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#### AGASSIZ AND SPIRITUALISM Involving the Harvard Investigation in 1857.

BY ALLEN PUTNAM.

The exit of the illustrious Agassiz saddened the cultured world. A bright light in earth's halls of science then went out. The subsidence of its warm rays chilled the atmosphere which they had long made genial. So widely was he known, and so highly prized, that hearts, the world over, sympathetically take in and cherish the following memories, thoughts and emotions which the gifted Emerson, in choice

words, spoke concerning him in behalf of the Board of Overseers of Harvard College:

"They recall his rare endowments, his great heart, his so "They recan his rare endowments, his great heart, his so-cial gifts, his ardent genius, the grandeur of his aims, and his inflexible adherence in their pursuit. He seemed to unite in his person the powers of several men. To an iron will be added an ardor which warmed other men, and made them friends and executors of his designs. As if born to carry forward the science and humanities of this country, he could presupted not only prigate men, but rejunctent here. he could persuade not only private men, but reluctant leg islatures, to gifts to selence unexampled before. His pres ence was a festival; his conversation genial and superior his knowledge wise and exact. It was a privilege to be in his company and receive his inspirations."

Highest culture's brilliant representative paid that telling tribute to the genius, powers, amenities, graces and achieve ments of the illustrious man in science. The enlogist no doubt felt, and no sentiment moves us to question its gen eral justice, while we admire the rare beauty of that offering.

But can Spiritualists, us such, profit by anything in the life of that great man? We are not intending to speak of him as having ever been intentionally a friend or helper of our cause. All that is publicly known of his views concerning that, calls upon us to refrain from any attempt to claim him as a Spiritualist. But many years ago we read, "fa est cliam ab hosts doceri"; which, turned into English, may mean, "It is well to gain knowledge from even an oppo We turn our thoughts to Agassiz now for the purpose of using some of his experiences in our behalf, and also of putting forth a different explanation of his demeanor toward us than has heretofore been made public.

Viewing our faith as a philosophy, we say that Spirit UALISM is phenomena perceived by human senses, the occur rence of which demands intelligent use of forces and methods not cognized by existing science, nor subject to either its inspec tion or control. This implies that some occult agents and forces act upon men, whom science may and therefore must discover, study and regard, before she can supply pressing human needs. Did Agassiz either undergo any experiences, or put anything on record, which may lend aid toward opening a pathway to knowledge, that other actors and other forces than any which science has heretofore cognized and dealt with, actually exist just beyond where she has explored, and from thence are putting forth effective action upon mortals and human affairs? Possibly he did.

On the 22d of February, 1839, Rev. Chauncy Hare Town shend, an eminent mesmerist, was invited to visit Agassiz at his home in Neufchatel, and try to mesmerize him. The Professor was then thirty-three years old, and already a man of note in the fields of science: Townshend's success is very definitely told in the following account, which the subject himself wrote out, and which may be found commencing on the 385th page in "Facts of Mesmerism." Second Edition, London, 1844. By Rev. Channey Have Townshend. We quote it in full, as follows:

"Desirous to know what to think of mesmerism, I for long time sought for an opportunity of making some experi long time sought for an opportunity of making some experiments in regard to it upon myself, so as to avoid the doubts which might arise on the nature of the sensations which we have heard described by mesmerized persons. M. Desor, yesterday, in a visit which he made to Berne, invited Mr. Townsherd, who had previously mesmerized him, to ac-

company him to Neufchatel and try to mesmerize me.

"These gentlemen arrived here with the evening courier, and informed me of their arrival. At eight o'clock I went to them. We continued at supper till half past nine o'clock, and about to Mr. Townshood assumptions of the state and about ten Mr. Townshend commenced operating on me. While we sat opposite to each other, he, in the first place, only took hold of my hands and looked at me fixedly. I was firmly resolved to arrive at a knowledge of the truth. whatever it might be; and therefore, the moment I saw him endeavoring to exert an action upon me, I silently address-

endeavoring to exert an action upon me, I sugnify addressed the Author of all things, beseching him to give me the power to resist the influence, and to be conscientious in regard to myself, as well as in regard to the facts.

"I then fixed my eyes upon Mr. Townshend, attentive to whatever passed. I was in very suitable circumstances: the hour being early, and one at which I was in the habit of studying, was far from disposing me to sleep. I was sufficiently master of myself to experience no emotion, and to repress all flights of imagination, even if I had been less calm; accordingly it was a long time before I felt any effect from the presence of Mr. Townshend opposite me. However, after at least a quarter of an hour, I felt a sensation of a current through all my limbs, and from that moment my eye-lids grew heavy. I then saw Mr. Townshend extend his lands before my eyes, as if he were about to plunge his fingers into them; and then make different circular move ments around my eyes, which caused my eyelids to become

still heavier.

"I had the idea that he was endeavoring to make me close my eyes, and yet it was not as if some one had threatened my eyes; and in the waking state I had closed them to prevent him. It was an irresistible heaviness of the lids which compelled me to shut them, and, by degrees, I found that I had no longer the power of keeping them open, had all and the loss retain my consciousness of what was found that I had no longer the power of keeping them open, but did not the less retain my consciousness of what was going on around me, so that I heard M. Desor speak to Mr. Townshend, understood what they said, and heard what questions they asked me, just as if I had been awake, but I had not the power of answering. I endeavored in vain several times to do so, and, when I succeeded, I perceived that I was passing out of the state of torpor in which I had been, and which was rather agreeable than natural. and which was rather agreeable than painful.

"In this state, I heard the watchman cry ten o'clock; then

The this state, I heard the waterman cry ten o clock; then deeper sleep, although I never entirely lost my consciousness. It appeared to me that Mr. Townshend was endeavoring to put me into a sound sleep. My movements seemed under his control; for I wished several times to change the position of my arms, but had not sufficient power to do it, or even really emanations and constituent elem to will it; while I felt my head carried to the right or left trol of physical forms by spirits.

shoulder, and backwards or forwards, without wishing it, The great naturalist probably was mesmerized at other and, indeed, in spite of the resistance which I endeavored to times than the one of which his own pen furnished an ac-

oppose; and this happened several times.

"I experienced at the same time a feeling of great pleasure in giving way to the attraction which dragged me sometimes to one side, sometimes to the other; then a kind of surprise on feeling my-head fall into Mr. Town-hend's hand, who appeared to me from that time to be the cause of the attraction. To his inquiry if I were well, and what I felt, I found I could not answer, but I smiled; I felt that my features expandeds in spite of my resistance; I was inwardly confused at experiencing pleasure from an influence which was mysterious to me. From this moment I wished to wake, and was less at my case; and yet, on Mr. Townshend asking me whether I wished to be awakened, I made a hesitating movement with my shoulders. Mr. Townshend then remarked consecutivities.

my shoulders. Mr. Townshend then repeated some frictions which increased my sleep; yet I was always conscious of what was passing around me "He then asked me if I wished to become lucid, at the same

time continuing, as I felt, the frictions from the face to the arms. I then experienced an indescribable sensation of delight, and for an instant saw before me rays of dazzling light, which instantly disappeared. I was then inwardly sorrowful at this state being prolonged. It appeared to me that enough had been done with me. I wished to awake, but could not; yet when Mr. Townshend and M. Desor spoke, I heard them. I also leard the clock, and the watchman cry, but I did not know what light have the Mr. Townshend and M. Townshend the clock and the watchman cry, but I did not know what light have the Mr. Townshend the clock and the W. Townshend the clock are the man cry, but I did not know what light have the Mr. Townshend the clock are the man cry, but I did not know what light have the Mr. Townshend the clock are the clock and the watchman cry, but I did not know what light have the clock are the clock are the clock and the watchman cry, but I did not know what light have the clock are the know what hour he cried. Mr. Townshend then presented show what nour he cred. Mr. Townshend then presented, bis watch to me, and asked if I could see the time, and if I saw him; but I could distinguish nothing. I heard the clock strike the quarter, but could not get out of my sleeply state. Mr. Townshend then woke me with some quick trans-

verse movements from the middle of the face outwards, which instantly caused my eyes to open; and at the same time I got up, saying to him, 'I thank you.' It was a quarter past eleven. He then told me—and M. Desor repeated the same thing—that the only fact which had satisfied them that I was In a state of mesmeric sleep was the facility with which my head followed all the movements of his hand, although he did not touch me, and the pleasure which I appeared to feel at the moment when, after several repetitions of friction, he thus moved my head at pleasure in all directions.
(Signed,). AGASSIZ."

We are distinctly taught, in the above, that, as philosopher and scientist, then in the full vigor of manhood, Agassiz had "for a long time sought" for such opportunity to lie mesmerized as Dr. Townshend's visit afforded. This Professor, even then eminent-this man, gifted with gigantle mental and strong physical powers-reverently and prayerfully, as well as philosophically, sat calmly down, not to welcome and imbibe, but "to resist the mesmeric influence," Then Greek met Greek, scientist met scientist, in calm but resolute measurement of the strength and efficiency of their respective weapons and forces. Agassiz says his purpose was to resist. The whole tone of his account, however, indicates that his resistmeric force. The vigorous Professor, then called into exce further aid as his carnest aspiration could bring to his wifty port, and yet was forced to yield up to another's will all command over his own physical organs. A stronger than he en tered and ruled over his peculiar domain. The Author of all things, though besought, did not so cooperate as to countervail the legitimate action of natural powers. Invisible forces, emitted and directed by another man's mind, against which his own robust intellect was planted, in calm and firm resistance, penetrated even the compact Agassiz, and caused him-

1st. To feel the sensation of a current through all his limbs;

2d, To close his eyellds from necessity; 3d, To lose his powers of utterance;

4th, To lose power to change the position of his own arms 5th, To lose power to even will to move his arms;

6th; To lack power to prevent movements of his own head y another's will :

7th, To experience great pleasure in glying way to the atraction upon bim;

8th, To feel surprised at the contact of his head with another's hand :

9th, To find the operator the cause of the attractions; 10th, To be confused at experiencing pleasure from an in-

luence that was musterious to him: 11th. To see for an instant dazzling rays of light:

12th, To be unable to awake, even though he wished to.

Similar experiences have become so common that they are now devoid of strangeness. Thousands-possibly hundreds of thousands—have had their like since 1859. But no other Agassiz has described the sensations and facts attending the subduing operations. The character of their reporter gives his experiences exceptional value.

It is true and readily admitted that this keen and exact ob server was then dominated by mesmoric, which many assume to be widely different from spirit-force. The belief is prevalent to day that those two adjectives describe one and the same thing. Few persons who have sought to discover the relations between Mesmerism and Spiritualism, hesitate to endorse the following statement made by Cromwell F. Varley before a committee of the London Dialectical Society, which was substantially this, viz., "I believe that the mesmeric force and the spiritual force are the same—the only difference being that in one case the producing agent is in a material body, and, in the other, is out of such a body." Mr. Varley's competency to give a valuable opinion may be inferred from the fact that the great Atlantic Telegraph Company elected him from among England's eminent electricians, to supervise and control the constructors and operators of their vast and delicate apparatus for flashing knowledge un-der the waters, from continent to continent, and he made their project a success. We add, that Spiritualism had for years been manifested in striking forms and much distinctness, both through himself and other members of his own family, and that he had been an extensive observer and scientific student of its phenomena, and a careful tester of its forces. He had reached the conclusion not only that the chief force employed in producing both the mesmeric and the spiritualistic entrancement was the same, but also that it was distinct from either electricity or magnetism. From Mr. guishable from the sensations and perceptions of modern mediums, and that he was subdued by use of the same force by which they are controlled? As a general rule, though possibly subject to a few exceptions, persons who have once yielded to mesmeric, afterwards are very liable to succumb to God. Nor will we wink out of sight a heaven-taught Jesus, spirit force. This rule will have important bearings when we come to view the deportment of Agassiz as a member of and beasts from the temple conscerated to his Heavenly Faready adduced suggests the probability, that, if unresisted attendants upon aident genius and high inspirations. Flamby himself, spirits could have controlled him with much facility, had he have consented to be calm and unresisting decorum and just regard for the rights of others, in those while he was within the auras or spheres of persons whose emanations and constituent elements were helpful to the con- thropic. Agassiz was variable, inflammable. During a few

count. For Townshend, p. 344, says:

"Prof. Agassiz, who, when mesmerized, could not of himself stir a muscle, moved like an automatou across the room when impelled by me. Even while retaining his consciousness enough to resist my efforts to move his limbs by mere gestures, without contact of any kind, he subsequently owned that he was actually compelled into such motions as I wished him to perform."

These statements, of trustworthy origin, relating to the experfences of such a man as Agassiz, imperatively call upon all men to apply discriminating and charitable indement to any and all such persons as are constitutionally liable, under as makes them appear to be the intentional performers of parts of this article. many acts which they neither will to do, nor consent to the performance of: Remembrance of his experiences and sehave been accustomed to blame Agassiz. Another extract, as follows, we take from Townshend, p. 310;.

"A very certain proof that when attention remits there is a remission also of mesmeric power, was afforded me also in the course of some experiments which Prof. Agassiz, of Neufchatel, permitted me to try upon himself. In these I was of course peculiarly desirous of concentrating all my attention upon the effects to be produced on a man of learning and science. The very circumstances of the case compelled me to exert my mind in an undivided manner. But one even ing the non-arrival of expected letters from home forced me into another train of feeling, and, during the mesmeric processes, I could not prevent my thoughts from occasionally straying from the scene before me into anxious surmises as to the causes of the silence of my friends. My patient, al-though he had his eyes closed and his timbs paralyzed in the torpor of mesmeric slumber, was not slow to perceive the wanderings of my attention, and, although I was at the time engaged in mesmeric processes, to all outward appearance as actively as usual, called out to me constantly, and coincidently with the remission of my thoughts, 'You influence me no longer. You are not exerting yourself.'"

".The author's object in writing as above, was simply to show the importance of fixed mental attention to the work in hand on the part of any mesmeric operator. But his statement permits the inference that the perceptions of Agassiz were already quickened, exalted, or increased in acuteness by the mesmeric operation, because the supposition is natural and seemingly necessary, that Agassiz must have been lifted above his normal condition when he found himself able to ns yead the changing mental states, and measure the varying mental forces of the silent operator. Otherwise, how could be ance was in no degree captions, but designed simply to meas- have said unqualifiedly, "You are not exerting yourself, you ure the strength and enable him to note the action of mes in fluence me no longer " Obviously his condition had been Londersuch that he was not only sensitive to the action of uncise all his own great inherent powers of resistance, and of fawttered thought in another's mind, but was gnabled to measure all varying intensity of its force and the quantum and quality of its effects. In this case the mesmerist acted upon one possessing mens sand in some corpore—a sound mind in a sound body-and not merely sound, but large and strong too, and whose will was firm and pertinacions above what the world often sees: Where an Agassiz was-all in one-the subject, the observer and the describer of the action of occult forces controlled within himself by intelligence not his own, one's theories must be excessively tyrannous if they hold bim fast bound to belief that the effects experienced were mainly the products of either imagination or hallucination. He presented them as objective facts brought to his consciousness and knowledge by forces and agencies legitimately with in the domains of external and human nature.

The experiences above detailed, youched for by highest scientific authority, teach with great clearness that "the nature; of things" enfolds a force or forces which some persons can at times so wield as not only to deprive strongest himman minds and wills of all power to either set in motion or to regulate the movements of their own strong and healthful linibs, but also to practically gain for themselves entrance into the bodies of other animated beings and power to exercise dominion there. Spiritualists have long been cognizant of and laboring to teach the world, that such capture and control of human bodies could be and is effected by disembod ied human beings; and we have here been seeking to educe probability of the soundness of their claims, by the testimony of both an acknowledged scientist and a very firm willed and robust man that his personal experience proved that an embodied mind did inwardly take control of his physical organs by mental force, and in spite of his greatest possible mental resistance. The doubter that Nature enfolds forces and properties which make it feasible, sometimes, for one in telligence to use the physical organism of another as its in strument for manifesting its will and thoughts to the outer world, must henceforth doubt the accuracy of Agassiz when making out a deliberate and conscientious description of his

personal experiences. Certainly this great man promulgated kindred forerunners of some of our important views, when he testified that anoth er embodied mind not only put in abeyance within his own strong self the normal power of his will to control his own physical system, but, imprisoning him in his own house, also forced his special inborn servants to obey the behests of an intruding master. He proved for us that there exist in some human beings susceptibilities, and in others powers, which conjointly enable the mind of one to operate the physical organs of another. With whomsoever the word of Agassiz is authority, concession must be made that one mind encased in flesh' did once control another's body against its owner's will and firm resistance, and thus proved the positive occurrence of mesmerism. Therefore the fact that a disembodied human spirit may manifest through a borrowed or captured mortal form-the fact that Nature permits Spiritualism-is a fair if not a necessary corollary from the personal experiences of a great master in science. Another master in science, a more experienced observer and manipulator of Nature's finer forces than Agassiz himself-Mr. Varley - has taught that Variey's views the conclusion may be fairly deduced, that our great naturalist was subdued by the same force which is Agassiz, in middle life, experienced much that is undistin- used by spirits when they actuate the tongues and limbs of our mediums.

We call to mind an inspirational Moses, whose hot anger infuriated him to dash down and break in pieces stone tab lets, which had just been hallowed by the hand-writing of his whose burning zeal roused him to roughly scourge both men the Harvard Investigating Committee. What we have all ther Exceptional moods have almost ever been occasional ing ardor, native or injected, often o'erleaps the confines of even who are eminently brilliant, wise, good and philandays in June, 1857, at the Albion, his manners and words

The great naturalist probably was measurerized at other were not invariably friendly and bland toward those who sought to elicit the occurrence of spiritualistic phenomena In his presence. Both justice and charity, however, invite us to note and remember that during all the subsequent sixteen years of his life, so far as we have learned, he uttered no opinions relating either to Spiritualists or to the views and facts which they have been persistently exhibiting. He surely was not publicly, nor do we know any reasons why we can even conjecture that he was privately, their persist at opponent. His reticence for so long a time, argues that he was probably devoid of any ardent or abiding hostility to that cause and its advocates. Conditions and circumstances which may have made him seem other than his public self. certain conditions, to have their physical organisms so con- while acting as a member of the Harvard Investigating Comtrolled by some foreign intelligence, embodied or disembodied, mittee, will be presented at some length in the subsequent

What has been said in the preceding paragraphs projects a course of thought for both writer and reader, which lifedong quent susceptibilities may enable us to exculpate where we and world-wide habit will render it difficult for either to pursue steadily. Society at large, everywhere, has always been accustomed to regard all actions and words manifested through a particular human form as products of the special will which Nature generated in connection with that form, and to hold all same persons who have attained to years of discretion as severally responsible, because supposed to be bona fide authors-of whatever is outwrought through their several physical bodies. Does that course ever subject the innocent to false accusations and unmerited disgrace and

nunishment ?

The experiences of Agassiz teach that his head was actually thrown over first on one side and then the other, back and forth several times, by the bare will or mental force of another man, which so subdued his own that his could not even make an effort to comply with his conscious desire to change the position of his arm; teach, also, that his legs were comnelled by that other's will, against and over his atmost possible resistance, to carry his body back and forth vigorously across the room. Such experiences by him are proofs of the possible, and render probable the accuracy of many distinct affirmations, by thousands of truthful persons fecently, that other intelligences than themselves are owners of wills whichoften enter into their bodies, abide therein temporarily, take command of their organs, and, perforce, speak and act through usurped instruments. Therefore the time has fully come when it behooves all men to inquire critically and thoroughly, whether possibility-yes, probability-does not exist, that important facts in man's experience are omitted from that basis of inference on which the world rests, when it ac. signs the responsible origination of each and everything that the tongues and limbs of many impressible persons put forth to the wills and purposes of the ostensible performers? Pens and pencils are not responsible for what is written through use of them, neither is an automaton for what it manifests. The one to whom the acting will perfains, and not the loaner of the visible form, is the responsible party for what is done where and while a human body is beyond control by its feeitimate owner and temporarily actuated by some other intelligent being.

To hold the fact steadily in view that what to our external senses is a particular, self-operating man or woman, may, at times, be only a physical instrument operated upon by another's will and forces, is very difficult. And yet both justice and charity will be much better served by constant rememnce and wise application of it, than they possibly can be if it is either unknown, ignored, or left unapplied. There are many in our midst who often literally know not what their tongues utter, their hands do, nor whence their knowledge comes. The world's basis for judging that class is defeetive, and leads to unsuspected injustice.

The great naturalist lighted a torch, which, in conjunction with others, gives fair promise of illuminating a path along which future explorers may reach results that can and will be exceedingly beneficent in helping purblind man to determine, better than heretofore, whether seeming culprits are actually such because their seeming acts are outworkings of their own intentions and wills, or whether persons offending are tools merely, through which other beings commit offences against either the rules of propriety, decorum and right, or against the laws of the land. When society shall be robed in power to exercise such discrimination with general correctiess, the bases of charity for judging the frequent doings of many men can be vastly broadened, and justice may be meted out with unprecedented exactness in our courts. A limited portion of society may be nowled to judge even Agassiz more leniently, because his own experiences permit it to apply in his case, considerations which are inadmissible as evidence under any of the broad world's rules of practice."

# Spiritual Anthropology.

At a recent meeting of the Liverpool Anthropological Society, Dr. William Hitchman concluded a speech on the "Spiritual Nature of Map" in the following terms:

"As science, thus tested, is expanding our knowledge of true spiritual phenomena, we find that man's aspirations on earth for the beautiful and the good are really born of heaven. itself. Its fruits, when duly appreciated, therefore, cannot but be drifte nature of practical rightcourness and more godly lives, springing from a conviction of religion in the heart—a demonstrative truth of Modern Spiritualism which no enemy of its progress can triumplantly assault. Onward ever is its motto—humanity upraised throughout the world from an existing vortex of vice, crime, drunkenness, disease, and death; the Slough of Despond transformed into a haven of seace; since man now learns, from the positive experimental estimony I have here placed before you (and that, intelligence from that hourne-whence, it is said, no traveler returns), that he is himself the creator of his own spiritual sphere, whether for weal or for woe. And England, thus adorned with a new jewel in her crown, and graced with a rising generation of minds, brilliantly illuminated with a purer science, her children clad in garments of a more angelle and blessed light, shall point to the gorgeous borizon that now binds our view, as to the advent of a Paradise. Regained, whilst already she ushers in the dawn of a glorious day, when, prizing Spiritualism as her noblest wealth and best protection, Albion, dear Albion, shall teach allegiance to the voice of God, and her subjects shall obey."—"The Spiritualist" newspaper (London).

SOMETHING WORTH REMEMBERING.—The London Lancet, excellent authority, gives the following recipe for the cure of bone felon: As soon as the disease is felt, put directly over the spot a fly blister about the size of your thumb nail, and let it remain for six hours, at the expiration of which time, directly under the surface of the blister, may be seen the felon, which can be instantly taken out with the point of a

Why is coffee like an axe with a dull edge? Because it must be ground before it is used.

LETTERS OF TRAVELL NUMBER DESIGNATION.

#### Written expressly for the Banner of light, By J. M. PERBLES.

Entrop Bassan or Lieur-Possibly you may think, that, since reaching Egypt, I have been sudd n'y smatten with the pyramid mania Nothing of the kind. And yet I must say that the image of the Great Pyramid, sitting so kingly upon the Attiean side of the Nilotic Valley, can never be efficed from the picture gallery of my soul's memory chambers.

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May be provided in a continual factor to the first the second of the continual factor to the second of the continual factor to the first term of th

Strangely, and with widely different eyes, do men of culture look at the tablets, carvings, memorials and teaching monuments of antiquity. Many surface thinking Americans have succred at their, white others have scottingly mocked the fading memories of their inspired constritetors. A New York journalist, while traveling in the East a few years since, spotted a bit of clean manuscript paper with this paragraph: "These old pyramids, useless and crumbling, are only ugly piles of stones, covering a few acres of howling descrit." This style has been too common with the dippant; the facile and the ambitious, from the time of Pliny down to the morelist, Sir Walter Scott.

It is headless to remind the historian that the old Greeks were exceedingly indignant with their destinguished traveler. Halicarnassus, who, after having explored, extravagantly praised the pyramids.

19What " said these vain Greeks; "does not our own divine Greece possess monuments more worthy of intelligent admiration? Had not Greecy the angles of cravel stone of the whole earth to show in the temple of Delphi, in order to prove that Greece was the centre of the vast world plain? Were not Greek rocks and hills, Greek jountains and groves, all hallowed by the presence of Greek not the then inhabitants of degree? And were not the then inhabitants of Greece descended by direct line from those su-perfilman beings? What need had a tyreck to go to distant Egypt, and admire anything not greefed by genius of Opecian artists."

Still, in the face of the most virulent opposit tion; in spite of the boastful Greeks 500 B. C. in spite of Rome's proud Casars; in spite of twenty-five hundred years of persistent attempts to speet down and write down these monarchs

DEISTONS OF THINKIRS AND SAVANS.

Saving ngthing of German and French schol-Col. Howard Vyse, Sir Gardner Wilkluson and C. Piazza Smythe, Astronomer Royal of Scot; lose your reputation as an Astronomer If you Smythe replied thus in substance:

"As a University professor, I deem it strictly in accordance with the methods of modern science to test any and every material thing what every by observation, by measure, and by the most rigid examination. These ever recurring questions demand rational answers. Why hangs there so much historic lote about the Great Pyras mid? Why is it deterred to in the legends of nearly all the Eistein nations? Why has it so often been claimed as a treasure house of scien-tific information? What need, upon the Egyptian tomo theory, had the corpse of a king for a thorough and complete system of ventilation to his sarcophagus chamber? Why was the inte-rior of the king's tomb so perfectly plain and void of all ornament of curving, painting, or hie-roglyphics, when his subjects reveled in such things up to the utmost extent of their wealth? Why-were the passages leading to the supposed secret sepulchial chamber Uned with secret sepulchial chamber thed with white stone as if to lead a would-be depredator, and without a chance of missing his way, right up to the yety place where, on the sepulchial theory, he ought not 40 go?—Why was suddifferent ashape employed for a king's tomb to all his subjeets' torobs, prince and peasant alike? Why did pyramid-building cease so early in Egyptian history, that it had become a forgotten art in thes times of Egypt's chief greatness under the so-called new Empire at Thebes, Luxor, and Karmak; yet an coupler earlier than the siege of Troy; when the Egyptian kings, too, were richer, more despotic, and more fond of grand sepul-ture than at any former period of their history?"

To investigate and, if possible, rationally answer these pressing-inquiries, Prof. Smytle, collefting and packing his measuring instruments, sailed - accompanied by his brave wife - on a stormy November's morning, for Egypt, to spend the winter in the study of the pyramids. Consulting the Viceroy, "His Royal Highness" granted him twenty men to remove debris, clear the passages, and otherwise assist in the measurements.

Fixing his abode in the eastern cliff of Pyramid Hill, the Professor, in due time, with lamps, measuring-rods, note-books, and Arab, assistants, went into the entrance passage, on the north side, forty-seven inches high by forty-one wide, to commence the all-important work of exact measurements. These were necessary steps, in order to draw the legitimate deductions: And the whole enterprise was worthy the Scotch

astronomer and the occasion. THE GLORY OF JIZEH-OR-GHEEZA.

Reaching the great pryamid of Jizeh, across the desert from Sakkarah, quite late in the afternoon, we lost no time in commencing the work of sight-seeing. The general mass of this giant edifice, covering, as it does, over thirt en acres with solid masonry, is rather roughly yet substantially built. The blocks of stone upon the outside- the largest, I should judge, being four feet in width, by six or eight in length - are handsomely squared, keyerledowach other, and cemented on their surfaces. The material is mostly limestone, and the blocks have the appearance of "made material "-a composition of magnesian limestone, sand and e-ment. These constituents constituté à species of rock much like that now being made in the city of Alexandria to outline and bulwark the harbor. It is the opinion of many that all the blocks were chemically manufactured by the ancient Egyptlans. This class of writers put the construction

foreign Correspondence, blocks as are worked into the astronomically constructed entrance, passages, are hard, and almost as white as alabaster. These evidently slabs in the interior must have been brought-if, of the stone coffer in the King's chamber. not manufactured on the spot-from the Syene

Not more in the result by the test start, how the safety of the result by the test start; how it is all of the test the file.

Then me most sever count my heart will elling.

THE INTERIOR STRUCTURE.

Though the climate of Egypt is tropical and generally dry, time, with its disintegrating forces, has rapidly changed the pyramidal monument of Gheeza since the outside gasings of polished Alimestone and marble were form off by the Arab sultans of Cairo. Entering the pyramid at a descending angle of twenty seven degrees, and Chamber, the floor of which rests upon the liftle nected with the King's chamber. eth course of stone forming the whole pyramidal | This Edinburgh Professor, treating of his asmass. This chamber is a magnificent oblong tronomical observations, says: "I have asceror everything save that plain; auzzling, yet time defying confer! The glaring-lights gave the and there is also a sign of the "division into ber in mathematics.

very plain? Why lidless and minus any inserip- well governed and prosperous Egypt, previous tions? And, further, why much of the pyramid made as though in subservience to it?

When this pyramid was first broken into remember, by Callph At Mamoon, more than a mense treasures, with the key to all the sciences: | tion : Tradition has it that this pyramid had been previously discovered, explored and robbed by the ancient Romans. Be this as it may, the Moslem Caliph, to his great disappointment, found nothing but the empty porphyry coffer-the riddle of

CONTINUED INVESTIGATIONS.

Dropping all preconceived theories, this Edinto sneed down and write down these monarchs. Dropping all preconceived theories, this Edins ingrupon astrology and the certainty of immors of the ages; there they stand, erropresside—the burg professor, after noting the stoping key-line tality, said in, dying: Until now, I have been adultely refusing to be driven or scribbled into stones in the passage, the mystic number five, exiled from my true country, to which I am oblivion. and the seven overlappings of the grim walls, began his series of measurements by measuring the size, shipe and position of every stone in ars who have visited, measured and written of the passages; also, the walls, the floor, the roof. the pyramids-nothing of Prof. John Greaves, and the cefling of the King's Chamber; and, to guard against any possible error, he repeated other men of letters-we turn with pride to Prof. these measurements at three different times. "It was not until after two months of apprenland. When this erudite and emment gentles ticeship at pyramid mensuration;" says this man proposed to make accurate measurements , suran; "that I undertook that most important and scientific observations touching Egypt's pyr- question of the precise angle of the Grand Galanidal glories, his fellow Professors in the Uni. Jery." The mathematical mensuration finished. versity exclaimed, "What! your too, a believer the ordered his assistants to carry the boxes con-In the Pyramids? Can you imagine, for a more taining the instruments—the large altitude azisment; that the ancients had a knowledge of meet muth circle and telescope to the top of the changes, of science lost to moderns? You will structure, that, in connection with his geometrical calculations, he might make the necessary begin to meddle with the Pyramids Professor, astronomical observations. This must have been a sublime spectacle!-a profound scholar studying the rising and culminating positions of different stars-those stellar milestones along the othereal spaces, in the silent night time, under those clear and cloudless skies of Egypt!

> RESULTS OF RESEARCH. Besides solving puzzling problems, these in-ve-figations of John Taylor, Profs. Greaves, and the decologian derive no light from Egypt-ian hieroglyphies, to illustrate the immortality Smythe and others, with the mathematical calcu-ot, the soul? Will not the historian deign to no-lations of A. Beyerly, Esq., Dunedin, N. Z. Besides solving puzzling problems, these inlations of A. Beverly, Esq., Dunedin, N. Z., demonstrate clearly demonstrate the marvelous gians-studded the isles and capes of the Archiforesight and wisdom of the most anglent Egypt-ians, especially in the application of symbolism, fore Etruscan civilization had smiled under Italians, especially in the application of symbolism, by a speaking arrangement of parts to science, and to pictorial expressions of the recondite principles of Nature.

-1.-The heaviest winds of the Orient, especialty in the Monsoon seasons, are from the southwest and north-east. These strike the corner argles, rather than the facial fronts of the pyra-learn the origin of language and writing; of the mids, thus tempering the storms to the preserva- calendar and solar motion; of the art of cutting tion of the structures. And then they are located in that latitude best designed to prevent the African sands from swooping down thon certain fertile localities of the Nile. Further, the form of their structures is founded upon the extreme and mean ratio, so well known to geometricians.

II .- The size of the great Pyramid, Cheops, is so nicely proportioned upon mathematical and architectural principles, as to indicate the number of revolutions made by the earth on its yearly axis in terms of a certain unit of linear measure; while other numbers measure the length of the semi-axis of the earth's rotation.

III .- The angle of inclination toward its central axis is such that its vertical height is to the continued length of the four sides of its base as the radius, to the circumference of a circle, and this is a fractional quantity lying at the very base of mathematics.

ase of mathematics.

1V.—This unit of linear peasure, alias unit of length, was the same as the cubit of the Hebrews, and identical with the inches of our ancestral Anglo-Saxons, and the present British inch, into less than a one-thousandth part. Practically, then, the unit of linear measure in the pyramid is the same in length as the American inch. Thus may our mensuration be traced through Britain. Rome, Greece, to Egypt of the pyramidal era.

V.-The geometrical knowledge of the pyramid-builders began where Euclid's ended; for Euclid's forty-seventh problem, said to have been discovered by Pythagoras, and to have caused the sacrifice of a whole hecatomb of oxen, is common all through the pyramids.

When the great Samian yags his nobbe problem for A hundred oxen dyelektili their life-blood the grou

VI.—The subterranean chamber shows the extraordinary way in which it points out the pyramid's axis, thus indicating a solution of the probiem which has occupied the attention of geometers in all ages-viz, the trisection of anglesmeasures of the pyramid are related to one another-to the earth's radius of curvature in Lat. 30, and the pyramid as a unitary structure.

VII .- The polishedscoffer in the heart of the pyramid, representing the cube of a marked linear standard, is based upon principle referring

four chorners of the Hebrews, and also the one

In brief, while the Great Pyramid indicates quarries, five hundred and fifty unles up the astronomically that the North Pole is moving the thirteen years they remained in Egypt under dria." But how were they brought? Ay, toward Eastern Asia, the coffer net only shows the method of dividing the circle into degrees, and bi-secting angles generally-but this porphyry coffer is the standard measure to-day of capacity and weight with the two most enlight- obelisk. ened nations of earth-England and America-"ruling," as Prof. Smythe says, "the approximate size of our British quarters, tons and pounds. These admissions furnish the keyproofs that, while the coffer was designed by the king for a standard measure, the hollow chain-Bers were built for grantries and the receptacle; passage for a long distance, we entered the King's hers, making seven, and all ingeniously con-

apartment, thirty-four feet in length, seventeen dained by recent measures, much more actually feet broad and nineteen feetshigh, formed of than was known before, that the Great Pyramid monstrous yet elegantly polished blocks of grain- had been erected under the guidance of astroite, but utterly destitute of ornament, painting. nomical science, \* \* \* and that the entrancepassage had been pointed at the star of Droconis when crossing the meridian below the pole, at room a dismal appearance, and our voices sound in distance of 30 42 ; \* \* accordingly, this ed fearfully strange and sepulchial. The gran-star's closest approach to the pole, and within ite walls of the chamber surrounding the coffer only ten minutes thereof, occurred about the are divided into five horizontally equal courses, year 2800 B. C. Upon the hypothesis of the d Discours, observation and epoch, taken in confive" over the doorway outside. Five, it is well, meetion with the precessional displacement, the known, is the rilling and most important num; threat Pyramid was built 3100 B.C.; but Lepslus puts it 3500 B.C.; the Erench Renan 4500 THE COLUMN-THE PORPHYRITIC COPFER! B.C. That learned man, Baron Bursen, in his, But this hollow, lidless, rectangular box, chost (world-famous volumes of "Egypt's Place, in or coffer of imperishable stone in the centre of inversal History," claims a duration of six the King's Chamber-what of this? Why so thousand seven hundred years of a civilized, to their kings, of the so called Manetho's fourth dynasty.

Dr. Rebold, a French Archaeologist, treating of the Greek historians visiting Egypt in the thousand years since, he expected to find im- fifth century B. C., makes the following observa-

From the date 13,300 B; C, until the year 4,000 B. C, when the Zodiac was constructed and set up in the temple of Esneh, there occurred four periods; to the dist is ascribed the reign of the gods, and to the last the consolidation of the lesser kingdoms into three large kingdoms, acting in concord with some thirty or forty colleges of the priests. \* \* \* \* Hermes, ob-serving the star Aldebaran 3360 B. C., and writturn to that celestial country, whither all must repair in their turn. *There* is God. This life is but the death."

It cannot be supposed that the Egyptians suddenly built their walled cities, carved and ornamented their monuments, established picture-writing - the language of the stars - and constructed, their pyramids upon the principles of science, with a start and measure for their cities and all the adjoining countries! Did it not take a long period to invent those tools?-to construct machinery for raising such immense weights?—to establish ws to govern workmen for general concert to to the content of the content learning, too, to build each such exactness upon principles geometrical and astronomical? And yet what grand results! Those pyramids are perpetual light-houses in the desert-speaking histories of once marvelous civilizations-mighty monuments, serenely, proudly overlooking the fading ruins of nearly-forgotten ages!

"The learned Gliddon in his "Ancient Egypt" sensibly asks:

\* "Can the theologian derive no light from the versed in Egyptian lore, proclaim the fact that the physiological, craniological, capillary and on the first distribution of mankind throughout

the earth? granite with a copper chisel and of giving clas-ticity to a copper sword; of making glass with the variegated lines of the rainbow; of moving single blocks of polished syenite, mine hundred tons in weight; for any distince, by land and water; of building arches, round and pointed with masonic precision, unsurpassed at the pres-ent day, and autecedent, by two thousand years to the 'Cloaca Magna' of Rome; of sculpturing Doric column one thousand years before the Dorians are known in history; of presed painting in imperishable colors; of practical knowl dge in anatomy, and of time-defying pyramid building.

Every craftsman can behold, in Egyptian mon uments, the progress of his art four thousand years ago; and whether it be a wheelwright hollding a chariot; a shoemaker drawing his twine; a leather cutter using the self-same form of knife of old, as is considered the best-form now; a weaver throwing the same hand-shut-tle; a whitesmith using that identical form of blowpipe, but lately recognized to be the most efficient; the seal-engraver, cutting, in hieroglyphics, such names as Shoopho's, above four thousand three hundred years ago—all these, and many more astounding evidences of Egyptian priority, now require but a glance at the plates of Rosellini."

When newspaper scribblers, when blatant-talkers pronounce Egypt of "little account," pronounce the pyramids "useless piles of stones the largest covering four or five acres of sand, they will permit me to pleasantly express a pity for their egotism, and a scathing contempt for their ignorance!

HELIOPOLIS.

What Oxford is to England, and Yale to New century before Christ. It is only two hours and a half from Cairo by carriage. They tell me that, in winter time, it is a very pleasant drive over a splendid road bordered with orange lemon, acacia and olive trees. The gardens of while the metrical square shows how the unit think you, my countryman, remains of this turilled my being's core, while walking over where Moses studied the "wisdom of the Egypta priest in the temple, where Plato, the Grecian, graduated, and where Herodotus, in his travels, sought counsel from the "wise men of Egypt"; to the specific gravity of all the earth's interior Its colleges, its magnificent temples are but isoof the pyramids back in the past some twenty substance, and to use the language of the cele- lated mounds now, and all that remains to deter | nally brought from Syenc. This granite needle | and bound between two covers with no lines

the searching tuition of the priests of Heliopolis. Though relentless time long since transformed Plato's Egyptian palace to dust, it-has not effaced the hieroglyphics from Heliopolis's stately

The obelisk in the Hippodrome at Constantinople, which I visited several times while in Asiatic Turkey, is supposed to be a work of the fourth Thotmes. Those in Rome, brought from Egypt, bear inscriptions of various Pharaohs. beautiful is that of Karnae, at Thebes, cut by polished syenite, in height about ninety feet, and patra: in weight over four hundred tons.

In hieroglyphical symbol writing, Heliopolis means "the abode of the Sun;" and, as a celebrated seat of philosophy, its hierophants and seers professed to enlighten-the-world. After mentally and architecturally enriching other cities, the reputation of Heliopolis began to fade soon after the conquest of Egypt by Greece, the Greefanized city of Alexandria taking its place.

THE ROSETTA STONE AND COPTS. When visiting London the first time, nothing interested me more than the Rosetta Stone in the British Misseum, Rosetta-in Arabic, Rashred-is bandsomely located on the west bank of Nile, near its mouth. This modern town, founded by a Caliph, 870 A. D., is built upon the site of some ancient city. Its present archaeological celebrity was acquired by the finding of the trilingual stone, known as the "Rosetta Stone," discovered by the French in 1799, while digging foundations for a fort. This invaluable tablet contained a decree made by the priests of Egypt in-honor of Ptolemy Epiphanes, 196 B. C. It was written in hieroglyphic, enchorial and Greek. This gave the key to the Egyptian alphabet—the old Coptie-and to the reading of the hieroglyphical inscriptions. Cont is the language written on most of the monumental walls in Egypt.

The Arabic is the vernacular of the country to day, though there are many dialects spoken in the various parts of Egypt.

The Coptic Church is the national church. Its Archbishop of Alexandring though residing in Cairo, is said to be the direct successor of Mark the Evangelist. So run these theological threads, the Catholies looking to Peter, the English Church to Paul, the Coptle Church to Mark, and the Greek Church to the embodied wisdom of the apostolic Fathers. The liturgy of the Copts is in the ancient Coptic. Their forms of worship resemble the Catholic; but they utterly deny the authority of the Pope.

None doubt the Copts-so numerous in Middle and Upper Egypt-being the direct descendants of the ancient Egyptians. Their brown complexions, almond-shaped eyes and heavy lips resemble the face of the Sphinx, the ancient paintings and sculptured portraits; and, further, they are slightly under the medium size, as are the exhumed munimies.

ALEXANDRIA.

In the palmy days of the Ptolenies, this city, numbering full half, a million, has to-day about one hundred and fifty thousand. Bating Pompey's pillar and Cleopatra's needle, broken columns, elsterns, acqueducts, traces of walls, unexplored catacombs, porphyry, portions of Casar's palace, fragments of statues, and library ashes are all that remain of this ancient magnificent city founded by Alexander the Great soon after the fall of Tyre, 333 B. C. Strabo gives a brilliant description of the streets, avenues, liand Constantinople.

The same architect, Dinocratus, who acquired such fame from planning the Temple of Diana at Ephesus, was employed by Alexander in the construction of Alexandria. Upon the death of this Macedonian monarch he became Governor cuticular distinctions of the human race existed of Egypt, and finally assumed the title of King 304 B. C. Ptolemy Philadelphus, while adding. much to the grandeur of the city, and increasing its libraries, built a marble tower, upon the summit of which a fire was kept continually burning as a direction to sailors. At this period, and long after, it was the great-cosmopolitan seat of theological controversy and moral philosophy. One links with it precious memories of Proclus, Plotinus, Ammonius, Saccas, the Alexandrian school and its modifying influences upon Chris

THE ALEXANDRIAN LIBRARY. This massive collection of literature was shelvand scrolls were originally brought from India. Ptolemy Sofer has the honor of being its founder. Ptolemy Philadelphus enlarged it. Others increased it to over seven hundred thousand volumes. Nearly destroyed by Julius Clesar, it was re-replenished by Cleopatra. To further increase it, the following unique plan was devised: "Seize all books brought into Egypt by Assyri ans, Greeks and foreigners, and transcribe them, handing the transcriptions to the owners, and putting the originals into the library."

Book-burning is a business common to both ancients and moderns. The blinded zealots of the agone ages strove to obliterate 'every vestige of that historic knowledge which distinguished the nations of antiquity. John Philaponus, a noted peripatetic philosopher, being in Alexandria when the city was taken, and being permitted to converse with Amrou, the Arabian General, solicited an inestimable gift at his handsthe Royal Library. At first Amron was inclined to grant the favor, but, upon writing the Caliph, he received, it is said, the following answer, die England, Heliopolis was to Egypt in the fifth tated by a spirit of unpardonable fanaticism: ' If those ancient manuscripts and writings of the Eastern nations and the Greeks agree with the Koran; or Book, of God, they are useless, and need not be preserved; but if they disagree, they are pernicious, and ought to be destroyed." The torch ancient Heliopolis were famous, as the historian was applied, and a wretched barbarism was for knows, for their balm of Gilead balsams. What the time triumphant. Sensations of sadness saverdotal, this university city of antiquity, ashes and ruins that were oneg ablaze with the literature of the East. Never for a moment have ians," where Joseph's father-in-law officiated as I felt that "it was all for the best"-the burning of the Alexandrian Library.

Travelers visiting the present Alexandria naturally rush to see Cleopatra's needle, a solid block of reddish-granite, said to have been origi-

thousand years. Such of the polished stone brated John Taylor, "It precisely measures the mine the locality is a beautiful granite obelisk. is sixty feet high, having three columns of hiero-This, fixing the site of the Temple of the Sun, is glyphical inscriptions. Its twin column is buried "chalder," or four quarters, of the Anglo-Saxon thought by some Egyptologists to have been in the sand near by. Not far distant is Pomsystem to such a nicety, that the present "quar- creeted by the Pharaoh of Joseph's time, bearing pey's pillar, a single graceful column of pink came from the Mobat tion Hills on the Arabian ters" in which British and American farmers the name of Osjitasen L, founder of the twelfth granite, one hundred and fourteen feet high and side of the Nile; while those enormous granite measure their wheat, are the veritable quarters dynasty. When the geographer Strabo visited twenty-seven feet in circumference. During this grand old country, Egyptian scholars pointed the reign of Tiberius, A. D. 14 to 37, these "obeout the residences of Eudoxus and Plato during lisks were brought from Heliopolis to Alexanthat's the question. It would be absolutely impossible for moderns to do it. The method is among the "lost arts." Was not this pyramidal stone estimated to weigh nine hundred tons? were not these obelisks manufactured where they stand-historic opinion to the contrary?

Just at the dawn of and after the initiation of the Christian Era, the history of Alexandria became singularly intermingled with that of Jerusalem, Greece, and Rome, in which the Ptole-But, of all the obelisks, the largest and most mies and Casars, Philo Judaus, Pompey, Cleopatra, and St. Authanasius all play conspicuous wending our way downward at first, half-bent, of transacts and records during wars and floods. Queen A-mentor, about 1760 B. C. It is a single parts. Here I am reminded of Gen. Lytle's lines led by Arab guides, and then up the ascending Further explorations will discover other chause towering shaft of the purest and most exquisitely referring to Casar, Pompey, Anthony and Cleo-

> "I am dying, Egypt, dying!
> Etols the crimson lite-ti-le fast,
> And the dark Pintonian shadows
> Gather on the evening blast.
> Lef thy arm, oh. Queen, support me,
> Hush thy sols, and bow thine ear,
> Heacken to the great heart secrets,
> Thou, and then alone, must hear. Though my scarred and veteran legions
>
> Bear their eagles high no more,
>
> And my wrecked and scattened gatheys
>
> Strow dark Action's fatal slope;
>
> Though no shirting guards safround me,
>
> Prompt to do their master's will,
>
> must perish like a Roman.
>
> Die the great triumvir, 'still. Die the great (riumyl), 'still,
> Lef not Casar's servile minions
> Mock the flon thus taid low;
> 'I' was no foeman's hand that slew him
> 'I' was his own that struck the blow.
> Here, then, pitowed on thy bosom,
> Ere his star fades quite away,
> I'e who, drunk with thy caresses,
> Madly thing a world away.
> Should the base pichetain rabble s
> Dare, assall my fame at Rome,
> Where the noble spouse. Octavia,
> Weeps within her widowed, home,
> Sock her - say the gods hape fold me,
> Attars, angurs, circling wings.
> That her blood with mine comminged
> Yet shall mount the throne of kings.
> And for they, star-eyed Exyntan, And for thee, star-eyed Egyptian, Gförfoms sorrerses of the Mile, Light the path to Stygian borrors. With the spendors of thy smile title the Casar crowns and arches. Let his brow the laured twine, I can scorn the Scattes, trumphis, Triumphing in love like thins.

Tain dying, Egypt, dying!
Hark! the insulting foeman's cry:
They are coming—quick, my fatchion
Let me from them ere! die.
Ah!! no more and the battle
Shall my heart-valiting swell.
Isls and Call's guard thee!
Cleopatri—Rome—farewell. It is supposed that the two obelisks called Cleopatra's needles once decorated the palaces of the Ptolemies. One of these has been presented to England by the Egyptian Government. It is questionable if decaying Britain has sufficient nergy to transplant it upon her shores.

When Amron conquered Alexandria, he was so astonished at the magnificence of the city that he wrote to the Callph, "I have taken the City. of the West. It is of immense extent; I cannot describe to you how many houses it contains. There are 4000 palaces, 4000 baths, 12,000 dealers in fresh oil, 40,000 Jews who pay tribute, and 400 heatres, or places of amusement.

Bidding Egypt, the Mizraim of the Hebrews, arewell, I have to say, oh Egypt, your reigning Viceroy is an ambitious Mahometan polygamist; your Government in its taxation is oppressive; your slavery is a blotch upon the face of the nineteenth century; your religion is a gaudy show; your people are terribly ignorant your guides are shameless liars; your donkeys' are hopelessly impenitent; your "backsheesh"-crying beggars are a disgrace to any country, and your hungry fleas and "flies" more numerous if possible than they were in the times of the bibli-cal patriarchs. On the other hand, those pyramidal Titans; standing in sombre majesty; those hieroglyphical records, defying the wear and waste of time; that magnificent museum of antiquities upon the bank of the Nile; those farstretching groves of palm; those broad fields of cotton, coffee, and rice dotting the Nilotic valley; those gardens of fruits and flowers; those gorgeous sunsets of crimson and gold translated into myriads of flashing jewels, to gradually melt iway like Cleopatra's pearl into a sea of purple, and those skies so clear and golden by day, so blue and delicately studded with constellations by night, reminding one of that city immortal with the twelve gates of pearl as seen by John in vision; these-all these-are to be set down to the sunny side of the Egypt of to-day!

TALKERS-EASTERN LIARS-MARK TWAIN. These everlasting talkers, who run all to tongue, continually put one in mind of a swinging sign on the Hotel abandoned. They are the Cheap-Johns of civic life. Sap drizzles and drops. Limber-lipped talkers talk what they know and what they do not know; talk what they imagine; what they suspect, what they infer, what they dream, what they have done, and what they intend to do, making themselves the heroes of all tales told. Men like Alcott and Emerson, substantially great, are retiring and ed in the Temple of Serapeum. Most of its rolls modest. Deep rivers roll silently. The lightnings are voiceless. God never speaks. Anything, then, but a falkative, self-conceited egotist, who, to put it alphabetically, shows off at A, spills out at B, slops over at C, runs sediments at D, and then repeats and re-repeats, commencing with the Eyo, and all-all thisto seem "smart !"

If Solomon in his "haste" said, "All men are liars," I say it deliberately of all the "dragomen" and guides employed by us in the East. Many would both falsify and steal. Charity compels the opinion, however, that some of their misstatements were grounded in ignorance, rather than willfulness. Take this sample: Standing near the dome of the Grand Mosque in Benares, and surveying the city, circling the bend of the Ganges, we inquired of our guide the number of the population. "Six millions!" was the prompt reply. "What!" we doubtingly inquired. "Six-six millions, sir," was the emphatic response.—It was provokingly annoying! London, the largest city in the world, has less than three and a half-millions. When looking up to the summit of Pompey's pillar in Alexandria, Dr. Dunn inquired the height. "Ten miles; he be ten miles high," was the ready answer. This Arab guide neither knew the real height, nor the use of the English language. His professed guidance, therefore, was an imposi-

Mark Twain does full justice to the "Sheiks," to the "dragomen," and to the beggars generally of the Levant and the East. Generously admitting the genius of Twain in some directions, I nevertheless feel to say that, while wit, if original, is well-while fiction has its place, and romance its legitimate use, still, truth and falsehood, sacredness and sacrilege, history and tradition, indiscriminately mixed,

of demarcation, reveal not only a silly conceit, but show a lack of solid literary culture. Such "Innocents abroad" books of travel, read trustingly and believingly, lead the unwary strangely astray. True, their pages may excite interest; so do Gulliver's. They may produce laughter; so do clowns. And such volumes, too, may sell; so also does the Jack Sheppard style of novels. But is this the only object of book-mak-

OFF FOR JOPPA AND JERUSALEM. Austrian steamers leave Alexandria, three times a week for Jaffa, alias the Joppa of the New Testament. The passage requires two or three days, stopping only at Port Said, the northern terminus of the Suez Canal. This city contains hardly seven thousand-a mothey gathering of all nations, the Arab element largely predominating. It has an artificial harbor, the huge blocks of which are manufactured of limestone, sand and cement, and then transported" to their position, forming a breakwafer sufficiently substantial to insure the safety of ships. Unless mency were the object, few would fix a residence in this sandy city.

August 24th, Sunday morning, six o'clock, Joppa—the Joppa of my Sunday school dreams, with its domes, minarets, palms and suburban orange gardens-loomed up in the distance like an amphitheatre from the ocean. To the right and left of the city only a sandy beach was visible. Joppa-a city of fifteen thousand, literally a "city set upon a hill," and the natural landing-place of Jews, Christian and Mohammedan pilgrims to Jerusalem-has a very insecure harbor. Remnants of an old Phoenician harbor are yet traccable; but the precise spot where Jonah shipped for Tarshish-probably Tarsus-to "flee from the presence of the Lord," is not pointed out even by credulous monks. The clergy of the East, knowing the nature of the finny tribes, that sport in the Mediterranean waters, consider it no heresy to doubt the whate story of the Old Testament. It remains for such Americans as import their theology from Syria, to swallow the book labeled "holy," paper, binding, cover and all.

It was at Joppa that the Lebanon timber, from Hiram, King of Tyre, was landed for the building of both the Temples at Jerusalem. It was here that the Tabitha whose name, "by interpretation, was Doreas," lived, whom Peter, by his mediumistic powers, "raised to life," and where this apostle also had the remarkable vision recorded in the tenth chapter of Acts. The "Acts of the Apostles" should have been denominated the practices and spiritual experiences of the apostles! Tradition points to the very house where lived "Simon the tunner, by the seaside." Certainly, we visited the spot, as do all pilgrims. The "seaside" is still there; further, "deponent saith not." Houses perish, but the good, never. Peter still remembers his vis-

NEW-ENGLANDERS IN JOPPA.

Considerable interest attached to Joppa, a few years since, from the attempted settlement there of some Maine and New Hampshire "Church of Messiah" religionists, under the leadership of the Rev. G. H. Adams, well known in some of the New England States. This colonizing movement proved, however, a complete failure. Adams-originally an actor, a Mormon, a pretender - became dissipated: the colonists lost their property; an officious consul (since dismissed) took the fleece, and the flock became scattered. only a few of the original settlers remaining in the country. The tract of land secured and taken up by these New England enthusiasts is now owned principally by Germans. Some of these American settlers became so poor that they actually begged bread of the Arabs. Contributions sent to them were appropriated by Adams and his wife. Only twelve of the original one hundred and fifty-six that went to Joppa remain. Adams is in England; and Mrs. Adams, the least respected of the two, is in California. The whole story is a sad one, the details of which

But how can we longer tarry in Joppa, when Jerusalem, once the "City of the Great King," is only thirty-five miles distant, and that over an excellent road, considering the mountainous nature of these Syrian lands.

FROM JAFFA TO JERUSALEM.

While yet in Cairo, Egypt, we unwisely engaged an Arab dragoman, at so much per day, to conduct us through Palestine-unwisely, hecause better guides can be employed in Jaffa at the same price. Mr. Rolla Floyd, a very candid, competent American gentleman, and an energetic young man named Clark, both thoroughly acquainted with the whole country, will prove excellent guides .. They are remnants of the Jaffa colony, and quite conversant with the Arabic and the Palestinian dialects. I am particular to note these facts, because, in the Egypt of to-day, famous for flies, fleas and falsifiers. they are sure to tell travelers that no guides can be procured in Jaffa. Our Cairo guide-Mahomet Salem-was a failure so far as intellectual guidance was concerned, yet a good and faithful 'dragoman" in other matters. It is cheaper traveling in this than the winter season. The dry and rainy seasons remind one of California.

Salem, having secured his Sheik, well-armed, his muleteers, his horses, donkeys and tents, we were off at ten o'clock on a sunny morning, horseback, for Jerusalem. Our horses were good ones. Passing through the bazar, the narrow\_streets swarming with glittering raggedness and the walls grayed with age, we emerged from this Oriental city buried in noble groves of orange-trees, out into the main thoroughfare, which was lined for some distance with irrigated gardens, lemon orchards and orange groves. Suburban Jaffa is beautiful. The roadside, for a long way toward Ramleh, is fenced with each and fringed with gardens. Residents tell us that these gardens in March and April are literally enchanting, the air being loaded with mingled fragrance of apricot and orange, lemon and quince, plum and china-treg blossoms. During the dry season, lasting from May till November, these gardens are kept fresh and green by irriga-

"In Eastern land they talk in flowers.
And tell in a garland their loves and cares;
Each blossom that blooms in their garden-bowers,
On its leaves a mystic language bears,"

But we are galloping away from garden and grove over vast plains-the biblical plains of Sharon. How flash upon the mind now the poetical phrases, "Carmel and Sharon," "the rose of Sharon and the lily of the valley." Who are these? "Pilgrims," says Salem, "coming back from Jerusalem and the Jordan." Some were Catholics, some Greek Christians, and others Mahometans, all either riding camels, donkeys, or a-foot, weary and dusty. Most of the traveling at this season is done in the night time. Syrian, like Egyptian women, veil their faces. It long standing engagement at Pleasonton the 8th lime.

Paris, in 1867, Louis Napoleon inquired of him, and Omaha, and then return to Des Moines. Why do n't you have roads in your country?" adding, "The Empress wishes much to visit Jety feet in width, the work of forced labor.

Sharondas, not, as Isaiah prophesied, become rounding up now and then into swells and long the people, and stirring up the thoughts on the ridges, are very fertile, judging from the culti- great questions that are agitating the world. vated fields we passed, covered with corn and . "Enwis Dugon,"—We have read this highly wheat-stubble. Reapers and gleaners gather the harvests in June, or early in July. These plains, so eminently fertile, constantly reminded me of Sacramento and other rich valley-lands in Cali-

On the way from Jaffa to Ramleh-three hourdistant -there are several little villages in or-Tchards of olives, figs, pomegranates and mulberria to the sea, and from the foot of Carmel to the flecked island, beautiful as vast, and diversified when Israel's king sang of Sharon's rose.

RAMLEH. This old city, mostly in ruins, is said by Eusebius and St. Jerome to have been the Arimathea of Joseph-the Joseph into whose new tomb they put the body of Jesus. It was and is customary for Jews in distant localities to have tombs and burial-places in the immediate vicinity of Jerusalem, the holy city! This Ramlehan city of ancient buildings, cisterns, and subterranean vaults has a grand old tower believed by some to have been a minaret; others think it originally the campanile of a magnificent church. That it has an Arabic inscription, bearing date A. II. 710, A. D. 1310, proves nothing, as there are similar vaunting inscriptions on eastles and temples in Syria much older than the Mahometan religion. Among the old stone houses of this city rises a palatial Latin convent, the monks entertaining travelers. The kindness of these celibate monks is proverbial. In our next we reach Jerusalem, and shall describe Bethlehem and Bethany, Mount Olives and the Vale of Kedron, the Dead Son and the River Jordan, as seen in the saddle:

Joppa, Syria, Aug., 1873.

Written for the Banner of Light. IN MEMORIAM: (Minnie Cheyenne Tappan; or, Em-mu-ne-cs-ka.)

-And thou art gone -- as the wild-flower transplanted To less congenial soil withers and dies ;

Or as the sen-shell, that, fo<u>rever haunted</u>

By ocean murmurs, sings sad inmodeles,
The wild-bird, prisoned, pines for the free philon, With which to cleave again the sparkling air, And values not the limited dominion Of lesser loves, but droops in still despair.

West thou then fettered? Ah, we thought to blad thee By cerds of gentleness and truest love; Truthful and trusting we did ever find thee; And grateful, as thy tender heart did prove, But was there something licking in the measure With which we thought to fill thy building years?— Some fountain scaled, some secret, hidden treasure That then didst plue for, yearning andd tears?

The knowledge we would fain have thee aspire to, Was it too narrow for thy free-born soul? And, striving us to please, and thy desire to Reach our lesser haven, lo! the goal Of higher knowledge came, thus disenthralling And folding thee in its diviner ray; Bore thee through death-no longer us appalling Silently, softly watting thee away.

Didst thon then plue for the early spring flowers-The sweet companions of thy childhood days --And for the splendid forests, and the towers Ah, something subtle must have linked thy spirit Unto thy kindred who were torn from their By ruthless carnage. Ah, may we inherit Something to blid us through eternity!

We yield thee. For a little space thou 'It linger Around the hearts that sought to make thee glad, And, with thy merry voice and lifted finger, Will bid us not to mourn thee nor be sail. Then thou will swiftly cleave the crystal spaces. That girdle the bright hunting grounds dove, And find, like stars of light, those kindred faces ! Weeping sweet tears of happiness and love.

And thou wilt gather amaranths and daisles To scatter round our darker earthly way, Weaving them all in garlands full of praises The asphodels that bloom on beaven's meadows Thou 'it fling to us, as thou dost learn to know the lessons of the spirit-land, its shadows, And its bright lights, so dim to us below.

We will not say farewell. Often at even Thy voice will join in anthem or in song, And thou wilt take the gifts our hearts have given, Though on the earth no more thou 'It float along, And in the midst of high, angelte less Thou 'It whisper, 'Yes, they said it there below; I find it true, ?! Mid rapturous expressions, Thou !!! still remember, we have loved thee so !

# Western Correspondence.

BY WARREN CHASE.

KANSAS AWAKE .- Our visit to the capital of this great prairie State has enabled us to get, brough the members and visitors of the Legislature in session here, much information from other sections of the State, and also to get invita tions to visit many places and lecture which our previous engagements will not allow. We are assured of the rapid spread of, our glorious gospel of good news from the other world, and of the deep and increasing interest in it in all parts of the State. At this place, Topeka, a larger hall than had been used was secured and fitted up, and now the Lyceum and sociable are both noved to it and prospering, and our lectures, both Sundays and evenings, are aftended by many who have not before manifested interest in the subject, and the Court House and State House are also offered us to lecture in on political subjects and the workingmen's interest.

There seems to be an uprising of the people mentally and spiritually, on investigation and inquiry after the present and future conditions of individuals. A very large audience assembled to hear us explain the material constituting spiritforms and surroundings, and the locality of the spirit-homes, and seemed deeply interested. The platform here has been widened so as to comprehend all legitimate subjects of discussion, and it is not likely to be limited and narrowed to any sectarian subject hereafter. In no place we have visited for a long time have we found a more liberal and progressive spirit, and we recommend Kansas as a fine field for good, faithful and competent laborers in this great revolutionizing age of the world. Our engagements in Iowa will

is said that when the Sultan of Turkey was at of March, after which we visit Council Bluffs

Since our return to the lecture-field we find a largely increased demand for our services, and rusalem." . "There shall be a road within a a wider range of subjects called for than ever year," was the Sultan's reply; and so there was before. The cause has spread, and the work -a handsome carriage road, twenty-five or thir- gone rapidly forward during the few years we were confined by the book trade in New York and St. Louis, and we feel better in body and "howling wilderness." Its extensive plains, mind to be again in the field moving among

interesting story by Charles Dickens, although we seldom read novels. Having heard the author in his own peculiar style after his thoughts, and read with some interest after his pen, we thought we could detect a new hand, if there was one in completing the work. About half of the book claims to have been written by his own hand, before death, and the remainder by the hand of ries. These mulberry trees, like those of Australia, are grown not for the silk-worm but for world; and we have no doubt of the truth of the and not in the least given to mesure is securifically a man of solor in the least given to mesure is securified. their fruit, the berries of which; while resembling statement, after closely comparing the first and lity. Therefore the wonders he relates cannot be the largest blackberries, have a sharper acid last parts. Had we not known the point of taste. From the mountains of Judea and Sama change, we could not have found it, and do not believe those best acquainted with the author's more barren lands of Philistia, lie spread out'the style could. The facts connected with the history plains of Sharon in spring-time, like a flower- of the transaction and the medium render it impossible for it to be a fraud or imposition of his, as beautiful, fascinating the eye and enchanting and there is no clue yet to any explanation but the imagination. It must have been paradisale, the one given by the author. It is worth reading by every one, and the peculiar history renders it doubly interesting.

# Banner Correspondence.

A Liberal League Organized in Washington.

EDITOR BANNER OF LIGHT-Please insert in our list the name of another Liberal League. 'resident, George Wood; Vice President, George Holmes: Secretary, Josephine E. Crawford; Treasurer, W. 11. Burr. The organization of this League, at the close of

The organization of this League, at the close of any meeting Sunday evening, Jan. 31st, I consider the most important part of my work in Washington. It was a bomb-shell explosion in the heart of the Young Meic's Christian camp, a powerful body indeed in the capital of our coun-

The Evening Star published the "Demands of Liberalism" under the heading, "Gommunism, &c., in Washington." The National Republicant also published the "Demands," and headed their "The Red Flag." The Chronicle did not print them, but called their "A Rotten Platforn".

Fifty-five persons signed their names as mem bors of the League: The first work it will per-form will be to circulate a petition against the exemption of Church property, from just faxa-tion in the District of Columbia. "It will involve close hand-to-hand conflict in this hot bed of Orthodoxy.

There are some Liberalists who imagine there is no danger to liberty in America. They think It unwise, too, to agitate the question of Church and State union. They think-it-b-beralists would not press their demonds, Orthodox people would not be spurred into activity, and the God-in-the Constitution movement would die out of itself from mere lack of fuel.

from more tack of tuot.

In reply, I would say, I have taken some pains to discover the ground of such expressed security; and the amount of information upon, which it is based. The result is that those who feel so confident that Christians contemplate no attack upon the cipaled of liberry, seldom travel beyond the precincts of their order homes, and rarely read the liberal papers. There are exceptions, but they are "few and far" by tween. "They suppose, by inquiring of their leighborty Orthodox triends if they are in fave of a recognition of God in the Constitution, end receiving a negative, that it is all a needless alarm, and straightway advise every radical to cease his acitation. way advise every radical to cease his agitation, which may provoke the animosity of Christians. They have not learned that a sleeping foe, (or the slumber of error,) is no security to liberly. The security which rests upon a rumbling vol cano is a slave in subjection to fear.

I ought not to close this letter without expressing my gratification with the sterling californis of the Banner on this subject. The time, I believe, is surely coming when such literature will be engerly sought after. Yours fraternally, W. F. JAMIESON.

# · The Diakka.

I have not yet seen the above-named "anomaly," by A. J. Davis; but, if it be intrinsically "worthy of all acceptation," and neither too profound nor too abstruse for the apprehension of common humanity; if it was duly prepared for the press, with an eye to all needful discrimination; between the different sources of thought which contributed to form the perfect whole, no "words from the author just now," or at any subsequent period, can be needed to render it satisfactory on a first perusal of its contents.

If renders " fail to make a logical discriming tion between the Diakka spirit and style and the inspiration of Victor Wilson, [duly] manifest," inspiration of Victor Wison, (duty) manifest, it may be, only to media; if all readers do not possess the intense intuitive perception necessary to seize each thought and recognize its parentage; if the stream of "Harmonial Philosophy." too feebly to gain recognition does. fault lie with the readers? What injustice! It such is the judgment of Mr. Davis, methinks he should shake off the "glaring Diakka" influence and "style," and be "himself again."

New York.

ALBANY .- Mrs. H. M. Chapin writes: Spirit ualism in this city is progressing slowly, al-though the Society is dead. Yet there is progress in a quiet way, and people are brought to a knowledge of the truth of the return of spirits. We have been without speaking in this city on the Spiritualist subject since last March until the month of January, the four Sundays of which our good friend, Mr. William Brunton, lectured here. He is one of the ablest speak ers in the lecture field: the more one hears him, the better he likes him. There is something new in every lecture.

He is to speak in Troy the months of February and March. The Society there is in a flourry and March. The Society there is in a flour-ishing condition, and it does one good to go there and listen to their lectures, and observe the workings of the Children's Lyceum. But here in Albany, although there are many Spiritualist and progressive minds, they will not come out and support a fecturer; they seem to think they know all about this return of spirits, and don't care to help convince others, or to let others wi are seeking for light hear anything about the subject; they are all in all to themselves. But the wheel of progress is rolling on, and brighter days may come to Albany Spiritualist seekers in

# California.

EXPLANATORY.—The Banner of Dec. 6th, 1873, contained a complaint against Mrs. A. B. Severance, who, it seems, had been addressed at Whitewater, Mich. The lady's address is disinctly given at the foot of her advertisement in the Banner as Whitewater, Walworth Co., Wis. Of course Mrs. S. never received either lefter, nor would she if one hundred had been written. The "Dead Letter Office," however, should have

# Spiritual Phenomena.

STRANGE DOINGS IN THE GRANITE STATE:

The Physical Manifestations in Beering, N. H. Interrier with a G att room from New Hampshire "Spirits at Work "M diams being Deelop des Stage Cowless Stapped in the Road Alors & Sloken as by an Leiplent Earthquik V.Th. Thologic Dry Bones in a State of Rapid Oscil-Lations by the State of Rapid Oscil-Lations by the State of Rapid Oscil-

Reported for the Banner of Light by John W. Dev.

The name of Mical Tubbs, Esq., former lessee and landlord of the National House, Haymarket Square, Boston, is well known to the renders of the Banner of Light. His brother, Mr. Russell Tubbs, of Deering, N. II, was recently a transient guest at the house, during which time the interview about to be described took place. Mr. Tubbs is a gentleman somewhat past middle age, and not in the least given to mesmeric susceptibile ascribed to that source. He also bears among his friends and neighbors the reputation of a kind friend, good citizen, and honest man. Therefore the hypothesis of intentional descit in his case must fall to the ground. The facts as related by him-and which are based upon, somewhat over one hundred private scances held by the parties at his own house, and borne withess to by many of his friends and neighbors who have attended of his friends and neighbors who have attended anothings are lying they refusing to proceed, them—are given as the evidence of a credible the whoels of the vehicle appearing to become witness who utters his soulful convection regard. Sanddenly locked, and the body of the carriage ing a truth which confounds alike the scientific the vehicles to side. When this occurs the vehicles the vehicles to make the selections are lying they refused as the vehicles are likely become deeply enfranced. The and the scholastic minds of the day, and which greater confusion, till its existence is acknowlance fully considered in the light of that importance which Nature has affixed to them. . .

THE MEDIUMS.

The manifestations of spirit-control and powr spoken of by Mr. Tubbs have been going on for some time in his immediate neighborhood. The mediums are three in number-Neal Godman, residing at Hillshoro', N. H., some fifteen miles, from Deering-the other two. Nathan Penslee and Luther Buxton, being citizens of the latter place. They are all young men, in the without his habitation or returns thereto. And vicinity of twenty-three or twenty-four years of age. Some three years ngo these individuals be from the product of the gan to be mediumistically developed, clairyoyance being the primary phase. Neal Codman in the vicinity who was particularly opposed to was the first in order. Hearing of the remark. The manifestations, and to exhibit to him in a able feats produced through or in presence of , sensitive subjects in other parts of the country, ter's residence at night, and to lie down by its he felt prompted by curiosity to sit for mantfestations, and in a short time discovered that he possessed mediumistic powers. He then went to Deering and gave scances, his presence balling out large findleness, the people residing great alarm. The troubles, however, ceased when thereabout being destrous of knowing for themselves concerning the strange occurrences which. were to be observed in the presence of one known to many of them. The interest in the matter extended, and some of the young men. of Deering discovered, on trial, that they pos-

sessed the capability for developmentalso. '. CODMAN'S SEANCES. Among the feats executed by the invisibles through Mr. Codman, were the ring and coatwith this addition: that, while a skeptic who volunteered to hold Mr. Cas cont on, stood grasping both the medium's hands in his, the the medium; at the same time an Iron ring was passed upon the skeptle's arm. The individual cano is a slave in subjection to fear.

The only question just here is, Are the "Demands of Liberalism" just? Where is the Liberalist who will deny their justness? If it is administed that they are founded in justice, why not press, them? If our demands for justice will arouse the animosity of Christians, let it be aroused. We expect to arouse it, who volunteered in this case went into the trial, the dark circles. hardwood stand was carried over the medium and the person holding him, the individual stating, in answer to Mr. Codman's inquiry, that he (Mr. C.) did not make a movement; and when the light was struck at the medium's request, the afficle of furniture referred to was found securely placed upon Mr. C.'s head, an from ring having meanwhile been, put by the invisibles upon the skeptle's arm, the handgrasp between himself and the medium not have

ing been loosened for an instant. The supposttion started by the people that the aforesaid skeptic was subject to the mesmeric control of his hands or not, was indignantly repelled by the gentleman in question.

THE DEACON'S SON:

The circumstance of the medium's coat being so easily adjusted upon his would be exposer became shortly afterward clearly accounted for, from the fact that the latter was also a medium, though he did not know it at the time. The volunteer defective was a deacon's son; the things he had seen created the deepest impression on his mind, and a short time after the occurrence. yielding to an impulse which he could not understand, he supplied himself with a piece of consciousness for a brief period. Suddenly awak ling the opportunity affected, their by the confing to himself and his surroundings, he found diffion of darkness, have performed the operation that he was bound hand and foot, and could not of unbinding in an instant of time. Sometimes, extricate himself. He was at once seized with during the "spirit tie," the hand of the medium deadly fear, and did not know what he could do to escape from the bonds so strangely put upon him. Again he lost consciousness, as he stated, (the Spiritualist will clearly recognize in this the nanner in which he had been fettered. This experjence was enough for one sitting, and he fledrom the shop in great trepidation. Subsequentthe showever, he regained courage, and allowed the operation to be attempted at the house of a neighbor, the invisible agents accomplishing it

TEMPORARY DISSOLUTION OF PARTICLES. During Mr. Codman's dark' scances, skepties have repeatedly taken hold of his arms in order to hold his coat on, but when the time-came for the manifestation they declared that the garment eemed to melt in their hands, and they found themselves grasping—nothing? Thus firmishing in their experience a clear corroboration of the theory of the dissolution and retution of partides, as explained by the spirits through various

media concerning the coat and ring tests.

The interest extended in the neighborhood, and Messrs. Peaslee and Buxton continued their experiments till - like Mr. Codman - both became developed in an extraordinary degree as pass over their heads, were repeatedly put around their neeks in the dark circle. Once an iron oxone of these mediums, necessitating several sit-

tings before the ancomfortable ornament could be removed. The same style of ring would often be brought by neighboring farmers wishing proof incontestible that nothing of trickery was connected with the manifestation, and in every instance, where it was desired, the new come was satisfied by seeing the ring he had brought put either upon the arm of the particular medi-um or upon his own as he held his hands.

The cabinet scances of Messrs, Codman, Peas-lee and Buxton bave been interesting in the extreme to those who have been privileged to attend them, for as yet these mediums have not sought nuch publicity, but have rather preferred to en-tertain their triends and neighbors, though the indications are that in future they will be called upon to make wider use of their gitts, "The ringung of bells, showing of hands, etc., a by "Da-venport," characterize their cabinet circles (persons sitting with them inside, the cabinet have rings put upon their arms, while firmly grasping the hands of the mediam who may be with them (as in the outside dark circle), and are sometimes yiolently thrown out of the little window above the door, with which the spirit closet is usually arranged.

CARRIAGES CANNOT PASS THEM:

Mr. Tubbs assured the reporter that he—in compone with many residents of the vicinity—is satisfied, by actual proof, of the fact that two of these mediums (it being a matter of in-lifference which two of the three young men are selected for the experiment,) can, by lying down, the one upon one side the highway and the other on the opposite and obtaining the condition of dark-ness, by placing their trees in their hats, stop the regular mail coach on its journey through the town. The coachman has, on several freessions, become seriously trightened by the netion of his horses when reaching the spot where the and the scholastic minds of the day, and which same experiment has been successfully tried by is destined yet to produce wider results and them upon various teams which changed their greater confusion, till its existence is acknowled with until the matters has become a settled fact in the minds of many people even who reject the ance fully considered in the light of that imports

> C BELLEVOSE, MINISTER IS "EVISITED." There is a beautiful and ancient custom in

some portions of the East, whereby a poor person, on receiving a wrong from a superfor in rank or power, is allowed to sit at the gate of his oppressor, bearing stlent witness to the passer-by of that which has been wrought to his disadvantage; and the rich man is not allowed to drive him away, but must in some manner settle his claim for justice, or endure his constantly reproving presence cach time he goes reach the material sensibilities of a clergyman tangible way an appeal for justice at his hands. The mediums were impressed to go to the minis-Side, on their taces, when they became en-tranced, and the material contents of the abode, were seriously shaken and disturbed. To such a degree, indeed, did the miscen power act in his house, that, the elergyman became the subject of the mediums regained their consciousness and went away.

A STILL BAKE TOOTH

Made into a ring was on one occasion brought to a dark scance held by these mediums by Thomas Harriman, the stagesdriver before referenced to, who had had the implement prepared as a test to satisfy himself. The ring was deposited in the lap of Mr. Pea lee, the light extinguished, and upon Buxton's calling for a light, the ring was found to be put around the neck of Peashee. The company examined it and found tests; so well known to those who have attended the dark scances of Charles Read and others, placed on his head, and while the stago-driver. held said hat firmly in its place, the ring was removed by the invisibles from the neck of Mr. Peaslee, much to the astonishment of all the cont of the medium was taken off and placed Handeni's have no terrors for the sphits workupon the skeptle, while his cont was put upon. voyantly seen by Dr. Woods, of Washington, N. II., and others), but they easily remove them from the wrists of either of the young men in:

Both in the cabinet and dark scances the metion, but was obliged to own binself fairly diams have been tested most thoroughly, their beaten, and to acknowledge to the company that Mr. Codman had not stirred a muscle during and in no case could any perceptible movement.

CODMAN SEWED UP IN A BAG! A skeptic at Hillsboro Bridge requested that, as an additional proof of the claim that the medicin had nothing whatever to do with the manifestations, Mr. Codman should be sewed up in a bag. To this Mr. C. consented, the skeptic stipulating that the medium should have no coat on when sewed up, but that said-garment should be left outside the bag, to be put upon the medium by the spirits when the proper time ar-rived. In order to ascertain whether such a feat-was indeed possible on the part of his guides, Mr. Codman submitted to a private trial hefore, some of his friends, among them being the son of Mr. Tubbs; and it was successfully performskeptic was subject to the mesmeric control of ed. The skeptic, either receiving information. Mr. C., and did not know if he continued to hold that it had so been done, or fearing lest if dehis hands or not, was indignantly repelled by feated he should be made to appear in a ridiculous light before his neighbors, did not make any appearance when the evening appointed for the circle came round, and the people who as-sembled to witness the carrying out of the fest conditions marveled much, and went away more convinced than before.

SINGULAR METHOD OF TYING.

These young men, (Codman, Peaslee and Buxton,) at various times during cabinet scances, have been seerrely tied by the invisibles while the eats of the rope or re-outside, the box and held by a skeptic; and when the toor has been opened all the knots have been discovered to be placed to had the one so tied. On one, or two occasions rope and went into his father's (the denon's), the person holding the ends has worked over half, store. All was quiet, and no one was in the place an hour to untie the knots, and then given up with him. He seated himself in a passive attitude with the rope beside him, and gradually lost-amon closing the door, the invisible agents, seizoperated upon will be found fastened close under his through into their schairs are introduced among the ropes by the unseen power, to present con-clusive arguments in proof that the medium has state of trance,) and when he regained his senses borne no part in the transaction of tying. Colfound himself freed in the same inexplicable than is gifted as a test medium, and describes spirits and gives names with, accuracy, in addition to his physical development,

ARTICLES AROUGHT TO THEM.

Mr. Tubbs has been present at a store in Deering when these mediums have been acted upon ing when these incidims have been acted upon in a singular manner. The one individual in the trio being designated as to be tied, has been seen and by the party, in the form of a cross, with arms spread apart, and then all the other mortal occupants of the store have wilfidrayed; springing in in the briefest time possible after going lost they have found various articles in the true. out, they have found various articles in the store, noticeably those of a fragile nature, such as class motheratory mose of a tragme mathre, such as glass were and crockery, scattered around the medium, said articles being returned to their places upon the party again going out for amouncin.

The immediate neighbors, and citizens generally in Deering, are represented as having no doubt whater ras to the fact that these wonderful

things are accomplished in the presence of these

three young men.

The auxiety and interest evolved by these eame developed in an extraordinary orgree as physical mediums. They would be field with oxphysical manifestations, will in time prepare treme severity and loosened with the atmost collective, and solid iron rings, not large enough to timately receive the revelations profered by the mental phase of the Spiritual Philosophy, so that the cause in this portion of the Granite State take us out of the State in March after closing a returned the money-letter to Mr. Pope ere this ring, from a yoke, was put around the neck of may be said to be in a lively condition of dissemination.

#### To Book-Rayers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellationis Works, to which we invite your attention

of the publications of the Book Trade at usual tions booking to the sale of Books on commission, or when each does not accompany the order. Send for a tree Catalogue of our Publications.

Ar Inspirely from the Reversion Educate, dissessional

# Banner of Light.

BOSTON, SATURDAY, PEBRUARY 21, 1874.

PUBLICATION OFFICE AND HOOKSTORE. Montgomery Place, corner of Province street thower Ploor

THE AMERICAN NEWSCOMPANY, 119 NASSAUST.

COLBY & BICH. reactions and Phototexpens,

LOTHER COLBY ...... EDITOR.

The Lefters and communications apperlaining to the difficult Department of the series should be addressed to PTHER COUNTY; and all BUSTERS TELLERS to ISAAC, RICH, RANGER ST. LOUIS PUBLISHING HOUSE, Bosson, Mass.

#### "Clowns of the Pit." ....

In a sermon delivered Jan. 11th, 1871, the Rev. Dr. Hedge is reported to have "repuldiated 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 deseration 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 closes of the

This is nice talk for a representative of lib eral Christianity. There are a great many things which are "interly abhorrent" to gentlemen of fastidious Theological stomachs, which are nevertheless facts of Nature. Let truth first be es tablished, and sentiment will soon adapt itself to it. There are many whose gorge-rises at the thought of Darwinism being true; and yet, should, its truth ever be established, we are inclined to think such persons will soon get over their retchings without any serious consequences and make up their minds to grin and bear it.

. Mr. Hedge must be well aware that the ones tion is not whether the mode of the manifestation of spirits is agreeable to him and other gradnates of Harvard, but whether the fact of the manifestations is, true. That it may be true he virtually-admits, by-admitting-that-there may be certain "lost spirits," certain "clowns of the pit," that do manifest; but all this "low sociehe would have us repudiate and ignore,

Can it be that a sentiment like this comes from a Chilstian elergyman of the liberal school? Is this in the spirit of that great Teacher who dld not withhold even from publicans and harlots the gracious influences of his presence-his large, charitable heart -his all embracing benig-

nity?
Did it never occur to Dr. Hedge that these "lost spirits," these "clowns of the pit," are as much God's children as the most select circle. In Cambridge or Beacon street-that Christ died for them as much as for any Doctor of Divinity?

If a "clown of the pit" can give me what Dr. Hedge, after pounding his Bible some thirty years, has failed to give - a scientific proof that the man who dies shall live againthat "clown," come from what "pit" he may, shall be more welcome than all the priests.

Because he is a "lost spirit," a "clown," am I to have "nothing to do with him," according to Dr. Hedge's advice? Are the people Dr. Hedge exhorts such fragile moral plants that they cannot be trusted among the ignorant and the deprayed, to shed among them whatever good and saying influences they can?

It was precisely such demonphobia as this manifested by Dr. Hedge that, three centuries ago, led to the slaughter of many thousands of innocent persons, under the absurd assumption that they were witches. If a fearless, unsuperatitious, scientific investigation, like that, we are giving now, had been given then to the phenomena, how much misery and sin might have been saved, and how much important knowledge might have been gained!

Is it in this nineteenth century that Dr. Hedge thinks to frighten us from the investigation of these momentous facts by the cry of "lost spirits" and "clowns of the pit "? If bad spirits can come, surely we may rationally believe that the good spirits are not far off. Or shall we believe that the good, once safe in their celestial fold, have lost all interest in outsiders, and are willing that the stray sheep should wander without help or guidance. Such are not our notions of goodness. Rather does such indifference seem to us the very essence of devil-

One of the most learned and estimable clergymen of the Unitarian denomination-the Rev. Dr. Sears-declares, in his last work, that the belief in immortality seems to him very languid, and that the doubters are more numerous than is generally supposed. We do not give his exact words, but this is the substance of his thought. Modern science, under the leadership of such men as Moleschott, Helmholtz, Tyndall, Huxley, and others, is fast helping on the general unbelief. In the midst of this decay, there is a knocking heard from some one beyond the tomb, who comes to us with the assurance that the so-called dead are more alive than ever. Shall we listen to him? Ah, no! shut your ears! repudiate him! ignore him! He may be a lost spirit, a clown of the pit! Such is the advice of the Rey. Dr. Hedge.

That the Catholic \*Church should, while admitting that the phenomena are genuine, attribute them to the Power of Evil, is not surprising; for Catholicism admits that such phenomena are. angelic only when they favor the authority of the Pope and the priests. That old-fashioned Calvinists should cry out "Devil," when they at once, at Newark, N. J. have to knock under to the fact of the occurrence. of the phenomena, is not to be marveled at, for the teachings of the so-called spirits are by no means friendly to the doctrine of vicarious atonement, infant damnation, and salvation by faith plates no more will be printed. See advertise-cheering intelligence from over sea concerning alone. But that a leading Unitarian preacher | ment on the fifth page.

should Join in this puerile cry of "devil," "lost spirit," "clown of the pit," is a matter indeed for wonderment.

We cannot believe that such narrowness will be approved by Unitarians generally. We see that the Rev. Dr. Bartol and the Rev. Mr. Alger were recently present at a party of inves-Orders accompanied by cash will receive prompt tigators. That is, a good sign. What we want attention. We are prepared to forward any is investigation, and the man who is frightenedoff from live figation by the cry of "devil," is tions occur of a most positive and satisfactory rates. We respectfully decline all business operation for estimation, a brave and wise man, character. Public scaffees, limited to twenty whether he he a doctor of divinity or a simple

#### The Cause in the West.

We'are rejoiced exceedingly to hear such good tidings of the progress and permanent growth of Spiritualism in the West. Last week we gave a sketch of what Spiritualists are doing in England, and now we are enabled to match it with grateful intelligence of the same character in different sections of the United States. It is evident that the great cause is advancing, without regard to the slanderous hostility of those whose interest it is to oppose its development. Everything has to wait, in this world, for the fullness of time. Our Spiritual speakers in the West assure us that they are drawing crowded houses everywhere, and that a much stronger interest in Spiritualism was never manifested in that important, part of the country at any previous period. This is good news indeed; and we may add to it, for the profound gratificattion of the readers of the Banner, that a simibar interest is being awakened in all other parts of the country. One, State sends greeting to its sister; to tes-

tify of the vitality of the heaven born faith and philosophy, which Spiritualists profess and cher-Ish. Our native students of science are just beginning to give it their serious attention. In Europe, and especially in England, the recognized sorrals have long made it a point to familiarize, themselves with the facts and phenomena which it involves, and their doubts have steadify vanished with investigation. So it will certainly be in this country. Still, as Mr. Chandler observed in a recent paper read before the Swedenborg Club in this city, it is preposterous to appeal to men of science for an answer to spiritual questions, when they insist that "there is nothing like science in them, and that science has nothing to do with them." . The scientists of the Old World, however, have to acknowledge that the denizens of both spheres of existence -those whom we call the living, and those whom the living call the dead-are clasping hands across the chasm so palpably that every doubt in regard to the immortality of the soul is finally dispelled. Is not this Limetidge, which passes belief, indeed glorious?

#### A Bishop for Wisconsin.

The spectacle of the struggle in Wisconsin over the election of a Bishop for the Episcopal Church of that State, which came off a week since, is full of significance as showing forth the characteristics of modern ecclesiastical organizations. After all, they do not show any very great improvement on the proceedings of the "world's" societies. The elerical branch of the Convention elected Dr. De Koven as Bishop, while the lay branch renounced him with all the emphasis at its command. It declared it would never concur in his choice in the world. The debate in this branch of the Convention was of the most tempestuous kind, and reminded one of. the tumults of a party caucus when opposing candidates, are pushed to and fro by their heated followers. Epithets were hurled from one to another, the characteristics of gentlemen were openly denied, the "lie" was broadly given, and slanders flew about as thick as Indian arrows in a battle.

The accused candidate himself appeared on the seene, to explain verbally his position, and, if possible, to soothe the tempest. He was listened to with no more frequent interruptions than might have been anticipated, and he really left a visible impression on the mind of the Convention. All the trouble arises from his being too High Church. He is more or less of a ritualist. believes in the confessional for such as desire it. burns wax candles and swings censers, and confesses to a faith. In the real presence of one of the members of the Godhead in the consecrated elements; only he insists that the elements do not limit and define that presence. Dr. De Koven was the most prominent candidate last year for Bishop of Massachusetts, and was vioently opposed on the same grounds as now. The present Bishop of Massachusetts is a compromise on him.

# American Liberal Tract Society.

This active and useful organization held a well ittended meeting on the afternoon of Sunday, Feb. 15th, at New Fraternity Hall, (Parker Memorial Building,) Boston, Wm. Denton, President, in the chair. The secretary and treasurer made reports, that of the latter officer setting forth that fifty dollars yet remained in the hands of the society. The committee appointed to take the necessary steps Ioward, securing a legal organization made a partial report through George A. Bacon, and, on motion of Dr. H. F. Gardner, aid committee was increased by four additional members, and was empowered to pursue such line of conduct in the premises as seemed to it pest calculated to reach the desired end. A committee of ladies was appointed to solicit pecuniary aid in behalf of the society, that its facilities might be increased for distributing broadeast and gratuitously the little tract-germs of liberal thought, for whose dissemination among the masses the organization was established. Mr. Denton was, by vote, authorized to act as a missionary agent for the society during his four to the Pacific slope. Remarks of an interesting and practical character were made by Messrs, Denton, Dole, Bacon, Dr. Gardner and others, after which the meeting adjoirned.

# Prof. S. B. Brittan Coming to Boston.

We are pleased to announce that this distinguished scholar and lecturer is engaged to speak before the Music Hall Society of Spiritualists, Sunday afternoon, March 1st.

While in this part of the country, Dr. Brittan will accept calls to lecture one or two Sundays or week evenings. The opportunity is so rare of hearing the Doctor on the rostrum, that this chance should not be lost sight of. Address him

2-7/ Secure a copy of Andrew Jackson Davis's "Morning Lectures" before the supply is exhausted, as owing to the destruction of the

# Sennes of Peter West.

Manifestations in the Light-State Writing-The Spirit Drummer-Mental Phonomena, etc. Probably Boston never before offered to the investigator so many and varied phases of spiritual phenomena as at the present time.

In addition to those mentioned in our last paper, there is now in this city a medium in whose presence both physical and mental manifesta- ism. persons, are held at the rooms of Dr. Storer, in the Banner of Light Bullding, on Sunday, Tuesday and Friday evenings, where about the following order of manifestations occur. The party haps it has, and we thank it for all the favor it assembled gather around a table in the centre of a well-lighted room, sitting closely together, and joining hands upon the table, under which a Spiritualist pleasantly to be asked by one whose drum and drum-sticks are placed. The medium, with one hand upon the table, and thus connected with the circle, holds a slate with the other hand under the table for a few minutes, and then requests each person to touch it and pass it to his neighbor, until it has made the circuit of the company. This is to magnetize the slate, and prove nor disprove anything beyond the facts complete the vital connection with all present, air takes cognizance of, Objectors must bear in The medium then draws out the slate into full I mind that all a priori reasoning against the phiview, exposing it so that both sides are seen to moment called spiritual is unphilosophical, and be free from writing, and one of the company must be futile." What the Index and other carpplaces upon it a mere crumb of slate-pencil? The medium instantly elevates the state as high as the sound of writings is immediately heard, i science like ours is not, in the nature of things Without being out of sight at all, the state is to be demotished by an a priori argument of the then found to contain one or more sentences, written sometimes by the controlling spirit of the circle, and sometimes by personal friends of parties present.

After the slate-writing, and with the mediumin the same position as before, the hand beneath the table holding the slate, and constantly knocking is against the under side of the table, the in as perfect and artistic a manner as though handled by human museles, accompanying any air that is furnished by whistling, singing, or otherwise. The drummer is evidently an expert. Soon, also, whistling is heard in different parts of the room, and occasionally the glistening silver whistle is seen flashing in the light, as with lightning-like-rapidity it darts about. In some ustances all parties are touched or grasped by hands beneath the table, and, when conditions ire very favorable, the materialized hands are rought into the view of all present.

The physical manifestations being over, the medium enters another room, and submits to the influence funder which questions are perceived and answered. This is a very interesting and satisfactory process, clearly demonstrating that somebody possesses the power of reading without material eyes, and of offering perlinent and direct answers to the questions asked. Each person writes a question upon a slip of paper either before or after coming to the circle, and folds it twice. These papers are sometimes thrown together in a heap and taken up at ran dom, no one knowing the nature of the question, or, if preferred, the visitor presents his own ques The medium holds the unopened paper tion. between his thumb all tinger, and soon sees upon what to him looks like a background of fluent light, the answer diffinelly written, which, as the questions involved great variety of interests and subjects, are collainly marvelous in their comprehensiveness. We understand that, as a business medium as well as a physician, Dr. West's time is fully occupied in doing the work of the spirits and helping humanity.

# Injustice Par Excellence!

The Constitution of the United States is supposed to guarantee to each resident the right to cherish his (or her) form of religious belief, and to exercise the rites of that belief, without interference by governmental power. But it seems-at least we are so informed by T. J. Lewis -the pachydermatous city fathers of Louisville, Ky., have learned a l the great founders of the Republic, and that by their ordinances (the United States Constitution to the contrary notwithstanding) any spirit medium desiring to make use of his (or her) spiritual gifts within the limits of that corporation, must pay a city tax of \$200 per year! Oh shame-where is thy blush?".

# Answering Scaled Letters.

We have many times recommended Mr. J. V. Mansfield, of 361 Sixth avenue, New York, as a reliable medium for answering sealed letters: and we have no reason at this late day to change our opinion; in fact, we are more satisfied than ever upon this point, for we are in receipt of an answer to a letter we last week wrote to our former partner in business, Mr. William White -who passed to the higher life April 28th, 1873-which is answered as correctly as if Mr. White himself, were he in the form, had written the reply to our questions with his own hand. instead of Mr. Mansfield's.

PLAIN TALK .- The Washington Sunday Gazette of Feb. 8th, after speaking some excellent words concerning the method of life-urged by Christ, and citing the rules of charity, simplicity in living, taking no thought of the morrow, no toadying, etc., etc., which he inculcated, puts the matter thus:

"If any of the readers of the Gazette wish to become martyrs, to realize some of the suffering of Jesus Christ in letter and spirit, let them at-

we do n't say that they will be killed outright, but this we do say: that this goodly city of Washington would be hell to them."

177" On Saturday, Feb. 14th, a meeting of the employees in the different departments of the Massachusetts State Printing Office was held, and a series of resolutions concerning the physical demise of R. K. Fotter, Esq., was passed unanimously, said resolutions expressing sympathy with his family and with Col. Albert J. Wright, his partner, and bearing witness to the business qualities of Mr. P., and their satisfaction with the mutual relations which had existed between themselves and the deceased as employed and employer.

A spirit reported at our Public Free Circle on Thursday afternoon of last week (Feb. 12th) that he left his body in New York City, on that day, from starration! He said his name was George T. Anderson. We shall print the message in due course. Who knew George T. Anderson?

137 Our English files of a recent date bring the onward march of Spiritual truth.

### The Index on Spiritualism.

The Index says: "The services done by Spiritualists to the cause of freedom we attribute to them, not as Spiritualists, but simply as amancipated mene and women. No Spiritualist should feel hurt because we cannot conscientiously refer his liberality, his friendliness to progress, his zeal for freedom, and so forth, to his Spiritual-

This is very much as if we were to say to a successful physician, "I am willing to credit you, but not your method of cure, with the cures you have made." The Index thinks it has pursued a very liberal course toward Spiritualism. Perhas shown; but it should consider that, in this stage of the phenomena, it does not strike a business it ought to be to keep pace with the development of the facts he pronounces upon, "What phenomena occur?"

As a writer in "The Spiritualist" well remarks, Experience is the aggregate of observed phenomena, and, as Hume has shown, it can neither ers at the intelligence of those who admit the phenomena ought to do, is either to explain the he can reach above the lamp on the table, and facts of Spiritualism or deny them. An inductive probability, or by an assumption that, after a quarter of a century of investigation, persons who admit certain plienomena have been befooled either by their own senses or by cheats and impostors. The time for this easy mode of disposing of stubborn facts has gone by. Has the Index read the statement by Professor Crookes in the January number of the "London Quarlrum is beaton, evidently with both drum-sticks, terly Journal of Science"? We have no ambition to convert our gifted and crudite brother but we do ask from him an admission of the fact claimed by Spiritualists, that it has been proved that certain unexplained, and perhaps inexplicable, phenomena occur-proved at least so far as human testimony can prove anything outside of our normal every day experience.

#### A Legislative Hearing.

On Thursday morning, Feb. 12th, was given at the Massachusetts State House by "the Joint Special Committee on Just and Equal Taxation,' on the petitions for a change in the present laws exempting religious and charitable institutions from taxation.

Francis E. Abbot, editor of the Index, repreented the Liberal League of Boston, and defined the position of the petitioners, stating that they desired all property not belonging to the State assessed and taxed, and if any relief was accorded to any institutions or persons, that it should be done by direct legislation. He said the present law created a class of privileged property, and there was also great danger of fostering an overgrown ecclesiasticism; also that the amount of exempted property was increasing. In 1870 it was estimated there was \$37,000, 000 worth of exempted property, and now there is not less than \$50,000,000. He claimed there was a tendency to a dishonest concealment of the uses of property. For instance, the Wesleyan Association Building on Bromfield street, although mainly used for business purposes, was only taxed the value of the building (\$200,000), the land being exempted. The Methodist Church adjoining was only faxed for \$10,000, while its stores paid a rent of \$3200 per year. The property of the Young Men's-Christian Association was taxed for only \$46,000, while it was worth \$83,000. He proceeded to argue that it was unjust to tax other property in order to exempt such property.

Speeches of a similar nature followed from Addison Davis, Simon W. Hathaway, Josephtevens, James M. Buffum and others.

Circulate the petitions, and keep the matter before the public.

# New Fraternity Hall,

Corner Appleton and Berkeley streets, was crowded, on the evening of Sunday, Feb. 15th, by a highly interested audience, assembled to listen to the closing lectures of his present course in Boston by William Denton. His remarks were devoted to a consideration of the origin of life and the development of man on this planet, and were listened to, to the close, with profound attention and frequent applause. At the conclusion of his discourse, the following preamble and resolution. offered by Dr. H. B. Storer, received the unanimous endorsement of the assembly:

mous endorsement of the assembly:

Whereas, 2. The story of the Earth in the light of Geology and Psychometry, 22 as told by Prof. William Denton in a course of seven lectures, has conferred upon this audience great intellectual pleasure, and offered to our consideration a mass of related facts of the highest importance; we here by desire to express to our esteemed friend and deacher our sincere thanks for the clear, comprehensive and cloquent manner in which he has presented to us these revelations of science and deductions of reason.

Mr. Denton speaks in Marlboro' next Sunday evening, Feb. 22d, and on Monday following, commences his projected journey toward the Pa-

# A Pleasant Occasion.

The friends of Mr. and Mrs. James S. Dodge met at their residence, No. 74 Bellingham street, Chelsea, Mass., on the evening of Thursday, February 12th, to present their congratulations after the manner of the ancient custom of 'house-warming." Brief speeches were made by Drs. John H. Currier, A. H. Richardson, and Mr. Dodge; music, vocal and instrumental, was furnished by Misses Edna and-Minnie Dodge, Nellie M. King and Etta Bragdon; and refreshments and social conversation lent wings to the hours. Mr. Dodge and his lady have been for years earnest and self-sacrificing friends of Spiritualism in Chelsea, and are eminently worthy of this assemblage in their honor.

137" We sincerely thank those thoughtful friends who have so generously supplied the table at our Public Free Circles with beautiful bouquets from time to time. Particularly are we under obligations to Mrs. Lee, of this city, and to Mrs. Blodgett, for flowers gathered from the greenhouse of Mr. George Smith, of East Lexing-

Two memorials are before the Rhode Island Legislature, praying that body to take action upon woman suffrage petitions already presented; and one asking for the appointment of women as directors of charitable and penal institutions having been read before the Legislature and referred to a special committee, the petitioners have been granted a hearing.

### The Cause of the Indian Troubles.

WASHINGTON, Feb. 13th, 1874.-The officers of the Indian Bureau state that the cause of the present Indian outbreak is the fact that the Interior Department has been unable to provide the Indians with their annual supplies, owing to the inadequacy of the appropriation. The tund for the current fiscal year is entirely ex-hausted, and there is a deficiency of one million dellars. The Interior Department has no means dollars. The Interior Department has no means of relief until Congress shall have made additional appropriations .- [ Telegram to the daily pa-

Comment on the above would seem to be unnecessary. "Starve the Indians and then murder them," seems to be the motto of the Government in this regard. It appears, however, that the much exaggerated basis upon which military gentlemen hoped to found a movement against the reduction of the army, and hungry speculators sought to compass a rise in corn and hay, is tumbling to pieces of its own weight. The Indian agents report a general desire for peace, save on the part of the Minnecoujons, Sarsares and Uncapapas, against whom "Spotted Tail" and other Indian chiefs are now guarding the government agencies-all which looks like anything but "a general war." The fact is, no such desire exists among the Indians as a whole, They are the weaker race, upon whom strife would entail destruction; they know it, and would gladly live in peace, were it not for the frenzying influence of the continuous murders committed among them by such irresponsible white rovers as the trapper "King"—mentioned in a late telegraphic despatch as shooting a son of:" Roman Nose." on the South Platte, near the mouth of Lodge Pole Creek-and the slow but certain starvation which seems to be secretly entailed upon them by responsible parties, perhaps high in the government. Should hunger drive the tribes now friendly to madness, and, like a prairie fire, they should burst over the border in a flood of massacre, we should hear many Christian (?) voices crying, "Exterminate the red devils of the West!" regardless of the responsibility laid upon them by the words of Him of Galilee, in whom they profess to believe, when he said, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me.".

### Woman Suffrage Hearing.

The Committee on Woman Suffrage, appointed by the Massachusetts Legislature, listened, on the morning of Friday, Feb 13th, to the first installment of the arguments of the petitioners for the extension of the right of the ballot to the female sex: Mrs. Lucy Stone Blackwell, who made the first address, epitomized the matter, which was further enlarged upon by Mrs. Cheney, Mr. Blackwell, Mrs. Julia Ward Howe, and Miss Mary F. Eastman, as follows:

"Every year since 1853 women had appeared before the Legislature asking for equal rights with men. Males who were babes at that time had now come to exercise the right of suffrage, while women were still excluded.—The voting women in Wyoming had worked with great success for three years past, and in England the Parliament had within two or three years past given suffrage to a special class of women, with no unfavorable results. The leading men of the country sympathized with those women who She referred to the contest which had recently taken place in Connecticut, and expressed a hope that before the great Centennial celebration in 1876 the political disabilities of women will have been removed. She felt that it was a shane that women in their own right were taxed in this State on \$153,000,000, and yet had no voice in the disposition of public affairs. King George III. never attempted such tyranny as this. She marveled that men could tolerate the classing of their wives and daughters as idiots and lunatics, and under the name of a republic would permit such gross injustice to women."

# Dr. J. R. Buchanan.

The lectures delivered upon Anthropology, Psychology, Psychometry, Physiology, etc., by Dr. Buchanan, of the Boston University, are everywhere spoken of in terms of the highest praise. This is what E. D. Babbitt, Esq., says Magoun, R. H. Ranney, R. P. Halloway, A. W. of his discourses before the New York Eclectic Medical College:

> "Dr. Buchanan, it may be remembered, first developed and named the science of psychometry. He had the students get into an impressible condition and hold in their hands an enclosed paper saturated with the tincture of hashish, without knowing what it was. A majority of them could explain its leading qualities by its effect on their own systems, while two-ladies were put to sleep by it. He went more philosophically into craniology than the phrenologists themselves, and pointed out the exact portion near the front and top side brain which takes cognizance of spiritual impressions. During the excitement here some time ago, when the sacred seven attempted to expose our mediums, the opponents of Spiritualism denied that Dr. Buchanan was a Spiritualist. He not only is a Spiritualist, but dares to talk it out in his lectures before medical colleges, and show the philosophy of it in a most conclusive way. He shows that the soul and body must be studied together, and that psychology and physiology are indissolubly interwoven. All systems of mental and physical colored mental and physical colored mental systems. science must yet be modified or revolutionized by his philosophy."

> The sixth page, present issue, affords much food for thought. Free Masonry, "The Avon Mystery," and other matters of interest are considered in the Questions and Answers Department, and a strong appeal to the charitable is made by the Controlling Intelligence. Prof. Agassiz refers to the claims of Spiritualism upon the recognition of Science; Isaac Barrows, of Boston, forwards a message to his son and daughter; "Old Margaret" gives her views upon the "devilish" hypothesis as applied to spirit manifestations; Edgar Anderson, of New York City, makes requests of his father; Ellen Gerrish speaks to her husband; Lizzie Emmons states to her friends that she can successfully control a medium in New York City; "Pinkie" sends word to the New York "Council of the Morning Star"; Antonio Perott, of Memphis, Tenn., proffers advice to his daughter.

> Read the announcement, on our fifth page, of the remarkable powers for the healing of afflicted humanity, which have been bestowed upon Mrs. A. II. Robinson, of Chicago, Ill. One of the most notable instances of her gift is to be found in the so-called "Sherman miracle," which convulsed the Christian element in New Hampshire with joy as long as it was understood as the work of the healer of Nazareth, but was at once dropped when found to be the result of spirit-

> Effiles B. Stebbins, a gentleman well known as an able writer, and a truly eloquent speaker, is engaged to lecture in the Music Hall course in

agency through a medium.

this city, the first two Sundays in April. Societies in New England can secure his services for the remaining Sundays or week evenings in April, by addressing him at Detroit, Mich ,

#### A Frank Letter from N. Frank White.

The last number of the Religio-Philosophical Journal contains a long letter from this indefatigable medium-lecturer - now in the Eastwhich, had we the space, we would gladly copy entiré; but we can only make room for the following extracts -quite enough, however, to show the status of Bro. White's pointed remarks:

the status of Bro. White's pointed remarks:

I sometimes feel quite humiliated at the thought that my twenty-four years of labor in an unpopular cause have not better developed my courage, and, incited by those valorous ones, reased myself to a momentary indignation at this outrageous treatment of tyrannical committees; but confound the indignation! It won't stick worth a cent, and for a very good reason; I can't find the committees for it to stick against, and so I suppose I shall be obliged to journey on through life, perkaps, a pour spiftless, cowardly muzzled speaker, introppesing oppression, because I've no oppressors to oppose. Peor me! "Will somebody tread on the tall of my coat," and releve me from this borrible condition?

But, to be serious, I do consider Committees and Societies have some rights which speakers and their controlling influences, If they would be just, are bound to respect. If a Society, for instance, is formed for the parbile in regard to the Spiritual Philosophy or phenomena, that Society has a right to say to the speaker fley wish to engage: "We desire lectures upon that subject especially," and it would certainly be the height of impodence upon the part of either the media or their centrol to instaupon disoliging them. It might be very smart, spirited and holegendent, and all that, and those who did not engage the speaker might appland, but it would be a rude and boods act notwithstanding; it would be a manifest afton of obtrusive and offensive Individuality, which no one, allowing the Society has any rights in the matter, has a right to make. It is common for Lyceum Bureaus to engage speakers for certain becures, upon certain subjects, and it would be a conspicenous manifestation of slimess for those fecturers to take offence at such requests, and it would be a conspicenous manifestation of slimess for those lectures to take offence at such requests, and their conrolling loftnences, as they are ameniable to the laws that regulate demand and supply. As I look at It, no spirit has a

I am satisfied that the bayest is ready all over the land, and we shall soon see such a grand uptising as the world has never witnessed, and one of the best indications of the awakening thought of the people. Is the avidity with which they read everything bertaining to Spiritualism; and here is where the Religio-Philosophical Journal and the Banner of Light are doing a mighty work. I would like to see both so strengthened that they could be put in every household in the land. I shall work for them whenever and whereveral can, heart and soul, in the cause to which I have already given twenty-four of the best years of my life. I neither intend to iay off the harness, nor be driven into disgust by the ungenerous treatment of those whose intolerance would force me to inform as they desire; but, while allowing at any and all times the greates tilberty of thought in others. I shall this stupon working in the way it seems best to me, taking no offence if societies decide they like some other way the best, and giving none by insisting upon thrusting my centilar views upon societies who do not destre fiftin. So, working thus, I know I shall receive the approval of self—the best of all approvals, I am satisfied that the bagyest is ready all over the land,

#### Photograph of Gerald Massey.

Those desiring to retain, materially, the likeness of one whose eloquence has stamped itself indelibly upon their memory, will find excellent carte de visites of this distinguished English poet and reformer, by Warren, for sale at the Bookstore of Colby & Rich, No. 9 Montgomery Place,

# The Colchester-Day Restitution Fund.

Funds received at this office since our last report, in aid of Mr. Lester Day, are as follows:

	"Springdower," Banner office 5.0	
	Capt. Thomas Smith, Angusta, Me	١
	T. M. Moseley, Boston, Mass. 10,6 Mrs. Robert White, Taunton. 5.6	i
•	Mrs. Robert White Taunton 50	
	O. N. Bancroft, Tom's River, N. J	
	Wm. Bratherian " "	١
٠,	Mr. Harvey, Colchrook, N. H.	
	1. W. Bonnel, Newark, N. J 2,0	ı
	Luther Thomas, Pittston, Me	
	G., Waltham, Mass 2,6	
	M. W. Comstock, East Lyme, Conn 1.0	
	Previously acknowledged 18,0	
-	- 10 thanks wenter to affect the transfer than 10th	
	Total	
	A Charles and a contract and a contr	

We are in receipt of a late letter from Mr Day, who, from a sick room, sends out grateful thanks to those whose hearts have so readily responded to his call for aid.

At the time of the trial of Mr. Colchester, the sum of \$63,00 was remitted to Buffalo by us, to be expended toward defraying the expenses of the suit, not one cent of which, Mr. Lester assures us, was ever received by him.

Buos, Colley & Rich - Below you will find the names of some who felf disposed to assist in refunding to Lester Day what he so manfully path for Mr. Colchester, I have this day sent, by money order, the amount direct to Mr. Day's address.

wittess.
D. T. Averli)\$1,00 Julia Crane 50
D. Howes 1,00 A. E. Stanley 50
P. S. Fogg 50 Mrs. Sarah Scott 50
Sablu Scott 1.00 Chas. Helard 1.00
Mrs. Chas. Crane 50 Friends 1,25
Total
Truly, D. T. AVERILL.

# Aid for the Destitute.

The following sums have been received since our last issue in aid of the destitute poor: M. R., Boston, \$3,00
J. W. Russell, Keene, N. H., 5,00
A friend in Watertown, Mass., 2,00 Luther Thomas, . . . . .

The San Francisco Chronicle, which gave not long since a very particular account of a remarkable scance of Mr. De Long and others with Charles II. Foster, now throws cold water on the whole transaction. Will Mr. Foster or his agent give us the true version of the story? That is what these gentlemen should do at once. If a respectable journal makes a concise statement, involving individuals, in one day's issue, and contradicts it afterwards, there must have been, it seems to us, some secret cause underlying such action. Let us have the facts!

The new work by the spirit-pen of Charles Dickens, through the mediumship of T. P. James, of Brattleboro', Vt., entitled "Bockley Wickelheap," is progressing satisfactorily, five chapters being finished and another commenced. It is announced as bidding fair to be a most interesting and beautiful story, and so thoroughly "Dickensian" that no one can doubt the source, if familiar with that author's works.

Colby & Rich offer for sale at their Bookstore, No. 9 Montgomery Place, Boston, a third edition of Mrs. II. Greene Butts's estimable Story for Children, entitled, "Ralph and Tonnny; or, I Wish I Wasn't Black." The book is meeting with that which it deserves-good patronage-at the hands of the reading public.

A correspondent asks: "Was there ever a more entertaining and instructive autobiography than 'Threading My Way,' by Robert Dale Owen? Is there any portion of intelligent humanity that could not be instructed, or at least entertained, by it?"

See advertisement in another column, put forth by James S. Dodge, in answer to numerous correspondents, with reference to the date and length of continuance of the projected Camp Meeting at Lake Walden.

The reader's attention is called to the account of the extraordinary manifestations of spirit power which have taken place in Deering, N. H., a full report of which is given elsewhere.

"Wetherbee's Night Thoughts" will be printed in the next number of the Banner. He talks well, you know.

A very excellent letter of advice to writers appears on another page of the Banner, entitled "Holiness rs. Passion."

Read the call of the New England Labor Reform League in another column.

#### BRIEF PARAGRAPHS.

An Interesting article on "Color," by Dr. Keith, will e printed in Banner No. 22.

Alexander Agassiz was elected on Thursday, Feb. 12th, oy the Massachusetts Hopse of Representatives, as Trustee of the Museum of Comparative Zoology, to fill the vacancy occasioned by the death of his father.

Prof. Gunning's series of lectures before the members of the Amesbury and Salisbury Natural History Society and others, gave the highest satisfaction. Prof. G. Is an able man and liberal thinker.

Austin Kent's reply to Judge Holbrook will appear in

Digby thinks the only real "man of letters," stricty speaking, is a type-founder.

Chief-Justice Allen, of the Sandwich Islands, formerly from Maine, has arrived here for the purpose of opening negotiations for a reciprocity treaty between the United States and the Sandwich Islands.

The "Christian soldier and statesman," in the expertsuce of his trial now going on at Washington, is finding out How ard it is to "serve God and Mammon" at the

The Woman Suffrage Convention at Hartford, fast week,

A mising man was lately advertised for, and described as having a Roman nose. He won't be found. Such a nose as that will never turn up.

Two unmarried men, Simeon and Thomas Sturtevant, and their housekeeper, Mercy Buckley, were murdered, and after a most barbarous fashion, (so says a despatch dated Feb. 17(b.) at Halifax, Mass. No clue to the perpetrators; purpose supposed to be plunder.

Mr. H. L. Leonard, of Bangor, has recently taken 50,000 salmon eggs from the works in Bucksport, to be placed in the tributaries of Sebec Lake.

of hospital patients are to be placed in the various rallway depots in Boston, in conspicuous positions on the side of the depots where inward trains enter, to which passengers on the trains are invited to make contributions of books and papers they may bring with them, \_Carriers from the hospitals will yish the boxes for their contents,

... A bright little girl of our city, not long since, was urging her mother to go up stairs and hear her say her prayers before retiring. Her mother, not finding it convenient, told her that Jesus could hear them just as well, "But, mother," responded the little doubler, "Jesus can't turn off the gas," "New Belford Mercury."

Franklin B. Evans, the New Hampshire girl-murderer, was executed at Concord, on the morning of Tuesday, Feb

> PAREPA-ROSA. She is mute for awhile and not dead; For wonder it is, and not death, That husies a moment her breath Until the strange message is read,

"I is only a pause in the strain
Whose beauty we scarcely had guessed.
And the world she has brightened and blest
Shall hear the sweet singer again.
—[Harper's Bazar.

Nicholas P, Trist, of late Postmaster of Alexandria, Va., who was sent out as Minister Pienipotentiary under Polk's diministration to negotiate the treaty of Gaudaloupe Ill-

lalgo, died Wednesday, Feb. 11th, aged 74 years. "Under the snow He the roses of June." Our wood-pile ditto. Fox Lake, Wis., Representative,

"So you don't care about donkey-riding, Missy? And why?" "Oh, I're got a pony, and one does n't care about donkeys after that, you know," "Has a pony got more legs than a donkey, then?" Missy (who does n't like to be chaffed)-" Yes, exactly finite as many as some donkey's

A company with \$85,000 capital is to be formed at Hartford for the manufacture of a kettle invented by Mrs. Carrie Jessup, of New Haven, and which has several compartnents so arranged that various kinds of food can be cooked In it at the same time.

In it at the same time,

David Friedrich Strauss, who has just died in Germany, and is well known throughout the Christian world as the author of the "Life of Jesus," was perlaps the most perfect embodiment of the skeptical spirit of the age that has yet appeared. His intellect was clear and critical, perfectly unclouded by the illusions which color life in most index, it appears the appeared of the most cherished and hallowed traditions with the same cold, and piercing reason which he applied to the records of secular history, and subjected them to a thorough analysis with the calminess of a skilled anatomist. Faith, and all the vague and mystical suports on which less self-reliant minds love to rest their hopes and aspirations, were to him as myths; and he believed that man had within himself all the resources which he needs to varry him safely through life. How much that is really precious and valuable his philosophy would stripfrom human experience is a matter of opinion; but there can be no doubt that he did great service in stimulating rational inquiry and the application of logic to religious investigations.—Boston Globe.

A tradesman advertises anti-breach-of-promise-ink, and says that writing with this luk disappears before one month, thus avoiding the system of ridicule to which old md young promise-breakers are now exposed.

The Massachusetts Legislature-so says a secular cotem-porary-is going to regulate the size of lobsters by law, and any of these crustaceans that dare violate its provisions will be made into salad on the spot.

CANINE AFFECTION,—Mr. Chas. Power, of Sterling, last week buried a horse which he had owned eighteen years, in a field near his house. His faithful dog watched the grave and slept upon the snow above it all night.

Davis's Diakka are sold at this office-that is, the pani-

The action of the New Haven Chief of Police in forbitding newsboys to cry their papers on Sunday seems an arbi-irary stretch of authority. We take it that these venders of papers are engaged in a work of necessity, if not of charity, which comes within the exceptions to the operation of or-dinary Sunday laws. -Boston Globe.

omary Sumaay laws.—Boston Globe.

The New Haven Chief of Police has forbidden the newsbys to cry their papers on Sunday; and now we want that fellow aboilshed. A good newspaper of ten contains the substance of a dozen sermons, and is certainly of quite as much consequence as any one of them.—Trop Whig.

The Duke of Edinburgh is an officer of the British navy, a Colonel of the Prussian aimy, and a Marshal of the Rus-slan service: Which might be a rather embarrassing division of duty incase of war. \_

How to make a slow horse fast-don't feed him.

TEA IS A BANK POISON!-So say people who pretend to know, it is so savayely adulterated; and they talk of peti-tioning the Legislature to pass an act-against the use of this nerve-destroying herb. Why, it is ten times worse than tobacco-so these people say, who pretend to know, Laws are good, when just; but a law against the use of tea and coffee won't do Down !-Digby.

Dr. W. H. C. Martin, tranço lecturer, will be at the Hazelton House, Manchester, N. H., from Wednesday, Feb. 25th, to Friday, 27th, inclusive. He will be at the Tremont House, Nashna, N. H., March 4th to 6th Inclusive. He will lecture, hold circles, or give treatment for diseases, as his services may be required.

A LIVELY LOCALITY.-The Salisbury mills, Amesbury mills and hat factories pay out for wages more than half ; million dollars a year; and the carriage manufacturers distribute thousands to their employees.

In memory of George Washington, notes due Feb. 22d or 23d of this year will be paid on the 21st or go to protest.

Mrs. Leonowens read an essay on the Vedas, at the Boston Radical Club, last week, in which she endeavored to prove that the Hindoo religion was the oldest and also the foundation of all the religions of the day; that it contained the leading dectrines of the Christian religion, and the precepts that constitute our conceptions of morality. Present, Messrs, Henry Wilson, J. G. Whittler, J. Freeman Clarke, T. W. Higginson and others.

Mrs. T. J. Lewis, the reliable clairvoyant business and medical medium, is gradually recovering from her long and serious illness, and may now be found at 168 Central avenue, Cincinnati, Ohlo.

Talking about upsetting sleighs, Wicks remarked to a young lady he was taking out to drive, ''I always pick out the softest place. I can when I upset my sleigh,'' She replied, "Why, I should think it would grow monotonous always falling on your head. '

THE "CITY OF HOMES," - At the beginning of the year 1873 there were in the city of Philadelphia 134,740 buildings of all kinds. Of these 124,392 were dwellinghouses or residences of families, some of them being also used in part for store or manufacturing purposes. The dwelling-houses exceed in number those in any other city in the United States.

An elderly lady, who was handling a set of false teeth In a denty and, and admiring the fluency with which the fluency with which the fluency with which the fluency with these things?", "My dear madam, mastication can be performed with a facility almost equal to Nature itself," responded the doctor, "Yes, I know; but can a believe with the facility almost equal to the can a body eat with them ?"

The Society of Free Thought have engaged for the coming season some of the best talent in the liberal reform field, among which are Dr. H. P. Fairfield, C. Fannie Allyn, Mrs. Addie L. Balton, Cephas B. Lynn, Miss Nellie L. Davis and Miss Jennie Leys. Dr. Fairfield commences Sunday, Feb. 1st.—San José. (Cal.)

The Sabbath Question is the title of a pamphlet from the pen of Alfred E. Giles, and published by Colby & Rieh, of Boston. The pamphlet gives the origin of the Jewish Sabbath, how Jesus observed it; the origin of the Pagan Sunday, how it became Christianized, and the origin of the Puritan Sabbath. For sale by the publishers.—Franklin County Tines.

#### Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration, Published in New York, Price st

cents.

THE LONDON SPHRITUAL MAGAZINE. Price Societs.

HUMAN NATURE: A Monthly Journal of Zolstie Science
and Intelligence. Published in London. Price Science
THE RELIGIO-PHILOSOPHICAL JOURNAL: Develop to
Spiritualism. Published in Chicago, Ili. Price Scients.

THE LITTLE BOUQUET. Published in Chicago, Ili.
Price Scients.

THE CHILDREE, Price 6 cents,
THE HEBALD OF BEALTH AND JOURNAL OF PHYSICAL CULTURE, Published in New York, Price Exemps,

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40° For all Advertisements printed on the 5th page, 20 ccuts per line for each tasertion.

27 Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Monday.

#### SPECIAL NOTICES.

The Road to Health .- Cleanse the stomach, bowels and blood from all the acrid, corrupt and offensive accumulations which produce fund tional derangement, and you remove the cause of most diseases which afflict the human family and thus save large doctors' bills. The most effectual and reliable remedy for this purpose is found in Dr. Pierce's Pleasant, Purgative Pellets. No cheap wood or paper boxes, but kept fresh and reliable in vials. 25 cents, by Druggists.

A protruding toe is not a sightly thing say nothing about health and comfort. SHVER-TIPPED Shoes never wear out at the toe. For sale by all dealers.

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

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

"Oh, mamma, what shall I do?" says ten-year-old Annie, with a plaintive voice.

"Mamma, muse me," adds curly-headed Harry, and the patient, loving mother, looks with wistful eye for something to satisfy her bright, restless children.

If the head new Aviludia or Camp of Righs it

If she had now Avilude, or Came of Birds, it would be just the thing. Sent post-paid for sev-enty-five cents, by West & Lee, Worcester, Mass. F14.2w

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 Thysislay. Office hours from 10 till 3.

THE WONDERFUL EALER!—Mrs. C. M. Morrison.—This eec orated Medium is the instrument or organism used by the invisibles for the benefit of humanify. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by the request of her Controlling Band. They are now prepared, through her organism, to treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed. destroyed.

Mrs. Morrison is an unconscious Trance Me-bium, Clauryoyant and Clauraudient. From the very beginning, hers is marked as the most remarkable career of success that has seldom if erer fallen to the lot of any person. No disease seems too insidious to remove, nor

No disease seems too insidious to remoye, nor patient too far gone to be restored

Mrs. Morrison, after being entranced, the lock of hair is submitted to her control. The diagnosis is reigno, through her lips by the Band, 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 suifed to the case. Her Medical Band use vegetable remedies, (which they magnetize,) combined with a striffic application of the magnetic healing power.

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

Osmego, Oscego Co., N. Y. P. O. Box 1322.

Osinego, Osicego Co., N. Y. P. O. Box 1322. J.24.13w\*

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

A COMPETENT PHYSICIAN. - Dr. J. T. Gilman Pike, whose office is located at the Pavillon, 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 mesmerizer, 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 compaints

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

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS

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. F14—4w\*

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HENRY T. GHILD, M. D., 631 Race street, Philadelphia, Pa., has been appointed agent for the Hammer of Light, and will take orders for all of Coby & Rich's Publications. Spiritual and Liberal Books on sale as above; also by DR. J. H. RHODES, 908 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.

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The world-while renowned Healling-And BustPNESS Meditum, gives most accurate diagnosis; and prescribes Certain Remedies. (ht all curable cases.) while under spirit control, by simply holding in her hand alock of the sick person's hair. She is the medium through whom the spirits cured Mrs. Moses Sherman, who had been confined to her bed for years. That cure was performed, as are all cases under her treatment, by the specialinterposition of spirit powers? The Ruy. Mosses Sherman, who had been confined to the sick holy, claimed that the cure was a miracle wrought by Jesus Christ, and so paddished in the "Christian at Work." Thousands of cases squary marvelous have been cured by the same ("Christ") spirits—through the mediumship of Mrs. Robinson.

In writing for a diagnosis and prescription, give mane, ago, sex, and length of time the patient is sheen sick, and send a small lock of the patient's hair. One prescription is usually sufficient. The spirits controlling Mrs. Robinson in all cances attend to the patient in person. Hence the Rev. Moses Sterman thought it must be none other than "Jenus Christ."

Terms \$4.00, which must accompany the letter desiring diagnosis and prescription, to insure a repty.

Mrs. Robinson, while unjet spirit control, prepares a "Tobacco Antidote" which is a certain cure for the gassion for using lobacco, no matter of how long standing. Price \$2.00 per hox.

Also accriain and sure "Optium Remedy." price \$5.60 per box. One box of each is issually sufficient. Full directions accompany each box, which must be strictly followed. No Injurious results can possibly follow from the use of these remedies within the last two years.

Address, MRS. A. H. ROBINSON,

Address, MRS. A. H. ROBINSON, Feb. 21. - 180 East Adams street, Chicago, Ill PICNIC AND CAMP MEETING AT LAKE WALDEN.

I WOULD inform my correspondents and others that the Massachusetts State spiritualists Camp Meeting will take place at Lake Walden, Concord, commencing July 28, and clossing Adgust 10.

Also a Mass Plente will take place at the above Grove July 18t. Farther particulars will be given in due time.

J.S. DODGE, (Formerly DODGE & RICHARDSON.)

PROF. J. J. JONES, M. D., G11 N. 12TH STREET, PHILAD ELPHIA, PA., by practical experience in every system of Medicine, and researches into the Magnetic and Spiritual Elements of Nature, has developed a class of remedies in harmonic sympathy with the Vitai forces, which palityle cure diseases hitherto deemed incurable, send address and stamp for Girculus;

B. C. HAZELTON,

140 Washington street, Boston, Mass, Feb. 21, 6w

Feb. 21. 68. Mars. DUNING.

CLAHRYOYANT and Magnetic Physician. Examinations by lock of hair, \$1.06.8 69. Washington street, Room 3. Nassan Building, Boston. 48. Feb. 21.

WAN to employ reliable persons everywhere to represent one firm. Merchants, farmers, maintenast, teachers, &c., &c. (iood wages co., 128 Madden Land, N. Y., or 18 Clark St., Chicago, III.

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THE whole or part of the House No. 10 East 15th street.

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SH. WILLIS, at Dr. Dunklee's rooms, 91 Fremerat St.,
Room 10. Hours 12 to 4. 1w° Feb. 21.

MAGNETIC PHYSICIAN, Seaver Horist, 25 Tremont
street, Boston.

Magnetic Physician, 25 Tremont
13w° Feb. 21.

MRS. SALE, Business and Test Medium. Circles Sunday and Wednesday evenings, at 80 clerk. 123 West Broadway, South Boston. 3w-Feb. 21.

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By special purchase we possess all the remainder of the flist and only edition of that highly-prized volume.

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Comprising a remarkable series of twenty contaneous discourses delivered by the Harmonial Philosopher in the city of New York, in two, entitled

# MORNING LECTURES!

No more Copies of this Volume will ever be Printed,

the plates having been destroyed, in part, and others wise appropriated; so that now is the time for all readers of Mr. Davis's works to purchase roptes of

The Last Edition of a Rare Book. Prior, bound in paper, reduced to 75 cents, postage 8 cents; bound in coth, \$1.50, postage 1s cents.

For sale whole ale and retail by the petitishers, COLBY A RICH, at No. 9 Montgomery Place, corner of Province street cower flow), boston, Mass.

A SOURCE OF GREAT ANXIETY,

M Y daughter has a solved good benefit from the use of VOOLINE. Here be childed localth was a source of great anxiety to adof her friend. A few bettlevol the Violitine restored by the child, strength, and operating Violitine restored by the child, strength, and operating N. H. TILDEN, I. D. and R. at Estate Agr., 1985 are Building.

Boston, Mass., June 5, 1922.

# MOTHERS, READ THIS! A GREAT BLESSING! Worth a Dollar a Drop.

Worth a Dollar a Drope

Mothers, are your little ones fretful? And is your patterner almost exhausted in varior flotts to pleas (them?) It can sympathize with you, and can be by on who will haske your little chief upite, give it a good app title, and procury for it hours of sweet, sound a haif years obt; and daring that this Flave not had you consentive inglist test. She has, been slek apumber of those, and no on seemed to know what was troubling her. It was breath bear her little-fireful civ, and not know what or or for her. I doctored by for words, but if 104 hoggod; and I was nearly the doing with sleepless nights, and trouble for some days.

Theard of the Viva (tixt, and trouble for some days.

Theard of the Viva (tixt, and trouble for some days.

Theard of the Viva (tixt, and trouble for some days.) It is cleansed from her stomach and lowels the soles which keep gathers ing there and now she sleeples soundly from her bedtling until viva late in the morning, besides a long map at mileday, effect appetitels good; and, higher, she belike a different child. I often say, the true value of this mechanic to me is a dollar a drop, Trytt, Clearpe,

MRS, ELLING, Claype,

South Boston, July 10, 1871.

South Boston, July 10, 1871; See 2

### CIRCULATION OF THE BLOOD.

The circulation of the blood is the life of the body, and lits stopping is death. We are healthy when the blood circulates treeds, any interruption preventing its (reconsists the commongement of disease. "Hood is the life of the flesh." Can we say ct to enjoy good health when bad of corrupt humors circulate with the blood, cansing poincand disease; and these humors sheingal-posted through the entire body, produce pumpies, comprises uterts, indigestion, costiveness, healache, nemarigit, the martis main amount of the body without first being generated in the blood; and no desease can possibly be in the body if the blood; and no desease can possibly be in the body if the blood; and no desease can possibly be in the body if the blood; and no desease can importance to know what medicine will purity and-renovate the blood, candidate the disease, to a wyitality mentally and physically, and fastid its slyigor into all the vital functions of the body. This medicine is the VitoTiNE, the great blood purither;

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#### Invocation.

Oh Thou whose glory beams in through the smile of this handsome day, thou Light of our souls, thou Ever-present Power, our Strength, we look upward and outward to thee, this hour, In the fullness of faith and without fear; for that perfections which we have for thee, oh God, our Father and our Mother, easteth out all fear. So we come straightway to thee, asking for blesslings; asking that we may have power and wisdone with which to bestow of what we have gathered in the land of souls to those who are struggling on the shore of mortality, in the shades of Time: asking, oh our Pather and our Mother, that our charity may be so broad, and our love for humanity so thorough, that we shall do our work well, and receive the approbation not only of thee, but of our own souls. Eather, Mother, thy children have need of light - more light -- give it them; the children latve need of charity-more charity -- give it them; thy children have need of more wisdom - give it them; and may we be indeed ministering spirits who shall bring good and not evil on the earth; who shall open the door of the inner chamber of truth, and become guides unto souls dwelling in mortal life, leading them out of darkness into light. Amen. Dec. 22.

### Questions and Answers.

CONTROLLING SPIRIT: - If you have questions, Mr. Chairman, Lam ready to hear them,

Ques .- [From J. Clarke, New York.] Rev. Robert Taylor, author of "Diegesis" and the "Syntagma," makes this assertion in his bectures upon Free Masonry: "I shall prove Free Massonry to be the combined regult of the Egyptian, Jewish and Christian superstitions, and abso-Intely identical with the celebrated Eleusinian mysteries of Greece, the Dionysian mysteries and orgies of Bacchus, and the Christian mysteries of the Sacrament of the Body and Blood of Christ." Was the learned gentleman right in the assumption that the most sacred ceremony of the Christians was and is but an ancient super stition, to which constant use and familiar conversation have given the semblance of reality?

Ass.-That the Christian religion has its root in Free Masonry is, to learned-minds, an undisputed fact; but that Free Masonry Is of itself a superstition or a superstitions rite, I question. Certainly not, as the term is defined; for superstition, as it is popularly defined, means little or nothing-means simply the grouping together of incanny ideas, out of which grow uncanny struc-tures, faiths, all of which must necessarily be knows better now—he knows better now, for Dec. 23. that sense, I shall be obliged to affirm that Free Masonry has nothing whatever to do with it.

Q .- By the same. ] Is the Epistle to the Hebrews a series of letters written to a church, in the modern acceptation of the term, or were they written to a Lodge of Masons?

A .- The terms Church and Lodge are synonymous. They both mean the grouping together. of souls for the purpose of interchanging ideas, of practicing symbols, peremonials. These letters which were written to the various churches of ancient time were doubtless written to separate groups or lodges that were outgrowths of Masonry. The gentleman from whom these ideas were drawn is right in his conclusions with reference to Christianity and to other religious, and Masonry.

Q .- [ By the same. ] Were the Hebrews a distinet nation from others?-or is the appellation one belonging to a grade of advanced Masons?

A .- The Hebrews were a distinct tribe from others. At the time the Hebrew tribe flourished, nationalities were unknown."

Q .- Are the names Christians, Jews and Israelites the names of communities that ever existed in a national or political character, or are they designations, of the different degrees or grades of Masonry?

A .- Neither; they are names of different races or tribes of men.

CONTROLLING SPIRIT.-In view of the present necessities of the poor at this season of the year, I have deemed it wise to open at this place a contribution for the poor-a sort of charity-boxasking that the friends who shall gather here shall give from one penny upwards - just as much as they feel that they can well give-just of me, and where I manifested in answer to as much as they would like to have registered to their call a little while ago, want to know sometheir account in the land of souls. Now, in mak-thing more about me. They want to know ing this appeal, I do n't make it for the poor whether I am a dark spirit, or whether I am for I well know by experience that each one of smyself. I didn't call myself very bad when I you will have need to have something to your was here in this world. I was a poor old woman, more than experience; it has given me knowle than that: the time will come when your suc-, I think we are all of us more or less dark. cessors will not have the poor with them, and Begad! I don't think we are all light-not. tions that make poverty; they will learn to make get, and so there's some darkness about us.

Each Message in this Department of the Rumer of Light poor, every one of them. Now, remember this - night 1 help her to it, and if she wants to be unyou claim to be God's children, each one of you before I went'away. I was a servant in her fapended tertiod's poor.

(Received at the time, in consequence of ap-

#### -- Louis John Rudolph Agassiz.

By the kindness of your worthy President, I have been invited to make the experiment of speaking to you this afternoon. I am deeply impressed, not only with the beauty of this grand and into the illimitable future. It is grand, indeed, and past human comprehension.

I have but just entered upon the new duties

up the burden of the hour; that I should shoul- all natural, and they are blessed by God, else

more. I would have the bright galaxy of minds by which I am surrounded accord to me the palm of having done something for this science of all other sciences-this Modern Spiritualism; and so I shall be willing to tread my way, step by step, seeking hour by hour, and moment by moment; to learn more and more of this wonderful science, and as I learn, to be willing to shed what I learn upon others, until. I shall feel that I am ready to be crowned anew. How true it is of this grand science that Godin his wisdom bath withheld it from many a wise and prodent, and hath revealed its glory unto babes! It hath come down to the common people, and they have received it gladly. Feeling that I have exhausted the power allotted to me, I must for the present bid you a kind good-by. Louis John Rudolph Agassiz.

#### Isaac Barrows.

Dec. 22.

I have a son and a daughter in Boston whom should be glad to reach. My name was Isaac Barrows. I lived a poor life here -did n't see a great deal of sunshine, but I've got along a great deal better in the new life.

In my early days I was a ship-builder-a ship-carpenter. I got along very well, but I got injured by a fall, and I was n't able to work at my trade, and I was obliged to take up with anything I could do. I used to saw wood for people in Boston, and go round doing jobsanything I could get to do to earn an honest penny. Talways tried to do right, and I don't remember of ever wronging anybody, although Father Taylor thought I was in a very uncertain way because I couldn't get religion and church creeds and professions don't amount to much. It's the good deeds you do that tells for you in the other world. It's all well enough that my son and my daughter are church members. . If it suits them I am satisfied; but I hope that, with their Christianity, they will have humility, and not be ashamed that their old father has come and told what he used to do in

Try the spirits, and see what they are. Now this spifit of Christianity I am going to try; I am going to see if my children have got the genuine. I doubt it very much, but I hope they have-I hope they have? I hope it is the pure kind that Christ had. If they have, it is all right; but if they haven't, it won't amount to

Now I believed it was right for me to come back and let my children know that there was a way opened by which we could come. If they receive it kindly, I shall be glad; if they don't, I shall be sorry-for them, because they will have lost a good deal. I shan't have lost anything; I shall have gained the satisfaction of knowing that I've done my duty. That's something

I lived here seventy odd years, and I saw omething of life here. I was a kind of a philosopher in my way, and I am sorry to say that I found that those who made the largest professions, generally had the smallest possessions. Good day, sir. Dec. 22.

# Old Margaret.

Good day, sir. Some folks a little way out of here-of this city-a bit out-who have heard alone, but I make it for the donors to the poor; something better. Well, faith! I don't know, account in the Bank of Heaven, and I assure and I lived by the work of my hands. I was you that every single good thought, as well as an honest Catholic, and I lived up to my faith every single-good deed that is done here, is regardless well as I could, and since then I've done istered to the account of the doer, and it all goes the best I could in learning all I could, and and what the spirit-world is able to give. Now to make up the sum total of your happiness or coming back here to do whatever good I could they desire to have it all their own way, and genyour misery when you get there. Jesus said to to those who might have need for me, and now erally they do, and get most egregiously humthose who were gathered around him in ancient the notion that they have that I aim a dark bugged, days, "The poor ye will have always with you." spirit, as they say-an undeveloped spirit-is I tell you the same; but I will tell you more something I don't know much about. Eaith!

of art. But that is in the future. The poor you don't know about that. I come to help her Message Department. have with you in the present, and, having them, when she's sick; I do a good turn for her they must be taken care of. They are God's whenever I can. If she wants a drink in the tiod's poor, every one of them. If care not, dressed and put into hed when she's sick, I whether they are in the gutter, or in a more favorable position; they are God's poor; and, as; ful because I have a great love for her-I had ought to be willing to do something for God's ther's family, and had a great love for her here. the review to receive no degrees parform to poor. A penny is all we ask. Lay it here when there is a dispersion of the way with here is a many many and had a great rove for open here. When she was very sick one time, and high which was a small perfect to receive no degree of many that does not compact with here you go out, and he sure it will be properly expected. she was going, and was a Protestant, and was time had come, and they must prepare for the going to hell. I loved her, and I didn't want her to go to hell at all, so I begged her to be baptized in the Catholic faith. "Anything," she says; "I don't eare; it makes no difference to me." So she was baptized a Catholic, and I stood god-mother to her, and I am godmother still. If that's bad, all right-all right! That's the kind of heathenish actions I have the physician declaring to the best of his knowlscience, this Modern Spiritualism, but also with with her, is doing her good. If she wants a edge and belief the woman is undoubtedly dead, its solemnity and its vastness, stretching, as its good turn any way, I am there to do it, and Now the question is, whether this woman can be does, into all the past, through all the present, always mean to be, and if it is of the devil, restored to life again, if the spirit has actually why, the devil's very good; that's all I've got been severed from the body? to say about it, he's very good!

Now you see I have the key to all this. I am takes place as she is said to have predicted and relations of the spirit-world, and I feel my a Catholic, and the people out there, that have would take place, that is, an entire separation of weakness, my utter inability to grapple with the called me to come here to-day, are Protestants. The spirit from the body, and decomposition has great questions that present themselves rapidly. They have a great horror of the Catholic faith; begun, showing that the body has come under to my view; and, feeling, as I do, an intense ac- they think there's nothing good there at all, the rule of another law. Nature never breaks tivity in my soul to begin my work, I have est Well, I don't know as there is to them, but any of her laws. There are no miracles in Nasayed to take the first step, like a child toffering there is to me, and as long as there is, I am fure. We deny the assertion, it is absolutely from its mother's arms, yet at the same time feel-going to stick to the good, and I have to say monstrons. If the lady has remained in the coning sure that the parent Power will protect it - to those people: Now I can't give you a di- dition described the length of time your journal-(celling that God orders all things aright, from rect answer, I can't satisfy you by coming here istic correspondent affirms; in all probability she the smallest atom of being to the grandest world, any better than if 1 had n't come, because is dead. I feel that it was right that I remained in 1 can't answer for myself as to whether I comparative darkness concerning this great quest am good or bad. I only know I try to do the tion of the age during my mortal life, and it is very best I can, and if that's bad, why then it equally right that now the light has beamed in is. It is n't very had to me. It do n't seem had, upon my soul, and I know for a certainty that. I don't seem bad to myself, but if I do to you-I live, and that I have power to return com- all right; I can't help it, and the manifestations municating with mortality, that I should take I give through your lady medium here, they are is that it has not? der its necessities, and press onward to the other couldn't be given, that's all. It matters' shining mark that awaits every earnest seeker not whether I make sounds upon her headboard, after it had once-been entirely separated from or hang up her clothes, or whatever I do, it's all the body. The world says I did something for science the same-it's of God. Now if your Protestant in my day. I should hope so: but I would have religion teaches you you can do anything withthe world of spirits to accord me something out the will of God, it teaches you more than the certain fact was to be proven through this so-Catholic religion teaches me. Old Margaret; called miraculous condition, proves to me that it that's what I am known by. Good day." Dec. 22.

#### Edgar Anderson.

My name, sir, is Edgar Anderson. I was eleven years old. I lived in New York City. My father's name was William Anderson; my mother's name was Mary Jane Anderson, have two brothers and a sister. My father does not believe in any hereafter, and he's rather a hard man, and makes my mother's life very unhappy; but he thought a good deal of me, and I thought perhaps if I let him know I could come back and watch over him and my mother, he would think it worth while to do something to please me.

Now, father, be good to my mother-first of all, be good to my mother. Remember, every unkind word you speak to her you speak it to I feel it in my soul I shall. Now, don't despair, me. A cannot be happy, father, until you are kind to my mother. If you will go to the medium, Dr. Slade, I will show you that I can come back, father, and that I live, so you never will doubt any more. How please to go there; go and try, if you don't believe. Go and see what will come of it. If you don't go there I shall say you are a coway, and you know you don't like to be called that. Good-day, mister. Dec. 22.

# Ellen Gerrish,

My name was Ellen Gerrish. I died of consumption. I have been gone three years. I left a husband and two children. I would have my children brought up in a knowledge of these things; I would have them brought up in spiritual light, and not in the dense theological darkbeautiful spiritual truth. I want them to be taught the beauty of this return. I want them to know that their mother can watch over them. and, if they once believe that, I cannot believe that they will ever do wrong. James, James, teach our children of spiritual truths, and be you taught yourself. Good day, sir. Dec. 22.

Senuce conducted by Theodore Parker.

# Invocation.

Thou Infinite One, who art not far from any one of us, whose eternal truths are the birthright of every living soul, give us to understand these truths; baptize us with thy wisdom, so that we hiay read the page of life more clearly, so that we may analyze more perfectly, and draw from Nature's wondrous realm those beauties by which the soul shall climb the steeps of Heaven. Thou Father and Mother, Soul of our souls, we bring thee, this hour, through human lips, our praises as our petitions. We ask thee for wisdom, for strength, for love. We praise thee for that thou hast already bestowed upon us, and, day by day, as we march through life, we will seek to do thy will and render all praises for the hour unto - Dec. 23. thee. Amen.

# Questions and Answers.

Ques .- [From a correspondent.] There seems to be much honest investigation of the Spiritual Philosophy. Mediums, as a whole, fail to give anything satisfactory to the investigator. Would if not be better for mediums to refuse to sit unless they are in good condition?

Axs .- Yes, it certainly would; but how much is their refusal worth when it has to contend with the psychological influence of those who desire to use their powers? Simply nothing. Now, the fault is with those who desire to use their powers, and not with the mediums. I know this. Long contact with various mediaums, and particularly with one, has given me edge in the matter. As the world grows wiser concerning this most momentous question, the human intellect will be willing to receive when

Q .- The Rechester Democrat and Chronicle contains an article headed "The Spirit-Land-Five Weeks in a Trance-An Avon Mystery-A Young Lady dons her Shroud and Dies, predictfor this reason: they will outgrow those condi- take us all together. There's something more to jung her neturn to Life," from which we extract the following: "Several months ago an unmara proper division of the things which belong to They want to know if I come to the lady ried woman by the name of Eleanor Bonney and the whole. Bands of children organize them the Father; they will learn how to properly discovered to the spirit-world to do good on earth,

fiar trance, the result of which would be the revelation of some startling facts - facts which would convince the skeptical world of the truth of Spiritualism. Miss Bonney has been an inmate of the house of L. O. Preston, a farmer residing about a mile and a half west of the village of Avon, for more than eight years. She was the daughter of poor parents, and was adopted into the family of Mr. Preston when about seventeen years of age. On the tenth day of November last, Miss Bonney informed her friends that her event which had been so long predicted. She die, the soul be completely separated from the body, the first stages of decomposition even set in, and then, by miraculous power, be restored to life again, in all respects as before." At the present time she has been five weeks in this condition,

A. - No, certainly not, if such a condition

(Subsequently Miss B. was pronounced dead, proving that the spirit who answered the above question in December was correct, -Ep.B. or L. ] Q .- Is it not possible that she may be in a trance, and may be restored, if decomposition has not taken place, and I think the statement

A .- Very well, then, in that case it is possible, but by no means could the spirit return again

Q. -llave you any knowledge of this case? A .- No, I have not. The assumption that a is a fraud throughout.

A gentleman in the audience remarked that he knew Mr. Preston and Miss Eleanor Bonney ; that they live about eighteen or twenty miles from Rochester; that he has been at the house several times, and that Miss Bonney was a good medium and fine clairvoyant.] . Dec. 23.

### Lizzie Emmons.

I am anxious to convince some friends of mine that I live, and that because I live, they too shall live after death. These friends have made various unsuccessful efforts with mediums in New York and in Boston. Now, I have to say this to them: I feel sure that I shall be successful in New York, successful in convincing them beyond doubt if they will only persevere. Persevere with the last medium they went to. I shall succeed, and if I succeed in satisfying you, it will be worth all the world to you; so have patience and persevere. I shall be known by the name of Lizzie Emmons. I died of consumption, in Boston. I was an actress by profession. Dec. 23.

# Pinkie.

Me got here! Me want to send word to my Council of the Morning Star " in New York. that so sure as the Great Spirit reigns in the upper hunting-ground and here, so sure Pinkle's prophecy will be true, true as the stars are true, true as the sun is true; and as the sunlight falls upon the earth and kisses it into new and stronger life, so the power that will run through that Council, as it sits from time to time, will grow clearer. They will understand it better; it will grow broader, deeper, and higher, and by-and-

# Antonio Perott.

I was in this life one forty-three years. I been gone from my body three months and one-half. I lives out in Memphis, where the fever took it. I was born in Portugal. I comes to the country five, most six years ago. My name was Antonio Perott. I leaves in this city my daughter. She's one of these mediums. I tells her all the time, wait, wait, wait-I-do-something for you, wait; but she not like to wait, she 's troubled. Now, what I do is this : her uncle, my brother, is coming here. He will make her out and take care of

Séance conducted by Prof. Dayton.

# Jennie Johnson.

How do you do, Mr. Wilson? I am Jennie. Mr. Parker says, in answer to the question, What good do we receive from Spiritualism, and how do these returning spirits benefit us?" I had better make a statement of some of the children's doings within the last thirty-six hours. I have nothing to say about what has been done before that. The children belonging to the group that I belong to, have, within the last thirty-six hours, received thirteen little babies—partly from New York, partly from Boston-who have died of want. These little babies, these children have carried to the homes provided for them in the spirit-world; and these children are instrumental in influencing benevolent persons to visit the localities where they found these poor children with their parents and friends, suffering-to go there and to do something for them to relieve them; and, within the last thirty-six hours, three hundred and twenty-eight persons have been relieved in Boston and. New York -relieved by benevolent persons going to them—going under the influence of these children (unconsciously, to be sure). The children first visited various mediums with whom they were in rapport, and gathered power and strength, light and magnetic force from them, with which to influence these benevolent persons, and take them to these parties who are in need. So, that is the good we have done within the last thirty-six hours, and that is only a small amount when compared with vide the soil and all that is a result of labor and only the devil himself could give. Faith! I time not far distant, to go into a long and pecu- and they receive encouragement and aid from

strong, wise; good people in the spirit-world at all times, and never ask for aid that it is not granted them; but if these children had no means of returning to earth, some good would be left undone; more starving ones would enter the spirit world than do now. Surely, there are enough already.

My father wishes to know if he shall publish a pamphlet containing a record of the doings of the band of children of which I am a member. No, dear father, not yet. Wait a little while longer, and then you will see the way more clear, and will be able to give the world something that stated that she was to prove that a person could | will be of lasting value. Wait, and I will tell you when the proper time has come.

[To the Chairman.] Good-day, Mr. Wilson. Jennie Johnson.

Mr. Parker says it would be well for me to add that I was a poor little child-who died of want. in New York City, myself.

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, Dec. 23, soulia King; Eddie Andros, of New York City, to his parent; Father De Smet; Ellen Chrry, Thesony, Dec. 30.—Harriet C, Chameey, te her son, William H, Chameey; James Roardman; Malor Robert C, Hauper, of the Confederate service, to his brother Samsud: Little Croy, to Bug Eagle.
Thursday, Jun. 1. Mounde; Catharine Dale; Edgar A, Spring, et Philadelphia, to his mother; John Ellenwood, of London, Eng.; Patrick Casey, of Boston, Hondon, Eng.; Patrick Casey, of Boston, Monday, Jun. 5, "Mary Ann M Closkey, of Roston, to her brother and Sister; Capt, John Ells; Susle Elitot, of Cinchneatt, Ohio, to her parents; Patrick Carery, of Roston, to Cinchneatt, Ohio, to her parents; Patrick Bartigan, Tuesday, Jun. 6, "W. H. Seward; theoryle Vall, of Charlestown, Mass.; Jacob R, Smith, of Batthnore, Md., to his son.
Thursday, F.b. 5, "Zachary Taylor; Beisey Page, of Hadley's Falls; Chlef-Justice Chase; Bennie Elliot, to his father.
"Monday, F.b. 9, "George Corbett, of Lovell, Mass., to his wife; Solomon Curler, of Liverpool, Eng., to his son in Massachusetts; Dehby Norrouss, of Tewksbury, Mass., Tuesday, F.b., Sannet, Javis, of Michigan, to his children; Elizabeth Gage, of Nashua, N. H., to her husband; Jack Spencer; Ellen Crossgr're.
"Thursday, F.b. 12." George T, Anderson, of New York, (who died of starvation filis morning;) Margaret Dolby, to. her son Matthew.

# Donations in Aid of our Public Free

	e following sums have been re-
elved, for which we tend	er our grateful acknowledgments;
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#### [From an Occasional Correspondent.] Extracts from Spirit Family Communion,

Mrs. Burton, Medium, at 114 West 19th street; New York, (during the punic,) Nov., 1873.

Infinitude is vast and wide, and the troubles that worry now will be lost in its capacious bowels, so that though you fret your heart into shreds, the future. Leave off worrying, and let things that have got out of balance adjust themselves. Nature is mother enough to provide for mistakes even, and when the time come for it you will even, and when the time comes for it you will see the reason why things are just now out of joint. Don't begrudge a beggar a penny because you have not got your thousands, and hold just as fair a light of good deeds as ever. We expect no impossibilities, but would impose reasonable duties. You are full of kindness: do not kill it. You are in hands which never swerve from the true track, let the routes get crooked as from the true track, let the routes get crooked as

Good by, son. I hold on to you with a tight grasp, and you will not be easily let go of. I am he who was your FATHER. he who was your FATHER.

DEAR FATHER.—Children chirp like birds, and

interrupt the tedlium of dull hours by their songs.

1 place a gay song upon the medium's tongue, and would while away your troubles. Do not place me out of your reach by the intervention of a long face, a lugubrious voice and a com-plaining spirit. I must be kept near enough to you to fold sweet impressions of myself over your senses, to imprint upon your mind an eager aspiration for beauty, and fragrance, and light, which can come only to a cheerful recipient. which can come only to a cheerful recipient. You must not quench your fires of enthuslasm by repinings, nor shake your own fatth for a few mistakes that spirits make. Many are so sanguine that they full to see unhappy results, and some talk ignorantly, hoping to be of use. Others are inisunderstood by the mediums, who do not convey a true sense of what is meant.

I love my father, and to see him pine would control of beauty, would control of the first would control.

the sweets in my cup, and impair my power to control this medium, who is to me as the fine treble to a harp which can be touched in high

east roses from my tree of beauty, would canker

By-by, darling father. Your happy daughter,

# Magnetized Paper.

Knowing that either disease or health can be imparted by and through letters, and having been favored with a powerful spirit vitalizing magnetic gift, whereby I have relieved and cured many sick persons at a distance by sending them a shelf-of magnetized paper, and to make my easertions more fully realized, I will for the next ten days send to the sick who are in indigent circumstances a sample of the paper on receipt of a prepaid addressed envelope, which is to be worn by them. The results frequently are as tangible as that of taking powerful medicine, and with no deleterious effects following them.

Resiring to show its power, I will quote only Knowing that either disease or health can be

ing here. He will make her out and take care of her, because I shall bring him to her. I can do this. I shall do it. She must wait, wait a little longer. Wait; she 's not bad off, good enough, she need not trouble, only just wait till he come, then she knows what to do. She tells me I was to come here and speak, then she should understand if I should come, so that 's what for I come, you see.

Séance conducted by Prof. Dayton.

I can do the with no deleterious effects following them. Destring to show its power, I will quote only one case: Jan. 1st, I received a letter from a person live served mines distant, stating that the party was suffering severely with shortness of broath and a cough, etc. I sent a slicet of the magnetized paper, and on the 15th of same month an answer was returned in these words: "Your paper relieved immediately; my cough is all well. I did not have to take anything after receiving your letter:" I could give many similar cases, which go to show that there are forces in Nature that are mighty for good as well as "evil," and can be chemically applied to the re-"evil," and can be chemically applied to the re-lief of the afflicted. A. S. HAYWARD, Magnetic Physician, 5 Davis street. Boston, Feb. 14, 1874.

# PUBLIC MEETINGS, ETC.

# The First Quarterly Convention,

The First Quarterly Convention,
For 1874, of the New Jersey State Association of Spiritualsits and Friends of Progress, will be held in Plum street
Hall, Vineland, on Saturday and Sanday, Feb. 21st and
22d. Special subjects: Granges, Railreads, and the Demands for Government to add the Injustries of the Country. Among the very able speakers to be present are John
G. Drew, of Edzadeth, or Charles Sears, of Newersink,
Grange State lecturers of New Jersey; Mrs. Augusta
Cooper Bristol, the poet and orator, who so charmed
our Convention last August; Rev. J. B. Beach, of Bricksburg: Dr. S. Marshall, of Winnington, Deb., and W. F.
Jamleson, Secretary of U. A. of S. Three sessions and
conferences each day. A grand sociable on the evening of
the 21st; Washington remembered. From New York, get
tickets at Cortland street Ferry at 9 A. M. in Cainden.
From Philadelphia, foot of Market sitect, at 8 A. M. and
3 P. M. Fave from Philadelphia, 81.19. Those coming on
Friday will report to the Committee in the evening at the
Had. Everybody will be welcome. For further information, address D. J. Stansberry, 27 Mulberry street, Newark. L. K. COONLEY, President, Vineland.
N. B.—N. J. Southern not running trains now.

# To the Spiritualists of the West.

The Northern Himois Association of Spiritualists will hold their Seventh Quarterly Meeting, in Grow's Opera House, No. 517 West Madison street, Chicago, III., commencing on Friday, March 13th, at 10½ o'clock A. M., and continuing over Sunday, the 15th.

The planton will be free, on which every subject may be discussed germain to Spiritualism and humanity. 3

The Convention will be governed by strict Parliamentary usages. Spiritualishs of America, we fixethey out to particle-pare with as in this our Seventh Quarterly Meeting. Speakers, editors, mediums and seers, you are cordulally invited to our Convention. Come and help us in thisour great work of Peasen and Sout-Truth. Speakers will not be guaranteed poy at this Convention. The Convention will makes every effort to ledge and feed all that come.

By order of the Executive Board of N. III. A. of S.,

# Meeting of the Board of Trustees.

A meeting of the loand of Trustees of the Universal Association of Spiritualists will be held in Chicago, Ill., on Saunday, Feb. 21, 1874, at the Paimer House, at 10 cheek P. M. Important husiness will come before the Board; Members of the Board will act accordingly.

Victoria C. Woodhull, President.

Adbertisements.

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the press.

A few opinious of the press or published extracts:

From the Roston Traceller, July 28.

19 Since last Christmas the medium has been at work steadily and assiduously, producing a work which resembles Dickens so closely astronable one start, as though hearing the volve of one one electron the grave, "Selfne style, to the very minutiae of chapter healings, is thoroughly Dickendam," "All Mr. Cases Dickens had written the work, we should say that he had inherited his lather's ability and manner to a greater degree than the helf of any other literary man with whom we are acquainted."

From the Hartford Court Times.

11 Is almost equally remarkable, whether one regards if

From the Hartfood (Cont.) Times,

1211 Is almost equally temarkate, whether one regards it
as a literary trand or a trail manifestation of some of the
mysterious and puzzing phenomena of Spartinalism. One
thing is apparent; the quoted extracts from the ghostly
second volumento, undertably, exhibit many characteristics
of Dickens as a writer. From the Springfield Union, July 28. From the Springfeld Union, July 28, "Each one of they dramatis personal is as distinctly, as characteristically dimined and mobile desc, in the second volume as in the first, and in both we know them, feel for them, laugh at them, admite or hate them, as so many creatures of flesh and blood, which, indeed, as they untigte with us in the progress of the story, they seem to be. Not only this, but we are introduced to other people of the amagnization, and become, in like manner, therometry acquainted with them. These people are not dupicates of any in the first volume; neither are they commonplaces; they are creations. Whose creations?"

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# Pearls.

And quoted odes, and powels not words long. That, on the stretched forcefinger of all time, sparkle forces.

THE TWO PATHS.

The Pythagorle letter, two ways spread.
Shows the two paths by which man's life is led.
The right hand track to sacred virtue tonds.
Though steep and rough at first, in rest it ends.
The other, broad and smooth; but, from its

On rocks the traveler is tumbled down. On rocks the travelet is finition down.

He who to virtue by barsh tolls aspires,
Subduitag pains, worth and renown acquires;
But who seeks slothful laxury, and thes
The labor of great acts, dishonored dies.

Anger causes us often to condemn in one what we approve of in another.

THE SHEST LAND. Into the Silent Land! Ah' who shall lead us thither Clouds in the evening sky more darkly gather, And shattered wrecks lie thicker on the strand. Who lead us with a gentle hand Thither, oh thither, It to the Silent Land? To you, ve be undless regions

Of all perfections! Tender morning visions Of beauteous souls! The Future's pledge and Who in Life's battle firm doth stand,

Shall bear Hope's tender blossoms Into the Silent Land! Oh Land! oh Land!

For all the broken hearted. The mildest herald by our face allotted. Beckons, and with hyerted torch doth stand To lead us with a gentle hand Into the land of the great departed, Into the Silent Land! —Henry W. Longfellow.

It is always a sign of poverty of mind, where men are ever aiming to appear great; for they who are really great, never seem to know it. — Cool.

BE PURE. Each impure nature bath its parasites, That live and revel in unclean delights. -[Gerald Massey.

Wherever a great mind atters its thoughts, there is Golgotha. - Heine.

# Music Vall Rostrum.

The Two Sides of Life.

Reported for the Banner of Light by John W. Day.

Mrs. Nellie J. T. Brigham commenced an engagement of two Sabbaths at this ball on the afternoon of February 15th. Her appearance in Boston was greeted by a large andlence, in which friends and hearers yied for a majority, and the interest of the occasion was enhanced by excellent music from the Quartette. In commencing, the speaker announced as her subject: "The Two Sides of Life." Human life. as generally regarded, might be likened to a towering mountain, which presented to the irradiating sun one side, while the other was wrapped in shadow and gloom; physical life was considered the bright side, and death, the reverse, was a clouded state, to which the future must bring light, if any were to come to it; but as the sun of knowledge climbed higher and higher-toward the zenith, shade by shade the darkness failed from its thither side, and in time the whole mountain would be seen to be bathed in light. Life was looked at—as weighed by the material The was tooked at—as weighed by the material sense—as the radiant, and death the shadowed disc of the sun, and she proposed, on the present occasion, to so if there were not some philosophy which could lift the veil, and show the

light on the other side.

Man was a trinity, composed of body, spirit and was a trunty composed of pony, spirit and soul—the physical, intellectual and the spiritual—and, in himself, proved that everything was the result of causation. The atoms which, governed by the law of attraction, built up the immortal light of Truth. Since then I feel that earthly tabernacle in which he passed through earth's experiences, constituted, in their sym-metric lineaments, not a prison, not a mere place of abode, but a temple wherein the higher prinof abode, but a temple wherein the higher principle confemplate, for to believe not the dogmas my ciple condexpand to fitness for a grander stage of being. It was as natural for the spirit to sheeing. It was as natural for the spirit to sheeing. It was natural for the spirit to sheeing. It was natural for the spirit to sheeing it was not not start to be proper period within the bydy, as comparatively alone. If feel like one who sits for the perfume of the flower to make sweet for down at the banquet alone. His friends, his bea time its delicate petals; and the operation of its departure from the same, being in direct obe-dience to natural law, was a something not to be feared and lamented as a misfortune, but welcomed as another step toward divine fruition. Death was not a curse sent into the world to peath was not a curse sont into the worm to wreak the vengeance of an angry God upon degenerate man; it was but the regular concomitant of the completion of the second grade—the passing forth of the spirit from the physical atoms and the earth also, which had no more to give it, through the gateway of change, to the land of fullest light and beauty.—Religious sys-tems were wont to picture it in dark hues, and surround the thither side of the grave with ter-cor and gloom; the only hope they presented springing rather from the innate trust than knowledge of their believers that the future would bring an immortal life, where death would lose its sting, and grief and graves be known no more, and the golden age promised by the prophets dawn on a regenerated planet! but to this inheren longing in the human soul, whether within or outside of church limits, came the directs inswer from the spirit-realms to-day, demonstrating the gradual coming of this glorious era to the souls of men—a time when death would be recognized as only the shadow side of life.

The speaker referred to the wide-spread prevalence of a spirit of doubt and skepticism as to stated dogmas, among the nations in our day; to the struggles of the ecclesiastics to retain their power over human consciences to the broaden-ing development of a bellef in the doctrine of the annihilation, the blotting out, of the souls of the wicked after death—as opposed to the tenet of their endless "second death" in a flaming hell where all opportunity for undoing the evils compassed in their earthly lives or for improving their spiritual condition was irrevocably cut off among the ministry and laity of the great Angli-can Church, as the only rational method which appeared to their minds whereby they might clear the skirts of their God from the charge of grosinjustice and-bitter tyrainy; and said that across the fathomless ocean of the mortal change, Spirit-ualism stretched its hand, proclaiming the inher-ent, identified immortality of the human soul, and its eternal advancement toward perfection under the provisions of the law of progress, whereby life proceeded onward in regular, unbroken se-quence from the physical to the spiritual plane, and all undeveloped conditions could be out grown, leading in the ultimate attainment of the fullest possibilities of the individual. Thus this new philosophy teaching by demonstration even in the midst of its crudities—was proving to men that the shadow side of life which they had been accustomed to regard as lying beyond death was resplendent with eternal glory; and the anxious demands of mortals as to the mode of life, the pursuits, the location of the spiritworld in which their physically departed loved ones dwelt, were being answered by it as fast as the power to understand the replies was developed in the questioner. Irradiated by the beams of the ascending smoof knowledge, men perceived that the spirit world was every where about them, and that the physical slope of life on which they were temporarily encamped was really the shadow side of the mountain of being. How glorious this truth! The speaker stated that the earth was but the atena of effects whose causes lay on the other side of existence, and creek whose layer.

limited power of the geologist and the astrono mer while dwelling in mortal life, as contrasted with the mighty resources for investigation which the freed spirits of these children of science would enjoy in the great realm of the hereafter, where the one inlight read in measureless degree the hand-writing of the Infinite Spirit, and the other learn yet more fully the fact of earth's proportionate position in the grand systems of the universe. Not that at death all truth was infused within the spirit by some sudden process knowledge was only attainable on the spirit side

of life- as here—by effort and gradual expansion.
How cheering the prospect unfolded by Spiritualism to those souls who, like captives in some medieval prison—because the imperfections of their physical bodies would not allow them to do themselves justice—were waiting the hour of 'death's deliverance; how hopeful and human-izing the thought that inherited tendencies which, in strict obedience to the law of their existence, failed not to misguide the spirit's faltering steps on earth, would lose their hold in the realm of the future! Did Spiritualism alone bring comfort to the sorrowing? had it no other mission? Oh, yes; it came down to the level of the present, every-day experiences, teaching the fluty of all to tread the path of right doing; that that life in mortal was most spiritual in its char acteristics, which combined in itself the most of ion of the passions would be found marked by a deep stain upon the spirit's robes, which must be washed away by tears and labor in the other life: that each neglected demand of spiritual duty, while in material existence, must be met and discharged to the full by determined toil to escape its effects in the hereafter. The speaker closed with a fine inspirational poem, in which she bade her hearers remember, however dark in hours of bereavement the aspect of existence might seem:

might seem:
That the is crowned with blessings evermore;
That few flows outward from the spirit shore;
That few still be athes through all his wondrons laws
And gives you wisdom to effect and cause.
He leads you conward through the shadowed years
Torthat bright land where life and py appears.
Where souls shall rise baptized from all their grief and
teats.

# Holiness vs. Passion.

. DEAR BANNER-In your issue of January 24th, I find another of those fire and mord letters so often given us by Spiritualists. It is all affame with bitterness and opposition, seeking to stir uphatred and war against unbelievers, and calling on the friends to cut the cord at once of oppression. Now, I am as devoted to the cause of Liberty as any one within our broad land, and just as jealous of the reformers' rights: I believe in giving forth to the world the waters of truth until\they deluge every part of the earth; but I say let them descend 'holily; 'purely, fresh from the shining river above, and not impregnated with the pas-sions of men. Don't discolor their liquid beauty with the evil reflection of vengeance, and do not speak of mingling the crystal flood with crimson

The writer in the letter, referred to, declared that if God's name is incorporated in the Consti-tution, there will follow laws for driving the people into churches, that no one will be allowed to walk or ride on the Sabbath, except to church or Sabbath-school, that one demand will succeed another, and finally refusal to comply will restore the reign of the fagot, rack, and other in-

struments of torture.

In another place he says: "When I witness the efforts made by the elergy to regain their lost power, to secure laws by which they may hang their lost than the same than the sa Shakers, Spiritualists, Jews, Infidels, Free Think-ers, I am surprised at the apathy of the people. and most of the papers, that profess to be the guardians of the public weal,"

guardians of the public weal."

It may not seem so to others, but to me and to many this does appear like the very hot breath of rebellion, and not at all the calm, sensible assection of a to t, with its attending wise appeal. I repeat, let the truth be spoken, and in no mumbling words either; but for heaven's sake do away with this ranting, raving style, that only does injury to the good cause and brings neither credit nor advantage thereto.

nor advantage thereto.

It is no more than a year ago since I was a strict church member. A power above me led me to investigate the Spiritual Philosophy. I touched the veil lightly and cautiously, for I feared there was a demon enthroned behind it; but as day followed day and month chased month, I have stood upon the Mount, and the transfiguration has opened a new heaven, a new home of which I used to dream long ago but dared not

loved ones, come not to share the rich offerings of the feast, for the palace of his residence is to them one of enchantment, where once lured you are made to forget the faith of your youth. They are made to lorget the faith of your youth. They say: "Yes, all is seemingly perfect; you dwell in a scene of splendor, you taste most palatable danties of belief, and you sleep on the down of security, for no yawning hell comes with its gaping jaws to disturb your dreams; but alas! in the future, when the Prince of Power descends, he will touch your magical eastle with the wand of his might, and it will vanish in air while you of his might, and it will vanish in air, while you will fall prostrate before him, and in view of that

hell you now ignore."

So they think and so they say in spirit; but I hope with a deathless hope for the good seed I am trying to plant to biossom forth into buds and flowers of faith—the true faith—that one after another may come in and sit down at the holy table that lies spread for them, and that with me they may be able to exclaim joyfully:
"God'is good.. He is merciful, and he loves us
with a father's tender love that will not permit
the weakest of his children to perish." Yes, I
kone for this rind one of the means. I wish to hope for this; and one of the means I wish to employ in their conversion (how they would smile at that word) is the Banner. I want to send it to them sparkling as it is with beautiful truth: but I cannot forward those bitter, bitter letters that some of your correspondents write, so I'll just cut them out and let the Banner float-free from-so much of the "earth earthy," that my friends must gather together to admire the love and the purity, the meckness and peace, that spangle its folds and send down their radiance like the smile of the Nazarene on a too proud, ungentle world.

Annie James.

Pittsburg, Pa., Feb. 6th; 1874.

Connecticut-Missionary Report.

It has been some time since I gave the readers of your paper any account of my wanderings. I have spent the most of my winter in Connecticut, my tour to New Hamp shire having been postponed from time to time, for the reason that Mrst Rudd has been unable to fill her engagements as the Agent of our Association. Mrs. R. has had a long and dangerous illness, from which she has only para long and dangerous illness, from which she has only partially recovered, and there is little prospect that she will be able to come to Connecticut this winter. As the work in the missionary field must not be neglected. I have been obliged, so far as I coubleto answer the calls that have been made for Mrs. Rudd's services, though work in the missionary field has paid but poorly this winter, the cause being, I suppose, the pante, which interfer d so materially with money matters as to almost entirely cut off our collections. There has been an immunal demand for circles and test sittings, which I attribute to our having advertised Mrs. Rudd to make a specialty in that direction, Mnchinterest has be en manifested, particularly in the new places we have visited.

At Centerville I found my goost friends, J. R. Hinckley and wife, formerly of Unionville, who had awakened the fivellest Interest, and the people were maxiously awaiting my arrival. Here I gave three bectures to crowded houses, and left, promising to return. Madison still refuses mea half to speak in on any subset, though it has overstepped itself, at last, in telusing the half fora lecture on the propiesed religious amendment, and so whom Lightage, and a new Lail is already being talked of. The anxiety-on the

Foreign Co. respondence of Binner of Light. ? Echoes from England-No. 3.

Once more I take it upon me to write you, dear Banner, with love and greeting; also, at the same time, to redeem the promise made in my last communication; that I would give you a brief outline of the progress made by provincial Spiritualism during the past year in the Old Country.

First, then, as to the fortunes of our cause in our largest province-the county of Yorkshire: Planted on the undulating slope of a range of hills, and facing another swelling rampart of Nature's smiling green, with a peaceful valley stretching away in the distance at its feet, is the town of Halifax. The centre of a busy and populous district, teeming with industrial and agricultural pursuits, it has for a long time held honorable distinction in its effort to promulgate our glorious truths. Owing to some Christian and at the same time questionable proceedings, the friends had to give up their usual place of meeting in the early part of the last year. Nothing daunted, they set about raising the funds for the purity and honest deeds for the good of others: erection of another hall, and in the course of a that each yielding of the intellect to the dominate few months; had furnished and equipped their few months had furnished and equipped their new building, and appropriately named it "The Hall of Freedom," Public meetings are there held Sunday afternoon and evening, with a Children's Progressive Lyceum in the morning, while other meetings of interest occur during the week. The adjoining village of Sowerby Bridge is also in possession of a Lyceum, and public meetings are held on Sunday, as well as during the week. Bradford, another large Yorkshire town, with one or two adjacent villages, has during the past year energetically prosecuted the progress of our cause, with considerable success; while, in the northern division of this county, at two delightful watering-places, named, respectively, Marske and Saltburn, the cause has been introduced with most gratifying results.

Here I must not omit to mention that this county, rich in historical associations of all kinds, has the right to claim itself the birthplace of English Spiritualism. Its coast line, washed by the waves of the German Ocean, and fanned by the odorous breezes of mead and pasture, with its inlands guarded by towering hills instinct with grandeur and sublimity, combine to make this county one specially adapted to the development of mediumship of the higher or-

The second largest of the English counties, Laneashire, has perhaps really accomplished more and evinced greater progress in matters spiritual, than its adjoining fellows. Its two chief towns, Liverpool and Manchester, have achieved results that well nigh merit the application of the term marvelous. In the secondmentioned town, Manchester - a name well known to all cotton-planters-a dissolution and reorganization upon a firmer and more sound basis of the old Spiritual Society, has been one of the most marked events of the past year. I regret, though, that the mental soil of the majority of the denizens of Cottonopolis is unfavorable to the fructifying of spiritual seed. Bristling with lofty mills, labor's palaces, surrounded with all the adjuncts of a prosperous and active equimercial centre, there is but little to conduce to meditation, or give time for reflection. That ines of the poet may be very aptly applied to he feverish life led by those who reside in this and similar cities:

"Mel may come, and men may go, But 2 go on forever,"

The Society call themselves "The Manchester Association of Spiritualists," and they deserve the greatest credit for their energy and persistence. Moderation and kindness prevailing at their councils, they are rapidly making their mark on all with whom they come in contact, They possess two very useful mediums in the persons of Messrs, Jackson and Johnson, who minister in a very efficient manner at the services held on the Sabbath, while there are some very useful private media to be found amongst the members and their friends.

Situated on the banks of the Mersey, Liverpool, our largest sea-port, is naturally one of the this point, so it was not kept persistently before the Co. great centres of -England's commercial activity. The most notable feature connected with this town are its lines of docks, seven miles in extent, teeming with craft from all quarters of the habitable globe. The industry, enterprise and wealth that these docks afford an evidence of, is a striking monument of the pluck and force underlying the British character. Less than a hundred years ago Liverpool was but a little fishing village, with a population of some five hundred souls, without a single dock, and owning but a few small vessels, and these, fishing smacks. Now, there is a population of over eight hundred thousand, and it is possessed of all the concomitants of what might be termed the cenral dépôt of the world's commerce.

With such favorable antecedents, such striking examples before them, it is not to be wondered at that the Spiritualists of Liverpool should have manifested characteristics in accordance with the genius of their town. Accordingly, then, we find one of the best, strongest, and most iniluential of the spiritual societies in England located in this town. During the past twelve months, without break or interruption, they have held two services every Sunday, the platform being supplied with trance and inspirational peakers, the words of the angels, voiced through their human instruments, being listened to with pleasure and avidity by overflowing audiences on every occasion. The annual conference of English Spiritualists was also held in this town. the arrangements for which being originated and superintended by the Liverpool Society. With a numerous muster roll, a balance in the treasury, and enthusiastic and energetic workers, this society has effected an incalculable amount of good, and materially elevated the cause in the opinion of their fellow townsmen, during the past twelve months. American mediums, passing through it on' their way north or south, always receive a hearty and hospitable welcome, besides finding it a profitable sphere of

Among the smaller towns I might mention Barre, Blackburn, Rochdale, Bury, Preston, Barrow, Darlington, New Shildon, Bishop-Auckland, Stockton and Middlesborough, as having, during the past year, come rapidly and prominently into notice, in some instances forming socicties and instituting regular meetings, while in others inviting mediums and speakers when opportunity offered. In a well-known border town on the east coast-Newcastle-upon-Tyne-the last halting-place between Englasid and Scotland, the cause has, during the last year, created a deal of excitement. But, as my letter has al-ready exceeded its allotted limits, I must defer speaking of these towns until my next.

Believe me to remain, with love to all, a work-r for humanity, J. J. Morse. er for humanity, J. J. Warwick Cottage, Old Ford Road, Bow, London, E., England.

The Boston Herald on the Charities of Spiritualists.

It is pleasant, dear Banner, to see a daily paper make liberal mention of facts transpiring in and around your premises, unaccompanied by sign of slur or disparaging inuendo. The Herald of Friday evening, Feb. 13th, contained the follow-

SPIRITUM, CHARITY. - Whatever may be the popular estimate of Spiritualism, mediums and their manifestations, no one familiar with their work in Boston can fail to give the disciples of the "new philosophy" credit for a sincere pur-pose to elevate the race and ameliorate the condition of the poor. The work of love and charity which they do in silence is proportionally, at least, quite equal to that performed by those pro-fessedly religious and charitable bodies which enjoy popular endorsement and aid. The Banner of Light office, indeed, might be ranked among our most efficient bureaux of charity. At the thrice weekly circles there held for spiritual communion and instruction under the mediumof Mrs. Conant, there are constant and touching appeals in behalf of the poor, and no little substantial aid is thus gathered and distributed among the needy of our city. The religion which shows such fruits cannot be altogether of the devil, and, if a delusion, is at least a very

Candor and justice, elevated and free enough to voluntarily put such a statement before the public, are so rarely operative among your neighbor journalists, that the above specimen of magnanimity merits distinct commendation and remembrance.

That Spiritualists, in proportion to their means, perform an exceptional amount of beneficence toward the poor and distressed, may or may not be the fact. If it be, they should not boast; if it be not, they should be ashamedfor we believe no other class among us are so constantly and earnestly exhorted to be kind and attentive to the depressed and needy by teachers from whom religious, moral and social lessons are welcomed and deemed authoritative,

Those who have had experience in the life beyond, and base their exhortations upon lessons learned above, appeal mostly to the kindlier sentiments of human hearts, seeking to bring such into unremitted operation, and to so strengthen charity in each one that it shall have constant sway over our several lives. Note the appeal of Theodore Parker, on the 5th page of your issue. Feb. 14th, to the "City Fathers of Boston," in chalf of the city's poor, and judge whether those who listen to and believe statements which show the touching fact that departed fathers and mothers make earnest solicitations above that mortals below shall be incited to keep off starvation from children whom they left behind-judge whether such listeners are ever likely to have their own ears grow deaf to the voices of the

It was not, however, our special purpose now to notice what Spiritualists have done in the ways of brotherly love, nor to indicate the philanthropy which they are specially and movingly taught to keep in active exercise, but to express gratitude to the mover of hearts that one of critical eye among those who are not of us, having seen something to commend in the doings of Spiritualists, had firmness and manhood enough to speak out his knowledge courteously and kindly. GRATITUDE.

hungry and despairing.

# NEW HAMPSHIRE.

Quarterly Convention. In response to the call published in the Banner of Light. he New Hampshire State Association of Spiritualists me in a vew frampshire State Association of Spirithalists nget in quarterly convention, on Saturday, Feb. 7th, in the Mer-rimae-street church, Manchester, N. H. The President, G. S. Morgan, of Bradford, called the meeting to order at two o'clock P. M. In his opening remarks, Mr. Morgan announced a free platform, and Invited the several speakers present to a full and free discussion of any and every subject whereby the cause of human progress might be advanced. Short speeches followed, by Moses Hull, of Boston, Dr. French Webster, and Dr. Emerson, of Manghester, A. E. Carpenter, of Boston, and Prof. E. Whipple, of Cambridge, It seemed the aim of each speaker to waste no time but to enter at once upon the work they had met to perform troduced, and for once failed to create a disturbance. It was considered randidly, carnestly, and thoroughly, but fortunately-no one present was either rabid or insane or vention to the exclusion of everything else. The compulse

gention to the exclusion of everythingelse. The compulsory idleness and poorly paid labor of the working people, the cheroschients of capital, the fraud and corrup ion in Government, the religious amendment to the Constitution, all the various questions of reform that demand the attention of thinking people were in turn brought forward. Statistics were introduced, propositions were handed out, revolution predicted by some, and radical changes suggested by others. In short, the work of the Convention was laid out this first session, and when we adjourned at half-past four, all were allive and in earnest.

Called to order again at half-past six. A lively conference of about an hour, participated in by G. S. Morgan, Moses Huil, Dr. Emerson, Mrs. Sawyer, and Dr. Webister, after which Prof. Whipple delivered the regular lecture of the evening; subject. "The Spiritual in History."

Sunday Morning.—Remarks by G. S. Morgan and Moses Huil, followed by a lecture from Mrs. Mattie E. B. Sawyer. She prefaced her address by saying that, contrary to her usual custom of extemporaneous speaking, she would read an essay she had written word by word as it was spoken to her by a spirit-voice, subject, "What do we mean by social freedoin?"

Afternoon Session.—A shbrt conference; remarks by Dr. Webster and Prof. Whipple. A lengthy address by Moses Huil, subject, "The Resolutions adopted by the Chicago Convention."

Hull, subject, "The Resolutions adopted by the Carcage Convention."

Sunday Evening, —A discourse by Prof, Whipple; subject, "The Old and Now."

Excellent music, interspersed throughout the exercises, added much to the enjoyment and interest of the meeting. Finally, we think our Cony-urion the best and most harmonious ever held in the Stale. No personal abuse or scannonious ever held in the Stale. No personal abuse or scannonious ever held in the Stale. No personal abuse or scannonious ever held in the Stale. No personal abuse or scannonious ever held in the Stale. No the result of the result of the spiritualists in other localities, inviting correspondence and coloperation, to the end that truth may prevail and humanity be benefited.

At the close of the meeting the following resolutions were adopted:

adopted:

Resolved, That we, the Spiritualists assembled in quarterly convention at Manchester, N. H., go from this place more than ever determined to make Spiritualism practical in the elevation of humanity.

Resolved, That we hereby tender our heartfelt thanks to the Spiritualists of this city, for the cordial reception we have met at their hands, and the abundant provision that has been made for our comfort and happiness while among them.

them,

Resolved, That a report of this convention, together
with these resolutions, he prepared and sent to the Banner
of Light, Woodhull & Claffin's Weekly and Hull's Cructble for publication.

RACHAEL CAMPBELL, Sec y.

Movements of Lecturers and Mediums:

Capt. H. H. Brown has been speaking in Brownsville, Mo., two weeks, we learn, with success, and the Liberals and Spiritualists have raised a fund to keep him there till April, or the first of May, if he can stay as long. He will make short engagements between how and May 1st, at places easy of access from Brownsville. After May 1st, he

will accept engagements anywhere in the Western States, Mrs. F. M. Bowen Brown, who is meeting with excellent success in her sittings and séances, will accompany him. Mrs. M. J.-Wilcoxson has been doing regular Sunday service in Boulder, Col., since Nov. 16th, inclusive, with erowded houses, and is engaged to remain there for the resent. Address at Boulder, Col. Ter.

K. Graves has just returned from a very successful led turing tour through Northern Ohio. Whatever defects may have characterized some of his performances in the past, caused by disease, his discourses were on this occasion, in nearly every case, a grand success. Many of his bearers expressed themselves not only pleased, but rie lighted. At Carryall, in Paulding County, where reside that old veteran Spiritualist and reader of the Banner Thomas Wentworth, although the Methodists ran a strong opposition line in the shape of an existing revival indeting the house was crowded every night to hear the spiritual lecture, with the revival meeting in full biast during the whole period; which is evidence that many people have a

will come out of Spiritualism?," "The Irrepressible Conflict in Church and State, " The Great American Idea," "Darwinism," &c., &c. He may be addressed

care Banner of Light for the present, Mr. H. F. M. Brown is still speaking to good audiences in Virginia City, Nev. We learn from the Gold Hill News that "Her lectures on Spiritualism are highly entertaining

and instructive." Wm. Denton speaks for the Spiritualists of Marthoro', Sunday, Feb. 22d, at 2 P. M., in Temperance Hall. Emma Weston holds two seances at the same place, March 1st. M. C. Rundlett will lecture at Barton Landing, Yt.,

Feb. 22d, and the Sundays of March. Spiritualist Lectures and Lyceums.

MEETINGS IS BOSTON.—Music Hall.—Free Admission. Seventh Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacious Hall. Meetings every Smaday afternoon, at 2½ precisely. Speakers of known ability and eloquance have been engaged. Singing by a first-class quartetle. Thekets securing reserved sears for the season can be procured on application to Mr. Lowis 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, Seq. Miss Lizzle-Doten, Giles B, Stebbins, and Gerald Massey.

Massey,

New Fraternity Hall, Parker Memorial Building.—The
Boston Spiritualists' Union hold meetings, for addresses,
conferences, etc., every Sunday evening at 7½ o'clock, in
this hall, corner of Appleton and Berkeley streets, All
Spiritualists and friends of Liberalism are cordially invited to attend. Admittance free. H. F. Gardner, Presi-

when to attend. Admittance free. H. F. Gardner, President.

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

John A. Andrew Hall. - Free Meetings. - Lecture by Mrs. Sr A. Floyd, at 24 and 75 F. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singling. Public Invited. The Children's Progessive Lycenin, No. I. which formerly met in Ellot Hall, will hold its sessions at this place, corner Channey and Essex streets, every Sunday, at 10½ o'clock. G. W. S. Freich, Secretary.

Test Circles are held at Nassan Hall, corner Washington and Common streets centrance from No. S Common street, every Sunday at 10½ A. M. and 2½ F. M. Mrs. L. W. Litch and others, mediums. Seats free:

Codman Hall, 176 Tremont street. - Sunday morning, circle, Mrs. Reile Bowditch, medium, Att F. M. a free circle, Alt mediums havited. Evening, free conference. Thos. E. Moon, President. A Lyceum also meets in this hall.

Timple Hall. - Spiritual meetings are held every Sunday in this hall. Boylston street. Test Circle morning and afternoon. Good mediums present. Circle or becure every Sunday evening. The Lyceum meets every Sunday, at 10 c'rlock F. M. Dr. C. C. York, Conductor.

Templar's Hall, 28 Washington street. - Meetings of a sects and conversitional nature are held on Thursday oven.

Tempilar's Hall, 280 Washington street.—Meetings of a social and conversational nature are held on Thursday even-ing of each week. The public and mediums generally are invited to attend.

BOSTON. Codman Hall .- The Children's Lycoum Fair, given by the "John A. Andrew" school, at this hall, on Tuesday, Wednesday and Thursday, Feb. 17th, 18th, and

John A. Andrew Hall,—The assembles carried on for dancing each Monday evening at this place—music by T. M. Carter's Quadrille Band-are marked by good attend-

mee and quiet enjoyment. Mrs. Sarah Floyd hall excellent success at her Sunday services, on the afternoon and evening of Feb. 15th. Her labors elsewhere are also well spoken of. Isaac Evans, of New Bedford, Mass., writes that the Spiritualists of that place were highly favored with a lecture delivered on the evening of Jan. 29th by her. "She came to our city in obs-dence to the direction of her spirit-guide, in order that

deence to the direction of the spirit-game, no other has she night do us good by portraying to our minds the beau-tiful facis of spiritualism. She spoke to the entire satis-faction of all present. Will Mrs. Floyd and the friends who accompanied her accept our heartfelt thanks for the spiritual benefit conferred upon us?" New Fraternity Hall .- This fine place of resort, corner Appleton and Berkeley streets, affords an excellent field of operations for the conferences and lectures brought out under the ausplees of the Boston Spiritualist Union. Each Tuesday evening a sociable for the benefit of the

Society takes place, on which occasions (as for instance Feb. 47th) the main apartment and spacious ante-rooms are filled to repletion by happy guests., A "neck-tio" par-ty will take place at this hall on Tuesday ovening, Feb. 24th, which promises to be a pleasant affair. LECTURE NOTICE.—Mrs. Dr. A. E. Cutter will give her riews of the Social Question, Sunday eve, Feb. 22d, at Lur-line Hall, No. 3 Whiter street, at 7½ o'clock. Subject, "The Want of the Times."

SALEM.-Mark Dennett writes that the Spiritualists of that city and vicinity are now experiencing a wide-spread revival of active interest in the cause. Sunday lectures and Wednesday evening conferences are largely attended—Miss Memesiay evening consecutive are angely activated with Neille L. Dayls; of Lowell, and James M. Choate, Hattle Wilson and J. M. Hartley, of Boston, having addressed the people to good acceptance. Mr. Choate also delivered an address at the Town Hall, Beverly, on the evening of Feb. 12th, to an audience. Many of whom probably heard (at that time) their first lecture on Spiritualism."

MARLBORO', - Temperance Hall, Sidney Howe, Secretary, writes that on Sunday, Feb. 15th, Dr. Peter West, of 5 Montgomery Place, Boston, Cellvered two Interesting ectures at this hall, and held in the evening one of his highly successful seances at the residence of Dr. S. J.

The Fifth Annual Convention

Of the New England Labor-Reform League will be held in Codman Hall, Boston, 173 Tremont street, Sunday and Monday, Feb. 22d and 23d, three sessions each day, John Orvis, E. H. Heywood, E. M. Chamberlin, F. E. Abbot, A. W. Stevens, Dr. F. A. Palmer, Miss Elizabeth La Pierre, Benj, Skinner and others are expected to speak.

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ANSWER TO CHARGES

Modern Revelations, etc., higher appreciation for the truth than for mere ranting nensense. There is a good soil for Spiritualism in Northern Ohio.

Thomas Cook lectures in Worcester, Mass., Feb. 22a, afternoon and evening, and will speak at the conference meeting in Codman Hall, Boston, March 1st. His subjects are—"Spiritualism and its Fruits; or what good street (lewer floor), Boston, Mass.