, stained with crime as it undoubtedly is, still presents us with examples of rude herolan and patient suffering. And it is even now giving us proofs of the sincerity of its devotees. The paper from which we make the above extract in-forms us that meetings to denounce the Cullom bill to suppress polygamy have been held in fiftyfive towns and settlemes is in Utah, and their pro-ceedings transmitted to Salt Lake City to be preserved in the archives of the church. These meetings have been participated in we are told, by twenty-five thousand women, who are even more carnest and emphatic in denouncing the bill, and in proclaiming the dectrine of planal marriage, that the men themselves; and the Deserte News, in remarking on their action, tells us that "they deserve the thanks of their sex throughout the whole world for having inaugurated the first efficacious movement for the social-redemption and elevation of the female sex."

There are but two matheles of dealing with most of the sex is a second to the second sex.

There are but two methods of dealing with peo-There are, but two methods of dealing with neo-ple who proclaim and practice such a religion; first, to annihilate them with the and sword; and second, to leave them to the influences of time, reason and truth. The first plan is out of the question; we would not half complete the horid-task bafore we should become flends ourselves. We must, then, let them alone.

AND STILL THEY CALL US.

Every week takes one or more of those we have known over to the Summer-Land. Our faithful and worthy sister Scott, mother of Cora L. Y. Tappan, with whom we have enjoyed more than twenty years of pleasant acquaintance, and whose home in Wisconsin was our resting-place in our early missionary work in Spiritualism, when the now popular and eloquent orator for the spirits-Cora-was a little child playing about the house, or trotting away to school, has gone to dwell among the angels. Mr. and Mrs. Scott were among the earliest converts to our faith, and both have passed on to realize the beauties

will not be long before we shall be en that shore with the many friends already there, and we hope enjoy again the society of those whose words of gladness and smiles of love have so often warmed, gladdened and quickened our heart while here.

Specifically and the properties of the second short of the society of those whose words in a floribiling condition, and trance and writing mediums are now being developed, though a good physical medium would be halfed with joy, and very sure.

We have so often the society of those whose words in a floribiling condition, and trance and writing mediums are now being developed, though a factor of the society of those whose words in a floribiling condition, and trance and writing mediums are now being developed, though a factor of the society of those whose words in a floribility only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the society of those whose words in a floribility of the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the society of the will only add the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity and the will only add that in this vicinity. will not be long before we shall be en that shore sition combined.

PROSCRIPTION.

The intolerable tyranny of Catholic and Protestant priests, in proscribing the liberal brerature in families, and especially among the young, over whom they have influence or control, class of persons exerted, also, over bookstores only keep many valuable books out of sight, but out of the general market, and thereby to keep a much greater degree of Ignorance, by which they advise people to read all sides and then decide.

Henry Strong, of Springfield, Ohio, asks Hanner's Monthly for April overruns with that kind of what is contained in the little paper-the Comreligious slavery of the most Orthodox kind.

Nubs of Correspondence.

Co., Mo., in a note, says, "This place is thriving, much instruction. and identify themselves." Mrs. S, is, an impress which abounds with very fine character painting; there is ties to investigate the spiritual philosophy through her mediumistic powers. She is in a new field, and much good may grow out of her efforts to spread

writes" that Miss Hinman, State Missionary, has known Chectaw chief, some verses by Whittler, and other just left us-leaving many useful and agreeable poems, with timely and valuable book notices. speaking and tests. We have also had Mrs. Blair resolute. It wins its way because it will. The writers in member of the Baptist Church, to exclaim, ' What does it mean? I can't belo thinking of it all the time-and I hope 't is true.' Skeptics are cona paper both politically and religiously Orll odax, stantly getting such shocks. Happy results would crown further search for knowledge."

L. B. Sandusky, Paris, Bourbon Co., Ky., says he. stands almost alone in that community as an advocate of the spiritual philosophy. No spiritual lectures are delivered there. In the community are quite a number of free thinkers and liberal minded men. The Campbellites, as a religious sect, predominate there.

Idaho, Colorado Ter., C. C. Bangs writes: "We want a good medium here-one like E. V. Wilson -to stir up the people on the spiritual philosophy. Quite a number are already investigating."

"The Banner of Light is my wife's Bible, and she could not very well dispense with it," writes M. H. Colby,

A person who advertises in the Banner, writes as follows: "I find that an advertisement in the Ranner of Light is equal to an insertion in all the other papers where I advertise,"

John Nesbitt, Concord, N. H., encloses five dollars for our Free Circle Fund, with the remark that." It would be a grievous pity if this depart-Despite the uncouth and sometimes rather coarse | reach of praise. expressions, the messages are nevertheless, to me, intensely interesting. I feel on reading them, whatever their style, that the parties are always honest, also really in earnest-two sterling qual-In short, about the only thing people are in earnest about now-a-days is making money. I suppose we ought to be thankful even for that; perhaps some day their earnestness may take another

Physical Mediumship.

As a good deal has been said on the subject of the "physical manifestations," and many opinions as to their utility have been hazarded in communications to your paper, permit me, for a service as a book of reference, not only now but in the fumoment, to engross the attention of your fenders by the presentation of a few thoughts on the subject. It is a noticeable fact-and a pertinent one, in view of the efforts of some to depreciate the importance of the physical manifestations—that the most rapid progress that any science, philosophy or religion has ever been known to make among any people, was that attending the first three or four years' promulgation of Spirinalisin, when its onward inarch was beraided and sustained almost exclusively by the rappings and other physical demonstrations. Then, too, in proportion to the number of believers, there was more investigation, more scientific inquiry into the cause of these wonderful phenomena than at present. Science exhausted her resources in unconding attempts to disprove the spiritual origin of these mysterious torces that acted in contra vention to all possible forms of human power houset investigators were convinced by hun dreds, and the world began to look upon the phe nomena as unaccountably mysterious and devoid of trickery, if not really spiritual in its origin, when lo! the physical manifestations began to decrease to number and to be supersocied by phases of mediumship more beneficial to the medium, and more instructive to believers, but much less startling and convincing to skeptics Overlooking or neglecting to profit by this fact, hundreds of good physical mediums have dis-couraged the efforts of spirits to manifest, thu-depriving many a hungry soul of spiritual food, and merely because the "physical manifesta-tions" were thought less respectable than other forms of medianiship. Writers also have discouraged this phase

mediumship, not withstanding the great scarcity and the still greater usefulness of these most

of the better religion, and both were faithful to tangible and irresistible proofs of the realities of the last and are sure of the rich reward.

In the Bainer of March 10th we read the oblivary of another and a much younger dear friend and later, who had not stayed here quite twenty I would have the whole solvitual press unantivers; in the person of Elizabeth A. Emerson of months and protect these physical years, in the person of Elizabeth A. Emerson, of mously encourage and protect these physical mediums, as the great source of proof whereby Auburn, Maine—one whose hold on this world and the "glad tidings" are made acceptable to millife was never firm, but one who felt and realized lions. And I would do away, as far as possible, the truth and beauty of the other and better life, with public appersions against the characters of where her sainted mother already dwelt. Lizzle such mediums, the charges of "trickery," and was not known to the public, nor far from her discover-regional or in-human suspicious of the home, but to us was known, as she was a spirit in detected and exposed, but hasty and unwarrantouter life, like a stranger in a strange land, and ed assertions of trickery, on the part of mediums, better fitted for the other life than for this. It do the cause more injury than all outside oppo-

New Publications.

PUTNAM comes forward with Mr. Parke Godwin as its editor although not as severe and rigid as formerly, is the same one under whose trained and skillful editorial although not as severe and rigid as formerly, is guidance the Putnam of our pleasant memories won so sudstill, far worse than is generally supposed, den a fame and secured so lasting an affection from all read-Wherever, they see a liberal book or paper, they ers. The April number of this favorite monthly shows promi take especial pains to condemn it, and, if they nently the hand and care of the old master. The article on dare do it, also to chastise the person who would the "American Doctrine of Neutrality" is noticeable and read it, and sometimes go so far as to recommend exceedingly timely. Prof. Mury tells us how to reach the the burning of the book. The influence of this pole by "The Eastern Portal." There is a sheal of lively stories, some in course of continuation. "American Dress" and news dealers is very great, and tends to not is pointedly and delicately discussed by Prof. Schole de Vere, who thus comes forward as the approved clothes philosopher. The literary department, domestic and foreign, is well written up by Stoddard and Taylor; and the "Editori al Notes" follow from the master's pen, and are recognizare the better able to maintain their ascendency able as of the very best of their character. Palnam takes a over the minds and thoughts of the people. We new leave of life under the new management, and will hence forth be one of the most prominent leaders and exponents of public sentiment and opinion.

us to give him and others information, through well-chosen articles, domestic and foreign, many of their the Banner of Light, irbout the Socialistic commu- professly illustrated, and all even with the demand of the nity in Jasper Co., Mo. We can give none except times, which makes it so welcome a guest every month to its almost innumerable army of readers. Gen, and Minister munist-which we will send on receipt of fice McMahan sketches "The War in Paraguay," which the cents and st imp for postage. This little paper is artist's pencil flustrates to the eye and more perfect apprecents and st timp for postage. This little paper is hension of the reader. Count Bismark is sketched with Issued monthly in St. Louis by Aleander Longley, both pen and pencil. "Silk Worms and Coocnons" form the who is the founder of the community, and whom subject of a most entertaining illustrated article, in connec we have long known as an earnest and faithful tion with the manufacture of silk. Frederick the Great's devotee to the cause of socialism, and, we believe, He is continued, and is as readable as any of the previous with a better theory and system than that of the attractive chapters. The Indian is discussed with much Oneida Perfectionists, which seems to us to be a freedom: Gen. Marcy furnishes entertaining "Border Reminiscences." There is a medley of tales and essays interpolated to make all livelier still. And the editor's divided de partment is crammed with those fit and seasonable things, all good and appetizing, which make it a magnetic centre Mrs. Libble Santee, residing in Gallatin, Davis for thousands of readers who find there vast solace and

In anticipation of having a railroad pass through | The Atlantic strives, and not without signal success, to it, it is building up fast. The Banner of Light is befally worthy of so hopeful, variable, pretty, and really enthe only friend I have here who does not argue, joyable month as April noteriously is, by the variety, freshand deffer with me in my belief in spirit com- ness, beauty and suggestiveness of its list of articles. Baymunion and the power of spirits to control media and Taylor proceeds with his social and agreeable story, sional, test and healing medium, and invites skep. a Slamese tale, told by an Euglish garerness; we are taken on-a-journey "Through the Woods to Lake Superior;" there is a pleasant story of the business capability of the wife of a lumber merchant; we have a paper on "Reviving Virginia" by Parton; and a noticeable article is the one entitled, "Tho Gods of Wo Lee," which is a pretty thorough inside sketch of the Chinese in California, their religion and their worth From Stafford Springs, Conn., Juliet M. Field as domestics. Besides these there is a sketch of a well-

here, who, by her paintings, caused an old lady, a the April number are such names as Charles Reade, Trollope, Justin McCarthy, Louis Jennings, Richard Grant White, and such. The thomes discussed are Hamlet and Fechter, American female forms, the Empress Eugenie, Havana, II. J. Raymond and the like. It is, as a whole, not more a live than a muscular number. We always look over the pages of the Galaxy expecting to find strength there, and are not disappointed. The "Nebula" and Miscellany are invariably done in the highest style of true magazine art

LIPPINCOTT's MAGAZINE closes the story of "The Vicar of Bullhampton," by Trollope, and presents Pellard's views on The Negro in the South," runs off on an olio of tales "About flogs," by Don Pistt, the vivacious newspaper correscondent and adds a righty attractive assurement of sketches, tales and verses by popular pens. Lippincott amply maintains its reputation at the advanced post which it at once took in the field of current literature.

PETERSON'S LADIES' NATIONAL comes out bright and fresh for the second month of spring, almost dazzling one with the splenders of feminine style in toilet and ernamentation: This chief feature it maintains without faltering. "Eyes Bight" is the title of the frontispicce engraving and it brims with humor. Mrs. Ann S. Stephens is a contributor in a new story. There are other stories from favorite pens, and the excellence of the whole number is beyond question.

THE LADY'S FRIEND has "On Guard" for its steel engraving for April, and a fine little bit of pathetic humor it is. Its Paris modes are fresh and brilliant, its patter is profuse and of the latest, and its letter press good. It enjoys a wide and nereasing friendship among readers, who could not do with out their lavorite.

THE NURSERY surprises continually. We cannot undertake to tell the little ones what they have in store for them. ment of your paper should be compelled to stop. Mr. Shorey is all the time outdoing himself. It is out of the

MAN'S RIGHTS, OR HOW WOULD YOU LIKE IT?" Is the title of a little campblet sketch, or series of sketches, of interior vision, by Annie Denton Cridge, the gifted sister of Prof. Denton. The sub-title of the brochure is this, "Comprising ities, but rarely to be met with in every-day life. Dreams." It is well worthy of general perusal, and may be purchased for only fifteen cents.

Robert Clarke & Co., of Cincinnati, publish in hands me book form, price \$2.00, and the New England News Co. have for sale, the compiled report of the trial of the case of the Bible in the Public Schools in that city. Salt was brought against the City Board of Education, and the case was tried in the Superior Court. The trial, with the opinions and final decision of the Court are all given verbatim, and are of prime interest in the issue which is opening before the people of this country on one of the most important religious and social questions. It will be found of great practical

OUR YOUNG FOLKS goes on with the story of "We Girls," adds "Rye Fritters," by Miss Phelps, shows "How Bartles are Fought," and runs away with the juvenile mind in articles like, "Bertie's Pioneering," "How Uncle Blue Jacket capfured the Picket Bont," "The Two Caterpillars," and "The Goose Race." It is a wide-awake issue, and will be in extensive demand.

THE AMERICAN ODD FELLOW for March contains continuation of the powerful original romance, Conscience Money; Scientific and Curious Pacts; Hash; How the Egyptians Dine; Old Fellow Gems; The Order in England; Juvenile Discipline: An Odd Fellow Abroad: Ladies' Olio: Youths' Dopartment; Correspondence; Odd Fancles; Miscellany, &c. Published by John W. Orr, No. 96 Nassa., street, New

LIPE IN THE BETOND, is the title of No. 1 of a series of spirit communications, received through the mediumship of Francis II. Smith, of Baltimore, published by him in pamphlet form, price ten cents. This number contains the story of "Benjamin Peters, an undeveloped spirit,"

RATIONAL TEMPERANCE is the title of a pamphlet of fifteen ages, written by Henry G. Spaulding, pastor of the First Parish, Framingham. Published by Loring.

THE COVENANT. A monthly magazine for Knights of Pythias and their families. Published by John Cox. Baltinore. It is devoted to the interests of the new Order of K. Hovey & Co.'s ILLUSTRATED GUIDE to the Floral and Vege-

table Garden for 1870 is issued in elegant style. Send for a

copy at 53 North Market street, Buston. GOOD HEALTH, for April, should be read by every one. Published by Alex. Moore, 11 Bromfield street, Boston. OUR BOYS AND GIRLS for March is received.

Twenty-Second Auniversary Exercises in Charlestown.

The Committee chosen for that purpose would respectfully announce that the twenty-second an niversary of the birth of modern Spiritualism will be celebrated under the auspices of the First Spiritualist Association of Charlestown, Thursday ifternoon and evening, March 31st, 1870, with highly appropriate and interesting exercises at Union Hall, Main street.

In the afternoon, commencing at half-past two, a social levee will be given, consisting of dancing, singing, &c. Admission free. It is to be hoped that all Spiritualists will avail themselves of an opportunity to grasp a friendly hand, and bring beir children with thom to enjoy the festivities of he occasion.

the occasion.

In the evening brief addresses will be made (commencing at balt past seven o'clock) by Miss Lizzis Doten, C. Fannie Allyn, Dr. H. B. Storor, A. E. Carpenter; I. P. Greenleat, Dr. J. H. Currier, Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, and other speakers are also expected. A small admission fee will be charged at the door in the avening to pastic in defraving expenses. evening to assist in defraving expenses.

After speaking, the exercises will conclude with dancing, commencing at ten o'clock, and ending at two A. M. Music by Bond's Band. Tickets, including dancing, 75 cents. Refreshments can be obtained at the hard state. be obtained at the hall. . Per order,

DR. A. H. RICHARDSON, J. B. HATCH, and others, Committee.

louthern Wisconsin Spiritualists' Association The Second Quarterly Meeting of the above named Associa-on will be held at Barstow's Hall, in the vi lage of Wauke in, Wankesha County, on Saturday and Sunday, April 2d

sha, Wankesha County, on Paradan, and 3d, brill who may come, pand 3d, brill who may come, by the Spirit and fail-gr wn people of that goodly fown. Good speakers will be energed, and no pains will be spared to make this meetics, in interest, second to no other yet field in Southern Wisconsin. Mrs. P. J. ROBERTS, Pres. J. M. TROWBRIDGE, Sec'y.

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W. B. ZIEBER, 106 South Third street, Philadelphia, Pa.

EDWARD BUTLER, Chestnut street, above Fourth, Philadelphia, Pa.

leiphia, P.B.:
W. D. ROBINSON, 20 Exchange street, Portland, Mc.
DAVIS BROTHERS, 53 Exchange atreet, Portland, Mc.
C. H. ANDERSON, 488 Seventh street (opposite the Post
office), Washington, D. C.

SUBSCRIPTION AGENTS:

ALBERT E. CARPENTER.
HERMAN 8.0W 319 Kearney street, San Francisco, Cal.
MRS. II F. M. BROWN & MKS. LOU. H. KIMBALL, Room
84. Pope Block, 137 Madison street, Chicago, Ill.
J. BYRNS. 15 Southampton Row, Bloomsburg Square, Holborn, W. C., London, Eng.

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