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Written for the Bainer of Light. . POEM,

Dedicated to the Franklin Typographical Society, on its Fiftieth Birthday, calebrated at Odd Fellows' Building, Boston, on the even-ing of Jan. 17th, 1874.

BY JOHN W. DAY.

Full fifty years their march have rolled Since first this Order sprang to birth; And thrice that tale of years been told Since Franklin, germ of honest worth, Breathed Freedom's northern cordial clear, Picked knowledge from a printer's "case.". Well may your ranks his name revere, Locked in a nation's mem'ry "chase!"

As mountain cliff that upward soars
From valley'd spring to fristy rime,
Till round its crest the whichwind roars
With in-sped surge from space sublime, So, o'er the mass some minds aspire With tireless impulse stern and high, Till round them heaves thought's lightning fire And cheering plaudits thunder by.

And such, great Franklin, was thy cast-Like bold Wachuset towering strong; 'Mid toll and humble comrades pass'd, Thine iron morn-wheels ground along: Thy manhood raised a brazen targe To fence Columbia's smitten brow: Fame's silver crowned life's yielded charge-Heaven's golden age is round thee now!

Our "quoins" to-night in forests grew Where Right was soil and Truth was tree, Whereon, down-streaming from the blue, God shot the rays of Liberty! By logic's "mallet" tightly driven, With "shooting-stick" of mental-steel, They compass where true hearts have striven-From birth's dark "press" to "Land o' Leal!"

Our "quadrats" mark the resting-place By tolling generations won Along earth's rolling "turtle"-face, As hour-shades cast by dialed sun. Benevolence-"head-rule"-we greet; Our "take" full oft, the fleeting breath When raised the nation's "tympan-sheet," And war's black "rollers" clang in death !*.

The tales of old Phoenicia known, The wondrous myths of far Cathay, The gleams from Coptic ruins thrown, Th' Assyrian's arrow-pointed lay, Tell of strange arts, man's willing thralls, Lost in Tradition's less'ning flame! What power shall breach Oblivion's walls, And give their spectres form and name?

The Art Preservative, we sing, Whose magic Time and Death defies. No more shall learning's living spring Be darkly hid from human eyes. From ev'ry power man's toil doth gain, In student cell, or workshop din, Our Art Promethean weaves a chain To lead the full-orbed centuries in!

What though with quick and nervous hand We lay the "form" for life'supreme, Or at Death's "distribution" stand Like half-dazed actors in a dream? Life's "fountain," brimmed with "ink drops

Shall in a little "space" run dry, And Aiden's crystal morning spread ,Through each grimed office-window high.

Poor struggling coral polyps we On care's lone reef where wild waves roar, Yet shall our toilings pierce the sea, And rear a wide and buttress'd floor, O'er which the coming race shall tread To full fruition's furthest bound By God's divine aur'ola led-

With crowding angel guards around. Toil, brothers, for our work, more bless'd Than throned king's or statesman's art, Bids reason, waked by Learning's zest, Pierce every sham, and read the heart. And as the morning stars began Creation's round and bar-less lay, Earth, sometime, crowned by God-like man,

Shall queen-like greet a broader day! Oh Press! God's beacon light to cheer While storm-winds rocked a trembling world, Shine, till we reach the golden year, And Error's midnight wings be furled; Till Peace come down, an angel guest, And heaven peal out the morning chime,

And Sin and Care and Death shall rest Within the close-barr'd grave of Time!

*In allusion to members of the Society who joined the army in the wars of 1848 and '61. A Danbury boy severely injured his spine trying to imitate a gesture he saw Mr. Gough make

Gssans.

FREE AGENCY OF MAN. Thoughts and Queries, Frank, Free, Fearless and Candid.

BY R. E. GUILD.

Does man possess a self-determining power, or power of will, which is not controlled by anything superior to it, and which enables him to act independently of God, in violation of God's will, and in opposition to his own predominant inclinations? inclinations? If yea, then man is a free agent, and the doctrine of the absolute sovereignty of God is not, after all, true. If nay, then the doctrine of the free agency of man is an error which ought to be exposed to the gaze of every man, and be by all men discarded forever. Let us,

then, in the spirit of freedom and candor, examine this question.

1. Man, with all his powers and faculties, is a creature of God—an effect from God as the cause.
This will not be disputed. If man is endowed with a power such as the doctrine of free agency supposes, then it is thought by the believers in that doctrine, that all the results and consequences flowing from man's use of this power queness nowing from man's use of this power are justly chargeable upon man; and that God is in no sense responsible for them. But let us see. If man has any such power, how came he by it? The answer must be God gave it to him. Well, when God gave man this power did he foresee the use man would, make of it? That he did will not be leastly well. be denied. Well, did he foresee that man would use this power so as to violate his own will? Of course he did. Then if God willed that man should have this power, and, at the same time, knew that man would use it to violate his will, in any respect whotever it amounts to just this in any respect whatever, it amounts to just this, nothing more nor less—that Gód willed that his own will should be violated, that his own will should not be done. The absurdity of all this must be evident to every thinking person. There is no way to avoid this absurdity except to take the ground that God did not foresee what the actions of men would be. But this involves an absurdity almost equal to the other; for it dentes to the Divinity the possession of an attribute which is essential to, the very nature and being of a God, to with that of omniscience, without which he cannot be God. If we say that God could have foreseen these actions, but in any respect whatever, it amounts to just this, that God could have foreseen these actions, but chose not to do so, and thus suspended his onchose not to do so, and thus suspended his omisclence as it relates to human actions, then we only jump out of the frying pan into the fire itself—we only exchange one absurdity for another still greater. God always chooses what is best. No man will dispute that. But he could not choose not to-know what man's actions would be unless he foresaw what they would be.

would be unless he foresaw what they would be: In other words, he could not deprive hinself of knowledge which he did not possess.

If, then, God conferred this supposed power on man with a perfect foresight of all the consequences that would result, he must be, in some sense, responsible for the consequences, whatever they may be. These consequences, to be sure, are only effects flowing from this power in man as the cause; but then, if the power had not been bestowed, the consequences could not have existed: and, as God voluntarily bestowed. have existed; and, as God voluntarily hestowed the power, he is the cause of the cause which produces these effects. On the principle, then, that "the cause of the cause is the cause of the thing caused," it is impossible to avoid the conclusion that God is the cause of all the effects produced by this power in man. It matters not however proximate or remote, general or particu-lar, extraordinary or common, mediate or imme-diate may be the cause of these effects; they must be traced, ultimately, to the great primary cause of all things and beings, whatever that cause may be. If, then, we admit that man is endowed with just such a power as the doctrine of free agency supposes, God is by no means relleved from being in some sense responsible for.

Here we might rest the argument, and submit the case to the decision of our readers; for whether man is possessed of such a power or not can make no manner of difference so far as human responsibility is concerned; nor so far as the doctrine of Divine Sovereignty is concerned. But, for the sake of obtaining a little more light on the subject, let us push our inquiries a little

further. Let us proceed to settle the question, if we can. Does man possess any such power?

2. Man is a being composed of body and mind. It will not be disputed that, as a physical being, he is governed by laws as fixed and immutable as those that govern the world which he inhabits. as those that govern the world which he inhabits. This supposed power, then, does not inhere in man's body. If, therefore, it resides anywhere in man, it must be in the mind. The mind of man is composed of distinct faculties. If, then, this power resides in the mind, it must belong to the mind are abole or to some one or ware for the mind as a whole, or to some one or more of its faculties. Does the mind, then, possess the power to determine itself?—to act independent of influences, of all motives; and of all possible circums ances and conditions? Is it governed circumstances and conditions? Is it governed by no law, controlled by no power superior to it-self? If not, it is a very lawless thing—a non-descript—a perfect anomaly. In all the universe of God, there is no one thing, however great or small, that is not governed by unchanging laws. Even God himself—I say it reverently—is gov-erned by laws inherent in his very nature. He cannot lie; he capact days himself; he general decannot lie; he cannot deny himself; he cannot de cannot lie; he cannot deny himself; he cannot do a single wrong thing; he must always do what is right and best to be done. If, then, we suppose the mind of man to be subject to no law, that supposition is not only contrary to all analogy, but it supposes, also, that the mind is not responsible for its actions; for where there is no law, there can be no violation of law. I know not how the idea of the absolute liberty of the human mind may appear to others, but to me it seems as plain and obvious an untruth as ever was con-

cocted in the human brain.

If it be said that this liberty, or power, is not predicated of the mind, as a whole, but only a faculty of the mind denominated the will, then what we have said above, of the mind having such power, is true also of any faculty of the mind. -But not only is it not true that the will of man has any such power; it is not true either that he possesses a distinct faculty called the will. Thought precedes all human voluntary action. Man never acts voluntarily without first deliberating in his own mind whether it is best to act or not. When his judgment decides that it is best to act, then the executive power of the mind is called up to execute that which the judgment decides ought to be done. Previous to this decision of the judgment, the mind had no will to act. The will, then, is a mere creature of the judgment. Instead of being the master, it is the serrant of the mind; and it is no more a distinct faculty, acting through a specific organ of the brain, than the judgment itself. A man's

judgment is the result of the action of a combination of faculties; his will is an effect flowing from the same cause—indeed, every faculty be longing to man may be said to have a will of its own particular. The animal faculties will their own gratification; the moral will moral actions; the religious, religious actions; the intellectual will to have a will of its own body, for these influences rise from the stomach directly to the brain, pervade the whole system, taking possession of the liver and spicen, ever as they did of the stomach, and the individual spirit has, for the time, lost control of its own body—for the moment that learn, to know, to understand. True, man's judgment may be and often is mistaken. Under the influence of excitement, or passion, it may tell him one thing; and when it is calm, it may reverse its previous decision, and tell him another and very different thing, thereby causing him to regret having done as he did. But in that ease it is the judgment that is at fault, and not the will.

Notwithstanding the human mind has been so long and by so many regarded as a very lawless thing, I unhesitatingly affirm that there is noth-ing in all. Nature that is more under the dominion of Law. With all its inconceivable power, with all its wonderful and varied manifestations, it is governed by laws as immutable, unvarying and uniform, as those that govern the universe itself, and is a willing subject of these laws. Man always acts in obedience to the deires which predominate at the time he acts Nor can be act otherwise without acting contrary to his own will, which it is impossible for him to do and at the same time his action be volnim to do and at the same time his action be vol-untary. God has so constituted his creatures, as that they have a strong and lasting desire for happiness, and dread of misery. This desire of happiness is the predominant desire of all men, at all times and in all places. It is the predom-inant desire as much of the young as the old, the poor as the rich, the bond as the free, the ignorant as the learned, the savage as the civilized, the bad as the good, the vicious as the virtuous, the sinners as the saints. The law of man's the sinners as the saints. The law of man's very nature, then, is to secure to himself the greatest possible amount of happiness, and avoid all the misery he can. This law binds man fast in fate, if you please to call it so; God has so constituted him, and he cannot help it: he has no power to change his own nature, nor to reverse nor to annul the laws of his being. Motive influence, motive power, it is, then, that governs men in all their actions. And true as the needle to the pole, invariable as the law of gravitation, uniform as the changing seasons. gravitation, uniform as the changing seasons, man always acts, when he acts voluntarily, in obedience to his strongest motives. As well might he attempt to stop the planets in their course, or to invert the laws of Nature, as to do say thing different from this; he cannot even anything different from this; he cannot even stands human nature, will pretend any such heads to do it for there are conflicting motives; and if, when there are conflicting motives; the strongest lead of these motives spring? How do self? No man who knows himself, or understands human nature, will pretend any such himself. begin to do it, for there is nothing in his nature

begin to do it, for there is nothing in his nature to prompt or induce such action.

This law, inherent in the mind of man, corresponds with the law of, attraction and repulsion inherent in matter. Man is always attracted by that which is agreeable to him, and repelled by that which is agreeable to him, and repelled by that which is agreeable to him, and repelled by that which is agreeable to him, and repelled by that which is agreeable to him, and repelled by that which is agreeable to him, and repelled by that which is agreeable to him, and repelled by that is disgustful when he can have that which is wholesome and agreeable; nor a penny instead of a dollar, knowing the value of each; nor a wife that is homely instead of one that is handsome, all other things being equal; nor children, that are deformed, idiotic, or disobedient, instead of those that are handsome, intelligent and obedient; nor to endure cold when telligent and obedient: nor to endure cold when e can be warm, or heat when he can be tected from it : nor inconvenience to convenience nor to be weak and feeble when he can be healthy what seems to him lovely. These are indisputable truths; to whatever results and consequences they may lead us. "This is truth," even although it may be "at war with the philocophy of the arms."

Happiness, then, is "man's being's end and ilm." All men are striving for what seems to atm. All merrare striving for what seems to his own idea of what that good is. True, mankind pursue it in an astonishing variety of ways. Some seem to miss it almost entirely. All seem to miss it in a greater or less degree. But are we sure that such is the case? May it not be, after all that every one only a samely as he is conall, that every one enjoys as much as he is constituted to enjoy? This we know for certain, that mankind differ in their tastes, thoughts, feelings, sentiments and opinions; and that what contributes to one man's happiness would make another miserable. One man thinks the greatest good consists in animal enjoyment; he is in-tent on gratifying his animal passions. Another, that it consists in intellectual pleasures; he is bent on intellectual enjoyment. Another believes that moral and religious enjoyment is the most to be desired; he will pursue after that. These men are all mistaken, though not equally so perhaps. And hence we have moral and religious fanatics, enthusiasts and monomaniacs intellectual monomaniacs and sensual monomaniacs. The fact is, the greatest good does not consist in the enjoyment of any one combination of faculties, but in the development, cultivation, exercise and enjoyment of all the facultiesexercise and enjoyment of all the faculties—physical, intellectual, moral and religious. True it is, too, that mankind experience conflicting emotions, impulses, thoughts and feelings, and antagonistic motives and influences. But that motive which is the most powerful, that influence which is the strongest, that impulse which acts with the most energy, will invariably control the mind and induce the action. To suppose otherwise is just as absurd as to suppose pose otherwise is just as absurd as to suppose that a ten pound weight can overbalance one that weighs five hundred pounds; or that a weak force can overcome one that is greatly superior

That the strongest motive will and must con riot the mind is just as certain as that a cause must produce its effect. It is also true that a wan can act in violation of the dictates of his moral feelings, incopposition to his sense of right and justice. But this only proves that, in all such cases, the moral force is not equal to the primal and lends the latter triumphs over the animal, and hence the latter triumphs over the animal, and hence the inder triumpis over the former. If man prefers to steal, ile, rob or mur-der, rather than to gratify his moral feelings and enjoy the approbation of his conscience, it is certain he will do so whenever what appears to him to be a favorable opportunity presents. On the other hand, he in whom reason and the moral the other name, he in whom reason and the moral sentiments predominate is invulnerable to temptation. Men in the heat of passion, or under the influence of undue excitement, which blinds reason and stultifies the moral sense, will perpetrate acts which, when in their sober moments, their better judgment will pronounce wrong. Then their moral sense is wounded, and conscience, being offended, will inflict upon them her scorpion sting. They reproach themselves, abhorthemselves, for the reason that, when not blinded

ins creatures shall learn how to distinguish be-tween these different kinds of actions by experi-encing the consequences and effects of both. This great law of necessity, which computs men to prefer happiness to misery, will, in its steady operation, finally work out the emancipation of every sentiant, rational being from ignorance and institute which conditate the source and winter at passion, which constitute the source and origin of all human errors and mistakes. We are introall human errors and mistakes. We are introduced into the world in a state of entire ignorance; human life is a school; we learn by the instruction of others, by the history of the past, and hy-our own experience and observation. The most effectual feacher, however, and the most severe, too, is experience. But fools, it is said, will learn under no other. We all know how the counsels and warnings of the aged and experienced are unheeded by the young. We have all heard the story of the young lady who had a great desire to attend a ball. Her father was opposed to it, and undertook to dissuade her from going by telling her that he had attentied a great going by felling her that he had attended a great balls and had found out the folly of it by many balls and had found out the folly of it by experience. "Well, father," said the davisel, "I want to find out the folly of it by experience, too." So thought Mother Eve; so think all young people; and so think niany, even of the aged, who, it would seem, ought to know better. But somer or later, in one way or another, time and experience will impress this great truth upand experience will impress this great trum up-on all utilids with indelible power, to wit: that the greatest amount of true happiness can only be found by giving to the intellectual powers and moral sentiments the entire supremacy over the animal appetites and passions. He who learns this by the instruction of others, or by

past history, or by observation, has only half learned it, after all. He may soon forget it. But he who is made to appreciate and realize the im-portance of this lesson by experience can never portance of this lesson by experience can never forget it. He will carry the memory of it through life—and into eternity itself.

3. If, then, the mind, will, and choice of man, are all controlled by the power of motives, and if, when there are conflicting motives; the strong-est always takes the precedence over all others, from whence do these methods earlier?

thing. No; these motives spring up spontaneously in the mind, as the result of man's innate faculties; or are given rise to by outward cir-cumstances and external influences which are brought to bear upon him. True, man can resist the external influence, provided he has an inter-

nal motive sufficiently powerful to overcome it; but if not, then be must yield, voluntarily to be sure, but at the same time necessarily. The conclusion is irresistible. Man is not a free agent, in the sense that he can act contrary to his own will; nor in opposition to the strongest motive; nor in opposition to the will of God.

MEDICAL ARTICLE No. 3-DYSPEPSIA.

MR. EDITOR-My former articles , have called out so many inquiries concerning nervous diseases, that I am induced at this time to send to your valuable paper an article upon that organ and strong; nor the society of those whom he hates to that of those whom he loves. He cannot believe that which appears to him false, nor disbelieve what he knows to be true. He cannot love that which appears to him hateful, nor hate stomach. That which affects this organ most love that which appears to him hateful, nor hate stomach. That which affects this organ most love that which appears to him hateful, nor hate stomach. That which affects this organ most generally, is called Dyspepsia. The following and it must be gently and tenderly induced or are the questions which are often asked me, and which I propose to answer: What is Dyspensia? What its symptoms? What its cause? What its remedy?

Dyspepsia is a poverty of the stomach.

It is when the stomach is, in the state that the Egyptians were, when required to make brick without straw. The members of the stomach are required to make chyle without nerve fluid, and as one is as impossible as the other, these poor members, laboring without proper material create poor stock to infuse into the blood forces, and the consequence is, that in a very short space of time the whole physical, moral, and spiritual system is thrown into disorder, or into disorganization. Dyspepsia is that state induced by the total inability of the stomach to perform its func tions naturally, or in such manner that the individual is not conscious of having a stomach.

The symptoms are, a general uneasiness in the whole body and mind, or what is termed nervousness; next, mental depression, accompanied by a slight pain in the region of the spleen and iver. The pain in these organs is caused by their extraordinary attempts-to-supply the demands of the wretched, cold, hungry and naked stomach, but as they themselves have received no supplies from any source, they are totally unable to respond, and their unnatural efforts cause pain and suffering to the individual. Next there is pain in the head, and uneasy, restless pains in the chest, the back, and the loins; the bowels become constipated, the skin hot, dry, and feverish, totally unable to perform its office. The patient becomes restless, and unable to sleep, until at last either insanity or death closes the scene.

The stomach, next to the spleen, is the most mportant organ in the whole body-in fact, it nay be said that the stomach and spleen are a pair of scales, that must be equally balanced in order to have the body in a perfect state of health or harmony. When the stomach is in a negative condition—that is, when it is not properly supplied with nerve-fluid-it becomes the prey of all lower influences; it may be said that it becomes the nest, or resting-place, of morbid, unhappy, wretched, hypochondriacal, mischievous influences. And could you see clearly the cause of many occult crimes, you would find that it was this negative state of the stomach which renders it susceptible to the presence of these influences, who instigate the crime for which the individual himself is as irresponsible as an unborn babe. The moment that a human soul, or body, is thrown into this excessively negative state, and is obsessed of these low influences, as a person always is, more or less, that by passion, they instinctively love what they judge to be right, and detest what they regard as wrong. If, in this way, they have learned to

these spirits take possession of the spleen, they have taken possession of that organ through which the river of life, i. e., the nerve shuld, flows, and they float in and out their piratical ships, with their moffey crews, at their own will. It is the living truth that, when the body becomes depressed, through the stomach not being supplied with proper nerve-fluid, to earry on its-mighty-work of supplying material-forthe great army of nerve, blood, cell and musclebuilders, then it is taken possession of by the low or infernal powers; but when the stream is supplied fully and freely with the sweet, pure, perfect river of life, i.e., the nerve fluid, thus supplying sufficient, material for all the builders in the body, it is taken possession of by the angelic forces, and they come and go on their misslon of love, bringing new thoughts, ideas, hope's and aspirations, filling the whole body, brain and soul with new inspiration; opening the very door into the sacred temple of the divine. mysteries of revelation, until the body becomes, indeed, the temple of the lixing God, free from : sin, which is disease, which is poverty, i. c., poverty of the nerve fluid.

The remedy for Dyspepsia is, first of all, to induce through a proper course of magnetic treatment a healthful and natural condition of the spleen, which will supply the liver and the stomach with whatever they need to manufac-. ture material for a healthy upbuilding of the whole body. It often becomes absolutely necessary for the physician to tenderly and gently, take possession of the brain of the sufferer when he is treating him, and to kindly induce thesoinfluences to withdraw, by showing them how injurious their course is toward their medium (i. . the patient.) so that higher and healthier influences may take their places. For it is often the ease that these influences have great love for their mediums, and would do anything that they could see was for their good. In most instances, t is necessary to combline mental with physical treatment, but in all cases it is absolutely necessary to supply the stomach with sufficient food; properly cooked, or with whatever food the stomach craves, since the stomach always craves what it needs, whether we understand it or not, and to ensure entire rest while the process of digestion is going on, thus letting alkof the forces flow toward the stomach. It is a false idea-taught by some physicians that it is injurious to sleep immediately after eating. The wisest thing that a dyspeptic person can do after eating is to sleep, and if possible, to sleep with some tender, thoughtful friend or physician sitting by, in order to ensure entire rest, while the stomach is regainand it must be gently and tenderly induced or attracted back into its natural channel of work Sometimes the stomach has been so long in an abnormal condition from Dyspepsia, that it becomes necessary to give it some aid from a proper remedy or medicine apart from magnetic treatment, in order to aid it into its natural way of working.

Now, Mr. Editor, I cannot conscientiously rerain from saying that I have learned, through a long course of personal experiments and chirvoyant examinations, that my remedy, letter A," which is so simple that it would not injure a babe, is the most thorough and effective aid in the restoration of the stomach to its natural condition, for the reason that being composed of those vegetable and spiritual elements which are most nearly allied to the nerve fluid of anything in Nature, it attracts unto itself the forces which help to create the nerve fluid, thus bringing health, strength, vitality and life into the stomach, the spleen, the brain, the liver, tho whole system. The human being wholly free from Dyspepsia is wholly free from sin, which is Respectfully yours, disease.

FRED. A. PALMER, Magnetic Physician, 23 W. 27th st., N. Y. City.

The post mortem examination of the body of yrus Wakefield, showed him to be in perfect hysical health at the time of his death. They physical health at the time of his death. They report heart complaint, since science must account for the fact in some way; but there was not a more healthy heart in one of the attending physicians than his. Why not come to understand that mind has something to do with the body—that the spirit, not itself resulting from physical organism, or dependent upon it for life, but being the life and former and organizer of the body, may be withdrawn from its house of the body, may be withdrawn from its house of ? clay. Men have before died of sorrow or joy, or other emotions; so they have partlally died, beer paralyzed in limbs, lost some of the senses, had their bair turn from black to white in a single hour, and become so deranged that the mind never again could be restored to its equilibrium in the bally. Cyrus Wakefield died from mental never again count be restored to its equantum in the body. Cyrus Wakefield died from mental action growing out of the panic. While the press-ure was upon him, the blood moved, the nerves thrilled, and the brain schemed; but when it was over, and Saturday night came, the system reover, and saturally high came, the system re-laxed, and on Sunday in the reaction his spirit went out, leaving the body sitting in the chair, before the fire. The old Greek truly said, "The greatest study of mankind is man"—this is so, in mind and in body, in life and in death.—Merrimac Journal.

Aldrich, in his new story in the "Atlantic," says, "One is pained to find that the most exclusive folks have frequently passed their early manhood in selling tape or West India goods in homeopathic quantities. This is not an immoral thing in itself, but it is certainly illogical in these people to be so intolerant of those less fortunate people who have not yet disposed of their stock.

PRAYER A LA MODE.

Give me an eye to others' failings blind-(Miss Smith's new bonnet is quite a fright beg

Wake in me charity for the suffering poer-Take from my soul all feelings covetous... Let love for albmy kind my spirit stir (Cave Mrs. dones - I'll never speak to her') Let me in truth's fair pages take delight - (1'll read that other novel through to night' Make me centented with meanthly state—(I wish I)d sarried rich. But it is too late!) Give me a feart of faith in all my kind— (Miss Brown sas log a hypocrite as you 'll-findly Helpitus to see myself as others see off is the sais quite becoming into me b Let me act out most dschool. Lippeal-cl wonder if they shink these ends are real's Make my licart of hundrety the forcit, - (How glad Lam out pew - so hear the front ') I'll me with patience and strength to wait - (1 know he if preach until our dinner schiel) Take from my heart each grain of self-concept so (1 in sure the gentlemen must think me sweet)) Let saintly visions be my daily food of wonder what they 'Il have for dinner good ! Let not my feet ache on the road to light Nobody knows how these shoes pinch and bite; In this world teach me to deserve the next-(Church out ! Charles, do you recollect the text?)

Foreign Correspondence.

Echoes from England - No. 2.

corned, the old year departs from us in the full bless the instrumentality. It is no new thing blaze of many triumphs. It leaves to us a scroll, that music has charmed and quieted the apparichly illuminated with the records of great rently hopelessly Insane; and in some cases, the works accomplished; and, as a final legacy, he jeffects have been so wondrous as to care the queaths to us a future full of promise. Never, includy, perhaps, at any previous time in the history of | The whole fenor of the article is calculated to our movement here, has Spiritualism occupied so belittle the incident; and that attempted wit high and honorable a position as it does now, about the jewsharp and the banjo is a sad record Men of eminence, high literary attainments and for the editor to make for himself. I suppose he wealth are flocking to our uptaised standard, believes in the old regime for the treatment of They literally come from Occident and Orient, the insane - bolts, bars and scourgings. He from ley North, and stumy South. Nertly, the would probably defend the policy which usually trumpet of the angels has blown such a blast in governs insane asylums, and would lustily dethe past twelve months, that it has dome much to - nonnee any mode which treats the unfortunate waken those who were in the dark valleys of such as a human being, to be rationally treated. If perstition and fear from their sleep of false secreform ever comes, it will be with the opposition curity-awakening the sleeping hosts to the net of such men as this editor.

we had the presence of Mrs. Jennie Holmes, is concerned, it exerts a tremendous influence in whose scances in London created a considerable | demoralizing the public, by the sensational charamount of excitement, the ring test being given acter it gives its news. The murder is dressed repeatedly in the most satisfactory manner. Mu- up in a wealth of adjectives and expletives, and sleaf instruments were played, spirit lights were an execution is a Godsend. Its details are seen, and articles doated about, while Mrs. worked up to a disgusting minuteness; and if Holmes's bands were securely tied to a chair, there be an opportunity for coarse wit, it is important the tying being from thin tact at the conclusion of the influence, and only evil. There is a heavy respect to the parents had been realized and they prepared the body for burial. of this lidy's powers was reached by her obtaining materialized spirit-faces. Many were recognized these humanitarian questions. As a gennized, thus affording some guarantee that they eral thing, it is gauged to please the low tastis were what they purported to be.

and exceedingly useful medium. Meeting her shortly after her arrival in Liverpool, she very generously afforded me a sitting with her. Had my inmost soul been spread out before her, she could not have psychometrized it more perfectly. As a heater she has no rival in this country. Few could equal her, either as a clairvoyant or prophetic medium. Moving, as she did, among the upper classes, she did, in a private and fill; I do not claim any veneration for or faith in oscentations manner, a vast amount of good. The same bely is at the present time with us, on the true vertex of fabled myths; but, as supposed to be the lifeless body could now was supposed to be the lifeless body could now

Spiritualism might be proud of; especially when we remember that the whole ecclesiastical machinery was not adequate to make the learned Doctor a believer in immortality!

On Sunday evening, Sept. 21st, Mrs. Cora L V. Tappan delivered her inaugural address to the Spiritualists of England, in St., George's Hall, London. Subsequently she has conducted a series of fourteen Sunday meetings with good results to the dause, though the treasury is defieient of about eighty or ninety dollars. What a nulsance that treasury is, is n't it? On Monday. Dec. 29th, a special meeting was convened for the purpose of enabling Mrs. Tappan's guides to deliver an address upon her experiences as a mes dium. The meeting was held at St. George's Hall. It was much to my regret; as well as others, that so useful and interesting an address was listened to by only, comparatively speaking, a small audience. However, as it was composed of the creme de la creme, we must be satisfied. Certainly nothing could have been heartier or warmer that the reception the speaker met with It was well merited, too. The lecture formed a wonderful and instructive history of what the spirits can do under suitable conditions.

And now a word or two_relating to our jour nalistic prospects and positions. Our second oldest newswaper, The Spiritualist, has of late been issued weekly, with, I believe, considerable advantage to its proprietor. During the past year, also, our oldgst newspaper. The Medium and Daybreak, has greatly increased in circulation and usefulness. As a compendium of facts, in the shape of well-attested phenomena, it is without an equal. The Spiritual Magazine, the oldest serial monthly, has also rendered good service by publishing much excellent matter re lating to the more important branches of our philosophy, while the readers of Human Nature have been treated to a series of papers on Spiritism, by an eminent and talented writer-a legal gentleman, I understand.

Last, but not least, the British Quarterly Journal of Science has, in its present issue, an excel lent article from the pen of its editor, William Crookes, F. R.S. It bears the title; "Notes of an Inquiry into the Phenomena called Spiritual during 1870 to 1879." It is a most able and use ful paper, reflecting, in many ways, great credi upon its author. Fraternally yours,

J. J. Morse, L.O. G. T. Warrick Cottage, Old Ford Road; London, E., Eng., Jan. 3, 4874.

cotemporary speaks of a fashlonable tailoreing "one of the old war horses of the A heavy charger, we suppose.

Free Chought.

STRAINING AT A GNAT, AND SWAL-LOWING A CAMEL.

There is a vein of devilishness and brutality running through the following paragraph, which

should be rebuked: "A CURE FOR MURDER.-The Chicago Trib-"A Crim ron Myndrin.—The Chicago Trib-une says: A'New York chergyman, a fine singer, recently visited a mad-house. An incurable ma-niae rushed at him, shouting, 'I'll kill you?'s. The preacher sweetly song 'Our Home in Heaven.' In two minutes, the lumatic, after-going through various listening, relaxing and weeping stages, all of which are carefully de-scribed in the pathetic account before'us, 'coiled up on his bed of rage as quiet as a child.' This, is the key-note to a great truth. There is no ex-cuse for a man who is mardered hereafter. Since all, mardeters, are insure now a days, a terson all murdeters, are insalie how a days, a person whose life is in danger has but tograsp the jewsharp in his pocket, or the banjo slung upon his back, two take it that no reasonable man will there after be without these weapons of detence.)
strike the note, and pipe forth that Homelin
Heaven. Thus will be escape the danger of being sent to find that home. In two minutes, his as adiant will be 'coiled up as quiet as a child,' and can then be easily sent by a well-aimed blows to that blessed land where a supersediax is until known, and scoundrels get their dues."

The above is the dietate of that theology which seeking to dominate, and in its spirit we see the "tender-mercles" we may expect if it shall prevail. The editor who thus makes light of the onehing incident of the calming of that maniae by the soft strains of music is not to be enyled. His heart is cold and rations - nay, worse alt is brutal. To me, the sight of a human mind wrecked is a sad one; and if there be anything which can soothe and lift it up to even the plane As far as Spiritualism in the Old World Is.com and applescence, in the name of humanity, let us

In the early part of the year, January, 1873, daily press on such subjects. As far as murder sponsibility resting on the press for the way it At this time, also, we were favored by a visit nature, and feeds the passions which end in from Mrs. Julia B. Dickinson, a most remarkable crime, violence and murder. of the deprayed, or the deprayed side of human

WILLIAM FOSTER, JR. Providence, R. L., Jan. 17, 1874.

SINNING AGAINST THE HOLY GHOST.

BY HORATIO N. SPOONER

Hilly Chart, or Hilly Spirit; the Dishe Spirit; the third person in the Trinity; the Sanctifler of souls, Webster.

A return visits

One of the events of the year has been the public advicacy of our cause by one of the sometime leaders of secularism. Dr. Sexton, a well-always take them as mythology presents them.

Was supposed to be the lifeless body could now be plainly heard. The coffin was quickly opened, and the child found to be alive, to the amazement and unspeakable delight of the parents. In her struggles, she diad nearly torn from her-set for deather than the control of the parents. known celectic practitioner. To capture and Saint or Satan, quoting Scripture, has usually boldly carry off from the enemy's camp one of almed to give the text accurately, without any their foremost-men, is a feat that poor, despised intentional "wresting." Doubtless there may have been some exceptions.

It would be exceedingly difficult, I think, to demonstrate the proprlety of Mr. Hazard's attempt to change "the Holy Ghost" to "a Holy month's. Her parents make every effort to keep Ghost," or make it obvious that all "the spirits her mind from reverting to the terrible episode of just men made perfect" are but so many holy ghosts. Indeed, until now, who ever saw the plural of holy ghost? And it would be even more difficult to show any possible advantage resulting to the cause of Spiritualism from the adoption of a theory so arbitrary, so preposterous.

· Unfortunately for the ethics of Mr. II. (if precedents are to be allowed any weight), it has never yet been said of any man, however exalted, that he gave up the Holy Ghost. We have often heard of the glorious company of saints; martyrs, &c., &c.; but never yet of any company of holy ghosts. Was the departed spirit of any mortal ever designated as "a"Holy Ghost"?

When it shall be clearly demonstrated that the spirit of any " blasphemer" may not be rescued from purgatory except by the adoption of Mr. Hazard's theory, it may be advisable to try the question of its adoption. Meanwhile, avoiding all unnecessary and useless innovations, and rendering unto Casar the things which are Casar's," let us accord to the venerable Christians the right to hold intact their venerated 'Godhead," even as we abstain from any undue interference with the heathen immortals.

THE UNKNOWN GOD.

BY M. B. CRAVEN.

Moses, from whom Christians obtained their original theological ideas of God, represented him to be a mutable personal character, endowed with all the passions of human nature, such as anger and jealousy, cursing and wrath; while, at the same time, theology toaches that he is unchangeable. The first biblical writer says he is "a man of war;" the last one declares that he is "love." Jacob is said to have seen him at Peniel, and the elders of Israel got sight of him on the mount. Isaiah had a vision of him sitting on a throne; Amos saw him standing on a wall, with a plumb line in his hand, and Moses saw him so often that they "knew each other face to face;" yet John dady contradicts them all by saying, "No man hath seen God at any time,"

Jesus said, "Ye have neither heard his voice at any time, nor seen his shape;" and again, "He that hath seen me hath seen the Father." If the Father is God, then John presents us with a pattern of the same for the man who was most zeal-one in the same for the man who was most zeal-one in the same for the man who was most zeal-one in the same for the man who was most zeal-one in the same for the man who was most zeal-one in the same for the man who was most zeal-one in the same for the man who was most zeal-one in the same for the man who was most zeal-one in the same for the man who was most zeal-one in the same for the man who was most zeal-one in the same for face;" yet John flatly contradicts them all by pable discrepancy in the language of Christ.

The Bible teaches but one God, while theology gives us three distinct persons in Divinity, each ed off.

essentially God in himself, but 'making only one in the aggregate. Such a deifical invention is a consolidated abstraction of polytheism, inexplicable on scientific principles. Theologians and | Spiritual Lectures at Glen's Falls, N. Y. metaphysicians may advance their abstruse theories in vindication of a Godhead, in trinity or in unity, as based on the conjectural intuitions of a mytho-tragical or religio-fanatical dispensation in which ignorance joined hands with superstition, and bring their recondite theological elaborations into requisition to establish the personality of a Supreme and Divine Being that sways the sceptre of universal government; but, how-

Theodore Parker says, "To form an adequate conception of Deity, and to set this forth in words, is not only above human capability, but. of God is not to be fathound save by him who is all in all." Thus the *Infinite* will ever be incomprehensible to the finite, and that *unknown* spiratual Essence which is supposed to permeate Nature in the production of all things, and wors about it." "If this is Spiritualism, I want to know more about it." "If this is Spiritualism, the more of it the better. How the cherry misrepresent it." all in all." Thus the Infinite will ever be incomshiped as tind, remain an indefinable mystery for eternity to solve.

For an elaborate treatment of the subject, the r ader is referred to the author's "Criticism on the Theological Idea of Deity," in which more than three hindred of the most noted philosophers and sages, prophets and apostles, fathers and reformers, theologians and metaphysicians, commentators and divines, authors and criticism. are referred to and quoted from through the course of the work, in defence of the Essay. Richboro', Bucks Co., Pa

About to be Buried Alive—Remarka-ble Escape from a Terrible Death.

In the northern part of the city lives a carpenter, with his family, who are natives of France, and have been in this country about eight years, One of their children is a little girl named Mary, and the subject of this singular story. The child and the supper of this singular story. The cand was born in Paris, and was eleyen years old on the 26th day of June last. She speaks French, German, and English thently, and in conversa-tion exhibits uncommon intensity of mental 'ac-tion and vividness of mental vision. She is ofeyes, sunny hair, and a look of spiritual maturity in her countenance. She has sometimes said that

ents.
The health of the child has not been good sevcessity of being men and women, thinking for Then, the lightness with which he talks of the tends in months, and on Saturday morning, three themselves, and casting off forever the bonds of whole subject is appalling. It is in perfect keep ignorance and superstition.

Then, the lightness with which he talks of the weeks ago, she startled her mother by saying that she could see her dead sister Louise, who ing, however, with the average course of the telling her that she would make her well so that she never would be sick any more. Her mother fried to persuade her to dismiss the subject from her mind, but she could not stop talking, and continued describing her sister, saying that she was standing near dressed in pure white, her face bright and shining, and her hair, illumined, with silver light. She could also see her dead brother,

death.

The worst forebodings of the parents had been realized, and they prepared the body for burial. No physician had been called, as they supposed that death had already fallen upon their child. It was about ten o'clock in the morning when the apparent death occurred. The body was kept until Sunday afternoon, about four o'clock—nearly thirty-six hours, during which time no sign or returning life had been noticed. The final look at the remains was taken, the coffin was scaled up and blaced—in the hearse, and the was scaled up and placed-in the hearse, and the little cortege started for the grave, the parents following the hearse in a carriage!

After proceeding some distance and coming down on Third street, the quick ear of the saddened mother cancile the echo of a familiar cry

dened mother caught the echo of a familiar cry, and she gave expression to her suspicion that it came from the coffin of her child. Her suspicion was overruled; but in a few moments a second was supposed to be the lifeless body could now

She was quickly taken from the coffin and carried into the house of a French lady at hand, where they bathed her in vinegar. She recovered her strength rapidly, and in a short time was taken to the home which she had left only a few hours before an apparent corpse. Since that time she has been as well as for the last few

for in her young life, fearing that there is a fearful faseination in it for her.

She says that, while others thought her dead, she could feel their touch, and hear distinctly all that was said, but could not move a single faus-cle, or make the slightest sign. She knew when they dressed her for the coffin, when she was laid in it, and heard the terrible lid fastened down, but could not make a motion, and was ut-terly powerless until the hearse had gone some distance, when the physical forces were proba-bly set in action again by the motion of the ve-

She describes with singular enthusiasm and power, for one so young, the beatific sights that she saw while entranced—many different beings appearing to her in wonderful beauty.

The Inter-Ocean on "Edwin Drood." * * Setting aside the spirit pen altogether, and with all due deference to the cogito ergo sum, but with a strong leaning toward the principle of

doubting all things till you can prove them, we have not the slightest hesitation in pronouncing the posthumous part of this work of the late Charles Dickens to be a most creditable, and, in fact, remarkable literary performance. * * * # We shall do the book the justice to say that the plot is extremely ingenious and exciting. The meshes close around the wicked Jasper in a skillful and artistic manner. There are many passages which evince truth and genuine feeling, and had the book been published simply as the work of an American novelist, it would, in all probability, have elicited general and hearty admiration. The various scenes described—the Hotel de Billikan the abdustion the day of the Buffer. de Billiken, the abduction, the den of the Puffer, the emotion of Jasper, the interviews between Grewgious and Foppery, the closing up—all evince a very credible degree of creative and imitative power. Finally, if Mr. James is, as he claims to be, the author of this work; if he will drop the medium business, come out in his true colors, and give us something of the earth, earthy, we shall be the very first to acknowledge his ability and to say, like Lord Brougham, with Sancho Panza, "God bless the giver, and never look a gift horse in the mouth."

The book is for sale by Colby & Rich, No. 9 Montgomery Place, Boston, and is well worthy of an extensive reading.

NICE, PLEASANT THING FOR A MODEST LADY. ous in her behalf, to have the conductor gravely demand what he means by playing such jokes on him, and inquire if he wants his head knock-

Banner Correspondence.

Mrs. Nellie J. T. Brigham lectured here during the month of January. She gave general satisfaction. Her audiences, increased each Sabbath until, the fine and spacious Music Hall was crowded with attentive listeners. The Jew, the Catholic, the Episcopal, the Methodist, the Prespectant, the Baptist, the Quaker, the Universalist and the Infidel were constantly present. Quite a large number of persons that had never before heard a spiritual lecture, and some that had not the sceptre of universal government; but, however theosophically they may be skilled in Godology, to eincidate the nyknown of. Deity will forever continue to baffle all human knowledge. His existence and attributes are comparatively a brank, filled up with exceptations of the human mind. given before the Young Men's Lecturing Asso-clation this season?" "Last night I went to hear one of our Orthodox preachers, and was very glad when he got through. Then I hastened to impossible in the nature of things. The abyss hear Mrs. Brigham, and what a change! such a of God is not to be fathomed save by him who is treat! I could have listened to her all night

> There is a wonderful moving in this vicinity concerning these matters. It brings in not only church-goers, but a great number of persons sel-dom seen at religious meetings. There never "before have been as large gatherings to listen to spiritual lectures in Glen's Falls. Mrs. Brigham have been very successful in calling together and imparting spiritual food to a large proportion of our citizens. Her last becure with us was given on a very tempestuous and cold night, but, notwith-tanding, some people came twenty miles to listen to her discourse. Mrs. Brigham has not been idle. She has given thirteen lectures here and in other places, beside her regular course, and all in the month of January or the first three weeks. E. W. KNIGHT. three weeks.

Illinois.

CHICAGO, Jan. 21, 1874.—We send the following lines in aid of our sister-lecturer, Mrs. Dr. M. A. Amphlett, and hope you will publish them at your earliest opportunity:

the 26th day of June-last. She speaks French, German, and English fluently, and in conversation exhibits uncommon intensity of mental action and vividness of mental vision. She is off fair complexion and very beautiful, with lastrous eyes, sunny hair, and a look of spiritual maturity in her countenance. She has sometimes said that in her countenance. She has sometimes said that she could see the forms of persons who have died, and to her as a devoted, faithful and consistent propagandist for twenty-two years, to aid her in her present circumstances. Knowing her personally, and from general reports wherever she has labored in the cause, we can recommend her cheerfully to the kindest sympathies of Spiritcheerfully to the kindest sympathies of Spiritualists, feeling sure this appeal will not be made in vain. Any donations sent to her address will be gratefully received. Address, Dr. M. A. Amphiett, No. 2001; West Lake street, Chicago, Ill. Dr. C. P. CAROWAY,
S. MAXWELL, M. D.,
A. H. WILLIAMS, Pres. P. S. Spiritualists.
[Spiritualist papers please copy.]

ITINERATING .- J. W. Kenyon writes: Since we left home, on the 5th of November, 1873, we have traveled four hundred miles on horseback, have traveled four hundred miles on horseback, delivered twenty betures, and given many tests of spirit presence and power. At Afton Cenfer we gave three lectures in the Advent Church, the minister attending. At the close of the first lecture, the opportunity was given for asking questions, when the minister propounded several, such as, Can these things not be accounted for in some other way? "I admit," he said, "that these phenomena take place, but can they not be accounted for on the ground of some unknown law not yet discovered? Allow me five minutes. doe not yet discovered? Allow me five minutes, and I will demonstrate that they can be performed without calling in the spirits to do it." The five minutes were granted him. Now we shall be undeceived, surely! But lo! he used up the time in trying to prejudice the audience, so they would not come out again to hear us. "Your would not come out again, to hear us. "Your five minutes have expired, and you have falled in your demonstration." "Oh, I am coming to it;" he said; "it is the devil." "But," we asked, "is not the devil a spirit?" "Yes, but a disembodied one, we meant." "Has the devil a body?" we asked. "No: but then—" and down he sat. This is a fair specimen of the arguments against Spiritualism we meet with. "The second might the received continuan got.

The second night the reverend gentleman got raging mail, and his wife furious, because we proved that man is immortal, and denounced us as "blasphenous", for having shown from their own grounds that the Christian's devil was bet-ter and more mighty than the Christian's God. I am at the service of the Spiritualists of Illi-nois, Iowa and Minnesota. Address me at Deansville, Dane Co., Wis.

Kansas.

EMPORIA .- Dr. J. K. Balley, writing under date Jan. 21st, says: I have just returned from a trip through South-Eastern Kansas. Found a fine belt of country rapidly developing into the front rank of American Western civilization. School-houses, of good class, some of which, in the "cities," vie with their Eastern competitors in point of size, beauty of architecture and adaptation to intended uses, completely dot the countries of th try. Churches also abound, and yet there is less bigotry, more real spirit of investigation and desire to find truth, than in any part of the country. I have visited. The masses of the population as yet comparatively poor - money stringent, especially in the two South-Eastern Counties of the State, where the so-called Joy Fund Company, the preponderance of its stock being held by Boston capitalists, has placed double and treble burdens upon the settlers. But our friends are willing and ready to do all in their power to further the cause of truth—Spiritualism. Crops mostly poor last season, and prices very low, hence few can do as mostly all desire to.

On my route, along the Missouri, Kansas and Texas Railroad, calling at several flourishing rexas Ramoau, canning at several hourishing eities, (the reader will remember that eities are classed down so fine in Kansas that a very few hundred of population ranks them third class.) I only found it practical to lecture at Chanute, formerly New Chicago, and at Oswego, from where your readers have already seen notices of my

From Oswego I crossed over per stage to Columbus, Cherokee Co., on the line of the Missouri River, Fort Scott and Gulf Railroad. In this County I gave several lectures at "Country School-Houses," two lectures and two scances at Columbus, I hope and feel with good results to the cause of progress. 'In this County I found an excellent trance medium, and a good as well as intelligent young man, Frank V. Lane, now Register of the County of Cherokee, to which office he was elected last fall. Much above the average of intelligences are those who discourse through the organism of our good friend Frank. I se your gifts my young friend, and do not hide your useful light procath the bushel of rubbish, office or popular favor.

Two lectures at Girard, and one each at Pleas-

anton and La Cygue. Fort Scott and other places were too deeply buried beneath the strife for

were too deeply buried beneath the strife for gold, the financial and temporal affairs of life, to heed the voice of the spirit at present.

I visited the celebrated "Trumpet Medium," of "Round House" notoriety, Mr. Tippie, who resides upon a farm about seven miles from La Cygue, and about same distance from Barnard station, "Gulf Road." Good talk with a voice claiming to be "Father King, of 21,000 years residence in spirit sphere;" short, but sensible and interesting talk. interesting talk.

At Paola, had the pleasure of a short interview with Theodore F. Price, inspirational poet and lecturer, of Leavenworth, Kan., who has just entered the field as dispenser of the gospel of Spiritualized Waleschieberg and the spiritualized wales in the spiritualized wales wales when the spiritualized wales itualism. Welcome him, friends, one and all, and see that he is properly sustained in all just and

needed ways, is my prayer.
Visited many other points of interest, but

space will not permit further mention or more than compliments and thankfulness to all. Am at present laboring under severe cold and billous attack, but will soon again be on the move.

Ohio.

ANTWERP .- A. J. Champion writes thus: ANTWERF.—A. J. Champon writes thus; In renewing my subscription, I thought it would not be out of place to inform you concerning the condition of our beloved cause in this vicinity. We have a society of Spiritualists, numbering between forty and fifty members, not very active Spiritualists, but stanch in their faith and religious and act of real to account their ballot in the spirmanists, our stanch in their fath and religion, and not afraid to avow their belief in all places and under all circumstances. We have not the benefit of regular speaking, but occasionally a worker in the "Father's vineyard" stops with us, and then we get the benefit of the inspiration of the nineteenth century, instead of the first and third. We also have good mediums for different phases of manifestations, through whom satisfactory evidence can be obtained of a life beyond the tomb. I have labored in my humble beyond the found. I have thought it my nothing way for the past twenty years, and I feel that I was amply compensated for all-those long years of toir and persecution, through a communication I received from a Methodist friend that recently passed to the other side of life. While clasping my hand with all the earnestness of a grateful my hand with an the earnestness of a gradeful soul, he said, "I thank God, Bro. Champion, that your religion is true. Preach it from the housetop, preach it everywhere. If it had not been for your counsel I should have been a shipwrecked man I did not find my Jesus nor my God as I expected. Thank God, your religion is true!" I said, "Brother, you did not seem to have confidence in my religion when I last saw have confidence in my religion when I last saw you." "I hoped it was true, but my fears kept me, from investigating it." We see from the above communication what untold benefits we can confer on our fellow-mortals that are bound by the chains of bigotry and superstition, by simply being frank with all persons, that they may know that we have confidence in our own religion.

Honing that the influence of the good Banner.

Hoping that the influence of the good Banner may never be less, and that it may continue the same pure classical journal of the past, is my wish.

Massachusetts.

Who WILL REYEAL THIS TEST?—I have been for a long-time desirous of getting a test from the spirit-world which could not be gainsayed, and now have taken the following method to obtain it, hoping you will assist me by giving this article an insertion in the Banner?

ele an insertion in the Banner?
Previous to the death of my son, Alexander A. Boyden, which occurred in September, 1870; I proposed that he should write something on a piece of paper and enclose it in an envelope without lefting any one know what he wrote, which he did, and promised that if it were possible for him to return to some medium and tell what he had written, he would do so, this giving conclusive ordered that it was the writer and no didner her. written, he would do so, this giving conclusive evidence that it was the writer, and no other person, as he only knew what was written. The seal is not to be broken until he returns and tells what he wrote. Now I most respectfully invite any and all mediums, at their scances, to call on the writer of that sealed article, Alexander A. Boyden, and see if they can get a response from him, and if so, to enclose it in an envelope and send it by mail, directed to Alexander Boyden, East Foxboro', Norfolk Co., Mass., who will, after a sufficient time, is given for answers, give ter a sufficient, time is given for answers, give public notice of the time when, and the place where, all the answers shall be publicly opened and compared with Micoriginal, which shall then be opened and the result made public.

ALEXANDER BOYDEN:
East Forbora', Narfolk Co., Mass.

AMHERST .- John Brown Smith writes Jung 13th: At the request of some of the friends in Cummington, Mass., I went up and gave them two lectures last Sunday, and found a goodly-sized andience to greet me in the native place of Wm. Cullen Bryant, America's poet, who still makes his summer residence at the old homehave had no lectures upon Spiritualism there for many years, until J. Madison Allen gave them Some last fall. I heard nothing but commendation of his services in the various towns in this part of the State. It too often happens that the part of the State. It too often nappens that the towns on the lines of railroads are neglected by speakers. But the warm greeting of firm Spiritualists will be extended to speakers and mediums in such villages whenever they may be called, in the line of duty, to visit them, for the spread of our philosophy. I will be pleased to lecture wherever the friends desire my services while I remain in this part of the State. I shall remain here at least for the winter.

Yours as ever in all work for the advancement

Yours as ever in all work for the advancement of our glorious philosophy. My address is Am-

New York.

LITTLE FALLS.—S. Fannie Link writes: 1 want to say to you that we are not dead, but alive and awake fully to the glorious cause in which our souls are mutually enlisted. We have made but little progress for the last few months. There are but few who are earnest workers, and who are not wedded to old theology and the houles of the Church Washington way. Nigota bonds of the Church. We have many Nicodemuses who stand in fear of the Jews. Our Orthodox friends have yet to learn that to be a
Spiritualist, is to be a friend to the greatest religion ever bestowed upon mankind. It will take
a long time for us to get rid of old theology, but
let us courageously push forward and pursue
right, and hold fast that which is good, and finally truth will prevail. ly truth will prevail.

"Our doubts are traitors. And make us lose the good we oft might win, By fearing to attempt."

We have just been aroused from our seeming lethargy or "Van Winkle" sleep, by two eloquent, entertaining and instructive lectures by Austen E. Simmons, of Vermont. Through him the good seed has been sown, the germs in many places here are beginning to unfold; his efforts are not surpassed, or rather the controlling influence which prompted him to pour forth such holy and divine inspiration. Our good wishes go with Bro. Simmons in his heaven-born mission—the teaching of our beautiful philosophy. God speed-the cause.

Maine.

EAST TURNER .- B. B. Murray writes: We EAST TURNER.—B. B. Murray writes: We think the Banner more interesting than ever. May God prosper it, and you! The story of Chas. Dickens will help the cause of Spiritualism, I see by the press. And in the coming war between us, and the Evangelical Christiaus (falsely so called), the Banner of Light is a power that must be maintained. Gerald Massey, too, is a God-send to us. He is making his mark on the right kind of materials. Do n't he take off the heads of the enemy more easily, pleasantly, and satisfactorily than any lecturer we have? By reading his free-going remarks I think our By reading his free-going remarks I think our opposers themselves, though killed outright as to their old notions of theology, are pleased with him, and the work he is doing; not all of them, of course, but many are, no doubt.

Missouri.

NORBORNE.—Theodore F. Price, of Leavenworth, Kansas, writes Jan. 26th, as follows: I have just fulfilled a series of engagements in Southeastern Kansas, during which time I have lectured to fine audiences in Fort Scott, Hillsdale, Pleasanton, Paola, Wyandotte, &c., and have made engagements to proceed over the same ground next spring. I am to lecture here three eventings. I shall be happy to accept engagements through letters addressed to me at gagements through letters addressed to me at Leavenworth, Kansas. I shall proceed from this point toward St. Louis, Leturing at the prominent points on the North Missouri R. R. From St. Louis my route will vary according to engagements.

California.

CHICO.—R. H. Allen writes, Jan. 18th: Bro. J. L. York, of San José, Cal., has been with us two Sundays, and delivered during his stay six lectures to more than average audiences, though rain and mud abounded most of the time. He has already canvassed several counties of this

State, creating new life and confidence in the New Philosophy among its friends, and induc-ing others to examine and investigate its facts and philosophy, and intends going through the State to all its counties in the same good work. It is to be hoped that he may be able to carry out his design, and be amply sustained pecunia-rily, and with fraternal greetings and encour-agement. He has a rare adaptation to the work before him, creating an interest, and holding his

hearers to the end of his lectures with rapt attention and increasing confidence.

The lectures are able, and delivered with carnestness, candor, and kindness; stating the positions and beliefs of the self-styled Orthodox truthfully—in a word, he is a radical builder: he tears down and removes rubbish, only to put in its place something better. I therefore say to Liberalists, Harmonialists, Free-Thinkers and others, "Invite him to your cities, towns and homes, and he will do you good; and then reward him as you would be rewarded."

SYAKE LAWE VALLEY—D. W. Hamble.

SNAKE LAKE VALLEY,-D. W. Hambly SNAKE LAKE VALLEY.—D. W. Hambly writes: Our cause here is progressing slowly but surely. We have had J. L. York, of San José, lecturing for us this fall, and he has broken I down many of the old theological barriers that have been built up by the religions of the past—superstition and bigotry. Bro. York is a self-made man, and of California growth. His reasoning is of that nature that a man, though a fool, cannot err. He will lecture anywhere in the State on very reasonable terms. Address J. L. York, San José City, Santa Clara Co., Cal.

Utah.

OGDEX CITY.—A correspondent writes: Mrs. F. A. Logan has been lecturing to large, appreciative audiences in Ogden City, for the Spiritualist Society, who have just completed a new hall, which will be dedicated on the 25th inst. to free thought and free speech. Some apostate Mormons are at the head and front of the society, to do battle for truth and right. Home takent will most with approximation of the society. society, to do battle for truth and right. Home talent will need with encouragement, and if any lecturers, passing through here, choose to stop over and give us encouragement, we will give them welcome if nothing more, and what may be taken up by collections. We feel that this is the best we can do at present, while the society is somewhat involved in building the half.

Spiritualism is taking deep root here, and, strange to say, the large Mormon Tabernacle was opened last Sabbath evening for a lecture on Temperance by Mrs. Logan, which was highly appreciated by an intelligent audience. The following paragraph appeared in our city paper:

2 THE LECTURE LAST NIGHT, The lecture of Mrs. F. Logan, at the Talernack; was attended by a highly respectable and intelligent audience. Her subject, Temperance, "was treated with her acknowledged ability, and drew from her heavers many manifestations of approval. She is an excellent speaker, and well informed on the subjects which she presents to her audiences."

Thus the leaven is working.

SAINT ANSGAR,—S. Bates writes: Dr. Sanford, one of five selected by the Spiritual Organization at Des Moines, gave us three lectures recently. They were well delivered, and appreciated by full and very attentive audiences. He is doing much good. He was cordially invited to come again. to come again.

Iowa.

Ohio.

BROOKFIELD .- W. P. Jones writes Jan. 4th: I would like to have a good test medium or lecturer visit this place. The people seem ready for a reform, but there is nothing presented to them. They are sick of paying the old preacher \$75 a month for six sermons, and hear the same old tale over and over again.

Home, the Medium.

A correspondent of the "New Covenant," i Ohleago paper, writes as follows, under date of Geneva, Switzerland, Dec. 11th, 1873, in reference to D. D. llome, the well-known spiritual

We will conclude this letter by telling you of an interesting acquaintance we made here at the hotel, and how we made its On the evening of our arrival it so happened that there were only four persons at table d'hote; the two besides ourselves were Mr. and Mrs. D—, of New York, who have been two or three years alweed. A common country, and a common happened. abroad. A common country, and a common lan-guage, brought us all into close sympathy at once, and our conversation was so free that, when, after dinner, we had spent an hour or two in the sitting-room, we felt as though we had known each other for a long time. The following day, on going into the sitting-room again, we noticed a gentleman, with a pleasant Northern face, sitting near and conversing with Mr. and Mrs. D.—. After a few moments Mrs. the city, are going to leave to-morrow, and I am trying to persuade them to remain longer; they were going to-day, but as we were sitting last night in our room, all of us, a glass tum-bler, which had stood on the table, empty all day, suddenly cracked and fell to pieces, and so

they concluded not to start to day."

"Did-you take the breaking of the glass as a bad sign, sir?" I immediately asked. "We wanted an excuse," he answered laughfugly. "Where do you go to morrow?" we inquired.
"To-Genoa." "We go to Italy in two or three days."." Indeed," said he, "I wish you would go to morrow, with us." We said, "You seem like an Englishman."—"No: I am half, Ameri-"No, my wife is Russian; I was born in Ameri-can." "Which half?" we asked, "your wife?" "No, my wife is Russian; I was born in Ameri-ca, and am proud of it; but I am Scotch descent." "Ah," we replied, "we are glad to hear that, for we like the Scotch, and are going, before we return to see their country. There is one man in Scotland we are anxious to see, and shall be tempted to do as two ladies not long since did tempted to do as two ladies not long streeting-feign sickness for an excuse to call on him— Dr. John Brown, the author of 'Rab and his Friends.'" His Scotch and American face light-ed up, and he exclaimed, "Dr. Brown! I know him well. A grand fellow he is!" "George him well. A grand fellow he is!" "George McDonald, too," we continued, "we want to see him." "You will not like McDonald," he answered. "But we like his writings, and his portrait shows one of the finest faces we ever saw." "Yes, he writes gloriously, and he has a handsome head; he thinks his face like Christ's, and says so."

and says so."

So our conversation ran on for awhile, he occasionally urging us to go on with him to Genoa.

We started to go. "Wait a minute," he said,
"and see 'mine frau;' she is coming now. She speaks French—no English—but you must see her." We thought it a little strange that a man whom we had never met before, and whose name we-could not even guess, should urge us so earn-estly to wait and see his wife; but his manner was so frank, so artless and sincere, that he won our confidence, while he convinced us that he was no ordinary man. "Mine frau" came in a fine-looking lady—and we went through the introduction as well as we could, rather glad to find one who knew as little of English as the could be the country of the coun find one who knew as little of English as we did of French. The gentleman had been bold enough to ask for our name, while we had not had courage to ask for his; and even the introduction did not disclose his name, for he said, "This is my wife." We went out of the room, saying to ourselves, "That is a strange man, and probably a genius; who is he?" Mr. and Mrs. D— had invited the gentleman and his wife to dine with them in the evening, and so we all met again at table d'hote, the stranger being seated directly

In the meantime my son had somehow learned who the person was, and turning to me, when we were fairly seated, he said *sotto roce*, "That is Mr. Home, the celebrated Spiritualist." The gentleman heard the remark, and looking at me, smilingly, he said, "Yes," I am Home, the celebrated Spiritualist! Are you surprised? Now will you go with us to Genoa?" He then took a card from his pocket, wrote his address

ditional interest. "Mr. Home," we remarked, "in reading 'Hawthorne's Notes on Italy, 'lately, we saw your name mentioned frequently in connection with Mr. Powers, the sculptor." "Yes, I knew Powers well; had rooms in the same house with him for awhile, in Italy. Powers was no artist, but a mere imitator; his best things were copies." So he went on with his observations and criticisms about many public men and women whom he had met, and generally in a kindly generous spirit. His talk and hearers to the end of his lectures with rapt attention and increasing confidence.

The lectures are able, and delivered with earnestness, candor, and kindness; stating the positions and beliefs of the self-styled Orthodox Aruthfully—in a word, he is a radical builder: the Emperor of Prassia and Aruthfully—in a word, he is a radical builder: the Emperor of Russia both seem to regard him with needing forces for the self-styled or the Emperor of Russia both seem to regard him with needing forces for the self-styled or the Emperor of Russia both seem to regard him with needing forces for the self-styled or the self-st with peculiar favor—for they have bestowed on him very valuable presents; among other things, two unusually large solitaire diamond rings, one of the diamonds white, the other yel-

low.
We spent the evening in the sitting-room, and
We spent the evening in the sitting-room, and We spent the evening in the sitting-room, and Mr. Home entertained us in various ways. He gave a couple of recitations, showing himself a rare elocutionist. He played on the piano, accompanying his playing with his soft, plaintive voice. In the middle of the evening he called for a cup of tea: Mrs. D—— ordered several cups, and we allesat around the table talking familiarly of more different cups. of many things and spending one of the pleas-antest hours we have had on this side of the Atlantic. Mr. Home—(he pronounces his name as though it were spelled with a u, the way the historian, Hume, spelled his name, with whom the great Spiritualist claims relationship)—gave us no spiritual manifestations, or what he calls such, the spirits, as we were told, having a few days before informed him that they should withdraw their control over him for a period of two weeks. As we took his hand to separate, he said, "Come to Genoa." Among the wonders we have seen in Europe thus far, not the least is D. D. Home. J. H. T.

Western Correspondence. BY WARREN CHASE.

JANUARY, 1874.-We spent this pleasant winter month in the heart of Iowa, giving nine lectures in Des-Moines (the capital of the State). one of them in the State House, one in the Court-House, and the others in the Spiritualists' Hall-and all to-good audiences, but varying with the weather. In other places we also gave nine more during the month, closing at Council Bluffs, as we left the State to fill other engagements, but with renewed invitations and several calls to return in the spring, when warmer weather comes. On the fifth of the month we passed another nillestone on the journey of life, numbered sixty-one, without a regret at the high number and near approach of the last one, and without a shudder at the dropping out of our company on life's journey of so many during the past year, whose ages were so nearly our own, several of whom dropped the body without an hour of sickness or a moment of sorrow, as we hope and expect to yield ours when we have ended our little task here

We have found many most excellent people in Iowa-so much like the fural districts of New England and New York, that we seem at home among them, and find it difficult to get away, even with promises to return. They are ready to listen to new and old truths; and are not easily begulled by the old fables and superstitions of Christianity, although most of them were brought up in them in Eastern homes, and under the shadows of church steeples.

The State of lown is out of debt-a condition

rarely found among the States of the Unionand her people are determined to manage their public affairs as wisely as they do their private business-and probably no State watches more closely the doings of its public men, and yet the lower house of its Legislature this year got into a fir, and tied up for several days on the election of a speaker, while many people said it was just as well, as they would then surely do no bad legislation, and as the laws were well enough, they did not need much if any legislation this winter. The Grangers are doing a good work over the State in meeting and discussing all questions that pertain to the industrial interests of the people. They will work a revolution in politics, out of which much good is sure and Mrs. D—. After a few moments Mrs. D— turned and addressed us, referring to something she and the gentleman had been conversing about, and saying, "This gentleman here, and his wife, who have been stopping in the offices; and already my friend, Mrs. Anna E. to offices; and already my friend, Mrs. Anna E. Savory, of Des Moines, is public lecturer for the State Grange, and a more able and talented person could scarcely be secured in the State, and yet she cannot vote at election, but of course can in the Granges. This inconsistency will soon be removed, and the women of Iowa will vote. Some ten or more were elected superintendents of schools in the several counties last fall, and the people see how inconsistent it is to deny such persons the ballot. The world moves, and Iowa will keep up with the march of the age in all great reforms. The sectarian efforts at religious revivals this winter have proved almost entire failures, as scarcely a soul worth saving to the church has been converted, and no good market for new hearts has been found in lowa.

FACTS: AND THEORIES ABOUT MEDIUMS .- It has long been a settled fact that spirits use the bodies of mediums for physical manifestations. Now, how far, how much, and in what manner these bodies are used, are questions we have long urged the skeptle and scientist to examine and decide by experiment and investigation. It is a settled fact that some bodies emit sharp, light sounds, subject to a foreign intelligence that hears and understands our language. Spiritualists know what this foreign intelligence is; others do not: and none of us know how these sounds are made. We do not know the element used, and its relation to the body, nor how the spirits use it. That there is an element in the human organism that can be used in some persons by a foreign intelligence to jerk their limbs and bodies, and sometimes to control both hands at the same time to write intelligent messages, is a fact that no intelligent person in this

country can deny. What that intelligence is we and all Spiritualists know, but others do not, and they have a variety of theories and 'speculations; but how that intelligence controls this element we do not any of us know, and to us it seems the intelligence does not know. The modus operandi of spirit control is still a mystery. That this element and some others can be so used, in some instances, as to elongate the body, in part or whole, and to use the elongated or extended forms for physical contact, is a well-established fact, and it is also certain that they can extend parts of the body out of the grasp of hands that. hold it, and out of hands and ropes that bind it, and, while extended, take off and put on rings, coats, &c., and return the extension with the change made during the extension, as in the case of soiled lips and hands by distant instruon it, and handed it to me. We felt less freedom than before, perhaps, in our conversation with him, but looked at him, of course, with according to the conversation with him, but looked at him, of course, with according to the conversation with him, but looked at him, of course, with according to the conversation with him, but looked at him, of course, with according to the conversation with him, but looked at him, of course, with according to the conversation with him, but looked at him, of course, with according to the conversation with him, but looked at him, of course, with according to the conversation with him, but looked at him, of course, with according to the conversation with him with

the ancients could tell how blood circulated. The fact is first settled, and the true theory af-

We have carefully watched the exposer of mediums, and the varied manifestations in such mediums; and we have rarely found an exposithat did not leave an unsolved mystery equal to the claim of spirits and Spiritualists. We have 'urged the schools in vain" to solve this problem of how these phenomena are produced, and of what the power is constituted that acts. The ridiculous exposes amount to nothing in explaining the phenomena. The facts continue, if spite of all exposures; and no scientific explanation can yet be obtained, from fear of the church, whose power over the schools and scientists is absolute, and almost complete. The church of course fears a scientific revelation that would utterly refute its claim to superior knowledge of the life beyond this, and to divine words that are not true about man's destiny, and the control of religious belief over that destiny.

The great and the only potent obstacle to a proper solution of physical manifestations is religious, with a few ridiculing skeptics who chime in, and an excitable and suspicious, or envious and jealous class of Spiritualists, who give these common enemies most of the material they have to attack mediums with. The outlying opponents who are walled in with church creeds, are fast losing influence and authority with the masses of our people, but still hold on to our two upper branches of education-colleges and academics-and through them they retain large respectability and dignity, with not much need of common sense or common honesty, and hence their ridiculous attacks on our mediums. They are at last driven to the final resort to account for the facts, viz., the devil. If the devil does it, then the mediums are not doing it by cheating or fraud. Let us give the devil his due, and carefully examine every manifestation

OUR OWN PUBLICATIONS. Opinions of the Press, etc.

BIBLE MARVEL-WORKERS, Allen-Putnam, A. M., anthor, Colby & Rich, publishers, 2 Montgomery Place, Boston, *22s pages, cloth.

The author of this volume admits to his preface that the Bible dides not now hold the place it held in his heart when a youth. The book is written in the laterests of Spiritual ism, and, taking up the mirables in the order in which they are recorded, seeks to explain them by natural laws, or deems them manifestations of spirits smilar to the acts ascribed to spirit influence in the present day.

ascribed to spirit influence in the present day, ***
South Roston Inquirer,

OTHE SARRATH QUESTION, Consider d by a Layman, *
—This is the fille of a pamphlet just written by Alfred E.
Giles, Esq., a legal gentleman of this city. It is a very
valuable treatise, abounding with common sense reasoning
and conclusive facts, all going to show that the liberat or
missectarian view of Sunday is the correct one, Mr. Giles
has gone to the root of the whole marter, and sets forth the
lorigin of the Jewish Sabbath i how Jesus observed it; the
origin of the Pagan Sunday; how it became Christianized,
and the origin of the Paritan Sabbath. These points are
discussed in a caudid, able and interesting manner, making
this pamphlet of great value for reference and preservation.
It is high time this Sunday question was settled on a Liberal basis, for there is where it rightly belong; and as Mr.
Gilles's pamphlet will essentially assist, in this needed work
we hope it may have an extended circulation. For sate to
Colby & Rich, 9 Montgomery Place, Boston; -Investigator

Broghapity of A. B. Whitting -This is a blacewood.

Broghaphy of A. B. Whitting, "This is a biography of a man widely known among those familiar with the phenomena and literature of Modern Spiritualism, compiled by his sister, Augusta Whitting, and published at the Banner of Light office." Alusion is made in this book to his labors in Louisville; and for this reason also it may be of interest to some of our readers in this city, "Louisville (Ky.) Courier-Journal.

VITAL MAGNETIC CURE: An Exposition of Vital Magnetism, and its application to the freatment of mental and physical disease. By a Magnetic Physician. Boston: Colby & Rich.

A copy of this work has been left us. Judging from a cursory examination, we should say it supplies valuable information upon subjects as yet little understood even by those who profess to know nost about them. As to the entire credibility of much that is related therein, we have serious doubts; still, to those who are capable of separating the wheat from the chaff, the work will be fund useful and entermining.—The toncord (N. H.) builty Mondor.

We are in receipt of a copy of Glies B. Steldins's "Bible of the Ages," which the compiler and publisher kindly sends us-a fine volume of 40 pages. It consists of chapters and extracts from the Bibles and Sacred Writings of the Buddhists, Brahmins, Hindoos, Perslans, Chinese, Egyptains, Greeiaus, Romans, Hebrows and Arablans. It is made up of choicest selections from the Vedas, Zend Avesta, Pynander, Oid Testament, Tahund, Koran, Eddas, and many other works, It contains the best expressions and finest sentiments from Orphens, Pythagoras, Cleanthes, Aristotic, Pato, Marcus Amelius, Epicteous, Senera, Jesus, Paul, Justin Martyr, St. Angastine, Kennis, Luther, Goethe, Humboldt, Swedenborg, and very many distinguished authors of more modern date. It is, truly a most galacide book, and ought to be in the possession of every person in the contains. Price 81, 30; postage 25 cents. For sale by Cohy & Rich, No. 9 Montgomery Flace, Roston, -Paris (III,) Trath-Socker.

NATURE'S LAWS IN HUMAN LIFE; An Exposition of Spiritualism; embracing the various Opinions of Extrem-ists, pro and con.; together with the Author's Experi-ence. By the author of "Vital Magnetic Cure." Bos-ton; Colby & Rich.

ton: Codby & Rich.

This is a very fair book, on the subjects set forth in the tilbes; though we cannot see that the author proves anything, or even uses any new arguments or explanations. He address many wonderful facts, of carses by magnetism, spiritualism, or whatever-different people may choose to call-ji-one case that he mentious confing under our pir sonal knowledge. It will at least burt no one to read it, and will account for many things that may now seem very unreasonable to him. - Grediner (Me.) Home Journal.

A PAMPHLET THAT, EVERYBODY SHOULD READ,—
The Origin and Progress of the Movement for the Recognition of the Christian God, Jesus Christ, and the
Bible in the United States Constitution,—Jily W. F.
Jamleson: Endish ed by Colby & Rich, No. 9 Montgomery
Place, Boston, Mass,—Our Age.

And here we have what purports to be a wonderful book—no less than "THE MYSTERY OF EDWIN DROOD, COMPLETE, by Charles Dickens, or "Part Second of The Mystery of Edwin Drood, by the Spirit-Pen of Charles Dickens, strongh a Medium". Published by T. P. James, Brattlebore, Vermont. This work has two prefaces, one the author's, and the other the medium's, and, thus bir, these preface-pages are all we have read. The book has in it sufficient "mystery." to make it sed, even if it does no more than satisfy a carriesty to know what such a book might contain. It is well printed and bound, and presents a very attractive appearance.—Schoolday Magazine.

a very attractive appearance.—Schoolday Magazine,

POEMS OF THE HAZARD SISTERS.—The editors of the Woman's Journal desire to acknowledge the receipt of a generous glit of books from Miss Gertrude M. Hazard, of Bhode Island. The pseuns of Miss Hazard, and of her younger sister, now, excased, form an interesting volume, copies of which may be procured at the office-of-the Journal, No. 3 Tremont Place, Boston.

The verses of Miss Gertrude Hazard may be characterized as devoted to thought, in contradistinction to those of her sister, which breathe an intense love for the works of. Na ture; as well as beautiful mushigs on another He, and are full-of pathes of parting from dear ones in this world, so natural to one early beckined away by the inexocrable haid of death. Miss Gertrude Hazard's writings show a mind directed in youth to vigorous modes of thought, the two opening peems being devoted to subjects of national interest, and mind rather prevailing over emotion in those which follow.

The thoughts and feetings of the two sisters thus treasured up in metre, cannot fall to attract all who have known them in their beautiful Island home, and should prove interesting to thoughful readers at large. The volume is printed for the use of friends, not published to the world in general.

The work can also be found at the Bookstore of Colby &

The work can also be found at the Bookstore of Colby &

Rich, No. 9 Montgomery Place, Boston.

"The subject of Spiritualism seems to be just now attracting an unusual degree of attention. The eloquent and erudite lectures of the wellknown English poet, Gerald Massey, have excited new interest in the cause. In the Unitarian ranks, Mr. Frothingham and Dr. Bartol have recently made honorable public mention of its effect as a pervading influence throughout all classes of society, recognizing it as a fact of vast moment in the relicious world. On the other hand, the Rev. Dr. Hedge, in a discourse delivered on the evening of Jan. 11th, in the First Congregational Charch of this city, repudiated the idea that the spirits of those who have left us may be invoked or summoned at will, as one utterly abhorrent to him, and a desecration to the memory of the departed. 'There may be,' said the reverend gentleman, 'some lost spirits who will obey such summons, but we want nothing to do with these clowns of the pit.' Such also seems to be the opinion of a recent able writer in the Catholic World, who evidently 'believes and Yet while 'the lost spirits of the pit come in such gentle guise, as reported by Mr. Crookes, with 'flowers in their hands,' we cannot but indulge a hope that they are not altogether 'lost,' ''—S. H. W., in Providence (R. I.) Exen-

Minnesota-Missionary Report.

December has passed. Withit has gone the old year '73, carrying with it all of the joy and sorrows that have been our associates in the past. New Year's finds us here at Mon-

December has passed. Withen I ris gone the old year 75, carrying with it ail of the 190 s and surrows that have been our associates in the post. Now Year's indust here are Monitorial to the 190 should be a surrow that have been in Yedbe, Chippewa Co., breaking new ground, and sow ing the seed sportnerly that with foing fout fruit in the hereafter, for fly effectivene adready perceptide to the close of the post eisms are, nine times, in Jen, conceived in superficial states of thought. "They who read Diakka once," says a clear and candid thinker,
"will be disappointed; they who read it thirge will be instructed; while a fourth reading
may save the reader from the follies of the Diakka.

**New York, Jan. 21, 1874;

**New York, Jan. 21, 1874;

17/ Rev. S. T. Frost, Baptist minister in West Dedham, Mass., don't like "kissing parties," and so stated, in savage manner, in the vestry of his church, where at a social meeting the young folks were enjoying themselves in this manner. Mr. Frank Soule, one of the leading men of his parish, remonstrated with the frate reverend, and received the following robuff in the choicest language of bigotry: "Oh, yes, you and your three ungodly sons would turn the church into a cardroom and gambling-shop." "Knock him down, father!" exclaimed the younger lad, but the Society have "knocked down" the minister in a more practical way, he being obliged to resign, and receiving assurance that money enough to warm the house could not be obtained toward his support. All which shows that there is a considerable popular undertow at work in Dedham, whereby priestly intermeddlers not understanding the times are apt to be "taken off their feet."

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to-promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge, Af the mane of any person 2nd i lecturer should by mistake appear, we desire to be so in-

J. MADISON ALLEN, East Bridgewater, Mass, MARY A. AMPHLETT, Inspirational, Dayton, O., caro Dr. C. Bradley. Mass. N. J. Andricoss, transcepeaker, Delton, Wis,

Dr. C. Diamey,
MRS, N. J. ANDROSS, trance speaker,
C. FANNIE ALLYN, San José, Cal,
STEPHEN PEARL ANDREWS, 55 West 5th 8t., New York,
MRS, M. A. ADAMS, trance speaker, Brattleboro, VI,
MRS, E. MIA HARDINGE BRITTEN, 155 West Brookline
Diston, Mass, Ages, Fasia Paretter treet, Boston, Mass, Hev. J. O. Bannertt, Battle Creek, Mich. Rev. Johns B. Heach, Bricksburg, N. J. Mus. Sanah A. Ryreses, Wollaston Heights, Mass.,

Mus. Sanah A. Byinses; Wollaston Helghts, Mass., boyst.
Mils. Nellie J. T. Brightan will lecture in Boston, inst two Sundays in February; Apriliand May, in Philiadelphia, Pa. Address, Eim Grove, Colerain, Mass. Phoff. S. B. Brittan, Newark, N. J. Willeam Bryan, box 5a, Camden P. O., Mich, Rey. Dir. Bannam, Battle Creek, Mich, Brstion A. Reads, Versathes, Cattarangas Co.; N. Y. Miss. E. T. Boottie, Millord, N. H. Miss. Prisculla, Dorty Bradmerny, Bangor, Me. CAPt. H. H. Bricown, Brownsylle, Mo., care W. H. Peterson.

CATT, II, II, DROW, C. Peterson,
MRS, E. BURR, Inspirational, Jox 7, Southford, CI,
DR. JAMES K. BAILEY, Emporia, Kan,
Apple L. Ballor, Inspirational speaker, Chicago, III.,
care R. P. Journal,

care R. P. Johnnal,
MRS, H. F. M. BHOWN, National City, San Diego Co.,
Cal.
MRS, EMBA F. JAY BULLENE, 151 W. 12th st., N. York,
MRS, A. P. BROWN, St. Johnsburget-chire, VI.
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AGENTS FOR THE BANNER IN NEW YORK,
THE AMERICAN NEWSCOMBANY, HONASSAUST,

COLRY A RECH.

Letters and communications appertishing to the differtable practiment of titls paper should be addressed to letter to one and add the system of the next to LRCH, Baseska or Light Panalshine Hotsh. Bus-of Mass.

"Pride of Intellect."

This has become a favorite expression with clergy man, referring to those who cannot believe this pride of intellect are intentionally in error. and intentionally remain in error through their pride of intellect, and that they show their presumption and ignorance by not coinciding with the views of the Christian teachers who use this expression. It is at least doubtful whether a truly bumble Christian would attack others in this manner. It is at least doubtful whether those who use it are not themselves liable to the charge of entertaining pride of intellect, pride of that understanding which bas enabled them to see, comprehend and maintain the only correct view, as they hink, of Bible religion. These same preachers we unmindful of the fact that frequently pride of intellect, as they call it, has nothing whatever to do with an individual's religious belief. The proudest churchman will not be very ready to admir that his own intellect is inferior to that of others toward whom he throws out this taunt. He will be more likely to claim that his own is superior. That humbleness which we read of, in old books, and hear of in modernisermons, is rarely found in the persons. of the modern expounders of Holy Writ.

Latterly it has been especially toward men, of science that the taunt has been thrown that through the pride of intellect they reject some of the Christian dogmas: forgetting that the strongest churchmen to-day reject many of the dogmas held by other Christians, for which those other Christians are ready to fight. The fighting attitude-the "Church militant," about which so much has been written what is it? Is it not one of the most fareign of all things ? The idea of a Aboly of men, calling themselves followers of Christ, erecting themselves into an antagonistic attitude to other Christian mean, or to other men saying, "Stand off, I am holier than thou;" and to other peoples, "You must be Christians peacea'dy if you can, but we must make you Christians, anyhow-foreibly if we must !"

. Could anything be more aboutl, or more opposed to the example and teaching of Christ, whom they assume to emulate

There was a period when the Church was equivalent to the State, and when it was ordered by men of intellects Of that no one can doubt; but there is now a time when many men of intellect are not confined within church dogmas; and if the men of intellect in the Church deem proper to place themselves in antagonism to the men of intellect who cannot entertain the same views in regard to religion; so it must be, If they will do this in the same manner and in the same spirit that Christ taught mankind, no one should object. If, however, they take the sword, as Peter, took it, let them not complain if

the sword strikes them. The day has passed, probably never to return, in the United States, when religion in the slightest particular can be made compulsory upon any individual. The efforts made by a few overzealous Christians to force a form of religion upon the people will fail, for the simple reason that the sound infinds, the good common sense men, even of the churches, see its impropriety as well as its danger. Our country is eminently a Christian land, in the highest sense of Chris tianity, because religion has been left free. Men of intellect framed the Constitution of the United States so that it must be free. In a free country men's consciences must be left absolutely free. The most tender collar that could be contrived by the most ingenious churchman, will be too rough for the necks of Americans.

When ministers of the gospel, who are as sumed to be simply teachers of what Christ intended to teach to mankind, undertake to threaten men who happen to differ from them, and to charge upon them that it is only their pride of intellect that prevents them from thinking just as they think, they overstep the line of prudence, and do a double injustice; they become unjust to themselves, and to their reli- ducing the normal condition again, his friends gion, to say nothing of possible injustice to others.

No man gan look into the heart of another and declare the motives which move him; it is cally sealed (or being so supposed) his remains therefore a dangerous prerogative for any min- | were left to await that physical resurrection in ister to assume. It cannot belong to him, and which his relatives so firmly believed. But ere it should not be usurped.

It may be no pride of intellect that keeps one man from doing just as other men think proper the coffin-lid, was enabled through a small crev- consciences of the people. We have no faith in to do. A man may be humble, kind, generous ice in the imperfectly scaled, opening to obtain attempts to propagate religion by political or and noble, without such pride of intellect as the atmosphere enough to sustain him in a state of governmental machinery." preacher refers to, and yet be entirely unable to semisurfocation for a period (as he had since) believe as the preacher would like him to believe. | learned) of some three hours and a half, earth-Without hypocrisy, no man can control his bed time, though to him it seemed an interminable lief of anything, be it geligious or secular. Even age of suffering, at the end of which, Nature evenings in vicinity where called for. Address with hypocrisy he does not really control his best came to his relief, and, speaking after the manlief; he controls only its apparent manifestation. her of men, he died. How, then, is the belief of one man made to become the belief of another? In various ways; of the keen suffering which he knew the knowl- is no longer at Lawrence, Kan.; nor at St. Louis,

presenting persuasive arguments, with reasons sustaining them. It is as true now as it was in to the term Christianity a meaning separate from Orders accompanied by each will receive prompt teligion, and place it alongside of mere civiliza-

"Out of the Jaws of Death!"

Under this startling heading the secular press remarkable case of catalepsy which is detailed: on our second page, and, many speculations are indulged in both as to its cause and whether or no many unfortunates do not suffer the horrors of living inhumation, from which this little one escaped, in consequence of the haste with which some inistaken relatives hurry their deceased kins... died to the grave. It is imbeed an awful thought to pender on , and, for the sake of the feelings of those yet abiding in the flesh, the large majority kept secret, whereby a great injustice is done to to higher planes of thought and life. society in general, by depriving the unthinking 4 of the warning such occurrences convey, a wrong equivalent to cutting down the sign-post which stands at the converging point of a maze of cross roads, because it tells of many weary miles and tortuous paths to be traveled before the destination of the way farer is attained.

Sad though the thought be to the individuals remaining in the physical, we believe the warn-We not only have reason to believe, but the experience of society is rapidly forcing upon all; fied himself that her spirit was really freed from conditions among the people is on the increase to-day, through the nearer coming of those invise, what the medium had accomplished for him, "is ible agents who have in all past times been at With them concerning all the matters related in work, tirelessly and with no backward look, for the Bibles It is usually applied oppropriously, the benefit of man. Notwithstanding this is the the meaning being that Those persons who have case, and that thousands of noble media are en- of this New Orleans spirit, and the solemn warn deavoring to spread broadcast practical information concerning the existence and the true meth. living burial which finds publicity, let us again od of treating such phenomena, the Church has repeat the Statement we have expressed at the preferred Ignorance the curse, to Knowledge the outset of this article, viz., that knowledge and none within its communion-fold shall investigate daily occurrence in the world is the great want the wonderful occurrences or listen to any teach. of the times, and they work most for Humanity's ings bearing upon their material and mental results, and in too many cases even "star eyed ing their true object and import. science" has preferred to shine on the brow of midnight error rather than blend harmoniously with the morning light of truth's new day.

> has proved that inexperienced spirits may sometimes obtain control of a sensitive who-in common with his or her friends-is totally ignor of pettleoats. The war is professedly waged rant of what is the cause of these conditions, and that through the fear which rises in the in dividual acted upon, and the embarrassment felt by the foreign intelligence that has become partially attached to a set of physical machinery with whose management if feels that it can neither enter into full rapport, or become at once disengaged from, serious results may ensue by reason. of cataleptic conditions superinduced through the character of the two sexes, not in their the ligharmony existing between the resident clothes. and foreign intelligence and the coveted physical body; or supposed insanity, which is too often the product of partial control by a spirit who does not understand how to free himself from the material net which seems to entangle his feet; or entrancement, the culminating point of possession, which may be continued beyond reasonable bounds, by the existence of a like ignorance on the part of the spirit-it behooves the with a page's cap of the fourteenth century, in public to depart from the quagmire of stupidity in this regard, and, despite the denunciations of the pulpitarians, place its foot upon the solid rock of a correct understanding of the working movement, but, on the contrary, all in the very of these occult forces, the fact of whose exists height of fashion. This is triffing. It is not seof its members upon the rock of a living grave where the dark death-battle must be fought with hunger, gloom and asphyxia, the bitter consciousness of the great outside world of love and sunshine so near but unattainable, adding

mental wormwood to the gall of physical pain. A shocking case of this interment before deathhad supervened, came, practically to our notice. when, some years since, we were present, with several others, at the residence of Mrs. J. H. Conant. The medium-in a normal state-related to the company the story of an oppressive experience through which she had the night previous been called to pass, stating that she seems ed to awake from a sound slumber with a sensa; tion of suffocation, and a feeling that she could not survive an instant longer without more air; startled by her hurried cries, her husband sprangfrom bed and threw open the windows. It was, however, a long while ere she recovered from the intense pressure on her lungs, and the fright she had endured; and she made an earnest request that, if the trouble was caused by any spirit desiring to manifest, such spirit would keep as far as possible from her, for all coming

At the conclusion of her narrative, general conversation ensued among the party, but it was soon closed by the entrancement of Mrs. C., the intelligence controlling proceeding, to give a detailed account of the case just described. He said he was the manifestor who caused her the anxiety of mind and physical disturbance which had characterized the previous eyening, and that he had been in mortal life a citizen of New Orleans City; be further stated that he apparently died suddenly, but really only passed into a deep trance, and that, wholly ignorant of the phenomena attending this state, or of the method of inin due season deposited his form in one of the pigeon-hole-like compartments of an 'aboveground tomb, where, the orifice being hermetilong he awoke to consciousness and the full realization of his awful condition, and, bursting open great deal better to put him into the hearts and

but seldom by hammering it in; generally by edge of his sad death would cause to those who as he is traveling all the time.

dearly loved him, but he said he had been brought, unknown to himself, into rapport with Mrs. Conant, on the previous evening, by some friends on the spirit side of life, that he might be "born again " to consciousness from " the body of this [soporifie] death, by which he became surrounded, through the peculiar effects of his mode of decease, by coming into active relations with an earthly organization outside his own, and knowingly departing therefrom to spirit-life, in the full possession of his faculties-otherwise years might have elapsed ere he awoke to a knowledge of his condition. This great fact, so little known to the masses, was, also, at the time of its'enunciation to this little roteric of friends at Mrs. Conant's residence, but imperfectly grasped by thom; but after experience, both through her mediumship and that of others, has elucidated the matter by multitudinous examples. Hundreds of spirits have in this manner entranced Mrs. C., or came into rapport with her physical surroundings, without assiming control, and have found, on departing, that they were free of cases wherein after-circumstances have disc, from earthly conditions which had ching to them covered the fact of such burial while living is like a heavy weight, and were ready to advance

. Before the above cited spirit departed from possession of the medium, he warmed all present concerning the dauger of ha(te in interring the supposed deceased bodies of friends, and, turning to us, said, "Are you a physician, sir?" "No," we replied, "but there" (pointing to another of the party) "is a medical gentleman;" upon which, the intelligence demanded that the Doctor should take an oath that Mrs. Conant ing should be universally given wherever and should not be buried-if it were possible for him whenever a case of flying burial is discovered; to prevent it-should she appear to die, until he had lanced her arm, and by other methods satisthe knowledge that the manifestation of abnormal her body. "This," said the spirit, in view of his own terrible death, and filled with gratitude for the highest recompense I can offer to the lady."

In view of the recorded escape of the little French girl cited on another page, the testimony ing given by the one out of a thousand cases of blessing, and has in most localities declared that not ignorance of the occult phenomena now in dearest need who spread a knowledge concern

The Millinery Movement.

We ought, perhaps, to style it the anti-mil-But as practical acquaintance with the matter illnery movement, referring, of course, to the late convention at Vineland, having for its object the emancipation of woman from the servitude against A. T. Stewart and Madame, Demorest. The purpose is freedom, but freedom to wear the trousers. That is the suspicious side of it. Why not something besides trousers? Is it because, being the sartoric liabit of man, it suggests the supremacy of that sex ? But woman need not think it necessary to don her hated lord's clothes in order to make herself even with him. It is in

It illy comported with the scene on that platform to behold such a dazzling array of stunning costumes. That was feminine, not masculine. After all, woman, like murder, will out. One lady was affired in a crimson velvet tunic and bloomer, and across the breast lay a glittering gold chain, while her head was befrizzled with a wig of pipe-stein flaxen curls, and surmounted which an ostrich feather was fastened by an aigrette of amethysts! There's richness, now, for a dress reformer. No anti-fashion about that ence cannot be frowned down by mere knitted rious business, if the idea itself is a serious one. brows. Knowledge of the spiritual phenomena | Gentlemen are wearing, this winter, coarse and is what is needed to steer the social fleet clear serviceable woolen coats and pantaloons; is a of J. V. Mansfield, and treats of much addition-of such terrible physical foundering on the part crimson velvet funic the best the anti-fashion al matter of interest. The following editorial lady reformers can do by way of asserting their equality? We submit that they thereby assert their superiority, for we have seen no nien as yet in the streets clad in crimson velvet tunics, page's caps and ostrich feathers.

The Liberals in the District of Co--lumbia.

Josephine E. Crawford writes us, under date of Jan. 27th, that, on Sunday, Jan. 25th, the friends of free government in matters spiritual as well as temporal took a forward step in a much-needed direction, by the organization of a Liberal League, under the Presidency of George M. Wood. Success to the new organization, and may it be but the precursor of many others, in all sections of the country; for strong union of purpose is needed, if we would preserve intact the broad religious platform bequeathed to us by the noble sponsors of this republic.

Lyceum Fair.

Under the head of "Lyceums," in another column, will be found the announcement of a movement looking to the pecuniary aid of Chil dren's Progressive Lyceum No. 1, of Boston. The object is a worthy one, and should enlist the sympathy, and material countenance as well, of all well-wishers of the young.

"The Smith sisters, of Glastonbury, Ct., are roceiving showers of moral and material aid? from all parts of the country. 'Take good care of those cows, Abby. Fight on! we will break down the obstacles and prepare the way for those that come after us, through God. Amen,' writes a man in Newport. One man sends one hundred dollars, and another, in North Carolina, twenty-five dollars. Among others, Amos Lawrence sends a message of encouragement." All of which, from the Boston Herald, shows that the question of taxation without representation is taking a firm hold of the public mind.

27 The New York World, in referring to the proposition to "put God into the Constitution," says: "In our humble judgment, it would be a

. 37 Warren Chase will lecture in Topeka, Kan, the four Sundays of February, and week for February as above. He will return to Des Moines, Iowa, in the spring, to fill out the calls His name he refused to give, in consequence he could not meet on his last visit. ... His address

The Beecher Scandal.

A very able and searching New York correspondent of the Buffalo Courier takes hold of this topic in serious earnest, and he shakes it out of all shape such as the friends of Beecher would put and keep it in. He says:

"The indisible agents that seem to be impelling the affairs of Henry Ward Beecher and his church a crisis, are the most absolutely impersona that, ever executed judgment in the affairs o men. In fact, all personal agencies outside of the group revolving around Mrs. Woodhull have tugged with might and main to hold back the tide of events in this case, and to shield both pas tor and church, with all the vast religious inter ests involved, from the relentless grasp of desti ny. The Christian world of America and emphatically the kindred neighboring churches have repressed their thoughts and held their

breath in a we of the catastrophe which the slightest movement on their part might precipitate."

He adds that "the irresistible power of moral conditions, which have nothing to do with human will, forces the Congregational churches certain inevitable position which is to make the crisis. By the act of an individual member of Plymouth Church, and a friend of Mr. Beecher Centirely of his own motion, Lunderstand), that Church was forced indirectly to meet or indirectly to evade the charges against deed compelled) to take the latter course, Plymouth Church has involved the churches owing confraternity with it in a most unwilling responsibility for its practice in the matter; not only for the evasion of the great question indi-rectly raisel, but for the church principle or idea on which its action was founded. Either Mr. Tilton or Mr. Beecher is scandalously and enormously guilty. Their church votes to quash the dilemma, or suppress the question (when brought officially before it) on the ground that Mr. Tilton having seen fit to withdraw from the church, his conduct is none of the church's

He explains that Plymouth Church

OHas approved and exalted both Mr. Tilton and Mr. Beecher hitherto. Now that their respective claims to its approval have become con-fessedly inequipatible, it refuses to choose between them; and votes expressly to leave its past sanction standing alike in favor of both, although certain, with all the world, that one of the two is a most scandalous evil doer."

After commenting on the various opinions on the case which are held by the members of Plymouth Church, he closes his letter, whose several features recall Ludlow-street Jail, with the two sentences following:

"Be the truth of all this painful case what it may, the decided and united attitude of the church, with its various theories, in refusing ut-terly to allow its pastor to be put even indirectly on trial by the prosecution of the slanderer, or to be guided by the advice of other churches in regard to its theory or practice in the case, if persisted in, effectually determines the future of the church, and the crisis of the new departure Congregational free thinking; supposing only that no unforeseen and uncontrollable develop-ments shall overthrow their great leader. * * * Important results, including the clear develop-ment of a religious conflict hitherto-more or less mixed and muffled, appear in the train of what must now lievitably go down into history as the great Beecher scandal."

Brittan's Quarterly Journal.

Prof. S. B. Brittan again issues from his quarry, 80 Broadway, Room 49, New York City, another of those clear cut and richly polished blocks for the great temple of spiritual knowledge which he has been shaping there for the past year. No. 1, Vol. 2, of this solid and perspicuous publication -which deserves the wid est_circulation and encouragement among the friends of liberal thought-lies before us, its frontispiece being a fine steel-plate portrait of its editor, engraved by J. A. J. Wilcox, of "Orphans' Rescue" memory. A. E. Newton discourses in its pages on "The Transmission of Thought;", Israel Dille, Mrs. Emma A. Wood, Grover C. Stewart and Fanny Green McDougal contribute articles and essays of a high order of merit; Belle Bush and T. L. Harris are the poets; the department of "Fine Arts and Books" contains, among others, a liberal notice of A. E. Giles's new pamphlet on "The Sabbath Question," and "The Editor at Home" gives a description of the mediumistic services paragraph, from its table of good things, is selfevidently true, and peculiarly provocative of thought, in view of the late terrible hangingand-decapitation spectacle in California:

"LEX TALIONIS LEX TERRE. The Gallows still stands as one of the express: ive symbols of a vindletive theology and a semi-barbarous law. Its cold, accursed shadow falls on all the land—on the Church and State; on sympathetic human hearts, on the faces of little children that lisp, with tremulous voices, the names of its victims, and on the souls of unborn babes, to blight and blacken human nature. Its hideons image and its frightful work; its bloody record of the law's mistakes; its long lines of in nocent victims and of creatures morally deformed —all grim and ghastly in their gory habiliments the infamy that falls on desolate homes and blasts the hopes of families—all present to the living only sad and sickening scenes of trugic interest, and to the future a foul inheritance of blasted hopes and bitter memories. S. B. B."

Gerald Massey

Will lecture in Chicago the third and fourth Sundays in February. His address while there will be care of S. S. Jones, Esq., Religio-Philosophical Journal, or to T. A. Bland, 287 West Madison street.

As we stated in our last, he holds himself in readiness to speak week evenings in reasonable distances in the West from his appointments, and on the expiration of the period of his work in Chicago he will visit the Pacific slope. Here is an opportunity for the wholesouled people of the West to listen to a child of toil, who is also a child of intellect, from whose lips information on many subjects, spiritual and theologic, which are not generally grasped, save by professional students, is brought in are the times that try men's souls;" his, also, the simple, compact sentences which appeal to the reason, while they kindle also the enthusiasm of his audiences. Keep him busy; the opportunity, friends, is one of a life-time, and which may never be repeated in our country. Let the Spiritualists of Omaha, Denver, Salt Lake City, etc., etc., make arrangements to hear him as he journeys California-ward. The experiment, f tried, is one which will never be regretted.

A Washington letter calls attention to the noteworthy fact that not a dollar has ever been missing from the department of the Comptroller of the Currency, where ladies exclusively are employed as clerks. Nevertheless every month they are made to understand that there is a twenty-five-dollar a month difference between them and the most insignificant pair of pantaloons in the office.

Dr. G. L. Ditson, will appear in our next issue. | invisibles are chosen.

Gone Home.

George W. Keene, a prominent and useful citizen of Lynn, Mass., an earnest Spiritualist, and an ancompromising friend of liberal thought, has heard the angel summons: "Come up higher." While absent from home on business in New York City, he suddenly expired in the hall of St. Sicholas Hotel on Tuesday, January 27th.

Mr. Keene was born in 1813, being consequenty sixty-one years of age. He carried on the shoe business for many years in Lynn, giving his business up to his sons in 1870, and retiring from active business life. He was a very prominent member of the Order of Free Masons, and at the time of his death was Eminent Commander of Olivet Commandery F. & A. M. He was also a lirector in one of the Salem banks.

The scope of mental vision and the clear analyte power possessed by Mr. Keene are eminently set forth and Illustrated in his work, " The Harvester: for gathering the ripened crops of every Homestead, leaving the unripe to mature," a book concerning Spiritualism and its uses, which he gave to the public through the Banner press, and dedicated "To Science, the unwritten law of God." The ripened grain of his own active life has now been gathered into sheaves for a changed sondition of usefulness. Although in a time when the foes of free thought are so strongly mustering, it is hard to part with the material presence of one advocate of the truth, yet with a knowledge that in the world of causes-of which this is but that of effects-he will still work on, we give joy to this new soul that has conquered time and set its face upward along the spiral path of progression.

Devoted to Science.

-Lysander S. Richards, Esq., of Quincy, Mass., whose highly interesting articles on "Cosmography" have for some time graced these columns, has been so successful in his attention to the severe round of mercantile business as to find himself at-liberty to-now retire from its busy arena, and to devote the larger share of his time to the pursuit of those scientific researches which are so dear to his heart. He will, in a few weeks, as he informs us, start "on a two or three years" lourney, for the purpose of studying and investigating Nature, in rocks, fossils, mines, mountains, falls, cañons, geyser springs, volcanoes, &c., &c., between here and the Pacific, and perhaps Sandwich Islands." We wish our brother pleasant wanderings, satisfactory results, and a safe return to his home after his pilgrimage.

Phenomenal Spiritualism.

The phenomenal phase of spirit intercourse ind communion appears to have received an adlitional impetus all over the country. We are in receipt of advices from various correspondents in widespread localities, all bearing testimony to the same conclusion; and the mental phase, as represented by speakers, test-mediums, etc., has no reason to complain of being left alone in a field of labor broad as human uécessity.

It is our intention to print in our next issue full quantity of evidence in proof of our assertions; among the articles being an account of seances by Maud E. Lord, the Hough Boy, and Mrs. Gorham, and testimony in favor of spiritphotographs taken by Hazelton of Boston,

Nashville, Tenn.

A correspondent says there are some five hundred Spiritualists and as many more inquirers, in Nashville, who are anxious to have an opportunity to investigate the phenomena of spiritcommunion, but no such privilege is available, for the reason that there are no public mediums in the city. "Send us, if you can, a good Yankee medium; here is an open field with plenty of material to work upon."

Reader, turn to the sixth page, present issue, where invocations fraught with the true spirit of prayer are furnished-questions treating of the most important facts (one in reference to the location of the spirit-world) are answered ; Benjamin Nathan (the New York merchant so mysteriously murdered) denies that the party or parties claiming to have killed him are the real criminals; Mary Elizabeth Allen, of Chelsen, Vt., sends message to friends; Rhoda Bartlett, of Amesbury, Mass., gives advice to relatives; George Davis speaks words of deep import to his father, a clergyman; Rev. Woodbury M. Fernald (well known to many as a thinker and writer of remarkable power) cites his experience regarding spirit-life; George A. Redman (a renowned physical medium while in mortal life) advises fearlessness in the acknowledgment of the truth; Margaret Gray, of Boston, recently deceased, makes an earnest request to her brother in Wisconsin that he will care for her two children; Gen. Schouler replies to the assertions of his friends; Captain Simeon Mayo, of Orleans: Mass, hails his shinmate, Captain Hatch; Uncle Johnnie accosts a friend in the audience; and Charles Colchester (a celebrated test-medium while on earth) makes a strong appeal for the pecuniary assistance of Mr. Day, of Rochester (a card concerning whose case may be found on our eighth page).

THOMAS PAINE.—The Free-Thinkers all over the country celebrated the birthday of this great man and daring patriot, Jan. 29th. We are informed that the Germans of Utica, N. Y., had a grand time on the occasion. The orator reviewed the life and character of Paine, saying: That he rendered great services to Liberty no student of history can deny. He christened the republic; he it was who first used the words, "The United States of America;" his was the phrase, "These expression, "The summer soldier and sunshine patriot," etc. He was also eulogized as the friend and compatriot of Washington and Jefferson, and honored by all until Bigotry stepped in to mar his hard-earned reputation. But Paine's memory is green in the hearts of a great majority of the Américan people:

Time rights all wrong, In prose as well as song,

"Mrs. Swisshelm says no one is under any more obligation to ferret out Mr. Beecher's sins before listening to or reading his sermons, than to understand the exact nature of Paul's 'thorn in the flesh' before reading his Epistles.

Were David's songs less pure and sweet For his tempted heart and wandering feet? Were the stones in the temple less fair and good That Solomon bowed to gods of wood?—Whitter.!!

So says the Boston Herald. The same charity should also be applied to the utterances of the spiritual media, although the world fails to accord it; experience proving that fitness The Review of Foreign Spiritualistic Lit- for control, rather than individual character, is erature, prepared expressly for the Banner, by the ground on which these instruments for the

Deeds that Tell for Humanity.

Appreciation from noble souls who endorse their words with substantial aid, is encouraging to the workers for the elevation and spiritual enlightenment of the human family., Read the following notes:

From E. J. Durant, Lebanon, N. II.: "Herewith I hand you eleven dollars, to be appropriated as follows: six dollars to cover the balance promised you, after you had been tried by fire. of one dollar per month during the year 1873 and five dollars to meet my usual annual renewal for the glorious old Banner and donation to the Circle Fund—for I do not feel that the Banner would be perfect without these messages, direct from the angel-world: I regard the Bauner Cir-cles as the embodiment of a sacred 'Postal Treaty' mutually entered into with our 'loved ones gone before, 'which no true Spiritualist will presume to ignore by withholding the small contributions needed to supply the necessary conditions at this end of the line."

From H. Rogers, Chelsea, Mass.: "Please find enclosed five dollars—three dollars for the renewal of my subscription for the good old Banner, and two dollars to keep the doors of your Circle Room ajar, where we can hold sweet converse with our angel-friends."—

From F. L. Day, Castana, Iowa: "Please find thirteen dollars enclosed, to renew my subscription to the Banner another year, and the balance as a gift to the Message Department.'

Thompson J. Hough, Idaho Springs, Col., for warded the following note, addressed to the Banner Free Circle, with one dollar enclosed: .

"MR. CONTROLLING SPIRIT-I hope to be the first spirit that has ever sent you pecuniary aid. (Signed,) MAY MASON, Senera Indian Girl." The controlling spirit, at the Circle on Tues-

day, Jan. 27th, responded to the note as follows: It would be well to give Mary full thanks for the efforts to aid you in that direction. I know the spirit—know how largely benevolent she is—how active in doing all the good it is possible for the to-do on earth or in the spheres. I can youch for her honesty and goodness."

"Superficialism" vs. "The Diakka."

A "word" will be found on our third page from A. J. Davis, touching the criticisms is sued against his last pamphlet, and stating that such "prejudicial criticisms are, nine times in ten, conceived in superficial states of thought." It was our fortune to put forth, on the appearance of said pamphlet, a somewhat adverse opinion concerning it as viewed from our standpoint; how did it happen that Bro. D. selected this same "superficial" criticism as a permanent portion of his standing advertisement of the work?

According to our Brother's reasoning, the brochure must be an exceedingly talented affair, since it is so far above ordinary comprehension that "one reading" will produce disappointment, while a "clear and candid thinker" who has read it "twice," has been highly pleased, and if any one can be found to read it "four times," he'or she "may be" saved "from the follies of the Diakka." We must confess, however, that, from our "superficial" standpoint, we are unable to perceive how or by what method, founded in justice, Bro. D. (who is so firm in his claim that individual and particular spirits always aid him in his work, but is unwilling to acknowledge the same fact with regard to other media) can draw an unmistakable line between the operations of said "diakka" and the words or deeds of "Victor Wilson"! Perhaps the "few atoms of Harmonial Philosophy," in the work, that "float out from the source of 'Nature's Divine Revelations'" are so infinitesimally small that we cannot see them.

Indian Revelations.

The truth will generally find ways enough to come out and make itself known, if we are patient. But the trouble is, to have the patience. There is at present going on at Washington a struggle to transfer the supervision of the Indians from the Interior to the War Department, The religious class are generally opposed to the change. It is said that there are fully a hundred ministers on the ground to fight the movement, and, according to a Washington despatch to the Boston Post, "they profess to be able to show that much of the money paid out for the care of the Indians is misappropriated under the present system, and that hypocrites, under the cloak of religion, obtain appointments, and systematically defraud the poor red man and the Government. No doubt whatever that there is fraud enough and that-will be found to be the cause of pretty much all the trouble the Indians have given the Government. Red men are no more fond of being repeatedly cheated than white men are.

The Cause Alive.

The Livingston Republican, published in Geneseo County, N. Y., makes the following admissions in respect to the workings of Spiritualism in that quarter. It is none the worse for being unwilling testimony:

"Within the last six months the peculiar doctrines of Spiritualism have excited the atten-tion and study of a number of our citizens, and a half-dozen or more have been made believers in this strange religion. Several of these converts are leading men of education and ripo judgment, and their conversion to the new faitl that scances are-regularly held by the faithful, and that strange sights have been seen by them.

Several mediums have also been developed, and altogether the people of Geneseo have been furnished with much food for gossip and re-

Music Hall Spiritualist Free Meetings. No meeting will be held in this hall next Sunday (Feb. 8th), as it is to be occupied for another

On Sunday afternoon, Feb. 15th, and the following Sunday (22d), Mrs. Nellie J. T. Brigham, so well known to the Spiritualistic public as an excellent inspirational speaker, will occupy the platform. The public generally are cordially invited.

🖅 In another column will be found an appeal in aid of Mr. Lester Day; also upon the sixth page a message from spirit Charles Colchester, who returns from the land of souls to ask that his whilom benefactor shall be remembered, in justice, in this the day of his want. Read the two articles. The matter is stirringly set forth by them, and the case is one which is eminently worthy the affirmative action of Spiritualists throughout the United States.

We are in receipt of a communication from an eye-witness, too late for insertion in this issue, but which will appear in our next, to the effect that the writer had recently witnessed some extraordinary manifestations of spirit-power through the agency of the Hough Boy Medium, now in this city. The new phase is neither more nor less, says our correspondent, than "manifestations in the light."

BRIEF PARAGRAPHS.

Wetherbee's "Night Thoughts"-No. 8-on file for pub-

Monday last was the coldest day of the season. Jack Frost not only pained many human ears and fingers, but window-panes were affected.

This is the latest meaning evolved out of Shakespeare's text. A member of a society, who appeared as Emilia, in responding to Othello's query of "Do you think my wife

Some person who evidently has been reading Genesis umns of an exchange) as the fruit of his convictions and calculations:

ed with the course,) his subject to be hereafter made known

. How many apples did our first parents eat in the Garden of Eden? Eves (ate) and Adam 2 (too,).

Dryden and Otway lived opposite to each other in Queen street; Otway coming home one night from the tavern, chalked on Dryden's door, "Here lives John Dryden-he is a wit." Dryden knew his handwriting, and next day chalked on Otway's door, "Here lives Tom Obway-he is opposite."

The Indian Commissioners are in favor of the "peace policy"--a large piece of the appropriations for themselves.

Spiritualists and others interested in investigating the phenomena attributed to spiritual influences are referred to the advertisement of the flames of Light, the leading paper of its kind in this country. Unbellevers in the doctrine will find its editorials outspoken, fearless, interesting and instructive. The paper publishes several columns of messages, each week, purporting to come from departed friends, through the mediumship of Mrs. J. H. Conant, formerly of this city. Portsmooth (N. H.) Chronicle.

What State is round on both ends, and high in the mid-

An Essex-street man bought a pig Saturday, says the Danbury News. "What do you feed your pig?" asked a neighbor. "Corn," he said. "Do you feed it in the car?" asked the friend. "Do you think I am a tool?" said the Essex-street man, sarcastically.

The umpire of the Chicago Times decides that the game of life with Chang and Eng was a ''tie,''

Never wish a thing done, but do it.

The Graphic is pleased to learn that the Vice Presilent's little awl was not destroyed by the fire in Natick. DIGBY'S REPLY TO A TWO-COLUMN, ARTICLE IN THE

RELIGIO-PHILOSOPHICAL JOURNAL.

A poor old Diakka Called round for a cracker, But was offered only a bone,

MORAL Keep clear of Diakkas, If you wish to save crackers And harden your heart to a stone.

Parties who wish to be accommodated at the State Prison would do well to apply at once, as there are but sixteen un-occupied cells now at the disposal of the warden.

The "Fire Flend" has not neglected to make his appearance the past week-Claveland, O., New York City, Nashville, Tenn., New Orleans, La., Princess Anne, Md., Toronto, Canada, Philadelphia, Pa., Boston, Mass., and many other places being visited with losses ranging at from

"The hyphenated brothers" is "hiphalootin " for Siam-

As the snake with treach rois guile, Steals and strikes the deadly blow; So dark hints, with meaning smile, Into heliish slander grow.

A hog was killed in Vermont last week which had eaten twenty-five two-inch nalls and other from. His squealing was regarded as fronteal.

A most daring robbery was committed Saturday evening, Jan. 31st, on the Iron Mountain Rallroad, Gadshill station, 120 miles below St. Louis, Mo. A train was signalled to track; the conductor, station and train employees were then setzed by some five heavily armed men, and \$200, to-gether with much jewelry, "collected." from the passengers, beside \$100 from Adams's Express messenger, and the proceeds of plunder from the matis. Is the brigandage system of Europe fairly introduced into our country at

JAPANESI, IMITATION.—A Japan paper discourages the sending of more youthful Japs to the United States to be educated, on account of the evil associations with which they come in contact. Concerning their demoralization by civilization, it says those Japanese youth who have returned home put on airs over their relatives, sunt good folks who have never seen the glories of the United States, and show that they have developed an inordinate taste for beer, and use strange words which moral people, without understanding, still instinctively recognize as vigorous profamity. The Japs are apt scholars—too much so for the general American manners.

The San Francisco Bulletin says there are two or thre thousand outlaws in the mountains of California, who live by robbery and violence. They occasionally make a raid on some village and strip it of valuables. They are quite se-

care from arrest in their mountain fastnesses. "Small boys in Boston are now called Hubbubs for short." So says a Western exchange.

THREE PAIRS AND ONE. From the Gernan,
Ears thou hast two, and mouth but one;

The intent dost seek? Then art to listen much, It means, And little speak.

Eyes thou hast two, and mouth but one; is the mystery deep? Much thou shall see it means, and much. Thy silence keep.

Hands thou hast two, and mouth but one;
"Why?" dost repeat?
The two are there to labor with,
The one to eat. "How do you like the claim song?" asked an old lady of

her daughter, as they stepped into the street, after a popular concert. "Clam song!" exclaimed the young lady, in art concert. "Quin song: "excanned the young lany, in astonishment, "Why, what do you refer to, mother?" "Why, the first song she sang." "Oh, you mean 'Shells of the Ocean," don't you, mother?" "Well, yes," said the old lady, "I do think that was it; it was something about clams, anyway, and you know I do like them se

How to Choose a Goon Cow.—A crumply horn is a good indication; a full eye another. Her head should be small and short. Avoid the Roman nose, which indicates thin milk and little of It. See that she is dished in the face—sunk between the cyes. Notice that she is what stuck men call a good handler—skin soft and loose, like the skin on a dog. Deep from the loin to the udder, and a very slin talf. A cow with these marks never falls to be a good milker.—Northgestern turner.

A PUN-GENT PARAGRAPH. - Grave charges have been made against an undertaker at Lawrence, Mass. Digby

Let us do our duty to God, by being just and true to each other; in that consists our real prayers and our most heart-felt praises.—*Poltaire*.

The first German paper mill was constructed at Ravens burg in 1230, in Italy In-1330, in Erance in 1330, in Switzer-land in 1470, England in 1588, Holland in 1685, and Russia

To mourning eyes, the smillght's garish splendor Too keenly bright for sorrow's vision seems, While roses pale and violets' fragrance tender Fall softly on the heart as moonlight beams.

E en at the portal of that narrow dwelling, Birthright alike to all who breathe and live, By bloom perennial, voice of color, telling Of life renewed that heaven alone can give. The pavements in Boston last week were as slippery :

l'uele Sam's financiers.

January, Feb. 1.—A despatch from Cape Coast Castle states that twelve Ambassadors from the Ashantees recently arrived in the British camp suing for peace. Sir Garnet Wolseley replied that he would only treat with the King himself at Coomassic. It is also reported that Gen. Wolseley detailed the Ambassadors as hostages for some British sailors taken prisoners by the enemy. A sharp Hartford girl, with an eye to Christmas pres

nts, attended both a Baptist and an Episcopalian Sunday School, and all went well until she gave several answers ou of her Baptist lesson book to questions in the catechism. and then the churchmen dropped her.

THE HAGEE, Feb. 1.—A despatch from Padang reports the cholera has broken out in Acheen. It was rumored that the Sultan of Acheen had died of it, and that the war was virtually over.

To Correspondents.

No attention is paid to anonymous communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve communications not used.

G. W. S., RICHMOND, VA.-Your kind letter receiv ed. When a medium goes about the country assuming another medium's name, he is simply an impostor. He does' injustice to himself and the sphilts who may operate through him, as well as the person whose name he assumes. Such things should not be countenanced.

New Fraternity Hall.

William Denton's lectures on Geology, illustrated by Psychometry, have been well attended and highly appreciated. "The Tertlary Period and its Mammals" was the theme of last Sunday evening's discourse, which filled New Fraternity Hall, notwithstanding the cold weather. To-morrow evening he will close his regular course by an address treating of "The Human Period, and present Geological Changes." Mr. Denton is announced to give a lecture at the same hall on the furnishes this commutum to the public (through the col-

Babbitt's Health Guide. .

Dr. E. D. Babbitt, of 437 4th avenue, New York, writes us that his "Health Guide" will be ready in a few days. He says: "I have asked myself, How can I make it worth ten dollars to each owner?-how save the most lives, cure the most diseased bodies and minds, and reveal a higher science of life, in which that power and harmony can be developed which will prevent disease? Among other things, I have given the outlines of Dr. Buchanan's grand science of man, the special treatment for nearly one hundred diseases, etc. In order to spread the work in all quarters, I offer agents uncommon inducements. Price, post paid, \$1,00."

The Denison, Tex., Daily News thus refers editorially to Spiritualism and the work accomplished in its behalf by Mr. Massey and the Banner of Light:

"Since Gerald Massey, the English orator and poet, has yisited this country and expressed in public lectures his firm adherence to a belief in what is termed Modern Spiritualism, an unusual interest has been awakened on the subject among thoughtful men and women. To those who desire to post themselves on the phenomena, we recommend the Banner of Light. The prospectus is published in another column. It is a large paper, edited with candor, and is a record for many startling facts and theories."

We have just received a private letter from one of our esteemed subscribers, who informs us that he lives near the Eddy Brothers, in Vermont, and sometimes witnesses the manifestations through their agency; and he avers that spirit-forms are seen and recognized under eirumstances which forbid the possibility of decepion."

137" Little Crow," in his message in last week's Banner, refers to the liberation from prison in Davenport, Iowa, of the Indian Chief, Big Eagle," by President-Lincoln. In our next. ssue we shall give a full account of the method pursued by "Little Crow" to effect the object so much desired. A portrait of "Big Eagle will accompany the account.

We are requested by Mr. C. Crane, of Hyde Park, Vt., to state that return checks will be given all friends attending the Spiritualist Convention at Roxbury, over the Central Vermont Railroad. Board at the hotel only one dollar per day. The sessions commence next Saturday, and will continue three days.

2-77 A Congressman asked the Inspector-General if he had "any idea what became of the discrepancy between the number of rations charged to the Government and the number actually issued to the Indians." The Inspector-General replied by asking, "How can an Indian agent with \$1500 a year make \$10,000, more or less, after supporting himself?"

F. W. J. Pike, business and test medium, No. 19 E. Springfield street, Boston, has discontinued his public circles, owing to the demands upon his time and energies which are instituted by parties desiring to hold private scances with him. He has thus far met with the most flattering suc-

337" We acknowledge the receipt of \$1,00 from Fred Byron, of Detroit, Mich., in aid of Mr. L. Day, of Buffalo, N. Y., who paid Colchester's fine, the particulars of which will be found in another column. __

A Liberal monthly, we understand, is to make its appearance in Connecticut about the middle of March next, to be called "The Journal of Progress."

The Banner Free Circle Poor Fund. Received, since our last issue, from

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and differ cents for every subsequent in-SPECIAL NOTICES. - Forty cents per line BUSINESS CARDS. -- Thirty cents per line Agate, each insertion.

Payments in all cases in advance. 53 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Ar Advertisements to be renewed at continued rates must be left at our Office before 12 M. or Monday.

SPECIAL NOTICES.

Does the storm keep you from the lecture? Do the winter evenings seem long? Have the old games become worn and lost their freshness? games become worn and lost their freshness? Get now Avilude, or Game of Birds. No game has so happy a combination of keen enjoyment, in its play, with so much useful information con-veyed by the beautiful pictures of Birds and their fine and correct descriptions. Sent post-paid, for seventy-five cents, by West, & Lee, Worcester

J. V. Mansfield, Test Medium, answers scaled letters, at 361 Sixthay., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their establishment for the free use of Spiritualists, where the latter can meet friends, write letters, etc., etc. Room open from 7 A. M. till 6 P. M. tf-D.13.

BUFFALO, N. Y., Dec. 13, 1870.
DR. R. V. PIERCE—For the past-six months I have used your Golden Medical Discovery in my practice, and in that time have tested its merits in severe coughs, both acute and chronic, in chronic diseases of the throat, severe eases of bronchitis, general derangement of the system, constipated condition of the bowels, and wherever a thorough alterative or blood-purifier has been indicated. In all cases I have found it to act gently yet thoroughly and effectually in removing the various diseased conditions, and bringing about a healthy action throughout the Yours, fraternally, H. L. HALL, M. D.

DR. WILLIS will be in Chelsea the first Tuesday in every month, at Deacon Sargent's, No. 80 Central avenue, and at 25 Milford street, Boston, the first Wednesday and Thursday. Office hours from 10 till 3.

THE WONDERPUL HEALER!-Mus. . M. Monnison.—This celebrated Medium is in instrument or organism used by the invisibles for the benefit of humanity. Of herself she claims no knowledge of the healing art. The plading of her name before the public is by the request of her Controlling Band. They are now prepared, through her organism, to treat all discass, and care in every instance where the vital organs necessary to continue life are not

destroyed.

Mrs. Morrison is an unconscious Tranca Me-DIUM, CLAIRVOYANT AND CLAIR VIDILINT.
From the very beginning, hers is marked as the most remarkable career of success that haseldom if ever fallen to the lot of any person No disease seems too insidious to remove, nor

SPIRIT COMMUNICATIONS TO SEALED LETTERS, Send \$1,00 and 4 stamps to M. K. Cassien Schwarz, Station B, New York City. 6w*.J.24.

Mrs. NELLUE M. FLINT has returned from Europe, and will heal and develop at 31 Clinton place, near University place, N. Y. Hours 10 to 4.

A COMPETENT PHYSICIAN.-Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (ROOM C.) Boston, is cordially recommended to the Public as one of the most competent practitioners in the State.

He compounds his own medicines, is a mesher-law, a Hiffelite analysis. lzer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous com-

HOME OF THE FOX FAMILY .- "The Birthplace of Modern Spiritualism," represented in that beautiful steel-plate engraving, entitled "The Dawning Light," (price by mail, prepaid, Two Bollars,), and other works of art, can be had by visiting or addressing R. H. CUR-RAN & CO., Publishers, 28 School streef, Boston.

W. J. PIKE. Business and Test Medium, No. 9 East Springfield street, Boston Mass. F.7.2w*

DR. SLADE, now located at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia. J3.

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York, Terms \$2 and three stamps. Money refunded if not answered. J17.—4w*

BUSINESS CARDS.

NAN FRANCISCO, CAL., BOOK DEPOT. At No. 310 Kearney street to the ball Af Nov 3B* Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of R pir-fundial and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens, Plancheffes, Spence's Positive and Negatiye Powders, Orlon's Anti-Tobacco Preparations, Br. Storer's Nutritive Compound, etc. Catalogues and a treatment anied free, 35° Hemittances in U. S. currency 2 of postage staimps received at par. Address, HERMAN SNOW, P. O. box 147, San Francisco, Cal.

A. J. DAVIS & CO., Booksetters and Publishers of standard Books and Perfordication Harmonical Philosophy, suffitualism, Free Religion, and General Reform, No. 21 Fast Fourth, street. New York.

11-No. 4, 5-10.

ST. LOUIS, MO., BOOK DEPOT. Western Agency for the sale of the BANNER OF LIGHT and all Inhernal and Spiritual Books, Papers and Magnaines, Also, Adams & Co.'s GOLDEN PENS AND PARLOR GAMES, the Magic Cond., and Voltake Armor Soles, DR, STORER'S NUTRITIVE COMPOUND, SPENCE'S POSITIVE AND NEGATIVE RY HITCHCOCK, 60 Pine street, St. Louis, Mo.

ERIE, PA., BOOK DEPOT.

OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 6at French street, Erle, Pa., nearly all of the most popular Spiritualistic Books of the times, Also, agent for limit & Chamberlain's Magnetic and Electric Powders.

PHILADELPHIA BOOK DEPOT. HENRY T. CHILD, M. D., 681 Race street, Philadel-HENRY T. CHILLD, M. D., 'Sal Race street, Philadelphila, Pa_G has been appointed agent for the Branner of Light, and will takenorders for all of Colby & Rich's Publications, Spiritual and Liberal Books on sale as above; also bysDR, J. H. RHODES, 918 Spring Garden street, who will sell the books and papers at his office and at Lincoin Hall, corner Broad and Coates streets, at all the Spiritual meetings.

ROCHESTER, N. Y., BOOK DEPOT. Y., & DEWEY, Bookseller, Arcade Hall, Rechester, N Y., keeps for sale the **Spiritual and Reform Work** published by Colby & Rich; Give him a call.

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bly be accompanied by each to the amount of each order.

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AMATEUR **CULTIVATOR'S** GUIDE

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New Colored Lithograph of Flowers, besides hundreds of cogravings, descriptive price list of 3,000 varieties of Choice Flower and Vegetable Seeds, Rare Gladdous, Lilies, Tuberoos, &c., with full direction for their enture. The most perfect work of the kind hefore the public, #3 Sent free upon receipt of two stamps. Address,

WASHBURN & CO., 100 Tremont street, Boston, Mass.

NASSAU HALL.

MRS, R.; K. STODDARD, MASTER DEWITT C. HOVGH and MRS, CARLISLE IRELAND, will give a Scance -physical and test-at this half, on the evening of a Schnee splysheat and to a sat this hall, on the eventuing of Sunday. February 8th, the pocuniary proceeds to be de-veted to the benefit of J. M. Foster. — Iw «Feb. 7.

Note to the bencht of J. M. Foster. Iw -Feb. 7.

INSTRUCTION IN PRESERVING FUNER.
ALWREATHS, Err. MRS, A. SHERMAN, Artist in neserving memorial flowers, has carefully prepared printed instructions for the same, containing improvements, and copyrighted. Price per copy, §3. Sont by P. O. moneyorder or express. For reference or specimens, inquire at Copeland's, No. 20 Washington St. of Montdock Bros. Art Gallery, No. 313 Washington St. Orders sent to No. 313.

TESTIMONIAL. "Was, Sherman has preserved flowers for us, and we consider her method very superior." — If m. Il. Sponer, Florist, No. 4 Beacon st., Roston.

Feb. 7.—18.

MR. AND MRS. DR. W. H. C. MARTIN THANCE, Test, Business and Medical Claivoyants, have removed to E Green st., near Cambridge car sta-tion. They treat all Chronic Diseases of both seves, includ-ing cancers and old sores. Circles every Sunday evening. Feb. 7.—Iw*

A SOURCE OF GREAT ANXIETY.

M V daughter has received great benefit from the use of VFGETISK. Her declining health was a source of great anxiety to all of her Irlends. A few hottless of the VFGETISE restored her health, strength, and appetite.

N. H. TILDEN,
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Boston, Mass. p.Jung 5, 1822.

MOTHERS, READ THIS! A GREAT BLESSING!

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Mass. Morrison, after being entianced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the land, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band, use vegetable remedies, (which they magnetize,) combined with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, \$1,00. Give age and sex.

Our go, Ostergo Co., N. Y. P. O. Box 1322, J. 21. Yaw*

Senity Communications to Sealed Letters.

Senity Communications to Sealed Letters.

Senity Against the distributions of the meaning of the serve of the meaning to define the inclinity and the through the properties is of the meaning to the treatment of the meaning that the server of the meaning that the properties of the serve of the server of the serve of the ser

South Boston, July 10, 1871.

CIRCULATION OF THE BLOOD.

The circulation of the blood is the life of the body, and its storpage is death. We are healthy when the blood circulates freely, any interingulon precenting its tree consists its commencement of disease. "I Blood is the fitted with the blood, causing path and disease; and these humors being deposited through the bad or corrupt humors circulate with the blood, causing path and disease; and these humors being deposited through the consistency is not along the many constructions, in the body, produce pimples, cruptions, indeed, indigestion, costiveness, healache, a orradgia, the innatism, and numerous other compatinits? A cultivases can be in the body without flist being generated in the blood; and no disease can possibly be in the body if the brood is pure. It is of great importance to know what modified will purify and tenevate the blood, calcideate the disease; cheew gladly undertay and physically, and institutes having into all the yield functions of the body. This modified is the yield tyle functions of the body. This modified is the yield tyle great blood purifler.

It extends its influence into every part of the human organism, commencing with its to indication; currecting diseased action, and restoring yith yield they great disease, and leaving Nation of the blood, driving out disease, and leaving Nation of the blood, driving out disease, and leaving Nation of the blood, this great disease is very pleasant to take; every child likes it.

Sold its all broughts.

THE NEW FRENCH SYSTEM OF MEDICAL ELECTRICITY. M.R. W.M. BRITTEN, AND MRS EMMA HARDINGE BRITTEN graduate of the Vienness and Parishan Schools of Electricity, latenssociate of Dr. Elizabeth J. French, and the foperator of the Philadelphia Electrical Clinics—are prepared to examine and treat patients for every form of disease, chronic and acute, on the highly successful new French System of Electricity, the most reliable method of Therapeutics ever discovered. To

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Infallible Electrical Cranial Diagnosis Practiced only by the Graduates of the new French School, and acknowledged to be the greatest scientific illisovery of the age. the age, Instruction in Anatoniy and Physiology, illustrated by a splendid models. 153 West Brookline Street, Basion, 2d door trang-Pointonit. — street. Office hours from 9 A. M. 10 A.P. M. S. 181f—Jan. 3.— S.

WANTED.

A N honorable and good londers man typh thurst preA ferred) who would have st \$2,0000 \$4,000, to put Infopractical operation a new improvement for the production of an article the consumption of which is immense, and the profits are very large. The re-less small in achie ite-shed which peaves its principality, but too, small for-practical use. The improvement was started, and devel-qued to its present state, through the influence of a com-pany of advanced spirits, for the purpose of control in-manity, under whose superfor knowledge and advice it will-continue to be directed. The right party, who will assist in this great undertaking, may and only feel honored to be identified with such a class of intelligences, but will be well remainerated. Please address B T, Le, Ranner of Light (diffe, when and where an interview can be lead. Feb. 5, 199

Mrs. Jeannie W. Danforth, PRANCE AND MAGNETIC PHYSICIAN, 100 West 56th street, cornered Staticaveline, New York, Feb. 7, - 8w.

DR. CORNELL SMITTH, Magnetic Physician, administered: Acute Pains Instantiv relieved. Turkish and Vipor Baths. The best of accommodations divinited number of Patients at the Dr. 's House, Feb. 7, Jax.'

ROOMS TO LET.

Tawo SPACIOUS ROOMS in the new Building So. 9 I Montgomery Placy corner of Province et . Have the modern conveniences. Apply at the Bookstor of COLRY & RICH, on the flext above. 18 Nov. 1. S. ELF-KNOW LEDGE THE MOST USEFUL:
D. Psychometrical Defineations of Character, with piac-tical adaptations to successed life. Terms, 32 23 East, 77th street, New York City. B. F. WILSON, Dec. 39, -48tf.

Dec. 30. -1stf PROF. LISTER. (Formerly of Boston,) can be consulted by letter at 329 6th avenue, New York, Questions \$1; full nativity \$5. JUST ISSUED-NEW EDITION.

This highly interesting work, having been out of print-for some time, is now published in a more compact and sultable form than heredologe.

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This is one of the best descriptions of the spiritionne yet given to the bubble. It reveals many laws of spiritual intercentse, and makes plain and simply natural the life that we all so much deshe to know about. It wilble read by thousands whe will thank Dr. Willls for having given them, the privilege of pensing such a beautifuland interesting matration of Personal Experiences in the Spirit-World, The well-knewn reputation of Dr. Wills, and his minimp achiable integrity as a medium for communication between the two worlds, is sinheling guarant of the genuinemess of the spirit messages. The work is issued in pamphalet form.

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ANSWER TO CHARGES

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Message Department.

EACH Message in this Department of the Banner of Light 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 or exit. But these who leave the earth sphere in an undeveloped 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 texths, they present a purpose to those much of truth as they perceive sho more.

The Banner of Light Free Circles.

These Public Circles are held at the DANNER or Light Option, No. 9, Montgomery Place, Gerelal Sterver every Montey, It Estay and The usian Action oos. The Hall will be open at two offselock services commence at precisely three of lock, at which time the doors will be closed, no ther allowing entrance nor exit until the close of the selection. It, in case of necessity, any one desires to leave the ploid during the serwhee, the test must be signified to the Chairman, and permission will be granted to refire after the and jernassion will be granted to reffre after the expiration of five minutes. But it is to be hoped that visitors will remain throughout the session, as every Spirithalist knows that disturbing influences predince inharmony, and sthiss our spirit; friends particularly enjoin upon us to avoid, if possible. As these Circles are free, we have to work that the source of the safe free, we have the possible. As these Circles are tree, we may doubt visitors will readily conform to our rules.

The questions answered at these Scances are often propounded by individuals among the audience. These read to the centrolling intelligence by the chairman, are sent in by correspond-

12 Donations of flowers for our Circle-Room

Mass Coxast receives no visitors on Mondays, Thesdays or Thursdays, until after six o'clock, P. M. Shesgives no private sittings.

SEATED LETTERS.— Understat our Free Circles have the providege of placing, leaded letters on the table for brief arswer by the spirits. Scaled letters my with are pot answered at this office. Such letters are only answered briefly for riotors. Proper questions by correspondents, which are read by the Chairman, are answered, and the Questions bul Answers printed in the Banner, as usual. In preparing scaled letters, first write one or two printer onestions addressing the safet. SEATED LETTERS - Us togs at our Free Circles if such the proparing scaled betters, first write one or two proper questions, addressing the spirit squestioned by his or her full name; then put them in an envelope, seal it, and write your own addression the envelope. At the close of the scarper the Chairman will return the best to the writer. Questioners should not place betters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.

Lawts 43. Witson, Chairman.

Invocation.

Oh, thou whose foving kindness and tendermercy are written upon every leaf in life's wondrons volume, thou Father and Mother of us all, to thee we pray, and in thee we trust. While we reach out seeking to know more and still more of the yet we will forever trust in thee, whethknow of thee through thy scriptures of Nature. We shall learn enough of thee to trust thee every living soul; so, Father and Mother, we dedicate the atterances of this hour to thee, asking thy blessing to rest upon them. Amen. Dec. 11.

Questions and Answers.

Cosmodiand Seiner - Your querles, Mr. Chairman, I am ready to hear.

Ques - [From a correspondent.] At what age after conception can a child live, after being expelled from the mother, and grow up in spirit-"life?". I have been told, from spirit-life, that a can't help it. Good-day, sirchild can so live, if it had been conceived but a siggle half-hour, and then destroyed:

Ass.-Conception signifies the union of soulwith matter. Such a union is indissoluble; such in Amesbury, Mass. I died in 1816, in March, a beginning has no ending; it reaches out into infinitude, from whence it came; so, then the you can; and as I see nearly all my descendchild becomes a living soul, separate and distinet from all other souls, and subject to the law of growth and progress from the second of conception it matters not if it is thrown off the next moment, if conception has taken placethat signifies a union of soul and matter.

Q .- Three times a beautiful infant spirit has own babe that was born very prematurely about a year ago. Could that child, after the death of Its unformed earth-body, immediately have a perfect spirit form, or would the same length of time that it takes on earth be necessary? If the latter, does it require a spirit-mother to sustain and bear it, or is its formation and growth conipleted by unother no thod?

A .- A certain amount of time certainly is required to perfect the spirit-body under such circumstances; as under all other eligumstances. The child ushered prematurely into the spiritworld, retains its hold upon the mother. It is an unnatural birth, and such children cannot beseparated from the parent stalk, spiritually; though they be physically, and through that spiritual connection these little bodies are fault up, and the work goes on and becomes matured

Q .- To Theodore Parker :- The bourne from: which no traveler returns "has opened its gates for thousands to visit us, if the testimony of untold numbers in this Christian land is worth regarding, but where the bourne is, I am yet unable to learn. It is spoken of as a world not unlike darkness. ours; with schools aild benutiful spirit-homes, and, as you have stated, in it you have two statues in front of your house, one of which is Mrs. Conant's. You can, if you will tell me where that home is? Some say the spirit-world is a condition, but houses must have locality, and Mr. Davis locates it as a belt away off by the Milky Way; but, as you have in that world a home and some real estate, you will pardon me for referring my inquiry to a denizen rather than to an agent. So I am sure you will oblige Eras-

tus Goodwin, 126 East 22d street, New York. A .- The spirit-world has been located many times, and by abler scientists than myself. This spirit-world, that is sending its great flood-tide of mind and power to its native earth, in these days, is a real world-the spiritual body of this natural earth-daying as positive, as tangible and legitimate an existence as this earth has. It is located about sixty five billions of miles from this earth. It is connected with this earth by an infinite number of magnetic and electric spheres of just such an investment when you shall come -magnetic belts; some call them by the plain term of magnetic wires. I say this spirit-world is connected with the earth by these great magnetic highways, over which millions of spirits are going and coming. The spirit world is not one vast and arid desert-by no means. It is not a world without sound or without substance-by no teans. It is a world possessing all the variety of and our Mother too, we lay upon the sacred altar

mountains, valleys, oceans, dry land; everything that Nature produces here has its counterpart there, and something more. What is that something more? Why, it is a higher condition; it is a condition which is a necessity to the new attributes but of these things it is unnecessary for me to speak, because I have nothing by which to compare them, and we can only teach you by compariser Your correspondent would know how I live and where Hive. Well, Linhabit a beautiful villa all our praises spoken and felt, forever and ever. in the out-kirts of Spring Garden City, for there Amen, are numerous cities, towns, and villages in the spirit world. This villa is particularly adapted to my needs sjust what is necessary to call out all the finer feelings of my soul. I live there; I enjoy life there; but I don't stay there all the time. Oh, no: I come here to labor, and I go ttime of "perfect freedom" to all classes of perthere to labor but when I wish for retirement, when I wish for the comforts of a home, I go there, for, I assure you, the enfranchised soul has need of a home even after death, as it has need prior to the change. Dec. 11.

Benjamin Nathan.

I am called to this place to answer some que ries with reference to my death. Some of my friends wish to know-and these friends, it is fair for me to state, are partial believers in this new philosophy-they wish to know if the person or persons who claim to have been instrumental in causing my death are really what they claim to be-my murderers: 'No, they are notnot one of them; they are not; and I now advise my friends to question me on that subject no further, because I shall be obliged, for good reasons, to refuse to answer. Benjamin Nathan. Dec. 11.

Mary Elizabeth Allen.

I died nineteen years ago, in Chelsen, Vt. My name was Mary Elizabeth Allen. I was sixty five years old. I died of cancer.

Some of my friends are desirous of getting something in proof of the truth of this new religion; so they 've called upon the. I wish they 'd' not such laws apply to all forms of earth-life, in called upon somebody else, who might have done better. Why didn't you call upon David? He'd. have done a good deal better than 1-a goodsleal. better; but, seeing as it was me you called for, I'll do the best I can.

You ask me to tell you what religion I believed in when I was here, and what church I belonged to. I did n't belong to any church; I did n't believe in any religion. I do n't see why you want to ask me what church I belonged to, when you know as well as 1, I never belonged to any. You know as well as I. I never believed that any of the religious were just what they ought to be. I saw too much wickedness mixed up with church people, to have much to do with 'em. I have n't changed much. I think there 's good people in the church, and there 's good people out of the er we are ignorant of thee or no, for we shall church; but I think that the high moral church that God Almighty has set up in the soul, is the best kind of a church to patronize—that is what through the revelations thou hast made upon think. Now, if your Methodist Church suits you, all right; I've nothing to say: But you must n't try to force it upon me now, any more than you did when I was here, because I shan't accept it. The Bible says-I believe in the Bible; but not as church folks believe in it-"Seek; and ye shall find." Now, if you want to know anything about this Spiritualism, seek for it. I 've done the best I could to let you know that I am alive, that I can come back, and have heard Dec. 11.

Rhoda Bartlett.

My name was Rhoda Bartlett. I lived down of typhold fever. I believe in doing all the good auts, my relatives, are in the dark about these things-there's none of us had ever come backhad somebody in the other life, and that there the hereafter. was another life, and that these things were true, and set them to thinking. Now, when they 'ye thought enough, and got wise enough to rolling on this grand and beautiful car of Modern eall for some of their neaver friends, who can | Spiritualism: I have a hope of bringing light to give them good, sound advice, and a good deal of wisdom about the spirit world, more than I can give-when, I say, they are ready to call for them, they II do better than I can do to-day. I was pretty nigh seventy years old. Good-day; sir-good-day. Dec. 11.

George Davis.

We have to, thank God for the perfect system of education that is carried on in the spirit? world, by which little children who leave the earth-life are educated with reference to this life, as with reference to the life they are then living : and so we are able to control your mediums, and are not shut out from the blessed privileges of this glorious spiritual era.

I left a body here which had seen but four years of mortal life. By consulting the records in our beautiful spirit-world. I find that event took place in the year 1842, and that it was occasioned by a disease incident to childhood-scarlet fever. My parents called me George. My father was a minister. He is still a minister on earth, trying as he is to minister to souls that are in

Father, you are just as much in darkness as they are. You are blind, and you are leading them into the ditch. Beware, beware! Look upward, and receive light from the spirit-world and give that light, in turn, to those hungry souls that are asking for it. Do n't withhold it do n't shut your eyes against the light. It is greater than ever Paul had. Do n't close your hands to the spiritual blessings that are descending every hour, all over the land, but go out and receive the heavenly manna that God your Father is showering down upon his children, and give to them that are an hungered and athirst. Father, soon you'll join me in the spirit-world. Let your last days here be full of spiritual works. Receive you the baptism of the higher life, my father; and when you have received it, go forth improving the short course of time that is allotted to you here in doing spiritual works. Do these for your own sake; not for Christ's sake-he has no need of it-but for the sake of your own soul's good; for l'assure you, you will have need to the spirit-world. George, to Rev. Joseph B. Davis. Good-day, sir. Dec. 11.

Scance conducted by Theodore Parker.

Invocation.

Thou Spirit Eternal, thou who art our Father adscape that this world possesses, and some | of this hour our prayers and our praises, and we

give them light. There are millions of souls on that the soul finds itself possessed of after death; a earth spiritually bound; set them free. There are millions of souls on earth that are crying And unto thee, oh Father and Mother God, be Dec. 15.

Questions and Answers.

Quis."-[From a correspondent.] Is it wisdom for teachers, either in the form or out, to advocate to a public promisenous audience the docsons, living, as they do, in all grades of life?

ANS -They who, are truly wise, are free. That wisdom which cometh from God the supreme, comes quietly-comes to the soul intuitively, and, by slow but sure-processes, leads the soul out into perfect liberty; therefore it is unnecessary for any teacher, either in or out of the form, to advocate at least the necessity of perfeet freedom. When the individual is educated by God Almighty up to that point where God sees fit to give it perfect liberty, then that liberty will, be given, then it can be safely given: but liberty, in the hands of ignorance, becomes license, and is turned into a terror-produces revolutions and anarchy; either in religion, in polities, or in social life. Now if a teacher bestruly wise, he will not advocate this perfect freedom in promiseuous audiences.

Q - Would it be safe or discreet to suggest that the liberty of persons confined in insane asylums or prisons should be at once granted?

A,-No, certainly not; that is a self-evident fact. They who doubt it had better make theirselves acquainted with the proclivities (spiritual and physical) of the inmates of said sylums.

Q .- Should we not have just, humane laws in the present crude condition of society, and should which persons indulge in excess, and run riot?

A .- Since it is society that forms human laws they cannot be just until society is less crude. The tree is known by its fruits: a nation's laws tell us how that nation has progressed.

Q .- Do the some teachings apply to all grades of society? If not, why not make a distinction when teaching?

A .- There is a certain set of teachings that would apply to all grades of society, and it is well for teachers to confine themselves to that partieular set of teachings, eschewing-all others; but they do not always do it, because the advanced call for advanced ideas, while the ighorant are not ready for them, therefore the clashing in society. You cannot all be lovers of roses; you cannot all see wisdom in the storm and the earth. quake. You are made to differ, one from the other, in all points, intellectually, as well as physically; you are made up of a wondrous variety; what is food for one, is poison for another. It ever has been so, and doubtless it ever will be so, certainly in mundatie spheres of life. Dec. 15.

Rev. Woodbury M. Fernald.

The question, "If a man die, shall be live again?" I settled to my entire satisfaction before death, and the settlement of that question before death has been, so far, a great source of confort, your question. After auswering it, and doing to say the least, to me. In passing out of my the best-I could, if I have n't satisfied you, I carthly body I was for a time—how long I am unable to say-conscious of being suspended be tween two states of being, and during that time I rested in perfect security as to the final issue: I believed in the immortality of the soul; I believed in its continued power after death: I befleved that, as I had lived and learned here, in this life, I should live and take my starting-point in the life I was about entering upon. There was no fear, but a perfect reliance upon God, I thought 17d come and let them know that they through what I deemed absolute knowledge of

Now I have a forforn hope that I may be able, some souls (I have a hope that the small addition of my testimony concerning the future life may be of use to somebody, and in so far as I am able to aid another, I shall rise myself.

A few years ago I became possessed with ar idea that I had not long to stay on earth, and I said to myself, "Now if this is a reality, that I am soon to leave this world, it is of the utmost importance that I learn something concerning the world to which I am going." So I set myself steadily at work to gain information concerning the land of souls, and one of my chief avenues of information I found at the private residence of this lady medium, where, on many occasions, I had the privilege of meeting with literary gentlemen and ladies, who were there for a purpose similar to that which brought me there, and from, time to time we were blessed with what we considered absolute evidence of the immortality of the soul, of the power of departed spirits to return, communicating with mortals. Every facility was offered us to demonstrate the truth of the position, and, for myself, I did so, and I have to-day to thank my God that I did. I visited other places, and became not an investigator, as my friends have affirmed, of Modern Spiritual ism, but a believer in it, fully and perfectly; and I am here to-day on a mission of good to those friends, to say unto them: "In God's name go and do as I did-for in a short time, at the very longest, you, too, must travel over the road that is now unknown to you-must enter the land of souls." Now make yourselves acquainted with the place you are coming to, if you can, and I affirm that you can. The good God hath made it within your reach, and within the reach of all intelligent souls-for mediums are scattered all over the world; those, too, whose doors are open, free to all; who challenge you to demonstrate the truth of Modern Spiritualism. Now my dear friends, for your own good, not for mine, certainly, but for your own good, seek, that you may find the "pearl of great price." I found it not in Universalism, good as that was; I found it not in Unitarianism, good as that was; I found it not in the New Church, good as that was; and cet they all have it, but hidden away. They all have it, I say, but they have it hidden away, and they don't know that they have it. Now then, you who have told me that you would be glad to know of these things, come at once to the front ranks, and investigate for yourselves. I am

George A. Redman.

Dec. 15.

A gentleman who was, in 1853, an officer on

Rev. Woodbury M. Fernald.

to answer our prayers; we shall ask thee to re- assume the position of a Peter toward Spiritualceive our blessing for what thou hast already be- ism. He says he never had anything to do with stowed upon us. Oh, Mighty Spirit, there are it, he never investigated it, he knows nothing millions of souls on earth in spiritual darkness; about it, and he challenges any one to successfully refute that position. I am here to do it. George A. Redman.

This same officer was in the habit of coming to unto thee, day and night, for deliverance from tme for scances, and of taking me on board the evil; give thou us the power to be their deliverer. | receiving-ship to give scances, not once, twice, or half-a-dozen, but many times. Now, my good friend, what have you to say to me? If you say that what is given here, this hour, is false, I shall prove it the contrary. I shall challenge gentlemen who were present, and who will not lie for you nor me, to prove that you have played the Peter; and I have seen fit to come and upset you, that's all.

Now I would n't advise you to go out and hang yourself, but I would advise you to turn and become an honest man-because honesty is the best policy-and you know you are a great stickler for that; and because, furthermore, honesty is the only coin current in the other life, and you'd better gather up some of it here, for you'll need it there. Now then, own up to your friends that you've told a lie; simply that, and nothing more. You've told aslie, and I've come here and told the truth, and there the matter ends; do otherwise, and you'll hear from me again, and at the next hearing not only my name will be given, . Dec. 15. 9 but yours. Good day, sir.

Margaret Grey.

"I lived on Lancaster street; in Boston. I died of consumption the first week in October, this present year. My name was Margaret Grey. 1 have left two children I am anxious about. I have a brother somewhere in Wisconsin, who, I have heard, is a believer in these things-his name, Thomas Andrews. I come here to ask him, "If he has the means, I want him to care for my children." I believe he will, if my message only reaches him. I desire that he shall bring them up in a knowledge of Spiritualism. He will have no trouble with their father, and. will find no difficulty in obtaining the children, and the sooner he cares for them, the sooner I shall be happy. Good day, sir. MDec. 15.

Gen. Schouler.

[To the Chairman.] So my friends say I never investigated Spiritualism. Give 'em my compliments, and tell 'em that 's all they know about it. Gen. Schouler.

It would n't be, it seems to me, the highest wisdom to make statements upon no correct premises whatever; and they certainly have made them; and, having made them, it would be justice, at least, to come out and state why they made them give the evidence they have, and I'll give mine, and we'll see who will win. I affirm again that I investigated. Modern Spiritunlism, and was satisfied that it was a truth; but I kept it secret from my nearest and dearest friends-wherein I was a coward, and for which I am very sorry. Good-day. Dec. 15.

Capt. Simeon Mayo.

I know that Spiritualism has no need that I return, giving my evidence in its favor; but there is some need on my own part, that I should fulfill a promise made to some of my friends, to this effect: that, if I went first, I would return giving what evidence I would be able to of my continued life; if they went first, they were to do the same for me.

To my friend, Capt. Hatch: You ought to bless God-as doubtless you do-every hour you live, for the gift you have in the power of relieving human suffering. You ought to feel yourself abundantly blessed in the position you occupy, and you should be found turning your face to ward the Jerusalem of Truth more than three times a day, praising God for his benefits.

You know that Spiritualism is a truth, and am glad that you appreciate it. I am glad to know that you do thank God for it. I am glad know that you do thank God for it. I am glad to know that you have come to the determination that you will fight in this good work just as long as God has need of you as a servant in the cause.

Of the property to be willed] strictly upon trust, as God has need of you as a servant in the cause. Stick to it, and fear no cross, however heavy it may be; for you shall surely win the crown

it was not all loss to you. Feel, if you can, that eternal progression." I am still a power, and that I shall be able to do far more for you in my ascended state than I could have done through the diseased body that I manifested through for the last years I lived on earth. Try to be reconciled. Try to feel that it was best that I went as I die; and if you try hard enough, I am sure you will gain the vic-

To my friends who do n't believe in these things, and do n't want to, I have nothing to say. You have chosen your way; time will prove wliether it was the better way or not.

To those who know nothing of these things, but would like to: Seek, and I will help you to find. I am Capt. Simeon Mayo, of Orleans, Dec. 15.

Uncle Johnnie.

[To Capt. Smalley, in the audience.] Boy, Uncle Johnnie and Uncle Jack are here. [Welcome.] I knew I'd be. Bless the Lord for this glorious privilege! Dec. 15.

Scance conducted by Theodore Parker.

Charles Colchester.

Nine years ago I was in the body, and was on trial for being an impostor-for imposing upon the public, and getting money for the imposition, claiming that the manifestations given were not jugglery, but produced by departed spirits. Spiritualism was not then so much of a power as it. is now. Its opponents were legion; and so, having passed through a regular trial, I was not adjudged, I believe, as not guilty, and was to be imprisoned to await another trial. At that time, the Spiritualists of the country were holding convention in Rochester, where this thing took place, and my case was called up in convention; and it was voted that it was not I, individually, that was on trial, but Spiritualism, and that it was the duty of all true Spiritualists to defend the cause, and defend me. But when the money was wanted to pay court expenses, there were none found ready to advance it, save one man, who came forward and advanced the entire sum, with the tacit understanding from the Spiritualists then and there convened that he should not bear that burden, but they would share it with him. His money set me free, and exonerated Spiritualism, so far as I was concerned. I don't think I cared a copper which way the thing turned; but I was sorry for the cause, because I knew that the manifestations given through my

mediumship were genuine. ig more. There are trees, flowers, soil, water, shall ask thee to bless them; we shall ask thee board the receiving-ship "Ohio," has seen fit to Well, now, this individual paid the expenses

of the court, and set me free, and the Spiritualists who promised to sustain him have never done it. Now that man is sick and in want. The wheel of fortune has turned down for him, and he is under it. In justice to him I come from the land of souls to speak a good word for him. He befriended, me, and I should be wanting greatly in gratitude, if, hearing the stories that I do, that circulate in the spirit-world with reference to his needs, I did not return and do whatever I may be able to toward helping him. Now, then, you Spiritualists who were convened at Rochester at that time, I call upon you to redeem your promise to Mr. Day. He is in need. Pay him one thousand dollars. That will give him the interest and the principal, and will relieve him and relieve your own souls from a weight that will rest upon them, and look rather darkly, I assure you, when you come to the spirit-world. "What," says the recording angel, "have you done for the cause?" "Oh, I have promised, but I have not done anything." "Well," says the recording angel, "It were better for you that you had not promised." Now, then, fulfill your pledge to him, and so relieve your own souls, and become, in more senses than one, honest Spiritualists. I am, sir, Charles Colchester.

MESSAGES TO BE PUBLISHED.

MESSAGES 10 BE FORMISHED.

Ausday, Dec. 16.—Ann Merrlek; dane Elkinson, of Northfield, VI.; Capt. John Saunders, to friends in Salem; Officia Barnes, of Saratoga; Rachel Richardson.

Thirsofoly, Dec. 18.—Jeremiah Mason; Adele Spencer, of New York, to her mother; George Albert Weed, to his father; Dorothy Smith, of Boston; to her daughter.

Monday, Dec. 22.—Address; Louis John Rudolph Agassiz; Isaac Barrows, of Roston, to his son and daughter; Old Margaret; Edgar Anderson, of New York, to his father; Ellen Gerrish, to ber husband.

Tuesday, Dec. 21.—Lizzle Emmons; Plinkle, to the Council of the Morning Star; Antonio Plerott, to his daughter.

Tuesday, Dec. 23.—Lizze Emmons: Pinkle, to the Council of the Morning Star; Antonio Pierott, to his daughter.

Monday, Dec. 29.—milla King; Eddle Andros, of New York City, to his parents; Father the Smet; Ellen Curry, Tuesday, Dec. 29.—milla King; Eddle Andros, of New York City, to his parents; Father the Smet; Ellen Curry, Tuesday, Dec. 39.—Harlet C. Chameey, to her son, William H. Channeey; James Boardman: Major Robert C. Harper, of the Confederate service, to his brother Samuel; Little Crow, to Big Eagle.

Thereaday, Jan. 1.—Mundle; Catharine Dale; Edgar A. Spring, of Philadelphia, to his mother; John Ellenwood, of Londen, Eng.; Patrick Casey, of Boston, to her brother and sister; Capt, John Ellis; Suske Elitot, of Chielman, Ohio, to her parents; Patrick Harrigan.

Tuesday, Jan. 6.—W. H. Seward; Georgie Vall, of Charlestown, Mass.; Jaech R. Smith, of Battimore, Md., to his son.

Thursday, Jan. 8.—Count Prorsay; Lydla Hantley Sigourney; Minnie Davis, of Richmond, Va., to her aunt; Macrauly.

Monday, Jan. 12.—Horace J. Hibbard; Samuel Williams, of New York; White Feather; Joseph Glison, to his son; Brig.-Gem Charles R. Lowell, to Dr. Oscar G. Diewill, Jan. 12.—George Kendall, once of the New York City, to her mother.

Thursday, Jan. 13.—Pefer Crowell, to his daughter; John C. Martin, of No. 250 West Springfield street, Boston, to his mother; Antonio Marthi; Anhie Merriette, of New York City, to her mother.

Thursday, Jan. 15.—George Kendall, once of the New Orleans Pleayme, to his field Phillip; Thomas McCarthy, of Boston; Angasta Jellison, of Farmington, Mc., to her brother; Thomas Spear, of Malden, Mass.; Betsey Talbot, of Frandingtom.

Monday, Jan. 19.—Sagoyewatha, to Col. Tappan; S. S. Sonić, to Col. Tappan; Lakebellemmenway, of Chechmati; Joel Havden, of Haydensylle, Mass., to his father; Polly Williams, of Dorchester, Mass.; Edicar Toppin, to friends, Thursday, Jan. 29.—Hosse Hallon, of Mechand Markham, of Rownsylle, Wis.; Ann Ruskin, of Alubura, N. Y. Tuesday, Jan. 27.—Janes Edward Cooper, of New York C

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As the "Banner of Light Establishment" is not an incorporated institution; and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the To my wife: Feel, my dear, that, in my death, doctrine of the immortality of the soul and its

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Passed to Spirit-Life: Jan. 13th, after a severe illness of four weeks, our beloved dster, Mrs. Susan M. Stowell, aged 53 years.

sister, Mrs. Susan M. Stowell, aged 33 years.

For the past seven years her home has been in Freehold. Warren Co., Pas, where she practiced as clairvoyant and magnetic physician with great success. She leaves a companion, several children, and many friends. Everat work, ever true and earnest, full of sympathy, all who knew her loved her, and will hold her ever in kindly remembranes. With a consistent faith in spirit-power, she has passed from our carthly sight and gone before to prepare a home for the loved she hath left here. By her request the funeral services were conducted by the writer.

Mus. H. T. STEARNS.

From East Cambridge, Jan. 10th, Miss Achsa Studley, ormerly of Swanton, Vt., aged 60 years. Funeral services at the house of her brother, Amasa.
Studley. Selections of music by the Music Hall Quartette.
Address by the writer, Samuel Grover.
50 Dover street.

From Fairhaven, Jan. 22d, Nancy, wife of Samuel White, aged 77 years and 8 months.

[Notices for insertion in this Department will betwenty cents per line for every line exceeding ticenty—treenty lines or less inserted gratuitously. No poetry printed under the above heading. 1

Notice.

The Vermont State Spiritualist Association will hold its next Quarterly Convention at Roybury, on Friday, Saturday and Sunday, Feb. 13th, 14th and 15th, 1874. Able speakers will be present. All friends of the cause, or otherwise, are cordially invited to attend. Per order.

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Pearls.

And quoted odes, and tweets the words long. That, on the stretched fore-tinger of all time, sparkle forever.

RESIGNATION. To be resign'd when ills betide, To be using a when his because, Patient when favors are denied. And pleased with favors given: Dear Chloe, this is wisdom's part, This is that meense of the heart Whose tragratice smells to heaven

The most mainfest sign of wisdom is continued cheerfulness. Mostar, . . .

wistmin.

Wisdom sits alone,
Topmest in heaven. She is its light sits fiel;
And in the heart of man she sits as high. And in the heart and the strength of the file of tentimes, Seeing but this world's ides. The pure mind Sees It's forester, and an youth we come, Fill death her sainted rayishment, and kneel, Worshiping Good through her sweet altar fires, And then is knowledge "good." —[N. P. Willis. -[N. P. Willis.

The true way to render ourselves happy is love our duty, and find in it our pleasure

HUMAN WANT BRINGSTHE HELPER. There is no pathway Man bath ever trod By faith or seeking sight but ends in God. Yet 't is in vain ye look Without to find. The inner secrets of the Eternal Mind. Or meet the King on His external Throne, But when ye kneel at heart, and feel so lone, Perchance & chind the well you get the grip And spirit sign of secret tellowship; Silently as the gathering of a tear. The human want will bring the helper near; The very weakness, that is utterest need.

Of God, will draw Him down with strength indeed, — Corpill Massey.

There is a deportment which suits the figure and talints of each person; it is always lost when we quit it to assume that of another.

Spiritual Phenomena.

Charles H. Fosfer, the Test Medium,

in San Prancisco. This remarkable test mellion, according to the following account which we copy from the San Prancisco Chronicle of Jan. 22d, has lately epated quite an excitement in that city by the wonderful manifestations of spirit power through his highly susceptible physical body. The Chronis cle, we understand, has heretofore ridiculed the Spiritual Philosophy, and would not have given the Committee, of which there are several, were so favorable an account of Foster's scances as it has done, unless it had had the most positive eyidence to warrant if in so doing ;

9 When Poster, the Spiritualist medium, first came to this city and hung out his shingle at the Grand Hotel, he was an object of much curiosity. Among those who went to witness the maryelous manifestations which it was claimed were daily made, was a well-known gentleman, whose name 'made, was a well-known gentleman, whose name 'we are not authorized to give. The gentleman had heard of the slipe of papier trick, and believing that he knew a thing or two more than Poster did, he resolved to play a sharp game with him. Before going to the medium's room, he wrote a name on a slip of paper, which he wrapped and folded tightly in a piece of tin-foil, When he got there, in company with several other friends, he handed the little roll of tin-foil to Foster and awaited results.

other triends, he handed the little roll of tinsfoil to Floster and awaited results.

The little paper inside the tinsfoil contained merely the full name of the gentleman's mother—ther maiden and married name. Foster took it, pressed it to his forehead in that dreamy, listless way be has, and then laid it on the table. Presently—he said, 'Yes, Sir, I have a message for you. There is the spirit of a lady here who wishes me to write you this message.' Here Foster took up a pencil, and with many jerks and quirks wrote:

Do not remove the ramains of your father, and myself, Let as rest where we are: Your heart is tight, but your judgment is wrong,

The message was signed by both the maiden name and the married name of the gentleman's mother. The gentleman turned as white as a sheet for the at once recognized the message as having been written in the name of his deceased mother. He had long been intending to remove her remains and those of his father from an eastern cometery to his vault at Lone Mountain. He had not thought of the matter at all that day Faster had not seen him before. Neither Foster nor any one else - not even the gentleman's wifeknew what the mother's maiden name had been, hence the clearness, the strange outline of the message, and above all, the aptness with whielf it referred_to_his project with regard to the remains of his parents, gave the astonished gentle-

man something to think about for days to come. He did not wait for an answer to his fin-foil

He did not wait for an answer to his this foil puzzle, but started away, very much in the condition of the young man who went to church to scoff, but finally concluded to remain and pray. Next day the gentleman met his friend, the Hon. Chas. E. De Long, who had just then returned from Japan. To him he told his remarkable experience of the day before. De Long laughed at him for his apparent credility, and scented the idea that suicids had anything to do laughed at him for his apparent credulity, and scented the idea that spirits had anything to do with the message. Notified at this, the gentle-man invited Mr. De Long to go with him and see Fester and judge for himself. That night they both, in company with Howard Coit, called at the Grand Hofel, and were shown into Foster's rooms. Mr. De Long was wholly unknown to Foster. They all sat down to the table, and, after Foster had smoked a while at his cigar, he and the form only got on message to the form. said: 'I can only get one message 40-night, and that is for a person named ida. Do either of you know who ida is?'
Mr. De Long looked at Foster with rather a

startled look, and said? 'Well, ves, I rather think I do. My wife's name is Ida.' Well, said Foster, then this message is for her, and it is important. But she will have to come here and receive it.

This was just enough to excite De Long's curiosity, and after endeavoring in vain to get Foster to reveal the message to him, he consented to bring his wife the next night to receive the imoring its wife the next night to receive the important communication in person. Accordingly the next evening the same two, accompanied by Mrs. De Long, were ushered into Foster's parlor. They were soon seated around the table, waiting eagerly for the spirits to arrive. After Foster had smoked for several minutes in silence, he suddenly said: "The same message comes to me. It is for Ida. This is the lady, is it?" he asked, as of the spirit. 'Oh, you will write the message, will you? Well, all right, and with this he took up a pen and dashed off the follow-

ing:

"To MY Daughten IDA Ten years ago I entrusted 'a large sum of money to Thomas Madden to Invest for me in certain lands. After my death he falled to account for the investment to my executors. The money was invested, and twelve hundred and fifty acres of land were bought, and one-half of this land now belongs to you. I paid Madden on account of my sharp of the purchase \$550. He must be made to make a settlement.

Von father. — VINEYARD.

Both Mr. and Mrs. De Long sat and heard this communication read with astonished faces. Mrs. De Long knew that in life her father had had business dealings with Mr. Madden, but to what extent, or even the nature of them, she did not know. She was terribly frightened at the denotement, for she knew that Foster did not know who she was, nor who her father these three ladies. Let them look to it; for it is might have been, and when the communication not the ladies, but the people themselves, whom came in so remarkable a way, the effect upon the whole party may be better imagined than de-

Mr. De Long had just enough faith in the correctness of Mrs. De Long's communication to case.

want to see what there was in it any way. So the next day be called on Mr. Madden, at the Occident-al Hotel. Without saying what especial reason be had for asking the question, be asked. Mr. Madden if there was not yet some unsettled business between himself and the estate of the late Mr. Vineyard. Mr. Madden thought for a moment, and then he said there was. He said several years ago he and Mr. Vineyard had purchased a tract of land together, and their interest was ing genius of creation that many were wont some yet undivided. The land had increased and was times to ascribe the workings of all things to still increasing enormously in value, and he sup-posed Mr. Vineyard's daughter desired to let-her interest lie untouched, which was the reason-why the matter had never been settled up. Besides, she had been absent a long time from the country, and was not here to have the matter settled. When informed that Mrs. De Long had only just learned of this investment of her father's, Mr. Madden expressed much surprise. He said he supposed she and her husband and the executors knew all about it, but were simply letting the matter rest for the property to in-crease in value. Mr. Madden then said that he was ready to make a settlement at any time. This was readily assented to by Mr. De Long, and, accordingly, on Saturday last, Mr. Madden transferred a deed for six hundred and twentyfive acres of the land to Mrs. De Long, her heirs and assigns forever. Having done this, Mr. Madden offered the lady eighteen thousand dollars for the property, but, having been informed that it is worth at least twenty-five thousand dollars, she declined to sell.

Meanwhile Foster is overrun with people anxious to interview their deceased parents for the purpose of finding out if the old folks are quite sure that their estates have been fully and prop-

Expulsion of the Lady Members from the Boston School Committee: Indignation Meetings in Wards XI and

The citizens of Ward Eleven, of this city, held a meeting at Commonwealth, Hotel, on Saturday evening last, to protest against the assumptions. of the forty-eight members of the School Committee who voted to shut the doors against the ladies who had been elected to seats on the Board. The meeting, which was largely attended, was addressed by Col, Greene, Chairman, E. W. Kinsley, A. W. Beard, W. H. Lewis, M. F. Dickinson, Jr., and others, and a series of resolutions, exhibiting a due sense of the high-handed measing, was passed unanimously. Some of the considered the players of their education we result not wonder that they were unable to hear speakers suggested that it would be better to go for relief to the State House before trying the exhibiting a due sense of the high-handed measfor relief to the State House before trying the Court House: One speaker wanted to know where the twenty-eight absentees were, on the evening when this adverse vote was taken. Sure enough! When the battle is to come off, what sort of warriors are those who abandon the field and keep carefully away from danger? It is a noticeable fact that all the regular ministers on on hand, and strenuous in their opposition to the admission of the ladies As much as that might have been expected from ecclesia stical influences. Thewadoubtlesshold that women are competent to bear children, but not to educate or supervise them. But we pity all children who are brought up to look at life and the future through the

haze and fogs of ecclesiasticism. On the evening of Feb. 2d, the citizens of Ward 14 held a like meeting at Kennedy Hall, Watren street, the gist of whose animus is clearly conveyed in the following press abstract of the remarks of Rev. Dr. Patterson, its Chairman !-

"Do we live in a Republic? Have we a free government in the city of Boston? Is it our privilege to determine for ourselves who shall administer the affairs of our city? He then pro-ceeded to detail the proceedings leading to the election of ladies upon the School Committee, and assected that when two or three men stand up in their places and declare, their peers shall not stand in the places to which they were elected. it is simply multification and usurpation. It is no new thing for women to be on school committees in Massachusetts. The speaker said he went into the State House that afternoon, and in looking over perhaps a sixth of the towns in the State, he found twenty-six or seven with women on the school committee, and he rend a list of, some of them, including Fall River, Taunton, Lynn, and Reading, and in the latter the only person competent to examine the High School was the woman. He said they had not assembled to discuss woman's rights, but their own rights."

Judge Russell, who said he came to express hisindignation, declared that a thousand voters of beings owed to each other in the state of mar-ward 6 had sent to the City Hall a lady at least riage—a consideration of the rights of others, and of the unregistered code of benevolence and as competent and intelligent as the majority of the School Committee of Boston, and that it appeared to him that there nover was an outrage greater than this action of forty-three members of the School Committee. In his opinion there was nothing in either the Constitution of the United States or of Massachusetts to prevent women from acting as members of the board.

This view of the case was echoed by George II. Munroe, Chas. W. Slack, Hon. Jonathan A. Lane, Hon. Geo. S. Hale, John E. Fitzgerald, Esq., A. W. Beard, Esq., Col. Thos. W. Clarke, John Kneeland, and Albert Palmer, Esq., which last gentleman reduced the matter to figures, contending that with nearly 1000 female teachers to 158 male teachers in the Boston schools of last year, it was foolish to claim that women should not have a share in the oversight of these schools. He said there were about 36,000 children in the public schools, and about 19,000 of them were between the ages of five and eleven years, and to say that women were not better fitted to look after those children was like saving that men would-do better than women in tending the

cradle and the nursery. The meeting adjourned, as did that of Ward 11, after passing a series of resolutions condemning the action of the School Board, and resting the methods to be pursued for redress for the

present in the hands of a committee of five. This is an exhibition of the old spirit of Boston for which liberal souls have reason to be proud. The citizens by whose votes they were chosen inquire by what authority the Board goes behind the act of the people, which is the only warrant of authority which they have themselves. It has always been a question to our mind, why the same parties who are so willing to employ lady teachers, and pay them less wages, though doing as much labor as men, cannot perceive that the mental power which renders woman fit to instruct is also sufficient to enable her to sit upon the continittee. The would-be autocrats of the City Hall School Committee Room have decided otherwise; but the end is not yet. It has occurred to us to ask how the majority of this Committee would conduct themselves, and what remedy they would seek, if the Board had been made up of a majority of ladies, and the latter had, at the first meeting, voted them out of doors on the ground of their sex! Yet that is just what they have done by these three ladies. Let them look to it; for it is they have thus insulted with the taunt of inca-

A Nashville editor says the "dip-theory is a Baptist dis-

The Music Hall Sunday Service.

On Sunday afternoon, Feb. 1st, Mrs. Emma Hardinge Britten spoke in the Boston Free Course of Spiritualist Lectures, her subject being "1774-1874; or An Englishwoman's View of the Great American Centennial." Progress, she said, was to such an universal extent the inspirtimes to ascribe the workings of all things to fixed fate, Josing sight of the fact that man was only an instrument in the fulfilling of his part-a momentous one-in this grand scheme of advancement. His noblest duty, therefore, was self-culture, and the attaining of a true idea of the importance of his being. She referred to the approaching Philadelphia Centennial, in which all American hearts would join in thanksgiving for an hundred years of national life-which song of gratitude would be taken up by the peoples over sea who were downtrodden by the weight of hereditary monarchies and the miserable proscriptions of easte, but who saw in the United States as refuge for the present, and a prophecy of that which was to be for all menand said the Independence fathers left their task half-finished, bequeathed it to us, their descendants, for accomplishment, and it behooved us to investigate the demands and appreciate the responsibilities laid upon us.

She would have Americans, in looking at the picture of their country's advancement, throw away all national pride and look upon America as God's America. Asia was dead, Africa a cipher, Europe was staggering beneath the accumulated weight of multiform tyrannies, when America, sprang up like a beacon on the far horizon to the eye of an obscure mariner, and he followed where it led, to the shores of a New World! At was a significant fact that the settlers who crowded to these shores were impelled to the step by a love of liberty, a search for better possibilities of life. Its natural con-ditions of climate, soil, seenery and metallic deposits, in their vastness and readiness of anto every demand which a great nation could make upon them, constituted America a complete world of itself (it had been built up up all time for a special purpose), and she considered that the men who so thoroughly and fear-lessly represented the colonies in the Provincial Congress at Philadelphia were the direct result of what God had done for America: When we

The Declaration of Independence was then considered by the speaker, she stating that every male citizen would join, without doubt, in its assertion that governments derived their just power from the consent of the governed, or in other words that those who chose to be governed should have the right to choose their governors; and by the natural carrying out of this view, she believed the time was coming when every female in America as well, as every male should be able to cry "Amen;" when every individual who helped to support the government would be enabled to say "I have had my part in choosing the govern

Government was a human necessity to keep each one in his appropriate place in the great scheme of being, because of the different pos-sibilities and capabilities existing in various individuals, although as the Declaration held, all human creatures, were equal-in the eye of the All-Father, The conserving to each individual of the right to life, liberty and the pursuit of happiness, was indeed, as the great instrument pro-claimed, the chief aim of government; without liberty and the freedom to seek happiness, life was a curse; we had only to remember, as our guide of action, that all men [and women] had rights equal with our own, upon which we must not trench in our search for enjoyment, and that true government was established to protect these

In order that the great possibilities of this na-tion's Declaration of Independence might be truly developed in our day, or in coming time, we needed a perfect system of moral, religious, political and social freedom. Had we such a system? Not so, in the opinion of the lecturer. She referred to the demands which a but system of morals, politics and religion would make upon the people, but could not trace such in things as they now existed in the high seats of the synagogues or among the leaders of the body politic; and social freedom meant not that which yas called by its name—not sensuality, anarchy and the disunion of happy home circles; perfec social freedom, meant, perfect, obedience to the highest laws of God, obedience to the unwritten laws of monesty and chastity—and one of the highest of diese laws was the duty that human charity. Was there perfect intellectual freedom, when woman was defied entrance into the col-leges? Had we religious freedom, when the great question which now agitated the public was as to whether we should not teach creeds to our children in the public schools? There could be no religious, freedom, till every human being was left free to worship God according to his or her own fashion. The spirits of the Independence Fathers were at work in the sphere whither they had ascended, to evolve for us - who, as they had ascended to evolve for us—who, as Spiritualists, recognized their power so to do— power to the achieving of a more perfect realiza-tion of their ideal of freedom foreshadowed while on earth, and we should be obedient to the responsibility which the truth had laid upon us.

New Publications.

BELLA: OR, THE CRADLE OF LIBERTY: A Story of In same Asylums. By Eugenia St. John. Boston: N. D. Berry.

This is a story, outwardly of fiction : but its contents ar a body of terrible truth. Perhaps it will efgage a far while circle of readers than II.it were cast in statistical and economic form; indeed, we hardly doubt that it will, As the reader becomes interested in the personages, the Incidents, and the pictures that are strewn over the pages. nough within these two covers to almost drive one mad in the perusal. The book describes the experiences of the inhappy inmates of our insane asylums-those elegant and imposing edifices outwardly, which are inwardly but living tombs. What a world of human misery is immured within them! Could their stony walls speak, what fearful revelations would they not give up to an astonished and unsupecting public! The people of this country must wake up to the dread reality of this murdering, torturing asylum system in their midst, or secret esplonage, abduction and imprisonment will become the habit of society. It is frightful to contemplate the extent to which the scribable wrongs are and may yet be carried. . The asylun system, as now operated, is growing up to the proportion of the old Spanish Inquisition. Had we room to transfer to our columns the sketches of tyranny and torture, of selfishness, inhumanity and revengefulness that abound in the pages of this book, it would thrill the hearts of all readets. Dante's Inferno, Virgil's Hades, Milton's Hell, nelther of them contains more hateful, repulsive pictures of cold wickedness. The civilization that will for a day after their disclosure tolerate such things is a failure and dis grace, and it must expect to be overtaken with judgments. We commend the perusal of this simple but powerful story though with a inclancholy satisfaction, to the thoughtful care of all readers; and let them meditate well on the painful but professedly true recital;

THE WETHEREL AFFAIR, by J. W. DeForest, is a new lovel by, a brilliant and popular author, from the press of Sheldon & Co., New York. Nothing needs to be said con cerning the tales of DeForest, who by many is unhesitatingly pronounced, if not already a master in the department of fiction, still most prominent among promising writers. American scenes and characters are the material which his graphic powers delight to portray, and they are done in this latest of his tales with remarkable felicity, skill, and effect on the mind and feelings. Character is touched off by this author with unusual skill, and in description and colloquial passages he is not less happy. As we believe in saying all that can be justly said for native writers first, we have but to add our own testimony, elleited not for the first time, in praise of a novelist whose powers are destined, as they gain breadth and maturity, to the widest possible recognition in the country. For sale by A. Williams & Co.

Spiritualist Lectures and Lyceums. MERTINGS IN BOSTON.—Music Hall.—Free Admission.

MERTINGS IN BOSTON.—Music Hall.—Free Admission.

Seventh Series of Lectures on the Spiritual Philosophy.

in the above-named elegant and spachous Hall. Meetings
every Sunday afternoon, at 25 precisely. Speakers of
known ability-and eloquence have been engaged. Singing
by a first-class quartette. Tekety-securing reserved seats
for the season can be procured on application to Mr. Lewis
B. Wilson. Chairman and Treasurer, at the Banner of
Light office, 9 Montgomery Place. Speakers selected: Mrs.
Neille J. T. Brigham. Prof. S. B. Brittan, Bryan Grant,
Esq. Miss Lizzie Doten, Giles B. Stebblus, and Gerald
Massey.

Massey.

Now Fraternity Hell, Parker Memorial Butlding,—The Boston Spiritualisty Union hold meetings, for addresses, conferences, etc., every Sinday evening at 7½ o'clock, in this hall, corner of Appleton and Berkeley streets. All spiritualists and friends of Liberalism are conflaily invited to attend. Admittance free, 41, F. Gardner, President

The Ladies' Aid Society meets each the say atternoon at same place. All invited to the evening Sociable.

John A. Andrew Hall: - Free Meetings. - Lecture by Mrs. S. A. Floyd, at 2% and 7% p. M. The andlence privileged to ask any proper questions on spirituality. Exceilent quartette singing. Public invited. The Children's Progessive Lyceum, No. 1, which formerly met in Ellot Hall, will hold its sessions at this place, corner Chauncy and Essex streets, every Sunday, ht 16% o'clock. G. W. S. French, Secretary.

Test Circles are held at Nassau Hall, corner Washington and Common streets entrance frein No. 8 Common street), every Sunday at 16% A. M. and 2% p. M. Mts. L. W. Litch and others, mediums. Seats free.

Collocal Hall 1.5c. Tremont street. - Sunday morning, circulation Hall 1.5c. Tremont street.

Codman Hall, 176 Tremont street,—Sunday morning, clr-cle, Mrs. Belle Bowdilch, medium, At 1 v. u. a free circle, Ali mediums invited. Evening, free conference. Thos. E. Moon, President.

Moon, President.

Temple Hall.—Spiritual meetings are held every Sunday in this hall, its Roylston street. Test Circle morning and afternoon. Good mediums present. Circle or becture every Sunday eventing. The Lyceum meets every Sunday, at I o'clock P. M. Dr. C. C. York, Conductor.

Boston . A Grand Fair in aid of Children's Progress Fe Lyceum No. 1, of Boston, will be held at Codman Hall, 176 Tremont Street, on Tuesday, Wednesday and Thurs-day, Feb. 47th, 18th and 18th, 187t. Contributions in aid of the Lyceum are earnestly solicited, and may be sent to the janitor of John A. Andrew Hall. Single admission, 25 cents; season tickets, entitting the owner to a share in a beautiful Upright Piano, valued at \$10,00, (now on exhi bition at 488 Washington street,) \$1,00. The enterprise will be conducted by an Executive Committee consisting of Alonzo Danforth, Mrs. C. C. Hayward, C. A. Jackson, Mrs. Sarah Hartsen, G. W. Lang. At the expiration of the Fair, on Friday evening, Feb. 28th, an entertainmen will be given by the Lyceum, in John A. Andrew Hall, consisting of dramatic and musical exercises, etc., con choling with a social dance. Tickets, only 50 cents.

The exercises of this Lyceum on the morning of Sunday Feb. 1st, were presided over by Assistant Conductor Dan-forth, and consisted of recitations by Ella Carr, Lizzie Thompson, Lulu Harvey, Hosea B. Johnson, Cora Stone, and Cynthia Hull, The Wing movement was conducted by Mr. Union, assisted by Misses Stone and Thompson, "
Mrs. Sarah A. Floyd Interested good audiences at John

A. Andrew Hall, on the afternoon and evening of Sunday,

Feb. 1st, Well Attended -The weekly (Monday eyening) parties for dancing at John A. Andrew Hall; music by Carter'

MARLBORO', -Sidney Howe, Secretary, writes that on Sunday, Echroary 1st, the Spiritualists of this place were highly pleased by "the able, instructive and practical discourses of Miss II, B. Lond, of East Ablugte radical advocate of reform. . The subject of her first dis course 'Only a Girl,' (he says) ought to be heard in every pulpit and schoolffouse in the land, 'Her second lecture was on "Free Religion." Our correspondent hopes this speaker may receive the employment which her carnestness'and zeaf so truly merit,

Movements of Lecturers and Mediums. Mrs. Heyder (formerly S. A. Rogers) Is engaged for the

month of February in West Meriden, Conn., to speak each Sabbath, and give tests and psychometric readings week days and evenings. She would like to make further en-gagements. Address, Haverhill, Mass., Box 1257. Theodore F. Price is on a lecturing tour through Mis-

ourl. His permanent address is Leavenworth; Kan. Dr. H. A. Benton, one of the first who followed Dr. J.

B. Dods, commencing twenty-six years ago preaching, teaching and experimenting in the science of psychology and magnetism, is astonishing and amusing the people b his demonstrations at Lyceum Hall, Troy, N. Y., every Saturday evening. William Brunton, one of the most talented and fluent

speakers in our ranks, is engaged to lecture in Troy, N.Y. during the months of February and March, before the lourishing Society of Spiritualists there.

M. E. B. Albertson speaks in Marlboro', Mass., before the Spiritual Association, on Feb. sth; William Denton on Feb. 22d; Mrs. Emma Weston on March 1st.

· Prof. Toohey lectures at Granite Hall building, Chelsea. ext Sunday evening, at 7% o'clock. J. Frank Baxter, Organist and Vocalist.

B. F. Underwood's recent address before the Free Rellglous Society of Chicago, was well attended." His lectures always create a deep interest.

N. Frank White will speak in New Haven, Ct., next Sunday, and in Lynn, Mass., Sundays, Feb. 15th and 22d. His address through February will be Boston, Mass., care Banner of Light. His lectures already delivered in New Haven were well received, the daily press generally making compilmentary mention of the same.

Mrs. Eliza C. Woodruff will speak in Friendship, Alleghany Co., N. Y., and vicinity, during February. Those desiring her services can address her accordingly. Dr. H. P. Fairfield will speak in Springfield, Ohlo, the

two last Sundays in February, the 15th and 22d. Friends In the Middle and Western States, now is your time to se cure the services of a good trance speaking medium. Ad-

The permanent address of Dr. W. I4. Jack, medium of Philadelphia Circle of Light, "Is Haverhill, Mass. EDITOR BANNER OF LIGHT-I am now thinking of locating in Chicago for at least a year, as a magnetic healer and medical chairvoyant. But on no account will I leave the lecture field. I therefore wish to make arrangements with societies within a hundred miles of there, to speak for them as often as possible, say one. Sunday or oftener each month. I must not be restricted in what I shall say. yet I will allow audlences to select my subjects if they wish. Those wishing to confer with me on the subjec-

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