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Banner Contents.

First Page: "Agassiz and Spiritualism-Involving the Harvard Inves-tigation in 1857," by Allen Putnam. Second: Poem-"The Ghost that Jim Saw," by Bret Harte: "Taxing Church Property:" "Practical Jim Saw," by Bret Harte; "Taxing Church Property;" "Practical Spiritualism," by George A. Bacon; "Finance," by R. Franklin Chirk, Third; Banner Correspondence; Poem—"The Two Brides;" "Vermont—Quarterly Spiritualist Convention;" "The Great Revivals of 1873 4," by Warren Chase; "Mrs. Hinman at Hartford, Conn.;" "Mrs. Annie E. Fay's Womberful Dark Séances in Brooklyn," by J. H. Whitney; "Convincing Tests;" "Mrs. Griffin's Entrance into the Happy Land," Fourth; Leading Editorials on "Spiritualism Advancing," "Phenomenal Spiritualism," etc. Fifth: Short Editorials, Brief Paragraphs, New Advertisements, etc. Sirth: Spirit Messages; List of Spiritualist Lectures; Oldmarks, Secenth; Book and other advertisements, Eighth: "Pearls;" "Review of Foreign Spiritualistle Literature," by G. L. Ditson, M. D.; "The Future," a lecture by Mrs. Neilie J. T. Brigham; "Spiritualist Lectures and Lyceums," etc.

AGASSIZ AND SPIRITUALISM: Involving the Harvard Investigation in (857.

> Prepared expressly for the Banner of Light. BY ALLEN PUTNAM.

> > Part Three.

The Trial before Harrard Professors.

The names of persons who were quite constantly present at the meetings, consequent upon the agreements specified heretofore, were as follows:

On the part of the Courier: George Lunt, Esq., editor of the Courier, and at times an assistant; Committee-Prof. Benjamin Peirce, Chairman; Prof. Agassiz; Prof. Horsford;

On the part of the Spiritualists: Dr. H. F. Gardner, of Boston; Major Raines, U. S. Army, Newburg, N. Y.; Mr. Alvin Adams, Boston; Mr. L. A. Huntington, Charlestown; Mr.

Allen Putnam, Roxbury, and several others occasionally Independent: Dr. Luther V. Bell, Supt. McLean Asylum. Mediums: Mrs. Brown; Miss Kate Fox; Miss Kendrick; George A. Redman; J. V. Mansfield; The Davenports,

We must open accounts of what transpired with excerpts from records made by our own pen shortly subsequent to the

TESTIMONY BY ALLEN PUTNAM.

Between ten and eleven o'clock A. M., Thursday, June 25th, the parties met in an upper room of the Albion Building, corner of Tremont and Beacon streets, Boston. Mrs. Brown, one of the Fox family in whose home at Hydesville; N. Y., March 31st, 1848, occurred those little raps which indicated a hidden maker who could "count ten," and her sister, Miss-Kate Fox, were the mediums, employed at that morning session. Conversation was soon started, which, for a few minutes, was carried on mostly, though not entirely, between Mr. Lunt, representative of the Courier, and Major Raines, of Newburg, N. Y., a graduate of West Point, once assistant professor there, and who, in connection with Judge Edmonds and others, made long-continued investigation of spiritual phenomena, scientifically. This conversation related to the instrumentalities and processes by which spirits are understood to work, and Major Raines expressed some of his views as to the proper processes for a scientific investigation of this

Soon the mediums and a few other persons sat down around a table. Not many minutes clapsed before raps were heard, which seemed to be mostly upon the floor, (or rather upon a platform three or four inches high, made in sections of easy removal to as to admit ocular evidence, whenever desired. that no hidden machinery was there,) while a few gentle ones were felt and heard on the table. These attracted general from h m rogo. the front wall of the room, and there entered into conversation with and was questioned extensively by Prof. Agassiz. At his request she changed her positions and attitudes, put sometimes a finger and-sometimes the end of a common lead pencil against the ceiling, or on any article of furniture, just as the Professor requested; and generally-certainly many times-numerous raps were distinctly heard near where she placed either a finger or the pencil. Around Miss Fox, too, who had risen from her seat, gone near to the inner wall, and was under the scrutiny of and in conversation with Prof. Horsford, raps came forth frequently and distinctly. After a few minutes Agassiz and Mrs. Brown crossed the room and joined Horsford and Miss Fox. The two ladies were asked to stand together upon the stuffed seat of a sofa which stood near, but was purposely kept from contact with a partition wall between two rooms. They instantly complied, and promptly raps resounded from the wood of the sofa at various points, and when Mrs. Brown touched the wall with the end of a common lead pencil many were heard there, upon or rather within the wall, for they were heard with equal distinctness in each of the two adjoining rooms. These rans were attended to carefully, and during a considerable fraction of an hour, the ladies all the while standing quiescent on the stuffed seat. An actual occurrence of singular raps was conceded by the professors.

Near the close of the first sitting, Prof. Agassiz stated that the production of such sounds could be referred to known laws, and said, "Before the investigation is over we will explain to you how they may be produced."

When we were about to separate for the day Maj. Raines expressed a wish that all would stop, compare notes, and come to an agreement as to what had actually occurred or been exhibited. A few sentences between him and Prof. Peirce, as to the propriety and importance of this course had been exchanged, when the Professor said, in discourteous tone and look, "We thank you, sir, for your advice," and, bowing, hastily left the room. At that time I was standing at the side of Maj. Raines, so that I saw the Professor's features, and heard his words and tones. Mortified and ashamed by the manners and language of this representative of Alma Mater and of Science, toward a gentleman who was also a man of science and of worth, I turned silently away, and was not surprised when, shortly after, Maj. Raines said to me, "There seems to be no occasion for me to remain here because of any knowledge or skill which my experience in such investigations may have given me; there is no attempt, no purpose to have an investigation of the general subject. I

At the next session a change which had been coming "o'er the spirit of my dream," was made complete. I privately learned from both Prof. Peirce and Mr. Gould-what Dr Gardner had previously gained knowledge of-that they considered the money question still before them, and that they were there as judges more than as investigators. From that time my relations to them and to that trial were impleasant. I neither said nor did much subsequently, and hope fled before the intense mental antagonism in the room.

had better return home." And he left the city long before

Mr. George A. Redman was at that session the medium. Raps and tippings of table failed then to occur. He soon

ing a

deceased persons on pellets, and roll up the slips compactly. Prof. Peirce commenced writing in a book, or on paper laid in a book. Prof. Agassiz was standing near Redman, frequently changing his own attitudes, and looking very inmade by a forman whose position bespeaks him worthy tently upon the medium. Occasionally he said to Prof. of such steel, duty called upon us to use them how. We had bound that you had been designed to the professional transfer of such at the professional transfer of such at the professional transfer of such at the profession of such at the professio Peirce, "Throw that one out"-meaning the slip just written upon. Much mental disturbance in Agassiz seemed to be manifested by his attitudes, his changes of position, his wild gaze, and his tones when he spoke. No raps came; nothing public room. During this sitting, Dr. Gardner frew attention to the probable existence of disturbance proceeding from strong opposing mental action and intent use of the eyes by parties present. Mr. Lunt, representative of the Courier, was understood to say that he had been using both mind and eyes intently, and with much effect.

Similar want of success attended the other mediums at the subsequent sittings, up to that with the Davenport brothers -physical mediums-which was the closing one, and was held on Saturday, evening. These boys, or young men, were entrusted almost entirely to the management of the Committee; so that those of us who were merely spectators, standing in the background, are not such witnesses as can state with much confidence or particularity what was attempted or what performed, but must wait for the Report of the Committee for information which we desire. We know that, at the close, Prof. Agassize held up to the view of the whole company a short piece of small thread, and in a loud voice exclaimed, 'There, it is broken; and that was the test." Having uttered these words in very authoritative tone and in a rough manner, he instantly, in the same tone and manner, said, "Goodnight, gentlemen," and hastily left the room.

Prof. Petrce then said to Dr. Gardner, "I suppose you are through with us." "No," replied the Doctor; "you have promised to show us how the raps were made." "Not as a Committee," was the response; "Mr. Agassiz made that promise as an individual "

When we remember to forget his susceptibility to influences from without, we are as much disappointed by the failure of Agassiz to keep his word, and unveil the mystery of rapping, as at any one failure during the sittings. The "Inrestigation," so-called, was, in fact, a trial to test the correctness of the position taken by Dr. Gardner and his friends at the preliminary meetings, viz.: that it was in the power of the gentlemen there present to: render the occurrence of most spirit phenomena almost, and offen quite, impossible, by ejecting certain forces from their minds and eyes. . In that they were

Prof. Agassiz and Mr. Lunt omitted, throughout all the essions, to comply with off-repeated invitations to sit in the circle around the table; and there was not, in any instance or at any point, opportunity for Dr. Gardner to exercise "the determination of all the accessory circumstances," which the final agreement distinctly secured him a right to do.

All the foregoing facts pertaining to that inrestigation, erroncously so called, and my former ones pertaining to the preliminary arrangements, I have culled from an account written out by myself as early as July 10th—that is, within wo weeks after their occurrence-and published in the New England Spiritualist, Vol. III., No. 19 Aug. 8, 1857. Thus they were made public while they were fresh in the minds of others, while the doings and award of the Committee were matters of public interest, and eagerly and widely read. I am not aware that there is any other person than my

remaining in the flesh who volunteered to give the public any extended account of that memorable scene while the public mind was on the out rive to learn its particulars. Two persons, however, that have passed on into spirit-life made public some matters which confirm many of the foregoing statements, and present some points not yet adduged in this account. I refer to Redman, the medium; and Dr. Luther V. Bell, who was present at the scances, took notes, and was not a Spiritualist. His position, character and attainments give much weight to his words. We shall quote from those two, after having adduced something more which we made public about three years ago.

In its issue dated Feb. 18th, 1871; the Banner of Light contained an extended article of ours, in reply to one upon Spiritualism which had recently appeared in the New York Scientific American. From our statements then we copy as follows:

"The 'American' says that those [the Harvard] Professors gave an explanation, upon a physical basis, of the phenomena of table-turning. When, where, how, to whom, was this the trial, saw and heard most of what was openly done and said, and have been on the fook-out ever since for the promsaid, and have been on the look-out ever since for the promised full report by the whole Committee, but, as yet, have not seen any explanation from them. Rumor used to say that an explanation was written out, which, being submitted to examination by the most eminent divine at Harvard University, was pronounced by him to be quite as damaging to Christianity as to Spiritualism. No explanation has ever een made public.

"It is asserted in New York in the year 1871 that 'the distinguished Professors displayed the utmost candor and patience in their search for truth' at that trial in Boston in 1857. 'Distance' often 'lends enchantments to views.' were in the room with the Professors, and seemingly to us then, before the trial was over, that they had not come there mainly 'to investigate,' but rather to be stake-holders be-tween Dr. Gardner and the Boston Courier, and that they made their deportment (Horsford excepted) as favorable as they could to the party with which they sympathized. A more restless and uneasy man than Agassiz appeared to be,

throughout most of the trial, we have seldom seen. Much of the time he was paging the room, back and forth, at intervals with great speed for such a place. His whole appearance and manner indicated a man under great agitation; so much so, that we then and there seriously and sympathetically asked. Horsford what ailed Agassiz. His answer was, 'I don't know.' I don't know,'

'The mental condition of another member of that Committee on that occasion may be inferred from the following statement. Seating himself at our side, he said, in subdued voice, 'Mr. Putnam, do you suppose that, when four such men as we are come here to look at this matter, the Almighty One will permit the opportunity to pass without showing spiritual phenomena; if there can be such? We made no reply to that. We have no comments to make upon it now. Regard for the man has caused us to keep that a secret for thirteen years, and the seal of silence would not be broken now, but for the fact that an influential journal has assumed what it could not know and was not true, that the Committee-displayed 'the utmost candor and patience in their search after truth.' Prof. Horsford, from the beginning to the end of the

trial, appeared to have a disposition to make conditions favorable, and to examine scientifically. But he received so little support from his associates, that his honorable purposes were nearly fruitless. The company as a whole, from the first, was very restless—not noisy, but yet pervaded by perceptible restlessness and inharmony.

"We regret that we could not be just to our cause and

asked those sitting around the table to write the names of purpose, and yet keep back some things we have said about the Professors and not kept, and of reproof for their words as deceased persons on pellets, and roll up the slips compactly. The eminent and worthy Professors of our Alma Mater, moralizers, and their delinquencies as philanthropists, the But being almost the only one who has in his armory such weapons as can effectually parry rash and earnest thrusts had hoped that no voice of such authority would ever bid us take them down from the shelves of our private closets where they have laid for more than thirteen years."

Thus far we have presented our own testimony. That of some others will be adduced. We ask particular attention claiming to be spiritual was done through Redman in the to the statements of these other witnesses and early recorders of facts which transpired in their presence. Careful note of what they state will show that the Professors might period of time.

"In view of this undoubted fact, that the mode of making have mentioned that Dr. Gardner succeeded in showing some things hard to be explained on any grounds of seience then accepted by themselves, in conjunction with their statement of his failure to produce in their presence any one of many things specified in a schedule which was understood to have been abandoned June 1st, and is neither embraced nor alluded to in Dr. Gardner's "Conpitions" above quoted, and which were early made public, bearing date Cambridge, June 9th, 1857, and signed

BOSTON COURTER, by George Lant. H. F. Gardner."

GEORGE A. REDMAN,

published Mystic Hours, a book of near 400 pages, in which ie, furnished an interesting and instructive account of his experiences as a medium during several years. His Chapter XVI, relates to these meetings and doings at the Albion, where he was one of the mediums, took notes of what oc-

In 1859, only two years after the misnamed investigation,

curred when he was present, and gathered information from others, while facts were fresh in the inemories of all who had witnessed them. It states that at the first meeting, June 25th-

"On the side of the Spiritualists were present Dr. Gard ner, and Alvin Adams, Esq., of Boston; Mr. Allen Putnam, of Roxbury; Maj. Ruines, of New York; . . . Miss Katy Fox and Mrs. Brown, as mediums. The circle formed consisted of Mr. Ajlams, Maj. Raines, Dr. Bell, and the mediums Loud raps were soon heard on the platform. Communications were short and few, the company being more desirons of ascertaining the fause of the raps, than the matter elicit ed from them. The ladies were requested to stand upon a stool; but the same demonstration by raps continued. Then they were asked to step on a chair, which was attended with a like result. The spirits were asked to rap ten times, to which they responded by loud concussions of the designated number.

The persons present were all requested to join the circle to this some acceded-among the refusers was Mr. Agassiz. The very refusal of Agassiz to sit at the table, and thereby form a complete circle, tended to produce disquietude and restlessness on the part of all.

and restnessness on the part of an ... "Friday.—Present, Messrs, Gardner, Gould, Bell, Peirce, Raines, Huntington, Putnam, Adams.—Myself, the medium. The formation of the circle was delayed till the arrival of Mr. Agassiz; he shortly came, and eyeing me with no benevolent expression of countenance, said to a by-stander, 'That's Red-man, is it?' He was told that it was, '! Well,' said the hero, I should know him to be an impostor at the first glance. This remark was related to me after the adjournment of the circle by one who heard it. The circle was formed on the entrance of the Professor; Mr. Agassiz, however, and two others remaining out of the party, as on the previous day. . . Mr. Agassiz, to more closely inspect my acts, moved cautiously behind me." [By that change of position the Professor ly behind me." [By that change of position the Professor placed himself at my right hand, and he and myself stood side by side while the following transpired, and I see no grounds for questioning the correctness of Redman's statement.—The COMPLER. ["Some one in the circle suggested the propriety of writing names on ballots; the members commenced complying with the proposition, subject of course to the yea and may of Mr. Agassiz, as to what manes should be written," [what ones should be subjected to the medium's inspection,] "as he demanded one of the party to throw away first one pellet and then another. He was importuned to join the circle, but no, he averred that he had sworn never to sit in a circle, and he meant to adhere to his oath.

"I now politely invited Mr. Agassiz to join me in the ante-

room, and we would try alone; that no doubt we would be more successful. . . . 'Sit with you!' said Mr. A. 'No, I have resolved to sit with no one. I made up my mind before coming here that nothing would come of it, and a am only the more convinced it is all deception.' I could say no more. The opportunity was afforded him to enlighten himmore. The opportunity was anorosed fifthe inclination to test the subject, the object of his assumed examination seeming to be solely for the purpose of casting upon a sacred theme ungentlemanly ridicule and ignorant sarcasm, which might have weight with those who, being unenlightened themselves, and trusting to his supposed candid investigation of so all-important a subject, would probably be influenced by his representations.

"Saturday, 8 P. M.—Present. The Committee, Messrs.

Adams, Wyman, Bell, Huntington, Gardner, Carter, Putnam, Dayenport, and his two sons. This meeting was arranged for the purpose of testing the Dayenport manifestations. A rough pine box had been constructed; the mediums were obstrately tied in it 'by Dr. Gould, Professor Horsford, and Dr. Wyman. Prof. Peirce entered the box, taking his seat in the rear between the boys, who were ris-a-ris-to each other. Dr. Wyman and Dr. Bell [Prof. Peirce?] tied the cords which fastened their wrists with threads, passing the threads between each former or only idea. ing the threads between each finger on each side. Notwithstanding the galaxy of science, the array of caution, the Argus eyed intelligence of old Harvard's Domini, one of the mediums was freed, and the carefully knotted rope was found united at his feet. Because the spirits did not unite." [but broke] "the finely knotted thread, it was pronounced imposture. The Davenports were not to be tied with of woman." threads, but ropes, long and strong, and it was reasonable to suppose that on unitying the roots the threads would be supposed. suppose that on untying the rores, the threads would be

"Thus terminated the so-called Boston Investigation! It was asserted by Mr. Agassiz that he could produce a person who could make raps accompanied with intelligence, and perform other feats related by Dr. Gardner. This, however, has never been done. The Report of the Committee, long and anxiously looked for, has also failed to make its appearance before the public. I have endeavored to give, as nearly as possible, a correct statement of the proceedings as they oc-

** And shall we own such judgment? No! as soon Seek roses in December, lee in June, Hope constancy in what! ***

DR. LUTHER V. BELL

Called for a Report, that should tell "how the raps are made.'

The Boston Traveller of August 24th contained a long article of two full columns furnished by an anonymous correspondent, from which the extracts below are taken. The public at the time ascribed its authorship to Dr. Bell, and we now call it his without qualification, because we heard from his own lips that he was its writer. When a man of his intellectual, moral and social eminence-the valued Superintendent of the McLean Asylum-the peer and friend of the Professors to whom he appealed, and who was present at the Albion seances as an unbiased, critical, and scientific observer-when such an one as he volunteered to put before the public a mingled statement of facts which occurred, of promises made by

moralizers, and their delinquencies as philanthropists, the presumption became very strong that the course of the sorans was very reprehensible in his judgment. We quote from himas follows :

"No investigation has ever extracted the secret of making one rap, so that one could do it himself or show others how to bring it about. The best imitated raps of the ungifted are as untrue to the character of the genuine ones, under the ears of the experienced observer, as are the miserable, foul odored burnings of matches and phosphorus without a point of identity with the delicate, etherent, inimitable odic or, spirit-lights, so readify-witnessed by any who will devote them-selves fully and fairly to the research during an adequate

"In view of this andoubted thet, that the mode of making the raps is yet among the undiscovered tacts, I, in common with a host of our fellow-citizens, have waited with some impatience for a Report of the Committee of the Cambridge sarans, which might throw some light upon at least the first and humblest of the spiritual phenomenas—the little tickings upon the table. As a delusion so full of mischief to the truth of man and the purity of woman'—as this Committee so solemnly denounce it in their excathedra award, hurried so solemmy denounce it in their controller aways, nurried out without delay as the arant courier of their more extended exposures commenced with these petty raps, and has gone progressively on to much more astonishing things, the public might well have expected that this Committee would have started with it at its small beginnings, and followed it up, piece after piece, until all its machinery of juggle and impos-

ture had been unraveled and turned out to open day.

"I was led to look for an attempt, at feast, of an explanation of the mode in which the raps were produced, from the fact—which I learned in a manner which left no doubt of its truth on my mind—that Profs, Peirce and Agassiz, at the close of the first day's session of the Committee, declared in the most positive and confident manner their perfect understanding of all that had been witnessed, namely, the rappings through the 'Fox girls.'

"Prof. Peirce observed, as I have reason to believe, that 'all that had occurred were physiological facts, and in accordance with natural laws, and that he could refer the different raps respectively to Mrs. Brown, or Miss Fox, as they

Prof. Agassiz earnestly confirming Prof. Peirce's confidence, declared that 'We will divulge all these things before we part. We shall show you that these things are simple, natural, and may be produced by no other agency will of the individual. And on a remark from M will of the individual. And on a remark from Mrj. Raines (U. S. A.), that if Prof. A. should produce these phenomena, as he promised, it might be by medium power in the party,

and thus using 'stolen thunder,'
"Prof. A. rejoined, 'I shall satisfy you that our thunder is unstolen; that is, that the parallel manifestations should be effected by other methods than those which the Spiritual-

ists claim.
"'And,' continued Prof. Agassiz, with a confidence of clearly-detected truth gleaming from his expressive and animated countenance; 'I will make my methods available to the eye, so that the very means shall be seen and flash upon the mind at once.'

"After so direct and positive assurances that these gentle-

men sarans had succeeded in untying the Gordini knot which had so long and so utterly balled and contounded all previous investigations, it was natural that those to whom the assured promises of the Chairman and senior member of the Committee had been communicated, should be anxious

of the Committee had been communicated, should be anxious for the proffered explanation.

"But days have passed away, weeks have passed away; the June in which the promise of exposure was made has passed into Augūst; August is slipping toward September; discussion has followed discussion: the 'spiritual' newspapers have kept on issuing their matter, so dangerous to 'the truft of man and the purity of, woman,' and yet no exposure has been made. The vast enormity of Spiritualism has been singularly enough made the topic of, a public, address before one of the Commonwealth's Normal Schools, by [Felton] a colleague professor of these very contempor who have discovery colleague professor of these very gentlemen who have discovered the key to the whole mystery, when one would think they were bound to put him, in the way to annihilate the terrible evil (as'it unquestionably is, if a fraud) by exposing it, instead of *denouncing* it. Every day, every hour that a be-lief of so momentous importance is allowed to run on and widen and deepen its hold upon the community, throws an awful responsibility upon those who have it in their power to explain and thus dissolve it, but omit doing so. ..

"The recent crude, ill managed attempts to demonstrate that it was wholly fraudulent, will, in the opinion of the writer, confirm hundreds in their belief. 'If the Cambridge philosophers cannot fathom,' they will say, 'the trifling secret of the raps, the greater miracles must require supernatu-

ral power.
"In conclusion, the writer of these hasty views would declare it as his assured conviction that all attempts to denounce the phenomena alluded to as frauds, juggleries and imposture will prove utterly futile until some person is sagacious or for-tunate enough to explain at least the first and simplest of the phenomena so fully that the means of their production shall be so clear as to 'thish upon the mind at once.' In short, let no man who would avoid alike a serious responsibility and deserved burden of ridicule venture to denounce the phenom ena as fraudulent, until he can demonstrate to the common enn as fraudulent, until he can demonstrate to the common mind, by actual operation, the mode by which some, at least, of the manifestations are produced. Neither the insolent, arrogant and unumannerly sareasm of the Courier, nor the wishy washy village gossip and tittle taftle of the Lynn Doctor, nor the high-sounding ex cathedra bull of the Harvard Professors, has satisfied, or ever will satisfy, one mind. Peode yet demand to know How the nars ARE MADE."

After having attended, in the spirit and manner above described, to the duties they had assumed, the Committee awarded, moralized and promised as follows; and we ask attention to their careful specification of the things not done, the equally careful omission of any allusion to the things which were done, and to their scientific deduction that, where all results are negatives, there is a "contaminating influence, which surely tends to lessen the truth of man and the purity

THE AWARD.

"The Committee award that Dr. Gardner, having failed to produce before them an agent or medium who 'communicated a word imparted to the spirits in an adjoining room,' 'who read a word in English written inside a book, or folded sheet of paper,' who answered any question? which the superior intelligences must be able to answer; 'who 'tilted a piano without touching it, or caused a chair to move a foot'; and having failed to exhibit to the Committee any plac omenon which, under the widest latitude of interpretation, could be regarded as equivalent to either of these proposed tests, or any phenomenon which required for its production, or in any manner indicated a torce which could technically be denominated Spiritual, or which was hitherto unknown to science, or a phenomenon of which the cause was not palpable to the Committee, is, therefore, not entitled to claim from the Boston Cowier the proposed premium of five hundred dollars Courier the proposed premium of five hundred dollars,

"It is the opinion of the Committee, derived from observa-tion, that any connection with Spiritualistic Circles, so-called, corrupts the morals and degrades the intellect. They there deem it their solemn duty to warn the community against this contaminating influence; which surely tends to lessen the truth of man and the purity of woman.

⁹ The Committee will publish a report of their proceedings, tegether with the results of additional investigations and other evidence independent of the special case submitted to them, but bearing upon the subject of this stupendous delu-BENJAMIN PEIRCE, Chairman,

This unimpeachable witness, Dr. Bell, reports Prof. Peiroe

Ls. Agassiz,

Cambridge, June 29th, 1857."

Agassi, coming to Peirce's support, said, " W will divulge all these things before we part. W shall show you that these things other rapis) are simple, natural, and, may be produced by no other agency than the will of the individual." He said also, "I will make by methods available to the eye, so that the very means shall be seen and thash upon the mind at one's," and satisfy the company that four thunder is unstalen " When Dr. Gardner, near the close of the hist session and atter Agassiz had left the room, desired Prote Pence to explain "bet the raps were made," as had been promised, the Professer said, "We have not promised that, as a Committee. Agassiz made that promise as an individual " Was that declaration true". We must say, No. Did these gentlemen therefore divarge a lesson of their persoldier, core when they announced that "any connection with spiritualist celectes and a "tends to lessen the truth of and immediately subsequent to them, they themselves apparently were less truthful than they were wont to be

We apprehend they did for, at the Albion circles, doubt Whether a sensible and gaudid person can be found. es who now, after sixteen years! failure to fulfill their promise, , believes that they were genuinely truthful either when they declared that the veon'd and would explain how the raps were made by forces and methods then known to science, or when they depied that the promise of explination was made in behalf of the Committee. Looking back we notice that Dr. Hell reported Agassiz as speaking in the plural, and saying, We will display "we This is quite an obstacle to regarding Prof. Reires as breadly truthful when he plumply said that Agassiz did not promise in behalf of the Committee, but "as an inshvidual". We find no room to even doubt that circles, conducted as the learned Professors caused those to the truth of man and the virtue of woman. They do not be in which they acted a prominent part, did then tend to give their experience which led them to this conclusion; at lessen the truth of main; for the immediate effect upon themselves seemed to prove that fact . It by no means follows: however, that, when, deslie to learn instructive facts and elevating truths moves, men and women to meet in circles and to confluct their proceedings with propriety, candor, and harmoniously, that opposite effects may not result-that truth and purity may not gain strength where the true and the pure from spirit-land impart their hallowing influences. At what time or what place these dogmatic preachers

learned, that having connection with circles tigds to besch the parety of course, we do not know they say it were from observation, but omit to state where or when their listalls and dormitories the following comments by a correobservations had been made. We never supposed they or their families had been accustomed to frequent such erroles, and ninst wonder how they obtained knowledge of the cffeels of spiritualistic scances upon woman. They had no opportunity to guage her purity at the circles in which wemet them, and therefore our inference is that they had made observations elsewhere and under different, circumstances, Science, had let them loose from her schools, and on a holiday they broke loose from her methods, and incorporated in their "ex eathedra buill" what was foreign to the specific matters, before them, and what they did not learn at that most investigation. 3

We will for a moment quit our hold of things put on recordsixteen years ago; and report a single scene from memory. Resperiisal of one comparison made by Dr. Bell calls to remembrance an imreported episode to the dark circle performances when the Pavemports were under manipulation and inmony of a large body of men and wonten to facts of their own
spection. Asstated before, those mediums and their cabinet
experience is entitled to respect.

The world moyes

And have we not Scripture declaring that the ways of God
spection. Asstated before, those mediums and their cabinet
experience is entitled to respect.

The world moyes

The world moyes

Frequency of the Professors and their series

gentlemen.

Part IV, will contain notice of the Sitting by Representalight contains adopt to accomplish their purposes.

Frequency of the Professors and their series are the series and their series and their series are the series and their series and their series are the series are the series and their series are the series are the series are the series and their series are the se were committed to the charge of the Professors and their sessignificant. Ten to twelve or more Spirifualists who were! Part IV, will contain notice of the Sitting by Representapresent quietly scated ourselves in compact mass upon setters, tives of the Press-their reports and reflections upon the at the opposite side of the room. At a point in the perform. whole subject. ances when all lights had been extinguished, and all parties were still and silent, there suddenly appeared, unannounced, near" the cabinet, a light, which soon assumed somewhat the form of a hand, or at least of several attached tingers waving back and forth for a few seconds. Wonderful phenomenon? Nuts for us Spiritualists? But -strange to say-novoice came ! forth from our side of the room; no sensation of joy or exultation revealed its existence among the stolid occupants of the settees at this advent of spirit (") light. Soon the learned Prof. Peirce, then and there on duty for detecting imposture, broke the deep silence, saying, "You see, gentlemen, it is very easy to make strange dights?" Just rub phosphorus over the hand, as I have been doing now, and they appear forthwith," Finnes of phosphorus had already told what the tongue of science then repeated. This feelile episode searcely survived its birth, sank at once, and was generally forgotten. But Dr. Bell carefully shrouded it in the following sentence, which regalls vivid remembrance of that wee little bantling of a scientific brain: "The best imitated raps of the ungifted are as untrue to the character of the genuine ones, under the

When, on the morning of their first session, raps pregnant with mystery sounded forth their presence all around and in the midst of the Professors, their public of attainments naturally roused up, and prompted them to shroud the origin of such visitants in the mists which hide from common infinds clear perceptions wall, that the words "physiological facts": may enfold, and also to prenonnee the raps "simple, natural, and such as may be produced by no other agency than the will of the individual."

ears of the experienced observer, as are the miserable, fouland they did they where

identity with the delicate, ethercal, inimitable odic, or 'spirit

lights.!". "Miscrable " and "foul-odored "-just note the epi-

thets applied by a discriminating observer to the learned

Professor's impostured spirit lights, "Miserable and foul-

When doubt of this was promptly hinted to men whosel avocations exempted them from opposition, and left them unschooled at curbing their feelings in unexpected emergencles, their warmed blood pushed the tongue to say hastily, inconsiderately, "I will make my methods available to the eye, so that the very means shall be seen and dash upon the mind at once." Such a promise was made in brayado; for power. to fulfill it; if possessed, would have performed the task longere to-day. Sixteen lapsed years are strong backers of ourassertion. Calls for a fulfillment of it came forth from men of . all faiths, positions, attainments and pursuits, through the press and in, oral demands on change and elsewhere. Motives to execute it must have been so strong as makes the inference of inability on their part necessary. The Professors' appropriate ship - Source - grounded then on uncharted facts; and, in the dire emergency, leaping overboard and drifting alongside of Dogmatism, they boarded her, fought, as best they could, under her flag, with her weapons and tacties, and at last shouted victory on the deck of that strawy hulk. When ablest scientists dropped scientific and assumed dogmatic methods; common sense at once divined that the point they were determined to report from lay off beyond where sciences could carry them. Lapsing time, missing the promised explaination, confirms the accuracy of that divination by common sense.

With various comments upon this trial, published by the papers of that day, we conclude this Part. ____

The Boston Journal said :

"We are inclined to think that the evils of Spiritualism will find a palliative, when scientific men recognize the phenomena as fixed facts, and trace out the real causes of these curious mental and physical demonstrations. To assume that the mediums are impostors and the believers dutys, is a royal road to a solution of the problem upon which the dogmatic

as saying that "all that had occurred were physiological phenomena; the others, with the exception of the gentlemen tepresenting the press, are believers. It is the unanimous quation of those who witnessed the whole proceedings, with the exception of the representative of the Courier, that the whole afteir was in no sense of the word an investigation, and that nothing was proved or disproved by it."

The Evening Gazette said:

"From the outset, two of the committee and one other representative of the party have smanifested an unhappy longer regarding the affair, treating it contemptuously, and in some respects spitefully, which has entirely destroyed the power by which mediums work in ordinary cases."

The Boston Daily Advertiser, July 2d, 1857, said:

6 The gentlemen who undertook the laborious service of acting upon the Committee are entitled to the credit for their pains, which we cheerfully accord to them. At the Same time we may truly say they have only regished a negative result. . . We scarcely need say that the geithmen composing this Committee are fully entitled to the confidence of the community, and their report ought to have great influence." The Lowell Courier says:

The truth seems to be, that the late investigation resulted in nothing satisfactory—for or against the truth of spirifual manifestations. But the unfairness of the professors in their mode of investigating, and the undue and ridiculous prominence they and some others, after disbelievers in the doctrine, are giving to the subject, is doing more than the foolish vaga ries and innocent nonsense of professed Spiritualists, medinins and transc speakers could possibly accomplish in spread-ing the infection. The professors had better keep easy. At Dartmouth and other places the faculty have had the fit, and we trust it will soon be so at Cambridge."

The Woman's Advocate, edited, printed and published by ladies in the city of Philadelphia, says:

The learned professors declare that no result, either for or against Spiritualism, was arrived at. They had no demonstrations: ior did they protend to any detection of trick. They, however, advise people to have nothing to do with it; and declare, as a reason, that it has a tendency to destroy ast they have not yet given it. It is to be presumed that stimonly elicited in the course of the investigation is the , fouldation of this opinion. If they have had such experi-cine as convinces them that they are less truthful, or that the omen with whom they associated are less virtuous than women, with whom they associated are less virtuous than when they commenced the investigation, they should give the world the benefit of that experience. They have no right to assume any such position, unless they claim to be more claim voyant than the seems themselves. Impeachment of character should be accompanied with testimony to give it words. weight.

The Cambridge Chronicle, July 11th, 1857, issued—under individual is considered only in relation to his or her services, the shadow of old Harvard's edifices, and circulated through able adaptation to the great Gospel of Use, as applied to humility and dormitories—the following comments by a corresponding meeds: What at first is regarded as a personal matter, The Cambridge Chronicle, July 11th, 1857, issued-under

spondent spondent to observation that the Committee approached the subject with precinceived views. They seem to have taken for granted that they knew more even on this subject, without investigation, than the unscientific Spiritualists with all their long experience and least interest in it: and they erroneously judged that the public would lake their tipse divide with unreasoning deference. Because a man knows a rock, does it follow that he knows a star? or the knows a star, does it follow that he knows a star? or the knows a star, does it follow that he knows a star? The professors have shown their ignorance in this 'investigation,' nothing more; and let them be assured that, on account of their high standing, it affords the Spiritualists pleasure to hear of their intention to them be assured that, on account of their high standing, it affords the Spiritualists pleasure to hear of their intention to publish a labored. Report on this subject (one that, as the Courier fondly Imagines, and probably themselves also, will stay the progress of the defusion? Let them be assured they will only awaken thought, and excite curiosity—giving an impulse to investigation, whose results will make them ashamed of their 'scientifie' bull. It is indeed a pity that, with all their learning, they have not learned that the testimony of a large body of men and women to facts of their own

THE GHOST THAT JIM SAW. (Kansas Pacific Railway.)

. 1873.

"Why, as to that," said the engineer, "Ghosts aint things we are apt to fear, Spirits do n't fool with levers much,

And throttle-valves do n't take to such; And as for Jim, What happened to him & Was one half factuald t' other half whim: Running one night on the line, he saw; A house—as plain as the moral law— Just by the moonlit bank; and thence Came a drunken man, with no more sense

Than to drop on the rall,
Flat as a flait.
As Jim drove by with the midnight mail. Down went the patents-steam reversed. Too late! for there came a 'third.' dim e. As his fireman, there in the cab with him, Jim cursed Kinder stared in the face of Jim, And says, 'What now?' Says Jim, 'What now!

I 've just run over a man—that 's how! The fireman stared at Jim. They ran
Back, but they never found house nor man—
Nary a shadow within a mile.
Jim turned pale, but he tried to smile;
Then on he tore,
Ten milesor more,

In quicker time than he 'd made afore, ? Would you believe it?-the very next night Up rose that house in the moonlight white; Out comes the chap, and drops as before; Down goes the brakes, and the rest encore. And so, in fact, Each night that act

Occurred, till folks swore Jim was cracked. Humph!—let me see. It's a year now, most, That I met Jim, East, and says, 'How's your ghost?' Gone,' says Jim: 'and more, it's plain That ghost do n't trouble me again. I thought I shook

That ghost when I took A place on an Eastern line. But look; What should 4-mept, the first trip out; But that very liquise that we talked about, And that self-same man! "Well," says 1, "I guess It's time to stop this yer foolishness.

So I crammed on steam, When there came a scream From my fireman-and it broke my dream: You've killed somebody." Says I, "Not much! And now I'll prove it." Back we ran, And now I'll prove it." Back we ran, And-darn my skin!—but thar was u man On the rail, dead—

Smashed in the head. Now I call that meanness? "That's all Jim said." -[Bret Harte.

TAXING CHURCH PROPERTY.

Every honest tax-payer in the District of Columbia, says the Washington Sunday Gazette, must hall with joy the movement now on foot to tax the property of churches and religious institutions among us. It is a movement that ought to have been carried into effect long ago. No upright citizen can be opposed to it. These are not, the days of feudal ages, when the king pretended to burden the people by divine right, robbing and plundering them of their hard earnings for the professed glory of Godes We have no priests here, thank Heaven! who can tithe their abject followers out of one-tenth of all they gain by their industry, "while they themselves would not so much as touch these heavy burdens with one of their fingers."

of the fire department; therefore all such property ought to he equally taxed with all others to pay the expenses demanded by the fire department's support. And so on with every other legal expense provided for by the laws that establish the well-being of society.

We are glad to observe that these self-evident and practical views are generally received by the religious community of the District. No church or association of this class that we have heard of objects to them. They act on the facts of history, when Christianity was first introduced into the world, and all classes went up to the civil authorities-the Saviour of mankind among them-"to be taxed."

No privileged classes in our country! No taxing the masses of the people for the exclusive benefit of a few! We are all in the same boat. Let us share and share alike. That's the true doctrine.

PRACTICAL SPIRITUALISM.

BY GEORGE A. BACON.

Spiritualism is immanent to every condition of humanity. Its life, is to harmoniously unfold man while subject to these conditions. While you, dear Banner, are constantly rehearsing so much for the world's benefit, relative to the more strictly phenomenal, the theological and the philosophical or scientific aspect of Spiritualism, let me contribute an interesting item which falls not under any one of these distinctive heads, but more properly belongs to the classification of processivetical Spiritualism -a phase no less important and desirable than any other; in fact, a branch concerning which, for the want of something specially adapted and yet comprehensively practical, so much valuable time and energy now run to waste: a branch of the subject, concerning which we have ever desired might receive a far larger share of that thought ful consideration and personal exemplification now bestowed

by so many upon non-important matters, and which result only in-profitless dissensions.

While deeply interested in everything pertaining to the mental, the metaphysical or speculative side of Spiritualism, we confess our active sympathies—become readily enlisted in every effort toward practical reform; toward those particular measures wherein the people directly are benefited. The legitimate outcome of Spiritualism tends to utilitarianism. At first, it appears apparently as a purely personal matter; but, as the perceptions enlarge, the conceptions deepen, and the mind comprehends more and more of the universal, the sion becomes, by a natural process, a public affair, wherein

blessings in their fullness or entirety, is simply impossible.

The ways of the spirit are mysterious as the needs of humanity are manifold. manity are manifold. To measure the wants and meet the requirements of the human family, Infinite Love, Wisdom and Power are requisite; these alone can suffice. Cowper affirms that

God moves in a mysterious way. His wonders to perform, ***

olloutly the wise are made to talk and act foolishly, while the mentally imbecile proclaim profoundest truths. Now 't is an infant's they hand that's used to confound the learned skeptic, or perhaps a child is controlled, through her utterances or actions, to say or do just the necessary thing; again, some receptive elergyman startles himself and congregation some receptive energyman status minsen and congression. by suddenly speaking contrary to his own thought, wish, or intention—some invisible party at an opportune moment using him as a machine; or it may be the most physically frail of women will be forced to undergo what a strong man could not well endure, while she is all the better for it. And so on, through all the grades of mentality, of every station in life and every degree of character, to the end of the chapter. Whoever is organically subservient, or can be made to administer to their purposes, whether willing or otherwise, are drafted into-the-service—and without reference to any

bounty money."
It has come to our notice that the legion of ills which afflict our-poor humanity, or that portion residing in Chelsea, Mass., and the region round about, have encountered one who, in the name of the power youchsafed to her, authoritatively bids these ills depart, and they obey. We refer now to the remarkable case of Mrs. Mary A. Ricker, of the above named place. With no desire to give public notoriety to persons simply for their own sake, we think that "harm to none and good to some" will result, and the cause of justice be served, by our calling attention to the following facts:

(This lady has been a public modium for the past sixtome.)

other gifts with which she found herself possessed, was that of healing, exercised for years In a manner sub roso. Though of healing, exercised for years in a manner sin rosa. I hough accustomed to speak occasionally before this, it was about eight years ago that she was moved upon to speak statedly in public, at first entranced, then semi-conscious, and now inspirationally normal. During these eight years, except at Jurief intervals, she has regularly spoken twice every Sunday, and always without pay. What collections were taken went toward defraving the other necessary expenses. Three years and always without pay. What collections were taken went toward defraying the other necessary expenses. Three years ago a convenient chapel, contrally located, known by the name of the present-occupant, having a scating capacity of from four to five hundred, was pureliased by interested parties, appropriately dedicated, and in which she has since spiritually administered every Sunday afternoon and evening to full, and attentive audiences. Everything connected with this inovenient is purely voluntary, mutual interest being the mainsteing and reclured court to teaching the individual of the section. this movement is purely voluntary, mutual interest being the mainspring, and treciprocal good the leading idea. Less crittical than moral, her addresses are specially directed to the heart and feelings, and are calculated to make her hearers religious in thought and aspiration, while being practically good and true in all the relations of life. The views enunciated are mainly those of the so-termed Christian-Spiritualists, the spirit and principles of the Nazarene being taken as a geometric standard. a general standard.

About one year ago, Mrs. Ricker, assisted by Mrs. J. E. Logan, entirely devoted themselves through the week to the work of healing, by their special manner of laying on of hands. Since last June, every Monday, Wednesday and Friday, their church last June, every Monday, Wednesday and Friday, their church has been open to the public, and all afflicted ones have been invited without money and without price, to enter and be healed—if possible. On alternate days, they have visited this sick and disabled at their several homes. Many a day last summer, over one hundred persons could be seen in the church, waiting their turn to be operated upon, which is always done openly. There were some twenty-five persons present the afternoon we last visited the place, from several of whom we learned directly the benefits they had received. One lady, about forty years old, showed us on her lip the remains of a cancer, which for two years previously had caused her most terrible suffering, and for which she had been treated by the professionally gifted practitioners of Boston, without by the professionally gifted practitioners of Boston, without receiving any relief, but under the treatment of Mrs. R. had been perfectly cured, and the lady added, she was now as well as she ever was in her life. We also saw those who had been cured of deafness and paralysis. One young man who had been seriously troubled with spinal complaint, a slight curvature of the same, and baldness at top of head, stood in our presence apparently well, at least perfectly erect and straight, hair restored, and looking as though nothing had ever physically alled him. One old gentleman, now seventyeight, had a paralysis of the tongue and throat, and who unable to speak a word for over a week, told us that one treatment of fifteen minutes by Mrs. Ricker restored his voice, so by the professionally gifted practitioners of Boston, without ment of fifteen minutes by Mrs. Ricker restored his voice, so that he could readily converse again, and that he now regard ed himself as well.

Numberless parties cured of catarrh, of crysipelas, of paralythe mediums are imposiors and the believers duples, is a royal road to a solution of the problem upon which the dogmatic rather than those who can see and reason for themselves, will enter. It only strengthens the credulity of the believers, and makes new converts among those who see phenomena which sends the sunshine and the rain on cannot be nece unted for by this scientific theory. In this incidentable mischief—mere, we fear, than the Gazette, Traveller and Journal will soon be able to counteract, by the antidote of common sens."

The Boston Traveller, June and Journal will soon be able to counteract, by the phenomena, before a committee of Cambridge gentlemen and others, was closed on Saurday and other irrevous affections, are ready to doubt therefore the same of fournished us of intrashed us of int sis especially, and all other nervous affections, are ready to

the common danger of fire calls for the common guardianship unprofessional women, who in a few months had the disabled member restored to health and usefulness. Were all the par-

member restored to health and usefulness. Were all the particulars of this exceptional case publiclyknown, it would naturally prove a fruitful topic of wonder to the medical student and general reader, as it is no less a matter of profound interest to those most concerned.

The method employed by these ladies is not uncommon among spiritual practitioners—the laying on of hands. Agreeably with the general theory that physical ills originate primarily from disturbed circulation, they proceed, in the majority of cases, to restore the equilibrium by vigorously slapping and rapping the patient; and the success they have thus far met with, is a guarantee of the general correctness of the theory in question, as well as their special adaptation to its practical efficiency. While it is a theory commonly admitted by the profession to be true, it is seldom if ever considered by them worthy of any practical, systematic effort toward demonstration. This, however, is to be expected from a profession whose fundamental basis of action, and method of procedure rest upon the reversal of that principle of adaptation, of physiological and spiritual affinity inherent in and manifest through all Nature. A distinguished savant says:

inguished satural says:

"Had the medical profession always been inspired by a just sense of professional duty, infinite suffering would have been prevented, and the schene and art of medicine would have been long ago carried far beyond their present limit. I cannot help feeling a paintal astonishment when it co-slide how little even after duty estimating the great discoveries and improvements of the last century—is really known of medicine and surgery; and how slowly, how are denically, and how recently which of that knowledge has been acquired! We know not the medicinal virtue of one in twenty of the plants and vegetable substances which crown, the earth, or of the horganic elements that compose it."

In this connection it only remains for us to add that a Professor of Medicine connected with Harvard University, and tessor of Mendeline conflicted with transact enversely, and tamous alike for his wit and his wisdom, should declare that, if, all materia medica, except opium and the anaesthetics, were east into the sea, it would be all the better for man, and all the worse for the fishes! In conclusion, we can but pray for the special blessing of Heaven to rest upon all practical workers everywhere, and for a double portion to such as those above mentioned, who labor thus unselfishly for the good of all human kind!

primari Kilid:

"The world is rife with nobler thought.
Than trembles on the tongue;
The world is full of melody.
I'n written and onsain;
The music of a march is sweet,
I'nt action is subline:
Aful you may live a nobler verse.
Than can be told in rivyme!

Roston, Feb. 22d, 1874.

FINANCE.

BY B. FRANKLIN CLARK.

Warren Chase and others have from time to time given you xcellent articles on a better currency than we now haveone that would be as good as gold, and far better in many respects, viz.: paper money, convertible into a United States bond bearing a low rate of interest, say three and sixty-five one-hundredths per cent., because of the convenience of reckoning; as a hundred-dollar bond would earn one cent a day interest, so that the most ignorant or illiterate person could not have any trouble in calculating interest.

The national labor reformers have always had this financial system in their platform, which appeared to be the best for the people that we knew of. But I have lately made the acquaintance of Lysander Spooner, of Boston, who has copyrighted a much better financial system than the other, because it would give freedom to the people in banking, and give them a good, sound currency, as good, or better than specie, and one that cannot be controlled by a few individuals for their special benefit, as our present money is, or by the government.

Mr. Spooner's system is ready for use at any moment, under his copyright, and cannot be prohibited by Congress or any State Legislature, as it has been already-legalized; and Mr. Chase or any other person can legally start a bank under this system at any time, and thus mangurate a new financial system that would save the people from the great distress that they are now experiencing, caused by a scarcity of money, which is now locked up and hoarded for speculative

Under Spooner's system "the real estate of Massachusetts -taken at only three fourths its estimated value—is capable of furnishing seven hundred and fifty millions of loanable capital. The real estate of the Commonwealth, therefore, is capable of furnishing an amount of loanable capital more than twelve times, as great as that of all the "national" banks in the State; more than twice as great as that of all the national" banks of the whole United States, and equal to the entire amount (about seven hundred and fifty millions) both of greenback and "national" bank currency of the United States. It would scarcely be extravagant to say that it is capable of furnishing ample capital for every deserving enterprise and every deserving man and woman within the State; and also for all such other enterprises in other parts of the United States and in foreign commerce, as Massachusetts men might desire to engage in:

Unless the same system, or some equivalent one, should be adopted in other States, the capital thus furnished in this This lady has been a public medium for the past sixteen years, or more, pursuing the even tenor of her way no less quietly than effectually. Her first experiences occurred when she was an active member of the Methodist Church. Among the citizens of this State to act as pioneers in the most lucrathe citizens of this State to act as pioneers in the most lucrative enterprises that are to be found in other parts of the country. All this capital is now lying dead, so far as being loaned is concerned. It can be loaned in the form of curreney, if so much can be used. All the profits of banking, under this system, would be clear profits, inasmuch as the use of the real estate, as banking capital, would not interfere at all with its use for other purposes. The use of this real estate as banking capital would break up all monopolies in banking, and in all other business depending upon bank loans. It would diffuse credit much more widely than it has ever been diffused. It would reduce interest to the lowest rates to which free competition could reduce it.

> It would give immense activity and power to industrial and commercial enterprise. It would multiply machinery, and do far more to increase production than any other system of credit and currency that has ever been invented, and being furnished at low rates of interest, would secure o producers a much larger share of the proceeds of their abor than they now receive. All this capital can be broughtinto use as fast as the titles to real estate can be ascertained, and the necessary papers be printed.

> Logally, the system (as the author claims, and is prepared to establish) stands upon the same principle as a patented machine, and is therefore already legalized by Congress; and cannot, unless by a breach of the public faith, any more be prohibited, or tared, either by Congress or the State, than can the use of a patented machine.

> Every dollar of the currency furnished by this system would have the same value in the market as a dollar of gold; or so nearly the same value, that the difference would be a matter of no appreciable importance. The system would, therefore, restore specie payments at once, by furnishing a great amount of currency that would be equal in value to specie.

> The system would not inflate prices above their true and natural value, relatively, to specie. Whenever, if ever, the paper should not buy as much in market as specie, it would be returned to the banks for redemption, and thus taken out of circulation; so that no more could be kept in circulation than should be necessary for the purchase and sale of property at specie prices.

> The system would not tend to drive specie out of the country; although very little of it would be needed by the banks. It would rather tend to bring specie into the country, because it would immensely increase our production. We should therefore have much more to sell, and much less to buy. This would always give a balance in our favor, which would have to be paid in Specie. It is, however, a matter of no practical importance whether the system would bring no practical importance whether the system would offine specie into the country, or drive it out; for the volume and value of the currency would be substantially unaffected either by the influx or efflux of specie. Consequently industry, trade and prices would be undisturbed either by the presence or absence of specie. The currency would represent proferty that could not be exported; that would always be here, that would always have a value as fixed and well known as that would always have a value as fixed and well known as that of specie; that would always be many times more abundant than specie can, ever be; and that could always be delivered (in the absence of specie) in redemption of the currency. These attributes of the currency would render all financial contractions, revulsions and disorders for ever impossible.

Banner Correspondence.

Massachusetts. Spiritualism and Local Work.-George A.

Fuller, of Natick, inspirational speaker, sends items and reflections, which will prove interesting to many of our readers: I have been uite busy this lecture season. I spoke to very large and attentive audiences in Gloucester in Octo-ber. Mrs. Emma Hardinge Britten had preceded me, and given two very interesting and instructive lectures upon the truths of Spiritualism. By special request I gave two more in the same place—in the theatre—Nov. 9th. There are many noble workers in Gloucester, among whom may noble workers in Glonerster, among whom may be mentioned Mr. and Mrs. George W. Morrili, Mr.-Nickerson, Mr. Burnham and Mr. Proetor, editor of the Cape Ann Advertiser. Nov. 2d, 16th and 22d I addressed the Spiritualists of Es-sex, in Richardson's Hall. The meetings were well attended. Mrs. Emma Weston, of East Boston, had held two hall scances in that place, creating considerable interest. I was informed that she gave a private scance for physical manifestations which was very satisfactory. Mrs. Burnham and Mrs. Lucy A. Spofford were the managers of the meetings. Nov. 30th, Jan. 4th and 25th, I had the pleasure of addressing the Spiritualists of Plymouth, in Leyden Hall. There was marked a number of Spiritualists in this pleasure. are quite a number of Spiritualists in this place, some of whom are very enthusiastic. At this place there is a regular circle—which ought to place there is a regular circle—which ought to be the case in every place. I attended the circle on the eve of Jan. 24th. It was held at the home of Mrs. Francis. Eleven persons were present. The raps were very distinct and lond. The table timed and twisted ground in over a direction. tipped and twisted around in every direction, and I was unable to hold it still. Mr. Cornelius Bradford was controlled, and gave the names and description of quite a number of spirits who were recognized by persons present. Mrs. S. A. (Rogers) Heyder has been here. She is one of the finest mediums I have met with for some and description of quite a number of spirits who were recognized by persons present. Mrs. S. A. (Rogers) Heyder has been here. She is one of the finest mediums I have met with for some time. In the past (as well as the present) she has been doing a good work. Jan. 11th, I spoke has been doing a good work. Jan. 11th, I spoke has been doing a good work. Jan. 11th, I spoke in Pocasset Hall, Fall River. Dr. E. R. Wilbur, clairvoyant physican, is doing quite a business at this place, and has made many wonderful cures. May success crown all who labor for the benefit of the sick. In spite of the dull times Spiritualism has not died out. It is still moving slowly and steadily onward. In all ages religious knowledge has been conveyed to man by means of revelations from the higher spheres. Spirits showly and steadily onward. In all ages religious knowledge has been conveyed to man by means of revelations from the higher spheres. Spirits, by partial upliftings of flie yail, have revealed themselves to us to a certain extent. The prophet, foretelling the fate of some iniquitous city, has mingled with his wallings somewhat of spiritual revealings. The sibyl with weird and peculiar performances, declaring the fate of some coming conflict, demonstrated the possibility of spirit communion. To-day the medium, through the exercises of the faculties of his soul, and by means of information received from daily intercourse with departed spirits, has brought to light astounding revelations appertaining to religious knowledge. From out of the flickering chimeras of the past has sprung the glorious realizations of to-day. Sargent says:

"The water-flip springs from the much."

"The water-lify springs from the mud; So springs the future from the past,"

And so our Spiritualism, pure and spotless, has sprung from the mire of past theologies.

How much light Spiritualism has showered upon this world! It has robbed death of its sting. and the grave of its victory. It has shown that death only opens wide the portals of a higher life. It unbars the doors and gives the spirit liberty. Lo, the chrysalis is broken, and the spirit peering out, sees beyond the mists and fogs of earth, the spirit of heaven towering amid the

From a consideration of the glorious gospel of Spiritualism, one naturally turns to the matter-of-fact Spiritualism of to-day, enshrouded with confusion, and filled with every manner of conconfusion, and infed with every manner of con-tention. Agitation is what we need; it will per-form the part of a "cansor morum."

But Spiritualism is coming out of its present flery ordeal, pure and undefiled. As in the past

it has worked for the upbuilding of society and the overthrowal of false theology, so in the fu-ture, fearless and foremost in the van of reform, we shall see its proud ensign waving on high. And it has got a glorious mission to fulfill, and a good work to perform. It shall yet shake from itself all semblance of impurity. But not by condemnation shall it reclaim the so-called fallen of earth, but through the influence of love and charity it shall say, "Neither do I condemn thee; go and sin no more."

Friends, I am still in the field, laboring for the

cause of Spiritualism, trusting that, although the dark clouds of confusion and discord are now hovering over our ranks, the similant of reason shall shine through the gospel of our religion, quieting contentions and healing old wounds. For, as Tennyson says:

"I can but trust that good shall fall At last—far off—at last, to all, And every winter change to spring." My address as usual, Natick, Mass.

New York.

SPIRITUAL MATTERS IN THE CITY.—During the past year, when the disintegrating influences of the Social Freedom question have affected so many localities, the Society of Progressive Spiritualists, in Robinson Hall, has been able to go on with its business transactions without faltering

on with us business transactions without rattering in principle or suffering materially from contentions or disaffections.

All of our principal men are firm and united in the support of Spiritualism, pure and uncontaminated with anything that stall render it un-

aminated with anything that stall render it unacceptable to the American people.

Lyman C. Howe lectured for us during the months of December and January. His unanswerable logic and scientific fruths were so convincing that many philosophical minds among us have acknowledged that they see no escape from the conduction that the Statement Putters as have acknowledged that the second scenpe from the conclusion that the Spiritual Philosophy is the one only great true religion. Mr. Howe held his audiences with the most rapt atten-tion from one hour and a balf to two hours, and still the patience did not flag or weary. So much solid spiritual food has seldom been dispensed by solid spiritual food has seldom reen disperised by one lecturer. We consider him one of the best speakers that ever occupied our rostrum. His simple,—unostentations manner, has won him many warm hearted friends. He lectures for us again during the months of March and April.

Mrs. Abby N. Burnham has also been useful the selful for the beyond.

in good works, sowing the seed for the harvest. Her impromptu psychometric readings before large audiences have awakened a new interest among those who are inquiring," What is all this

Mrs. Burnham having done good and efficient service in behalf of the Children's Lycéum during the winter, the board of officers passed a resolution of thanks, which was presented to her with best wishes and a bandful of greenbacks. Her public lectures in Brooklyn called out the most favorable reports from the press. Especially was the Brooklyn Times very commendatory in its

eulogistic remarks.

On Sunday, Feb. 1st, a very interesting and impressive scene took place in our Lyceum: Lit-tle Georgie Williams, a member, left the form on the preceding Friday morn ng; and his mother, also a member, followed on Saturday morning, about lighteen hours after. All of their relations had gone before to the Summer-Land, not one left behind. The forms of mother and son were brought into the hall enclosed in two beautiful white caskets. The funeral services were performed according to the ritual of the Lyccum Guide. Then it was that we more fully realized how beautiful and comforting are the truths of the Spiritual Philosophy. Fathers, mothers, brothers and sisters, wept and rejoiced; even our Methodist-friends, who came in with us, thought it was delightful and heavenly. Mrs. Burnham, inspired by the beloved spirits, spoke words of comfort and consolation to all, and especially to those who dread the "dark valley." After the those who dread the "dark valley." After the recitations, all of the members of the Lyceum formed in line, two deep, and marched in front of the caskets, each depositing a white rose on the bodies contained therein. Then the audience took a farewell look at the forms that were so re-

Trustees of the Society-for the ensuing year: Henry J. Newton, John Bisco, J. A. Cozeno, Mrs. Charlotte Wilbour, Warren S. Barlow, Mrs. Grandison Hull, Robert G. Eunison, Mrs. Eliza Merwin, and Melville C: Smith. Henry J. Newton, Pracident of A. Cozeno, Specification of the President of the Pre President; J. A. Cozeno, Secretary, and

John Bisco, Treasurer, With such a corps of ladies and gentlemen to superintend our affairs. I think we need have no fear of success in the future.

Mrs. Severance, the Psychometrist, of

Whitewater, Wisconsin. I noticed in the Banner of Light of Dec. 6th that O. E. Pope, of Peabody, Mass., complains that having written to Mrs. A. B. Severance, of Whitewater, Mich., enclosing fee, etc., no reply

There is a most excellent reason why he'does not receive a reply, viz., Mrs. Severance does not live in Michigan, and never did that I know. Her card in the Banner reads very plainly White-

water, Wes,
Mr. Pope's letter has beyond doubt gone to the
Dead Letter Office, Washington; and as the Associated Press dispatches fell us that clerks in
that office, have been detected robbing dead letters, Mr. Pope will have to pocket his loss, with
no one to blame but himself for his inadvertence
in sending his letters to the wayne State. in sending his letters to the wrong State. Post-masters in Michigan are not supposed to know where Mrs. Severance Ilves, even if the letter found a lodging short of the Dead Letter Office.

Mrs. Severance is an entire stranger to me. I have never seen her. But I, as well as several friends, have received most remarkably truthful psychometrical delineations of character, as well

Mrs. Severance what to write.

As you have called attention to a supposed delinquency on the part of Mrs. Severance, simple justice to her calls for this vindication.

Fraternally yours, New Orleans, Lu. WM. F. PERRINS.

lowa.

DES MOINES .- P. J. Connelly, M. D., writes It may not be unacceptable to your numerous readers elsewhere to hear what we are doing at the Capital of the State of Iowa. To gratify this reasonable desire, it is my pleasant duty to report a steady and continued advance of Spiritualism in our city, and not only in our city, but in the country around us. Free Thought is having full expression, with none daring to stay its course. The unseeming baste with which the claims of Spiritualism were heretofore received, is sub-siding, and the sober second thought of mature minds is turning to it and asking, "Is it true?" To answer this, media and conditions are neces-sary. We have some who are partially developed, and in their private family circles have contribu-ted vastly to the promotion of our causes. We

have but one public medium, in the person of Mrs. Mary E. Weeks, formerly of Chicago. She service in unscaling the eyes of many who be-fore could not see. To her power as a medium, she adds a correct lady-like deportment, which draws around her the warmest commendation of those who know her. During the month of Decomber we were favored with the services of Mrs. H. Morse. She has been lecturing for some time in this State, and at the last annual Conven-tion was appointed one of the State Missionaries. In this the Convention did well, for in Mrs. Morse we have an untiring unlinehing and efficient worker. She is a trance speaker, good test mediun, and popular with all.

For the month of January we had Warren

Chase. I need not tell you nor your readers who he is nor whence came he. He is a "llying epistle, known and read." by everybody. He came to express his own opinions in his own way, and the did it to the acceptance of his hearers. At the close of his lectures the audience, by resolu-tion, expressed their high appreciation of his efforts. He left us freighted with our best wishes

REDFIELD, DALLAS CO.—John Massure writes, Feb. 16th, 1874: We have been blest the past week with a series of eight fine lectures, through the organism of Mrs. Hannah Morse, which have made an impression in favor of the truths of the Spiritual Philosophy that never can be effaced. Mrs. Morse first spoke in the independent school house, but that was not large enough, and we procured the Campbellite Meeting house for the first time. The house was packed to its fullest capacity, all the standing word that dropped from her inspired lips. She has been speaking before the public about a year, and I have never heard her excelled. Long may she live as an instrument in the hands of the angel world to bless humanity. Such a sensation of the belongs to this sweet mother bride of the skiest was never before seen or felt in this village. Her gaze it is long, 't is yearning and deep. Church members even are asking, "When is she had the child, tossing wearly, means in his sleep. conting back ?"

Wisconsin.

MILWAUKEE.—E. W. Baldwin writes, Feb. 23d, as follows: Will you permit me, through your columns, to say a word in favor of Cephas B. Lynn? He has been delivering a series of lectures in our Spiritualists' Hall, closing in the Opera House, and has left an impression on the Milwaukee public mind in the interest of Spirit-ualism, advanced and progressive thought, Ra-tionalism, and general investigation of all sub-jects, that will make us more tolerant of the jects, that will make us, more tolerant of the various systems hereafter. He enjoys the happy faculty of even pleasing those who think they would like to be his enemies. He believes in going to the bottom of every question, and demonstrates the failure of Old Theology in this respect. His discourses are rich in profound thought, and are delivered with an eloquence and freshness of feeling that are perfectly fasciniting. As a freecher and instructor of grand nating. As a teacher and instructor of grand truths calculated to elevate the world of thought to higher planes, Cephas B. Lynn is a success.

Ohio.

CLEVELAND.—A. Dunlap, Secretary, writes Feb. 18th that at a recent election the following ist of officers was chosen by the Lyceum there; list of officers was chosen by the Lyceum there; F. C. Rich, Conductor; L.-W. Gleason, Assistant do.; Miss Mary Ingersol, Guardian; Miss Sarah Coucha, Assistantido.; W. H. Price, Jr., Musical Director; G. G. Wilsey, Treasurer; A. Dunlap, Secretary; W. W. Rich, Librarian. Our Lyceum, though not in numbers what it should be, is doing findly and what is hobbing in unstancing

though not in numbers what it should be, is doing finely, and what is lacking in numbers is made up in zeal and harmony.

We are basking in the sunshine of Bro. J. M. Peebles's company and ministrations. His lectures are interesting and instructive, and listened to by large and attentive audiences. May his the Banner's shadow and influence never grow less.

HARRISBURGH. - E. Manning writes: I think our cause is still progressing here, as many believe more in Spiritualism than anything else, but are afraid as yet to publicly acknowledge it, because they are not sufficiently posted to defend themselves.

Missouri.

BROWNSVILLE.—The Banner of this town thms speaks February 14th of a funeral discouns-delivered there by Capt. H. H. Brown, who has pensing a knowledge of spirit communion in that vicinity: been regularly engaged for some time past in dis-

cently animated by pure spirits.

The following named persons have been elected of Mrs. Ga. her. The Good Templars of this place con-

veyed the remains to the Christian church, and there Capt. II. II. Brown, beturer on Spiritualism, delivered the inner al discourse, one of the best said most selemine ever listing I for a life in the free listing I for the free listing in the first selemines to the Goed Templars, an order to which Mrs. Gather was a worthy member, were very appropriate and timely."

Michigan.

ALBION.-Miss R. Augusta Whiting writes,] Feb. 17th: Thave been speaking, of late, in this State and vicinity (Toledo, O.); last Sunday at Battle Creek, and the Sunday previous at the Annual Convention of Van Buren County, as: sembled in Breedsville.

This last was a most excellent meeting, demonstrating, as it did, that the widest differences of opinion, and their free expression, are not of necessity incompatible with the utmost harmony and good feeling, when the discussion is upon principles, and not mere personal issues. If we, as Spiritualists, could entirely shake off this tendency to personalism—which is the remnant yet clinging to us of the old teachings of a per-sonal God and a personal devil- and remember to give those who honestly disagree with us credit for as good, and honorable notives as we claim for ourselves, we might avoid much of the petty wrangling and bitterness which too often mar our Conventions.

I would say to spiritual and liberal societies in the East, and especially to those whose invita-tions to legture I have been obliged to decline during the last year and a half on account of locality, that I will be glad to make engagements with them, for the coming summer, it they will forward their propositions soon, so that I can make nécessary arrangements.

California.

SAN FRANCISCO. — Charles H. Peterson writes: 1 send you a photograph of a portrait, by Anderson, of the spirit-control of Mrs. E. J. Low, a clairyoyant medium, of this city. She is developing as a trance medium also, and bids fair to become one of the most interesting and nstructive instruments for spirit communion on the Pacific coast.

We have a variety of mediums in the city who have taken up the cross for truth's sake—and may God bless them in their labors in his vine-yard of spirit communion—the only true chanhels from whence we receive myssages from our dear ones! I appeal to Spiritualists to ujifold, sympathize with; and treat these sensitive me-diums as kindly as they would their own little

I am safe in saying that Spiritualism is, get ting stronger here, not only in numbers, but in principles. We have lectures at Charter Oak Hall every Sunday evening. Mrs. C. Fannie Allyn spoke a few times, which was a rich feast indeed. Dr. Denn Chark has been administer ing to our spiritual wants lately, and he does well. The Progressive Lyceum flourishes finely

Written for the Banner of Light. 5 THE TWO BRIDES.

A fremulous note through the other boine, Has touched my heart with its desofate moan.

From over the hills it has come to me, I can hear the tramp of a motten throng, The ruder speech of a foreign tongue, And I know that a home arranged with care Is walting to-night for a bridge pair. And the guesis are throughig the open door,... The bildegroem is young for his second bride; The lady_less beauty_than hanter, and public... She has won her prize in a delicate way, Considering the cards she had to play: If I never had instanced a case before, As like as the slam of a double door— I never would think that the first wife s grave-Was the place for a trysting wand to wave Howbell, the innocent flowers became The agents to kindle this subtle flame. And they laid them in beauty and fragrance down! On a new made grave, just out of town Had they fallen from toying hands, I know, Their fragrance had sweetened the earth below; And this sacred task would have been complete Ere the hour approached for the mourners' feet; Befitting a grave is the languishing flower. But a languishing woman has lost all her nowe Of charming a man, when she haunts cypress shades, And over his dead her passion parades. The bridegroom is gay, but his heart wanders back To hours that have left but a shining track, To a bride as love v as ever adorned The altar of marriage or sanctum of home. Oh, could be but see the sweet vision of light. That, unannounced, enters his halls to-night, His soul would leap with a loving thrill.

And his heart newly-pledged would be standing still : She cames, and fastons her glorious eyes On him she get loves from her Paradist! And the throng, with sense of an ungental breath, Surge apart as if eleft by the river of death ! She is queen of the realm, though in spirit she glides Where once having reigned, her presence abides, And the newly formed tiels a mockery giver To call down the righteous indignance of Beaven (Be ver reat, my newsels she bles from the crowd— This bidde who is robed in a snowy shroud-And Intoa chamber the color of night Her presence now ushers its heavenly light. A cherub lies sleeping, his sunny locks hid By the too heavy folds of the white coveribit One little nearl check to the billow is pressed. The other upturned to its heavenly quest, The white arms extended, as if to embrace. The angelic form of the hovering face: And we know from the lid that envelopes his eyes He has smiled to the kisses of angels before. But to-night his child-spirit is pleading for more. O'er the threshold that echoed the slow, muffled trend Of feet that bore from him his fair mother, dead, Has entered a presence that rarely unites The tenderer links of home's broken delights. Oh, God! that the motherless children might know How their dead mothers guard their child-wanderings be

How they temper the winds to the little shorn lamb, And ward evil off by a wave of the hand? In a measure this scriptural sense might atone For the loss of a love they never have known. She lingers, and angels withdraw as she kneels. Beside the sweet sleeper the couch half reveals, And the prayers of that mother, through still airs of even Are hallowed on earth and echoed in heaven! Arid here would we leave him - If angels could keep His life from all sorrow, awake as asleen! but the litterest pang an angel may ki For mothers, it spatched from their babes, will return, With sentinel guards 'round the altar of home, And the casement, though ever so thoroughly barred. Shall volt back for them when the heavens are starred,

VERMONT.

Quarterly Spiritualist Convention. The Vermont State Spiritually Association met in Quarterly Convention at Roybury, on Friday, Feb. 13th, and ontinued in session three days. As is generally known, the Association is now a legally organized body, and a such it meets at stated times for the transaction of business and the propagation of the general principles which under-He the spiritual philosophy.—Its recent session at Roxbury may be pronounced a success as regards numbers, harmony of feeling and general results.

A large number of speakers were present, all residents of the State, except A. A. Wheelock, from Massachusetts, whose presence among us is ever halled with delight. Full of inspiration, witty beyond expression, ready at all times he takes captive and carries by persuasion or storm his an diences as he desires. In our Conventions he has been the east that " leavens the whole lump."

The following speakers gave set addresses during the

Eighty nine such lests in the space of about one bout of an hour and a both were given, all behig becognized then and there, save three.

This thought is suggested in connection with this remarkable man: If the cybbence which is given to us, through him, of continued existence is, of to be relied on, in what can we trust "upon what existence may we rely too hing any thing connected with the subject of immortance of any other case wend be deeped existence produced in any other case wend be deeped on conclusive. For great credulity is usually attended with unfortunate results, and is even to be deprecated; for great skepticism, also, is neither evensable, nor existenced wis denied in cracine.

Allogether, the prospects in this State may be considered flattering; ad we want to usure as success is union of effort and a little more Williagness, on the part of the people, bodevide a small portion of their income to the first therance of a cause that offices such abundant returns to all livestineits.

A. L. STANLEY, Sec. 9. Levester, 17., Fib. 23, 1874.

Western Correspondence.

longer be denied that the past winter and press-

BY WARREN CHASE. THE GREAT REVIYALS OF 1873 L. - It can no

ent spring are encumbered with a religious tesvival, somewhat similar and somewhat dissimilar to those that have succeeded every great commercial crisis and revulsion in business in our country for the last half of a century. How much one is the cause and the other an effect, we will not now attempt to say, but the fact has been observed and neticed by many persons as well as ourself. On this occasion it seems to preyall more in the Western States than in the East, It came on rather late, and in many places the clergy have utterly failed to start it, and in there taken place in this, budy's chartes, espeothers but partially succeeded to little profit to cially those held recently in our own home, themselves or the public, while-in-many other places it has been what our Christian brethren call a glorious success. Notwithstanding we, like many of the candid Christian writers and speakers, consider it merely a passional excitement of short duration, and of little value to the community or the individuals who get converted in it. yet we certainly have no objection to its even temporarily reforming the drunt ards, the libertimes, the swearers, the tobacco-chewers, and any worse material to be found and reached in society, but have no confidence in its change of heart or regeneration of its victims. What seems most curious in this general upris-

ing of the religious element, is the different channels in which it is flowing out. In Kansas and Towa it rims almost entirely into the formation of Granges and Farmers' movements, and although the chaplains get in with their prayers, and attempt to turn the movement into a religious channel, yet but little has been done by it for the churches, except-in Kansas, to secure the election of United States Senator of one of the if presented.

rical has also turned into this or some correshouding channel where human rights and interunder more practical and is thereby being made more practical and useful than when turned upon the saving of souls from a fictitions

hell, whose detitions, tire—has gone outsineer the days of Burchard and Finney and Knapp.

In Ohio and a portion of Indiana, the revival, goes off in a tangent in a different direction.

The praying women have taken, the work in their own hands, and turned on all the power at Holy Ghost to put out the rumsellers' fire of hell, and they are succeeding quite well at present; but many wise leads fear a reaction. However, for a 4 line it does good, and some bodies may be saved, it no souls are. These prayers are said to be very powerful, especially when made out in the storm, in the night near the saloons, and the endurance and perseverance of these regival female preachers is such as to forever silence the objector to their capacity to vote. Since they cannot be allowed to vote the liquor out of their towns, they have set to work successfully to pray and preach it out. We are waiting to ascertain how much of Ohio Is converted by: this revival, now much of Ohio is converted by: this revival, and to rejoice over all temperate success in temperatic that results from it—It is the first time that we have witnessed 'the pouring of the Holy Ghost out on liquor-sellers to the spoiling of their trade; and as we have no interest in run and, whiskey, but only enmity toward them, we have an interest in the contest on the side of the revival hore as we have in the Grand now work. vival here, as we have in the Grange movement. trial here, as we have in the Grange movement. These are by no means all the revivals we have in the West. In St. Louis, where there are in the winter, when the river trade is mostly stopped, more idlers, restless, dissipated, game bling, swearing, drinking, chewing, smoking and quarreling men, with plenty of licensed and un-licensed social cvil females, than in any other place west of the Alleghanies, there has been a regular old-tashioned religious, soit swring re-vival, and there surely was no place where there was more fit uniterial, or more necessity for one, and we hope its effects will last till mayigation is fairly open, and business revives. This won-derful "scheme of salyation" was got up and merius principally by one Hammond, who has a most menviable interjety in Kansas and lowa, where he has hald revival meetings before, and from which the reports were such that the respectable religious papers of St. Louis look no part in his work there, while the secular press found it interesting mass to its readers, and en-couraged it (some of them at least) to keep up news and anusement during the dull seasof when news was scarce. They were, as were the better class of citizens generally, about as much interested as they are in theatres or other exhibillions. It was highly interesting news to report the visit of Rev. Hammond and some of his supporters of both sexes to one of the most promi nent tierocal social evil houses to convert the score or more of licensed females who find a miserable substitute there for a home and hap-piness: We are not posted in regard to the result, but the reporter describes the females and pictures and luxury of the parlors, &c.: but whether any of them gave up their liceuses, we

do not know.

"We had moved away from St. Louis before this great outpouring of the Holy Spirit began, and thereby lost the opportunity of having our heart changed, and being set as a star in the wonder; ut, crown of glory which shall decorate the brow of this great sout-sayer in the kingdom of heaven. However, he will not miss us as he will have so many jewels from the infidel ranks of unbelievers, provided they die before they fall from grace, as most of those he converted in other places, unfortunately for him and them; fell as Adam did before they died.

Mrs. Hinman at Hartford, Ct.

A large audience attended the lecture given by Mrs. E. Annie Himman at the Opera House. Her subject was the proposed religious amendment to the Constitution, which she opposed with much earnestness. She said that some Spiritualists had advised her that the issue was one which did not come within the range of spiritual discussion, and ought not to be dragged in; but, looking upon it as an Evangelical effort to crush Libing upon it as an Evangencia color to crush that eralism and therefore destroy liberty of thought and of speech, she should, so long as she stood at the head of the State Organization of Spiritual-ists, denounce it—and, all other attempts to crush The following speakers gave set addresses during the Convention which were well received: Mrs. Tanner, Mrs. Paul, Mrs. Heath, Mrs. Brand, Mrs. Heath, Mrs. Heath,

if it comes, the result, she believes, will be the triumph of liberal ideas, as the civil war resulted: The regnerty she proposes is that all non-evangelical supporters, whether Spiritualists or anybody else, band together as Liberals and announce their determination to resist all invasions of the Constitution or attempts to abridge freedom in any proper direction. In the course of her as-marks she alluded to the exemption from taxation of church property as one of the cyclis need-ing correction, and claimed that the acts of the Legislature in the State exempting par-omages were contrary to the declaration of rights in the preamble to the Constitution, which says that no man or set of men are entitled to exclusive public emoluments or privileges from the com-

The address, was attentively listened to, and it was explient, from the appliance given at various points, that many in the audience fully sympa-thized with the opinions and expressions of the speaker. Mis. Human has a fine personal presence, and a clear, flexible voice, making a good appearance on the piatform. Abortford Fon s.

Spiritual Phenomena.

MRS. ANNIE E. PAYS WONDERFUL DARK SEANCES IN BROOKLYN.

It is with great pleasure that we avail ourselves of this opportunity of recording some of the very many, wonderful manifestations, which and in the presence of our chosen friends, consisting, in part, of contacnt members of various professions in this city. Among them were some who were heretofore decided skepties, but now are obliged to confess themselves very favorably inclined toward the beautiful belief. Although the readers of the Banner are famil-

far with the usual manifestations in the best dark scances, we feel that we are justified in saying That her have been more wonderful instances of poskive spirit-power in Mrs. F.'s effectes than any before, known in this vicinity. For instance; the piano is powerfully played upon outside the circle, and articles brought into the cirele from other parts of the parlor. One evening a tumbler, partly filled with water, standing upon the mantel across the room was empthal of its contents, and the tumbler returned to its place. We could relate many instances of a startling has ture, even to Spiritualists of fong-experience, such as the playing upon various mu-leal instruments at the same time, that articles of, various descriptions were continually being passed about The circle, the sweet audible whispering of words of affection and 'encouragement to some, while' God/in-the-Constitution Vice Presidents; and others could distinctly feel kisses upon their fore-God-in-the-Constitution Yiele Presidents; and other second to surprised to find that they heads; all these convincing proofs of the president of the dear ones gone before, while the medium and circle were conducted under the stricts. f presented.

In many oth r portions of the West, the reof leading citizens, in proof of the above, will be furnished.

We will continue to supply, for publication in we will continue to supply for publication in your most valuable paper, developments which may necur. In those heavenly circles, for such they are, when such positive evidence of the presence of the heavenly messengers is produced.

J. H. WHITSEY.

77. Hanson place, Broadsynt, N. Y.

CONVINCING TESTS: A

Though a stranger to you, and until quite recently a stranger to anything that appertained to spiritual truths, if you will allow me space in the Banner I will briefly allude to one or two convincing tests of spirit communion I have received. About three months ago, I came to Boston from the West, on business. My mind was harassed concerning business and the settlement of property left by my father. After much hesitation, and no small amount of urging on the part of a friend, I visited some half a dozen medinns, and though they all told me much in a general way, none touched on the point concernng which I was most deeply interested. I then visited Mr. A. flodges of 76 Dover street. My daughter, whom I had not thought of hearing from, (as I only believed mediumship to be a sort of clairvoyant sight which hight-answer for business and nothing effect took co. trol of the medium and gave me her full name, time of death, age, xe., also a very correct communica-tion concerning family matters, all of which I am confident the medium knew nothing of. My fifther also came, giving some particulars, with, directions concerning the settlement of his estate. I followed those directions in every minute particular, and have been successful. But the mat-ter of property (though that was what first led me to seek a medium) is now to me of small ac-count in comparison to being convinced beyond a doubt that I have continued with those whom I supposed dead, and could have no intimate knowledge of my life, it's plans, or anything con-cerning it. I am convinced that only a thin veil intervenes between my loved ones and invself, and add, my testimony to that of others, to the

and add, my resumony
fruth of spirit return.
A minuter of friends whom I have induced to
visit this medium have received satisfactory communications.
R. R. M.

Mrs. Griffin's Entrance into the Happy, Land.

Passed Into spirit-life at Mound City, Kansas, on the lath day of January, 1834, Mrs. Lovina II, Griffin, aged 19 years 3 months and 9 days.

amonth and days.

A the rivnets meander down the mountain side, flowing, into the river, and the river on to the ocean, so are the accumulating cylichecs of the beautiful doctrines of Modern Spiritualism. One by one men and women leave the beaten. paths of ancestral custom, and identify themselves with those who dare entertain opinions of their own.

of their own.

In the winter of 1870-71, through the special efforts of Mother Hyatt and Mrs. Fowler, assisted by two legtures from good brother Warren. Chase, a number of the residents of Mound City were induced to investigate the doctrines of Modern Spiritualism, among the number Mrs. Griffin, with how bookland and added to a The investigate. with her husband and eldest son. The investiga-tion had been prosecuted but a short time when Mrs. Griffin received incontrovertible evidence of the truthfulness of the representations of those who invited her to the circle, by a comminication, through her son, from a former schoolmatter. This, with her own inspirations, con-firmed her in the faith, and although her subse-quent years were marked by many afflictions, she faltered not, and was frequently relieved by direct spirit aid. Her greatest joy was her release from the harbarous doctrines incufented by her early Christian instructors, and direcontemplating an eternal age of happiness with those she loved. A few days before she exchanged worlds, she had visions of the land across the river, and left on record the following account thereof, which was not discovered until her spirit had taken its flight:

not discovered until her spirit had taken its flight:

"This is what thave long had premodition of. My weaklings cannot reduce a long siege, and I look upon death as
almost sine. "Still, even it that I look upon death as
almost sine." Still, even it that I look upon death as
almost sine. "Still, even it that I look upon death as
almost sine. Still, even it that I look upon death as
that have been shee I was taken stek. Oh, I am so thankthit to be free enough from pain for be patient? I has ingle
world. Oh, how gold I am inlis ondeal comes not to me
with my mind benighted with the old church dogmas
in which I was raised. When, oh when will the world be
set free from the curse that keeps us from pregressing in
good deels and doing right for the sake of goodness, instead of the principle now extent?

Mrs. Griffin, by her general deportment in life,
unde many friends for the cause of Spiritualism.

made many friends for the cause of Spiritualism. She left in this world a husband and three sons, whom she will no doubt often visit, with words of cheer, in their lonely hours,

Thus we leave the numbane for the supernal. May our mission ever be the happiness of our fellow-beings and the attainment of higher joys. Kansas City, Mo., Feb. 5, 1874.

To Book-Buyers.

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 Miscellaneous Works, to which

Orders accompanied by each will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully declare all business operations looking to the sale of Hocks on commission, or when cash does not by ompany the order. Send for a free Catalog or of our Publications.

of the first the same of Lights, care should be a strong and the

Banner of Light.

BOSTON, SATURDAY, MARCH 7, 1874.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Hontgomery Place, corner of Province street Lower Floor.

THE AMERICAN NEWSCOMPANY, 112 NASSAUST.

COLBY & RICH,

A mair Cours Entrolt. Is the B. Richt.

Letters and communications appertaining to the additional Department of this raper should be addressed to Letteric colory and all Histories Letters to Isave B. Rich, Respect of Letter Penershino Horse, Roston, Mass.

"Spiritualism Advancing."

The New York Sun publishes a two-column article with the above caption, and a sub-heading this wise 22 A New Religion Gaining Ground among us Nine Millions of Spiritualists in the

will be as corrupt and selfish as are the different sects who organized churches centuries ago. The corruption that exists in our ranks to day, and which somewhat impedes the onward march of ists in New York, it is difficult to keep up meet-spiritualism, was brought there principally by ings or lyceums of even five-hundred members Spiritualism, was brought there principally by church-members, who had secoded, or been dismissed, from their respective folds for some of their previous shortcomings. We do not wish the inference to go out, that all these people who have folded us, are such. Far from it. But we have had ample and conclusive evidence that many are, much to our sorrow and regret, andin the land.

satisfactorily demonstrated point as to the num- are no longer excommunicated for attending cirber of avowed Spiritualists in the United States, cles, or for having intercourse with 'famillar In regard to this, the Sun writer says: In regard to this, the Sun writer says:

"It is sometimes asserted by superficial observers that Spiritualism is dying out; but als though there is no regular organization of the vast multitudes who are classed as Spiritualists. and who are actually convinced of or are seriously investigating the phenomena and doctrines of Spiritualism, yet from different and opposite sources a pretty-clear estimate of their numbers In this country can be made at least, and there is no doubt but that they are gaining instead of losing. Judge Edmonds, whose name has been conspletions as an avowed Spiritualist for over twenty years, said, a few days, ago, in a conver-sation with the writer, that the Rey, Eather Hecker, the Superior of the Paulist Fathers, had fold him that when the last general council of American bishops, and priests of the Roman Catholic Chirch met in Baltimore, just before the session of the Ecumenical Council in Rome; they had, in obelience to a Papal command. made reports of the religious condition of their yarious discesses and parishes; and, according to the statistics of those reports, as received by a committee of which he (Eather Hecker) was one, there were in the United States between nine, million and ten million Spiritualists and about 50,000 mediums and Spiritualist beturers

Mr. Davis, having been interviewed upon the subject, gives his figures, classified as follows:

Of adult persons interested in Spiritualleh) but not in intally liberalized by it Of adult persons their Octobering for Vet tray con-y vinced of Spirituals in

convisced, but not improved in-

Of adult persons hip oved by Spiritualish, but of adult persons hip oved by Spiritualish, but one beptied Off, adult persons hisparial, by Spiritualish, but not regulated to if 2,140,140 Total.

We cannot comprehend how Mr. Davis could arrive at the conclusion he has with any degree of accuracy, especially in his classification, to say gothing of the numbers involved. Perhaps vention which framed the Constitution, your this gentleman can enlighten us upon the subject. It is our opinion, and the opinion of many of our lecturers who have visited nearly all parts of the country, that there are at least from ELEVEN TO THURTEEN MILLIONS of Spiritualists in the United States. But many of these believers fear to avoy their spiritual faith on account of its unpopularity. Many others, too, keep the knowledge to themselves, from fear of injury to their business-their business with blgots, of course. And still there are others who, having been blessed with ample evidence of the return of their dear ones from the Land of Souls, keep this momentous truth to themselves, simply be cause they might peradventure be called upon tocontribute a molety of their means toward successfully carrying on the good work. In other words, the demon Avarice binds this class in has ever been proposed to the States by which far stronger fetters than Bigotry rivets its devotees to the superstitions of the past. But, thank "God! there is another class of Spiritual ists-which is gradually gaining in numberscomposed of men and women who are around disciples of the New Dispensation, and whose purse strings are ever loosened to promote the interests of the cause so dear to their hearts. To these great souls we send out a world of gratitude. They have sustained us in the hour of our greatest trial; they have maintained publie, meetings; they have cared for our speakers; for how strongly the pressure is brought to bear

and mediums, and their reward is sure. Judge Edmonds, the Sun'reporter informs usthe spirits saying that they are opposed to the exaltation of any one mind above another in the way of leader-slip, as destroying independ ence of belief and individual faith, and that organizations would necessitate leadership and sectarianism. He adds that it has also been revealed to him that the phenomena of these spiritual manifestations, which began about the middle of the nineteenth century, are merely an event accompanying the progression of the human race: that human beings will, hereafter, come more positively in contact with the spiritual world, and then there will be more peace and harmony among men; that the only duty expected of mankind at present is to investigate the truth and receive it; to teach it to others in this section of the country during the ensuing when it will do good, but not to throw pearls summer.

convince man that he has an immortal spirit; to reveal to him the nature of heaven and hell, and the end of his creation," etc.

In regard to a future state, etc., the Judge

"I did not believe in any existence after death, nor indeed in a God, until I received manitestations that dispelled every doubt and con-vinged me that there is a God, and that we certainly have immortal souls. It is that immense multitude of human beings who are without taith in a God or a tuture state to whom this haith in a God or a lattice state to whom these manifestation is addressed. The field in which the spirits operate is that of infidelity. Spirit-nalists may be Christians, but not necessarily so. The Charch and the Bible are full of Spiritualism. The Catholic Church teaches the very thing she warns her children not to investigate. In spite of that warning munifestations come to her members in the same manner as they do to us - by rappings and apparations of depart-We claim all as Spiritualists who helieve in the existence of a spiritual world. We are not free lovers. We deny that universally,

The Sun continues: "Spiritualists say that to investigate Spiritualism invariably leads to belief. Whether this is so or not, it is an undoubted, fact that many distinguished men and women on both sides of the water are avowed believers and advocates of the theories advanced by those who, as in the case. of Andrew Jackson Davis, owe their distinction either solely or principally to the manifestations they have received and the revelations they have made, Judge Edmonds says that William Howitt, S. C. Hall, and many other distinguished men in Erigland, whose names he is not at liberty to mention are believers, and are in constant correspondence with him on the subject. He showed the writer hundreds, or rather thousands of letters from various parts of the world on the sub-ject of Spiritualism. Though advanced in years and suffering from a severe nervous affection, the splendid mental powers of this distinguished man remain unimpaired. His library, where he spends most of his time, is in such perfect order, and his memory so vigorous, that he can in five minutes day his hand on any book, pamphlet, manuscript or letter in the room

United States (Progress toward Organization— Order of Working in the Children's Lycenums— Will They ever Ferin a Church — Additional state of the State of New York after his conversion from Infidelity to Spiritualism, and while receiving, as he devoutly testifies, daily manifestations from a church. When they come to that they with him can doubt the Sincerity of his belief.

The tendency of Spiritualism up to this time has not been to draw the masses of its believers into associations or congregations. Although it is admitted that there are fully 100,000 Spiritualin attendance. This singular disintegrating power seems actually to be one, of their sources strength and the cause of their making converts There are thousands of individuals who would not be seen at a public circle, and would shrink from a public avowal of their faith in Spiritualism, who do not hesitate to investigate in private, and among their intimate friends to avow them selves believers in the phenomena, if not in the the sorrow and regret of every true Spiritualist doctrines of Spiritualism. There is now compar-in the land.

And now comes the long-mooted and never ministers and congregations. Church-members

In the records of spiritual progress written by Spiritualists themselves it is asserted that on more than one occasion hapless mediums have courts of law, and on many oceasions to fine and imprisonment. They also record that in January, 1860; the Legislature of Alubama passed a bill declaring that any person or persons giving pub-lic spiritual manifestations in the State of Alabania should be subject to a fine of \$500. The Governor vetoed the bill, but the Legislature passed it over the veto. It is said this was done to prevent Fama Hardinge from lecturing in Mobile; it having been announced that she would speak in that city in January. On landing in Mobile she found she had been forestalled by the legislative wisdom [*] of the State."

Many other matters pertaining to the Spiritual Philosophy are alluded to by the Sun; among which may be mentioned the Children's Lyceum, inaugurated several years ago by Andrew J. and Mary F. Davis : also a list of Spiritnalist meetings in many of the towns and citiesin the United States is given, evidently copied from this paper.

God in the Constitution.

The religious bigots who have been strenuously at work for a long time to unite Church and State in this country, have at last had a hearing before the Congressional House Committee on the Judiciary upon the subject, viz., asking Congress for an acknowledgment of Almighty God and the Christian religion in the Constitution of the United States. After full consideration of the subject, the Committee reported as follows: "Upon examination even of the mengre de-ites by the fathers of the Republic in the conwas most fully and carefully considered; and then, in that convention, after the grave delib-eration to which the subject was entitled, decided that, as this country—the foundation of whose government they were then laying—was to be the home of the oppressed of all nations of the earth, whether Christian or Pagan; and, in full realization of the dangers which the union between Church and State boil into the country of the country o tween Church and State had imposed upon so many nations of the Old World, it was inexpedient to put anything into the Constitution or frame of government which might be construed to be a reference to any religious creed or doctrine,"

There the matter stands at present. But the Committee "further find that the above decision was accepted by our Christian fathers with such great unanimity, that, in the amendments which were afterward proposed, in order to make the Constitution more acceptable to the nation, none this, wise determination of the fathers has been attempted to be changed; wherefore, your Committee report that it is inexpedient to legislate upon the subject of the above memorial, and ask ten on tightly folded paper, and under other test that they be discharged from the further consideration thereof, and that this report, together with the petition, be laid upon the table."

1-7 General Grant is determined not to allow the military department of the Government to manage Indian affairs in the northwest, no matupon him for that purpose. The reason is, he knows what it all means. Gen. Sherman hopes "Has received a special communication from to get fame enough, by "licking Indians," to warrant him in being the most popular candidate for the next presidency. But that game is played out., General Grant has been among the Indians, knows Sherman's purposes well, and, therefore, will, in the future, as he has properlydone bethe past, pursue the peace policy. Here-

> 3- See Miss R. Augusta Whiting's letter in another column. ,She desires to make engage-

Susie F. Nickerson and Others-"The Need of the Times."

The casual observer who on Sunday pays a brief visit to one or more of the lectures offered in the name of Spiritualism, and then goes away contrasting in his mind that which he has seen and heard with what he has been accustomed to witness among the theologic temples, will form but a scanty and imperfect idea of spirit communion per se, and still less of the breadth, and depth of the root-hold which it is insensibly taking in the congenial soil of the public heart. Spiritualism is diffusive, rather than concrete in its characteristics, and tends more toward individual appeal than, organized action; therefore it is, after all, best met with, and in its truest sense, by the candid investigathough some free lovers, may have received eer tain kinds of maintestations. We have no commission to destroy or even back existing social or sitives who have been called by invisible intellinguistic sensitives who have been called by invisible intellinguists for true womanly life was by the establishment of good practical schools. ligences to do the work of proselyting not alsine the affectional nature, but the reason of mankind: After the public circle, or private sitting (as the case may be), has broken the stubborn prairie sod of skepticism, then the orator, the writer, the spiritual press may bring to bear the subsoil plow of logic, apply the enriching preparations of cultured reflection, and sow the seed of that truth whose harvest-sheaves are for the healing of the nations. Therefore too much cannot be said in praise of all faithful media, wherever found, and to do justice to their claims has ever been our immost wish and purpose.

It is a notable fact that within the past half year the unseen world has been active, in more earnest fashion even than ever before, all over the continent, and that the army of mediumiship has received multitudinous recruits-particularly in the sphere of the physical phenomena-seemingly in preparation for some grand advance movement in the interest of the cause of proven immortality. The city of Boston is especially favored in this respect, and from among the crowding array of those whose names fill the advertising columns of the press, or flash out from gilded eards or more sober door plates in nearly every street; we purpose at present to select a few for mention whose labors have, in a marked degree of late, fallen under our notice :

Mrs. Mary M. Hardy, No. 4 Concord Square, whose reputation as a test medium for private sittings is world-wide, whose weekly Friday evening trance scances are so fully attended by the public, and whose circles, held for the materializing of spirit hands in the light, have been so frequently described in these columns, has recently been gifted with another phase of development, viz. : that of dark-circle mediumship for physical manifestations a la Mand E. Lord, in which field she is very successful. Mrs. Hardy has, in obedience to the desires of her friends, decided-to-give-public-dark-circles-for-the-exhibition of this class of phenomena at her residence, at four o'clock on Wednesday afternoon of each week. Her seances test and materializationgiven some two weeks since, at Springfield, Mass., called out good reports from the " Republican " of that city, and the Franklin County Times. She goes to Portland, Me., on Saturday, March 7th, to remain until Tuesday, 10th, during which period she will be employed in giving the citizens of that place an opportunity of testing the varied phases of development of which she has been made the recipient. Her husband, John A. Hardy, is to lecture before the Spiritualists of Portland on the afternoon of March 8th. Mrs. Mand E. Lord, who brought with her from

the West an enviable reputation which the East has been most happy to endorse, still continues the good work at 711 Tremont street. In a future number it is our purpose to speak at length concerning the remarkable manifestations now occurring at her circles and those of Mrs. Hardy -any attempt to do so at present would extend this article to undue limits. Mrs. Lord now gives afternoon public circles on alternate Saturdays, in addition to her regular evening ones, but is still unable to accommodate all who desire a sit ting, searcely a scance occurring from which some applicants, are not obliged to go away un able to obtain admission. Great interest in the subject of spirit-return has of late been evolved at Worcester, Mass., by circles held by this lady, while visiting at the home of Mr. Harris. During a sitting held near the close of January, at the home of L. A. Bigelow, Esq., the spirit voices in presence of Mrs. Lord audibly stated that by and by they hoped to produce in the light the varied phenomena now found at her seances in the dark, and the wonderful and startling developments which are now occurring in her experience-many of the manifestations taking place in daylight-give evidence that the invisibles are hard at work toward the redeeming of their promise. Several successful and satisfactory experiments have been recently tried by a gentleman from Cambridge, at the dark séances whereby by his phosphorizing his hand, the spirit-fingers have been made visible to himsel and the company as they rested upon or quickly patted his own in their swift- movements around

the apartment. Peter West, whose services as a physician have been successfully employed by many sufferers in New England during his stay in Boston and vicinity, is about to remove for the present to 310 West Harrison street, Chicago, Ill. The physical phenomena which have occurred at his Tues day and Friday evening seances at No. 9 (Room 4) Montgomery Place, have been astonishing to all beholders, and his answers to questions writ conditions, have never failed to give satisfaction to all concerned. We shall give a biographical sketch of his mediumistic experiences in a future number.

Sunday morning, March 1st, was duly greeted by the regular Nassau Hall meeting, where Mrs. Litch and Susic F. Nickerson presided; during which, Mr. Mitchell, in behalf of a number of friends, presented a superb bouquet to Mrs. Nellie Nelson, medium-appropriate speeches being delivered by both parties. In the afternoon, New Fraternity Hall vied with Nassau in the matter of circles. In the evening, Mrs. H. C. Harding, 57 Dover street, Arthur Hodges, 76 Dover street, Mrs. Belle Bowditch, 30 Kneeland street, Cora L. V. Heywood, 12 Crescent place (Green street), and others gave mental scances, in lies lies strength, morally and spiritually, AND Mrs. II. K. Stomman, June 11 and Mrs. Carllsle-Ireland, physical and mental fest mediums, gave the closing of their present course of séances at Nassau Hall, 663 Washington

> Miss Susio F. Nickerson, 35 Dover street, also gave her usual Sunday evening séance, which was well attended. This young and promising be found on the third page of this issue.

before swine. One great object attained is to Phenomenal Spiritualism in Boston medium is actively engaged during the week as New Developments in the Medium- a test giver and business adviser, in which ship of Mrs. Mary M. Hardy and Spheres of labor her assistance is sought by mul-Mand E. Lord - Sunday Scances by titudes outside of, as well as within, the ranks of Spiritualism. Her services, freely given at the Nassau and New Fraternity Hall circles, have made for her a host of friends. She is holding a course of Tuesday evening public circles at Worcester, Mass., with great success.

On the same evening (1st inst.), Mrs. Dr. A. Cutter delivered a sterling lecture at Lurline Hall, on "The Need of the Times," which she declared to be schools for the practical education of girls, to fit them for the duties of maternity and housewifery: They should be made to know that woman's highest sphere is the propagation of the race, and their minds should be disabused of the idea that the object of marriage is the in- answer requires no argument. dulgence of passion: It was a good thing for a dulgence of passion; It was a good thing for a nection is, that Massey's effort fairly represents one class of religious discussion, and which is she should be able to bear, nurse and rear; and,

The Woman Question.

The Boston School Committee has got itself into a very ridiculous position over the question of admitting women to seats in the Board. The members prefer to follow the opinion of the City Solicitor, rather than the Supreme Court Bench. It is much as if, in a disputed matter, Congress should go by the individual opinion of the Attorney-General, who is merely the advisory officer of the Executive, rather than the deliberate and authoritative judgment of the United States Supreme Court. The Committee have reversed their foring decision by a bare majority, but a two-thirds vote is required to undo it altogether. Meantime they are the laughingstock of the public. It is proven upon them that it was inclination, more than any sense of respect for the law, that made them so very serupulous about admitting the three ladies to seats. But now they do not know how to get out of their scrape, and their floundering amuses the public, and becomes a self-administered and richly deserved enstigation.

Music Hall Spiritualist Free Meetings.

On Sunday afternoon, March 1st, Prof. S. B. Brittan-one of the earliest speakers in the cause of Spiritualism - continued the present course by a lecture on "The Lunatics of Fashion and Speculation," the subject receiving clear and trenchant treatment at his hands. A good audience assembled to do honor to this old champion of free thought in matters theologic. Fine singing by the choir-including "Over the Crystal River," written expressly for these meetings by C. A. White-rendered additionally pleasant the session within the hall, and a beautiful spring afternoon gave Nature's endorsement to the occasion. We shall print in our next a report of the-Professor's-discourse

On Sunday afternoon, March 8th, owing to the occupation of the hall by the North End Mission Fair, no services will take place. The speaker for March 15th will be announced hereafter.

The 31st of March

Is drawing nigh, bringing with it the twentysixth anniversary of the dawn, through the Hydesville raps, of Modern Spiritualism. No doubt the disciples of the New Dispensation of these respective styles of preaching. Chicago has thousands of people who never enter a chirch, because they find nothing in it that rewill, as heretofore, celebrate its advent in all sponds to the cravings of their nature. They parts of the country. In view of the rapid approach of the day, the Boston Spiritualists are rounded by the country of the country of the cravings of their nature. They wish to know how to live, and they are told only how to die. They ask for guidance in the country of the country of the country of the country of the cravings of their nature. They wish to know how to live, and they are told only how to die. They ask for guidance in the country of the cravings of their nature. making preparations to commemorate the important event.

disclosures remain yet to be told. This distin-quished and excellent man in common with the guished and excellent man, in common with the guished and excellent man, in common with the foolishness of preaching. It is a rebellion against great majority of the evangelical divines in Gerantiquarianism in its application to modern. life. many, though he professes to have serious doubts and is cautious in avowing the sentiment, believes that all men and 'fallen spirits' will finally

237 Call at 28 School street, (up stairs) Boston, and see the beautiful paintings, "The Angelie Messenger," "The Orphans' Rescue," "Life's Morning and Evening," etc., etc., executed by Joseph John, which R. H. Curran & Co. offer on FREE exhibition there. Those desirous of viewing these fine works of art, should do so at an early day, as the pictures are soon to be shipped to Philadelphia.

Mr. Nelson (husband of the well-known trance medium) of Boston, assures us that he is perfectly acquainted with all the parties late ly mentioned in our recent report of the remarkable manifestations at Deering, N. II. (especially the mediums, whom he has known since their boyhood), and that all the matter set forth in the startling narrative is true.

We learn that A. E. Giles, Esq., of Hyde Park, is confined to his house by severe illness. We sincerely hope that he may soon be restored to health, for heals needed awhile longer on the mundane spliere to do the work which has been allotted to him to perform by the angel-world. He has our deepest sympathy.

An esteemed correspondent writes: "S. C. Crane, of Potsdam, N. Y., has been to see the Eddy Boys. His report to you will be strong. There is not a more reliable man in our county. be sure that he states only what he is sure he

A correspondent, complimenting Lysander Spooner's Free Banking System, (which is published in pamphlet form,) questions the controlling influence at our Public Free Circle upon the subject. The question and answer may be found upon the sixth page.

The look, "Nature's Laws in Human Lifeor an Exposition of Spiritualism," has been added to the Clinton, Mass., Free Library. Every library in the United States should have books on Spiritualism.

A brief narrative of the "Hutchinson Family" is soon to be published by Lee & Shepard, and O. Ditson, Boston.

John Montgomery reports, Feb. 28th, that Interest in Phenomenal Spiritualism is widely on the increase in New York.

An account of the proceedings of the Vermont Quarterly Spiritualist Convention will

Gerald Massey in Chicago.

We learn from the Chicago Daily Times of Feb. 17th that this able lecturer, who has again delivered.his telling discourse in the Opera House -" Why do n't God Kill the Devil "-to a very large audience, drew down on him the liot indignation of the congregation in the Methodist Church Block. The Times editor says:

"The very worst that the discourse of Massey did was to submit the evidence that Satan is a myth. One would suppose that the proper way to meet this position would be by bringing up the evidence to the contrary effect. Nothing of the sort has been done. The only answer that the sort has been done. The only answer that Orthodoxy has thus far given, has been the single phrase thundered at the society to which the lecture was given: 'Get out!' Whether or not this. kind of an answer betrays a searcity of weapons in the Orthodox armories, is something whose

antipodean to that of the regular pulpit. His is a most scholarly effort. There is not one single passage in it that appeals to faith. It is thoroughly alive and practical, from exordium to peroration. It is sufficiently explicit to say of his pulpit antagonists that, in every one of these ans purpit antagonists that, in every one of thisse particulars, they are the exact opposite. Except Swing, on last Sunday the clergy of the city served up only doctrinal husks. Dr. Cheney (Baptist) was abstruse, someous, somnolent, in (Baptist) was abstruce, someons, someons, and a dissertation as to how the leaven of grace leavens the moral nature. Dr. Thomas speculated on an intermediate state between death and the resurrection, which was just exactly as demonstrable, curjous and instructive as would be a speculation as to whether the inhabitants of Neptune break their boiled eggs at the small or the big end. Dr. Goodwin gave an elaborate discourse on the glory and righteousness of the Lord's house. Dr. Gibson was ably unpractical and profoundly eloquent over an unknowable abstraction which he refers to some incomprehonsible future existence, and which he designates as life in the Lord. Prof. Mitchell had something to offer about the joys of some other life than this, and how the whole necessity of existence is to serve the Lord. This is a summary of the topics treated on Sun-

day from the Orthodox pulpits. Cut-bono? Who was reached by any of these discourses? What was reached by any of these discourses? What gambler was touched? what roue pricked in his conscience? What fallen woman induced to wish for a better life? What avariclous man was induced by any of these subjects to abate or awakened, by the presentation of these desic cated abstractions? What single heart, in all this city, was warned by any one of these discourses? and what one person left the house with an enlarged view of his duty to self and humanan enlarged view of his duty to self and human-ity, and strengthened' in a determination to live

a nobler, a higher, a more active life?

On the other hand, Massey's discourse was crammed with vital, practical teachings. He demonstrated the unity of the human family, and the hereditary, or direct, responsibility of every man for the sins, the poverty, the crimes in evistance. in existence. Instead of recommending the poor to fix their aopes upon some impalable and un-knowable b ätitude in the future, he urged such efforts as will ameliorate their condition here. He asserted that man earns his status in the next life not from the merits of the blood of an innocent man, but through his efforts to elevate the condition of human kind. Which of these two classes of preaching will be likely to, win? Will-it, be the former, whose themes are unknowable abstractions, and whose listeners are in the na-ture of corporations—that is, who are professedly pious men and women, and who do not therefore particularly need this class of instruction? Or will it be the latter, which penetrates the high-ways of life, which reaches suffering and sinful men and women, and constantly instructs them upon the matters that lie nearest their hearts?

this life, and are given disquisitions upon the

life to come.
All these things will have their effect; in fact, Alarming!

The Rev. Prof. Sears, writing to the Christian Register about Dr. Tholuck, the eminent German theologian, Says:—"But the most painful Religion, Philosophical Societies, Spiritualism, pant everywhere, and the only remedy offered is such a misty one as is promised in some future state of everlasting psalm-singing and praise. It is an assertion that people have a right to reli-gious teachings and consolations who are de-barred from attending the gilded tabernacles in

which the 'word of life' is spoken.

These diverse elements, whatever may be their name or their apparent purpose, are actuated by the single conviction that religion has become a monopoly, and that its benefits, in an amended and practical form, must become the property of the masses. In time, these elements will coalesce into a mighty opposition, in which biology will take the place of theology; in which sanitary science will displace doctrines; in which the personal devil will disappear before the devil of disease and pairs; in which there will be no negation of a Divine Father and a future life, and in ease and pain; in which there will be no in action of a Divine Father and a future life; and in which the myths, inventions, fables, brought down from the childhood of the human race, will be supplanted by a vital religion, which, confined to no corporations, will be free as air, and will reach and elevate every member of the hu-

The Anti-Liquor Leaguers

Are waxing red-hot all-round the compass, but the strongest feature of all is, that many prominent Protestant and Catholic clergymen ignore the new temperance movement. In Boston and vicinity nothing as yet has transpired to mar the tranquility of the Puritans. It seems, however, that Trinity Church is trembling lest the new temperance crusade be inaugurated in New York, as the movement would, if successful, materially diminish its revenues. It is the lessor of over forty liquor saloons, some of them the most nothan Mr. Crane. He is no humbug; so you can torious drinking places in that city, and in five of which murders, resulting from the use of liquor, have been committed. Last week the reverend trustees of the property met in solemn conclave and decided that, while they couldn't think of disturbing the present lessees in their method of earning an honest living, the instincts of humanity and the dictates of religion would forbid the leasing of any more church property to retail dealers. Verily, they will have their reward.

> The Rapid Writer and Tachygrapher, a publication issued at Andover, Mass., and devoted to the spread of information concerning reform in language, short-hand writing, and kindred topics, has arrived for January. Its pages contain solid food for thought, and much good advice concerning the subject of phonetic expression. Those desiring to know more concerning the art of Tachygraphy, as laid down by its inventor, D. P. Lindsley, will find his "Elements" for sale at the counter of Colby & Rich, No. 9 Montgomery Place, Boston.

We advocate freedom and morality-never mistaking license for liberty, ner lust for love

Flowers for our Free Circle Table.

One of the most harmonizing adjuncts in the spirit scance is to be found in the presence of flowers. -In them is to be traced the action of that mysterious chemistry of Nature whereby the dull inclorous particles of earthly soil become spiritualized and clothed in robes of delicate beauty, crowned with invisible but sweet perfume, and by them is typified a similar process in the higher spheres by which the soul is climinated from the grosser surroundings of the mortal-and robed in loveliness and glory.

Of late we have been the gratified recipients of choice bouquets from Mrs. Lee, Mrs. Humphrey and others; and on Monday, March 2d, an ing the following inscription:

"These flowers are for the controlling intelligences of Mrs. Conant, with the compliments and best wishes of Dr. S. K. Rich, of Philadel-phia, and Dr. W. L. Jack, medium, of Philadelphia Circle of Light. May her path through life be strewn with flowers, watered with the rippling streams of affection."

We would return our earnest thanks to the above named friends, and also to the many who have from time to time in the past made beautiful the table at Mrs. Conant's circles by their generous floral tributes. It is to be hoped that others may be left to imitate the pleasing ex-

"The Relation of Science

And Scientific Men to Spiritualism" will be considered by Prof. S. B. Brittan, under the auspices of the Spiritualists' Union, at New Fraternity Hall, corner Berkeley and Appleton streets, Boston, on the evening of Sunday, March 8th. The well-known mental grasp and wide research of this gentleman warrant a lecture entertaining as to manner, and of the greatest value as to matter-services to begin at 714. o'clock precisely. In order to defray expenses, an admission fee of twenty-five cents will be required at the door. Let the Professor receive a full hearing.

Another New Paper.

"The East Boston Weekly" is the title of a new large-size quarto recently issued in this city by H. F. Hodges & Co., devoted to Science, Literature, General and Local News. The four numbers already printed give evidence of ability. Mr. Hodges is the son of our old friend Dr.

Questions of marked interest are considered on the sixth page, present issue. Harriet C. Chauncey sends message to her son, William II.; James Boardman speaks to his friends concerning his life in the spirit-world; Robert C. Harper, Major Confederate service, says he would like to communicate with his brother Samuel; "Little Crow" gives advice to "Big Eagle"; the controlling spirit makes a strong appeal for the charity fund; Minnie (Em-mu-ne-es-ka) expresses thanks to friends; Catherine Dale is happy that she is free from the evils of life in mortal; Edgar A. Spring, of Philadelphia, Pa., desires to send a message to his mother, Mary. Ellen Spring; John Ellenwood, of London, Eng., speaks to his wife; Patrick Casey informs his friends that he is not in purgatory.

"Human Nature," a spiritualistic monthly published by J. Burns, 15 Southampton Row, London, Eng., contains in its February Issue much matter of interest. Cora L. V. Tappan's poem, "Hesperia," comes in for an extended review: test mediumship finds mention in a narration of the work of Lottle Fowler in Darlington; subjects of vital moment, philosophically considered, are mooted in the remarks on "The Book of God," "Buddhist Theology in connection with Spiritism," etc., etc.; and several fine poems-one a requiem for the late John Sutherland, by Dr. Spencer T. Hall-add finish to the

"SINNING-AGAINST THE HOLY GHOST."-We published an article recently, from the pen of Hon. Thos. R. Hazard, of Rhode Island, on the above subject, to which Horatio N Spooner briefly replied; and now we have a reply on file for publication from a Washington correspondent, which will appear in our next paper. In the meantime, we are in receipt of a lengthy rejoinder to Mr. Spooner's reply to Mr. Hazard, which has been received from the latter gentleman. It will be printed week after next.

The friends of Dr. Samuel Grover, of Boston, unite in-congratulating himself and wife on the birth of a daughter, Mary Olive, Feb. 10th. Bearing the name of his ascended spouse, who was long an earnest and faithful medium of spirit communion, may the "little stranger," like her, be instrumental in bringing blessings to many waiting hearts.

We wish that the Massachusetts Legislature would enact a law against the manufacture and sale of spurious butter in this market. Dyspepsia is rapidly on the increase here, and we have no doubt but that one of the causes, if not the principal cause, is the use of the villanous article put upon the market by unscrupulous speculators.

Esewhere we publish a very strong article on finance, in reply to one on the same subject which recently appeared in the Banner from the pen of Warren Chase. Mr. Spooner's system in our estimation is a good one, and members of Congress, as well as financiers generally, should give it their most careful attention.

Why is it that "revivals of religion," socalled, invariably occur after a great money panic, and at no other time? That's a conundrum we have revolved in our mind for a long while. And how is it that, as soon as the money market gets "easy," these revivals suddenly col-

ET Cephas B. Lynn, so a Milwaukee correspondent informs us, has been doing a good work there in the lecturing field. The letter may be found under the Banner Correspondence heading. We are glad to hear that our young friend is so well appreciated in the West. Keep him at

W. F. Jamieson was in town last week, looking as blooming as a fresh-blown rose. We had no idea that our coadjutor was so young a man. He was engaged to speak in Lynn.

J. H. Whitney sends us from Brooklyn, N. Y .- which may be found elsewhere-an interesting account of Mrs. Annie E. Fay's seances n that city.

We should like to hear from Dean Clarke personally. Have you forgotten us entirely? Please give us an account of your labors.

BRIEF PARAGRAPHS:

BRIEF BANNER SERMON. - The promises of Hope are the heart of the threatener.

We do not read communications in pencil.

 for the temperance crusaders. An Ohio mathematician has discovered that a man dies from the use of ajechol every seven inhules, and that those who have died from its effects during the last fifty years would bridge the American continent from ocean to ocean, allowing-three feet to each body.

An invalid prisoner in the Missourl State Pentientlary asked permission of the warden to cultivate some encumrey and others; and on Monday, March 2d, an bers in the corner of the jail yard. The warden replied clegant offering of like nature reached us, bear-that the other prisoners would steal them, but the convict said "No." His request being granted, the cucumbers were raised, and, of their disappearing one by one, the warden caused the slek man to be watched. In order to discover what use he was making of them, and he was detected In the act of carrying them to the hospital and giving them to the poor fellows who, in their sickness, craved for them.

> assuming formidable dimensions. Old Japan, we presume, is up in arms against the progressives, and means to bring back the ancient days; but old times, like good times, ire-

> By a recent surprise, the Spanish Carlists won a victory over an encampment of 5,000 Republican troops, whereby 1,000 were killed, and the majority of the fleeling drowned in a river near by, or taken prisoners.

> Woman's Suffrage Association, has put a petition to the General Assembly in circulation, asking for a law which shall exempt woman's property from taxation until they

receive the ballot. The New York Tribune says that very probably dayne will be remembered as the last of the seizers.

Let us remember that charity is a jewel, prized by God, whose every spark, emitted to cheer and lighten some sorrowing heart of earth, ascends to heaven where it is treasured by the angels.

A correspondent of a San Francisco paper ascribes the passage of the bill making women eligible as School Trus-tees in that State to the eloquence of a ''little red-headed female lobbyist," who talked to the Senators in favor of the bill while one of their number was making an argument against it Good for the red-head !

WORK IS WHAT THE CAUSE DEMANDS. WORK IS WHAT THE CAUSE DEMANDS.
What's the use of writing, of speaking, or inditing, And wasting printer's link;
Of penning lengthy leaders, of sending out your pleaders, if people will not think?
And what's the use of thinking until your eyes are blinking.
Your brain with study racked?
It will do no good (never did and, never could)
If people will not act.
Then hesitate no longer! the foe is growing stronger.
The longer we delay;
But for God and man and right, let us rafly for the fight;
Let us nork as well as pray.
The Boston Pilot says, "There are now in the city-of

The Boston Pilot says, "There are now in the city of Boston twenty-seven Catholic churches and about a dozer chapels. Six congregations are building new churches. This/howing is not 'surpassed' by any Catholic population in 'the Union. There are also in Boston and its vicinity about sixteen Catholic schools and educational institutions. with half-a-dozen more in prospect. In the diorese there are now represented six religious orders of men, and eight

Overcrowded omntbuses and horse-cars are not allowed in France. As soon as the seats are all occupied the conductor sticks out a little dag, and as long as the dag remains out no one is allowed to get one It is a finable of fence for a conductor to carry more passengers than he can seat. It is quite time that Boston adopted the French

Cicero has said of men: "They are like wine; age sours

The Rey, DeWitt C, Talmadge, of Brooklyn, is said to have delivered a "terrific sermon," last Smiday, on future punishment, which greatly excited people with weak nerves. A young lady from Rhode Island was so wrough up that she fainted, and, soon after being taken out of the church, died. Is this justifiable homicide?—Boston Globe,

The great Tichborne case, which has so excited Eng "the claimant," having been, Feb. 28th, convicted to perjary and sentenced to fourteen years! imprisonment The result was received with surprise, as a disagreement on the part of the jury was expected.

A local humorist at Brunswick, Mo., says: "Parents should look more earefully to the education of their chilfrom A neglect in this direction is apt to entail endless misery upon their offspring. Only last night, a youth lost three games of 'seven-up' in Kinkhorst's saloon, solely through his ignorance of mathematics."

AT THE SEASIDE.
The increhant proudly eyes his bales
Piled high beside the sea;
The boatman brings his poor, torn net,
And mends it gloomily.
The sea rolls on: its marmurs drown
Both cheerful word and sigh;
The sea rolls on, and in its deeps
The tears and roses he
—{William Callen Bryant,

A gentleman who was unusually well pleased with a sermon remarked that he was carried right to the gates of heaven by it. His precoclous six-year-old son, upon licar-ing him say this, exclaimed, "Why did n't you dodge in, father? It's the best chance you'll ever have of getting

Who is old? Not the man of energy; not the day laborer in science, art or benevolence, but he only who suffers his energies to waste away, and the springs of life to become motionless; on whose hands the hours dray heavily, and to whom all things wear the garb of gloom.

"Bobby, why don't your mother sew up your trousers?" 'Cause she 's down to the vestry, sewing for the hea-

Soughbles, an old-bachelor, showed his stockings, whilely he had just darned, to a malden lady, who contemptuously remarked, "Pretty good for a man darner." Whereupon Squabbles remarked, "And good-enough for a woman

Last year, about 200,000 dozen bottles of champagne were

Lunallio I., King of the Sandwich Islands, or Hawallar Group, died on the 3d of February, of bronchitis. He had just entered on the second year of his reign. A contest for the throne is now being waged politically. In the interests of Queen Dowager Emma, reliet of the last of the Kamehamehas, who favors the practical union of Church and State—the Americans, Europeans and the bulk of the natives favoring the claims of the High Chief; David Kalakana, who believes that religion should be entirely a pri rate matter, in no wise to be brought into the considera-tion of matters of State. Let our friends of the Pacific shun the viper of theocracy, or it will sting to death every

The total number of signatures, thus far, to the "Conressional Petition" in favor of the taxation of church property in the District of Columbia, amounts to 3,725; total number of signatures to the "Massachusetts Petilon, " 7,272.

Another Liberal League has been-formed-this time in Minneapolis, Minn. The officers are as follows: President, J. B. Başsett; Vice President, John Vander Horck; Secretary, Anton Grethen; Treasurer, Thomas Buel.

Michigan moonlight is dangerous, we should judge, from the statement that "two men were robbed in Man chester, Mich., by moonlight." A conference of the leading working men, representing

a,000 of their class in the West of England, was held at Bristol on Monday night. A resolution was adopted, favoring settlement by arbitration of all international disputes.

Paris is watching for Napoleon IV., and the 16th of

A correspondent of the London News, in India, tele-graphs that the villages of Eastern Tinhoot are slowly starving to death, and the future in other districts looks

Married, in St. Charles, Ill., at the residence of M. M. Baldridge, by Dr. D. P. Kayner, Mr. Walter Sabin to Mrs. M. S. Rheades, both of Dauby, 10.

YE MAJOR'S ELMS. "Leven little Paddocks, all in a row, Up came the Aldermen, down they all go,"

A car on the Great Western Rallroad took fire on the evening of Feb. 28th, three miles east of Komoka, Ort., by the falling of a lamp, and amid the panic which ensued some five passengers were killed, and some twenty eight injured, many of them seriously.

The Colchester-Day Restitution Fund.

We are pleased to acknowledge, since our last report, the receipt of the following sums in aid sweeter than roses in the bad, and far more flattering to expectation; but the threatenings of Fear are a terror to whose address is 865 Ningara street, Buffalo, N. Y. It also gives us unalloyed pleasure to be able to record the fact that justice is being fully KING ALCOHOL'S DOLNGS. - Here is a telling argument | accorded to this gentleman by the liberal-mind-

Wright Smith, Concord, Mass.
Two friends of gill and religious freedom
Thomas Stanley, Highland, Wis
Charles H, Wing, Charlestown, Mass.
Miss Catharine Wing,
Ms. S. L. Salmer, Providence, R. L.
Mary R, Tucker, New York City
J, G, Swith Petalman, Pal. G. Smith, Petaluma, Cal.
L. Bennett, New York City
Less Ceveland, Onlo
Less Addison Smith, Perryburg, Ohlo
Převiously acknowledged. HR. DAY'S BEFORE.

MESSES, COLBY & RICH Golds, Thave receive

Banner Fund in Aid of "God's Poor."

Since our last report the following sums have been received at this office, to be expended for the alleviation of the sad condition of the destitute poor in this city. The money so received isplaced in Mrs. Conant's hands, and judiciously appropriated under the guidance of her spirit-

 Friends:
 \$1,00

 A Friend; Moravia, N. Y.
 \$1,00

 Lydia Patnam.
 40

 "Humanity
 1,00

 William Hagaman, Pinevide, Pa.
 25

 Chass, Lehr, Bremen, Ind.
 25

 P. F. Cahoon, Harwich, Mass.
 40

 "Gold Help the Poor"
 1,00

 N. W. Perry, Canton
 1,00

 "A Friend"
 2,50

Mr. Perry writes: "Enclosed find one dollar, which please put with the fund for the destitute poor of your city. I which I was able to send ten times as much; but take the will for the deed."
"God high the Poor" wittes: "In response to our good Bro, Parker's appeal in last week's Bamer, I avail myself of the privilege of contributing my mite, with my, blessing, hoping it may do the recipient as much good as it does me to send it."

One of the most useful lady clerks in the Foreign Department at the Washington, D. C., Post-Office, was, but a few months before the late business panic, moving in the most fashionable circles at Naples, Italy, where she was perfeeting her education, musically and otherwise. But the calamity which swallowed up her fortune (through the venturesome speculations of her guardian) has developed the inherent strength of her nature, and she has learned a use in life of which she never dreamed in her hours of prosperity.

FINANCIAL - What we want first is a money standard, which has rathe and cost Plabor. Then, all paper must insure the holder as much as he could get with his gold or silver. We do not want coin, but we do want money. Paper is not money. It never can be a standard of value, for it has no value. But paper can be made, both public and private, to represent commodities, and these have a known relation to gold or silver, and hence, price. - D. WILDER.

130" A New York correspondent gives in another column an account of spiritual matters there; speaks well of Lyman C. Howe's lectures in December and January; also alludes in complimentary terms to the good works of Mrs. Abby N. Burnham, and portrays an impressive scene which took place in that city before the Lyceum, Feb. 1st.

THE LYCEUM for March-No. 3, Vol. 1has arrived. Its publisher, P. H. Bateson, Toledo, O., has brought out an interesting paper for the young folks, and lifs efforts have found able seconding from G. W. Kates, Hudson and Emma Tuttle, and others. Circulate this lively reform advocate, friends of the rising generation.

The First Free Spiritual Society of St. Louis will hold their Sunday meetings hereafter: at Conrov's Hall, southwest corner of 12th and Pine streets, at 1014, 214, and 714-morning, conference; afternoon, a circle; evening, a lecture by some one of the members of the circle.

To-morrow's sermons, by Revs. Dr. Hall, Dr. William M. Taylor, James Freeman Clarke, Dr. J. H. Rylance, Dr. E. H. Chapin, Dr. H. M. Scudder and Dr. T. L. Cuyler, will appear in next Monday's New York Tribune.

J. F. McDevitt, Huntsville, Ala., writes "We like your sixth page, and wish there was more of it."

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for his first, and fifteen cents for every subsequent Lanest, and interfection for every subsequent la-sertion.

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. 3w.F28.

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

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

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HENRY T. CHILD. M. D., thi Race street, Philadelphia Pa., has been appointed agent for the Binner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above; also by DR. J. H. RHODES, 98 Spiring Gardenstreet, who will sell the books and papers at his office and at Lincoln Hall, corner Broad and Coates streets, at all the Spiritual meetings.

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Mar. 7.

Mr. 7.

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SCROFULA.

SCROFULOUS HUMORS.

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may receive therefrom,

Lam, Su, very respectfully,

WHALLAM PAYN,

Mar.7. (wis

SERMONS.

TMIE NEW YORK DAILY, TRIBUNE of Monday March 2, contains its posts of Sermons on the preceding

Rev. James Freeman Clarke. Rev. Dr. J. H. Rylance. Rev. Dr. E. H. Chapin, Rev. Dr. H. M. Schidder, -Rev. Dr. T. L. Cuyler.

and other eminent preachers, the whole occupying more than an entire page of THE TRIBUNE. This series of "Tilbane Sermons" will be continued, at least during the present-season of popular Interest in religion. The DAILY TRIMUNE will be mailed to clearly men for 55 cents per month, or the Monday's paper only in clubs of in Clear than len, all to one address, for five weeks, for 20 cents per

THE TRIBUNE, New York.

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NATTY, A SPIRIT: His Portrait and His Life. By Allon Putnam.

Eater of letters? this little loaf which you now pick up from off the ocean of distrature, is not exactly common broad. In looky and flavor hold, it may be somewhat strange; for flour from a new theat a wheat but recently imported from 1 regin climes—is freely used in its composition. Taste it, however, without lear; for the laker and many customers have used the same hind for months, and find it sweeter and more multitions than no stoid varieties. Help yourself, and take no bidescake erom, but a generous monthala, at learty meals the whole loaf; and, iff you like it, more an be had of the same sort. Profoce.

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RECOGNITION OF THE CHRISTIAN GOD, JESUS CHRIST, AND THE BIBLE,

IN THE UNITED STATES CONSTITUTION BY W. P. JAMIESON.

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SPIRITUALISTS' HOME, 46 Beach street, 3w-Mar. 7,

igh the distributed that of MRS. J. H. CONANT.

Messages not aboth at optimically with flow the characteristics of their car hinto to that towers who has to particular about the same who has two particular about two as a superior and careful places of the about the same that incidences of same eventually progress into a higher or altitud.

We sak their alter to receive to destroy put forth by a rity in the secondaries that dies indicated and higher or being the same about a same higher or with his other resource. All expressions are not been as they person to be the resolution.

The Banner of Light Free Circles,

The Hamber of Edgin Free virgins.

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April 2007 and a reserve of a figure ready confern from a figure before a figure of a figure ready to the confern from the figure reserve for a figure ready and the controlling future for a figure for the Chartman, are gent for the figure respondents.

Let Denkember of these refer our Courte Room solution.

The Demonstrated flowers for our Circle-Room solicited, Miss. Cox yet receives no viscous wither festilence on Mondays. Tuesdays of Houst days, until after six of deak S. R., Sile gives no private straines.

SEX MAD 1 (FIRE). Visit as leave the privilence of placing spaid petters on the data for large answer by south. First Fireford for two proper questions addressing the spirit prectoned by his or her full name; then put them in an energy lope, sex (V) ind write your sown address on the outside. As the classes of the square the Chairman will return, the letter to the writer. Questiodiers should not place letters for answeringen the circle tade experimed lengthy resources, otherwise they will to disappoint at.

Links R. Wilkins, Chairman.

Invocation.

From the darkness of our own ignorance, oh Lord, deliver us, and let the simlight of thy wisloni so penetrate our consciousness that we shall become consciously one with thyself. We are weary, oh Spirit Eternal, in battling with the darkness of life. Give us more of thy sunshine; give us more of thine own divine wisdom, and Let us feel, oh Lord, as we wander through the earth as ministering angels, ministering to the needs, of those who are in greater darkness than Forselves-let is feel, on Lord, that we have federale service, would be glad to communicate the right hand, that thou will lead us, with his brother Samuel. Dec. 30. safely through the darkness. We thank thee, sh Spirit Eternal, for as much of thy love and by wisdom as, we can comprehend. We praise, thee for that power which has ever been flung around-our being, guiding us with unerring cer-Seinty. We wonder, as we contemplate that sower-we wonder that we can ever doubt, we wonder that we can ever fear, we wonder that we do not understand, from our present, what tine end may be; and yet again, our Father, we aire finite, and thou art infinite; so then, receive cour praises and hear thou our prayers, and an . to Big Eagle. Good moon. Jan. 30. sewer according to our several needs. Amen, Dec. 30,

Questions and Answers.

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

QUES -- Is a person psychologically subjected to the will of another, responsible for actions committed under such influence?

Ans.-Yes, absolutely yes, strange and inconsistent as it may seem. The soul is the god of the body, and it holds itself responsible, absolutely so, for all deeds, done, in and through the body. It is not the business of any other soul, under such conditions, to hold one responsible; but it is the business of the individual soul to hold itself responsible for all deeds done in the body. For example, it is the business of the soul of my inclinin to hold itself responsible for whatever I may say-for whatever any other spirit may say or do, and yet, externally, my medium is totally unconscious of what is now passing; divinely, she is acutely conscious, because the soul never slumbers or sleeps. It makes record of all that is done in the body, whether the body acts as an automaton to surrounding conditions, or whether it renders exact obedience to the demands of the soul-it is all the same. The soul, as the god of the body, is)

responsible for the deeds done in the body. Q.-Will the spirit controlling please inform me what causes the raps that the mediums call apirit-raps?

A .- These, raps, or sounds, are electrical concussions. They are produced by an aggregation of electrical force, and the condensation of that force, by being passed through the medium, and again brought in contact with form or gross matter. For example: I wish to make a rap, or sound, upon this table. I can gather certain electrical powers from the atmosphere, or, perhaps, from your different bodies. L'shall pass them through the condenser, or medium, and then give them out and send them by the force of my will upon this table, if A desire to make a rap there; upon the ceiling, if A desire to make a rap there. When the electricity so sent out meets with the electricity residing in the atoms of the object it meets or reaches, then a concussion takes place, and the sound reaches your car.

Q.-How many planets of our solar system have attained their majority?

A .- Telescopic research determines four: Jupiter, Saturn, Uranus and Neptune.

Q.-llow do the highly-developed planets compare in density with this planet?

A .- According to earthly astronomical science They are very much less dense, because further removed from the centre. Astronomical science has determined that Moreury is the most dense of the planets in the solar system. That certainly is mearest the parent planet. If that is true; then the more advanced planets are the least dense. While I say there are but four highly-developed planets belonging to the solar system, Ismean that you shall understand that the telescope has revealed only Jupiter, Saturn, Uranus and Neptune; but science has much more to do in that direction. There are many, many more to be revealed that are far more advanced

Harriet C. Chauncey.

Dec. 30.

than these four.

A strange feeling possesses me to take advantage of the circumstances I find myself placed in to break over all bounds and go to my own dear earthly home, but straightway I am reminded that I am in possession of a body physical, and that your doors are barred; that I must reme. Oh hear me! hear me! from the new land

and to live again is to find your faculties quick | glad to remedy matters in this regard; but they Message Department, and to live again is to find your faculties quick gaid to remedy matters in this regard; our does your being vitalized by the influence of that a certain time must clapse for that seed to germi Fact Message boths Department of the Banner of Light 'new lifet. They say I am dead, Yes, if the hate and to bring forth flower and fruit, ere body was all, I certainly am dead; but if there much can be done in an absolutely objective was anything beyond it, I am not dead. I live, manner in this respect; and by and by, after and I love the small remnant of that which was this financial cloud has passed away, you wil once an unbroken family here, and I ask that the doubtless see the result of spiritual influence in dear one, who remains may seek out a way by this direction. And let us hope that these spiritwhich I may be heard, and we all may return swill find wise and good men enough on the earth her son, William H. Chauncey!

James Boardman.

thers and a sister here in this life, who think from all such evils; but, the truth is, there are they would like to know how it is with me in the seeds of evil in your government which must be other life. I was unfortunate here. I seemed eradicated ere these grand reforms can be inauto be constantly getting into frouble, and finally gurated. I got into Concord State Prison. I was a forger, and that was n't all I was -but no matter."

any effect upon the life I am leading now. Yes, flection coming through the windows of remem- and have I not a right so to do? brance that has an effect upon my present life; but I am getting along well, and-thanks be to You certainly have the right to call the attention and believe me to be on the high road of hitman, take up the evils that belong to any other soul, progress. I saw forty-two years in this life. I and force the responsibility upon that soul. Good day, sir. 2. Dec. 30,

Major Robert C. Harper.

Say for me, if you please, through your good paper, that Major Robert C. Harper, of the Con-

Little Crow.

Me come to send talk to Big Eagle through your great talking-sheet. He say, "Tell me, Little Crow-since you have learned to speak the truth in the hunting-ground of the Great Spirit -tell ne, will I do better to stay where I am, or to move on further west?" Little Crow says: Wait, wait; there's more wampum to be had where you are; more game further west, but you

Scance conducted by Prof. Olinstend.

- Invocation.

with reverence we bow to receive thy blessing. Thou whose blessings are everywhere being seatthe sun, is never withdrawn, thou Spirit of Love, praises and our prayers, and we ask of thee, oh, Pather and Mother God, for strength-strength to be bestowed upon those who this day have made yows to thee, which yows are registered by the recording angel in the soul-world. Oh, our struggling with the hard scenes of a mortal life, to keep inviolate the vows made this day. Keep. thou the page clean and fair, and let no dark angels, whose mission it is to return to earth, strengthening the weak, giving sight to the blind, shedding sunlight in dark places-may they, oh, our Father, stand nigh unto the weak ones, strengthening them in good, admonishing them against evil, restraining them from temptation, and leading them steadily nearer to thee so shall the morning of the new day be hastened on; so shall thy sons and thy daughters all the sooner sing all praise to him who was and is and

Questions and Answers.

QUES .- [From B. F. C.] In the Banner for Nov. 29th, 4873, John J. Glover, late of Quincy, Mass., now of Vinya Villa, Spring Garden City, Spirit-World, states that Theodore Parker resides in a beautiful villa in the suburbs of the city, where one can see growing in beauty all the beautiful flowers that delight the senses, and beautiful fruits; and every day troops of happy spirits go out there to hear him discourse upon some subject, or question; or experience of his earth-life. "He stands out upon his vine-clad these lectures suitable for us, and will Mr. Parker kindly give us one of them that he thinks will be the most useful to us?

Axs.-Since these discourses are adapted purey to spiritual conditions and spiritual needs in the spirit-world proper, they would hardly be of use to you mortals, for the reason that you' would not comprehend them. And, again, you could make no application of them; therefore the time spent in the delivery would be-to my mind-spent in valu, or in an attempt to gratify what may seem to be idle curiosity. It would be far better for mortals, to attend to the lessons given in earth-life, ere they seek for those that belong specially to the denizens of the soul-

world. Q. - [By the same.] No nation can prosper without a well-defined financial system - a medium of exchange that shall be a legal fender, and that cannot be monopolized. Having studied this subject many years, and seen many financial panies, and the great distress resulting therefrom, it seems to me that the free banking sys-

tion, please do so? is eminently apparent to day in this part of the world; but before that reform can be successmain here, and, like a prisoner, send out my fully established in objective conditions, it must cry to those who are still on earth, and dear to first be established in the spiritual condition of me. Oh hear me! hear me! from the new land of light to which I have gone! Know that there, is a world beyond death, and that in that world we retain our full con-ciousness. We are what we were here, minus the earthly body. There is so much to be told@oncerning death and its after-piece—the other life—that I f el myself to is certainly very good, and perhaps as good as tally incapable of Saying much concernings? it; but this I do know: that to die is to live again; are many spirits in the soul-world who we uld be the people. There must be less love of gain-

like a glad sunbean, blessing the life that is to eatch the truths which they have offered, and here in darkness. Mrs. Harriet C. Channeey, to good soil enough to grow it and to bring it unto Dec. 30, perfection, that there may be no more crying ont, "I am ruined because of a financial panie," There is no need of it. A republican govern My name was James Boardman. I have brost ment, if conducted aright, ought to be exempt

Q.-The controlling intelligence of Dec. 30th They want to know if the life I led here has, the deeds done in the body, and it is not the business of any other soul, under such condi- know of my continued existence, of my ability to it has; not that I am prevented from getting tions, to hold one responsible." Now, if and return in this way, and in other ways, and of the along, not that I find the same defliculties attend-other individual does me gigat injustice and bit-hope I have of restoring to her certain family ing my way that I had here, but there is a rest ter wrong, do I not hold that soul responsible,

A -- You may do so, but I question the right. the powers that are in control somewhere; I do of the spirit to the wrong done, to quicken it n't know where; nor do I care-I am not con- in this direction; but your right extends no furdemined to eternal torinent, but, on the contrary, ther than that, to my mind, since, in the abso-I am a little further beyond forment. I was in Tute, every soul is its own God, and settles for hell when I was here; I amout of it now; that 's Itself all the evils that may cluster around it as the difference; sythink of me with satisfaction, a soul. It cannot be your business or mine to have seen twenty-seven years in the spirit-world. There is no need, of it. If the soul is laggard in waking up to its responsibility in any certain direction, and you are an injured party, it certainly is your business to quicken that spirit in that direction; but, having done that, you have done all that it is necessary for you to do. Then leave it with God; and when you pray to God, asking for blessings, pray for this soul who has injured yon, asking for a quickening of the responsibility belonging to it in that direction; then leave it with God, and rest assured it will be Jan. 1. taken care of.

Appeal by the Controlling Spirit.

I am under the necessity, considering the extreme needs of the poor at this season of the year, of calling the attention of my audience to the eard hanging upon the front of this table. do n't want it. Stay where you are. Little Crow, It means something: It means, Give what you can spare for the poor, and for your own-spiritand good. If it is one penny, all right; we thank you for it in the name of the great spirit-world, and in the name of the poor, who are always with you. If it is more, you will receive no more Oh, thou, whose loving kindness beams in up. thanks. Now, then, it should be remembered on us through the smile of this newly born year; that all the good you do here in this life is made a clear record of in that life; and as we all have need of something to our account in the other tered abroad, thou whose loving kindness, like world-the more the better-it becomes an absolute necessity for mortals, in order to ensure per-Wisdom and Power, to thee we turn with our feet happiness in the other life, to do their duty here, to do all the good they can here, that they may not only have a clean record there, but may have something to their account. We have a better banking system there, for better than here; it is sure, it is absolute, 'Whoever has a deposit there, Father, aid thy sons and thy daughters who are never fails to get a return, never falls to get compound interest. You are just as sure of it as you are sure of eternal life. Now, think of that; do all the good you can here. Do n't wait until stain ever be found there; may the ministering a convenient season; do n't wait until you have ten dollars to give, and feel ashamed to give one penny; that won't do.- Remember that upon all gifts for the poor the blessing of the angels that attend the poor will certainly rest. These bless ings may come to you in unseen shapes, but they will work out for you a kingdom of heaven.

Minnie.

I come to tell you that the colored girls who egived the donation sent them from this place, and are very happy about it, very thankful to God, and that's just as well as if they were thankful to you. They are thankful, but they always give thanks to God first, because their religion teaches them that. I promised to come and let Aunt Fannie know if it had arrived all right." It has, and I feel a great deal happier about it, because I promised them when I was dying, that when I got to the beautiful spiritland I'd try and do something for them, and I have tried, and I 've done a little, and I hope to do more some time; I am Minnie.

balcony with uncovered head, and discourses Oh, Miss Chace, Ito the reporter, I I am taking there as he never did here," &c. Are any of music lessons here. The music of the spirit-world is so grand! it is so delightful! It would charm you so that you would forget that you ever had any suffering in all your life, if you could only hear it once.

Mrs. Wilson wishes Minnie a Happy New Year.] I wish you a great many. You do n't swant them here, do you? Well, I wish you as many here as you ought to have, and a grand. welcome into the New Year of the other life, when your time comes to go.

Tell Mrs. Pope I thank her ever so much, and Mattie, and Aunt Fannie, and the rest, and I'll do all I can, as a guardian-spirit for them, to make their lives happy here. Tell Col. Tappan am very happy now-getting along nicely, Good-Jan. 1.

Catharine Dale.

Good-day, sir. Perhaps you'lls remember the little fellow coming to you whose name was Dennis Dale. He came here to tell you to reform his mother, who was unfortunate in this life. Today I come to tell you I am that mother. I was tem of Lysander Spooner, of Boston, which is reformed, and my last days were happy and based on mortgages on real estate, is the best peaceful. Blessings seemed to cluster around ever proposed in this country. There must be my way as I tried to do right, and my darling many spirits that are capable of giving us valua- boy was an ever-present power, encouraging me ble suggestions how to make the cheapest and all along the way. I cannot tell you how thankbest money for this na ion. Will the controlling ful I am to you for that blessed letter through spirit, or any one capable of answering this quest your blessed paper, nor how thankful I am to you for encouraging my darling boy in his work of A .- That a reform in money matters is needed love. I would have been in darkness and in misery for years, while now I am a free, happy, joyous spirit. That God and angels inust reward you, I am sure, but to-day I bring you a mother's blessing-that's all I have. Catharine Dale. I died last night of inflammation of the brain and

hody, now I've gone; there are five of us here in the spirit-world besides father, five of us She's all alone, and nobody has ever come to her in this way but me, and I though I'd try.

Aunt Agnes is a Spiritualist. She'll tell mother about my coming, and she taught me that the angels watched over little children, and were sorry when they were naughty, and glad when, they were good, and she told me the truth. I send her my-love, and think perhaps I'll be a guardism-angel for her. I don't know, I think I will if God lets me. I'll try. At any rate, I want her to tell mother about my coming, and to cheer up mother, and help her all she can, because mother don't know anything about these Jan. 1. things. Good-by, mister.

John Ellenwood.

My name was John Ellenwood. Lam a native of London, Eng. I was destroyed in the physical, by fever, during your late civil war. I left a says, "The soul holds itself responsible for all wife who has been most of the time in Boston, and is at the present time here. I desire her to rights out of which she has been defrauded. I do not know, but I have a hope in this direction: I wish her to know that I shall labor to accomplish the right, whether it goes against her interests or for them. I am thankful for the privilege-of return, and I hope she will be equally thankful Mrs Jan. 1. that I have had the privilege.

Patrick Casey.

My name, sir, was Patrick Casey. I have been cone out of this life nine years. I was born in Belfast, Ireland. I died in this city -in Boston. At the time I took sick, I was working for one man whose name was Dunbar. I had some trouble about something in my work, and my friends thought I got my death in that way-that is, I got excited and threw myself into a fever, which terminated in death, but it wasn't so, at all. Faith, I could thrash a score of such chaps as I did, and not throw myself into a fever about it. I wasn't hurt at all. It was n't that that brought on the fever, at all, so they need n't be troubling them elves about it, never agin, but just thank the good God I am as well off as I am, and make the most of taking care of themselves in this world, for when once they are fortunate enough to get out of it, I tell you what it is, they 'll find themselves in better shape to take care of themselves than they ever were while they were in it. Faith, they that get out of these bodies are the fortunate ones. They that stay in them are the ones that have the worst of it, and that ought to ones that have the worst of it, and that ought to be prayed for. He gad, it's the purgatory that's here that you'd ought to piny to get out of. When you get on the other side, the purgatory is over; that's it. You're all right, and you'don't meed any prayers at all, neither from priest or pope. So then, say I amy very well off, and if they'll take as much trouble in taking care of themselves and saying prayers for themselves as they have for file, they'll get along better, because I haven't any need of 'em. Pray for somebody that has, that's it. Good-day. Jan. I.

Séanée conducted by Prof. Olmstead.

MESSAGES TO BE PUBLISHED.

Monitagi, Jan. 5.—Mary Ann M'Closkey, of Boston, to hor brother and sister; capit. John Ellist smite Elliot, of Charlestown, Mass; Jacob R. Smith, of Baltimore, Md., to his son, Mass; Jacob R. Smith, of Baltimore, Md., the his son, Mass; Jacob R. Smith, of Baltimore, Md., the prayed for the partners of the progressive sincet.—Spirmal Fraterity meets every Sanday, at 18 J., M., Janus Francisco, French, Secretary. Children's Lyceum meets at sine place each Smith, Congress treet.—Spirmal Fraterity meets every Sanday, at 3 P. M., Janus Lyceum miets at sine place each Smith, Congress treet.—Spirmal Fraterity meets every Sanday, at 3 P. M., Janus Lyceum miets at sine place each Smith, Congress treet.—Spirmal Fraterity meets every Sanday, at 3 P. M., Janus Lyceum miets at sine place each Smith, Congress to Hilling Fraterity meets every Sanday, at 3 P. M., Janus Lyceum miets at sine place each Smith, Congress to Hilling Fraterity meets every Sanday, at 3 P. M., Janus Lyceum miets at sine place each Smith, Congress to Hilling Fraterity meets every Sanday, at 3 P. M., Janus Lyceum miets at sine place each Smith, Congress treet.—Spirmal Fraterity meets every Sanday, at 3 P. M., Janus Lyceum miets at sine place each Smith, Congress treet.—Spirmal Fraterity meets every Sanday, at 3 P. M., Janus Lyceum miets every Sanday, at 3 P. M., Janus Lyceum miets at sine place each Smith, Congress treet.—Spirmal

MESSAGES TO BE PUBLISHED.

Monday. Jan. 5.—Mary Ann M'Closkey, of Boston, to her brother and sister; Capt. John Ellis; Suste Elliot, of Chachnath, Ohlo, to her parents; Patrick Harrigan.

Tucsday. Jan. 6.—W. H. Seward; Georgie Valt. of Charlestown, Mass.; Jacob R. Smith, of Baltimore, Md., to his son.

Tucsday, Feb. 21.—Mrs. George Vinton, of Boston; Charles Oscar Carter, of New York City; George Darricot, to his son: I Hiram Banks.

Thursday, Feb. 25.—Perry Lyons, of New Orleans; Emma Vason, to her mother; Bridget Flunegai, of Boston, to her son.

Donations in Aid of our Public Free

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	Since our last report the following sums have been re-
	celved, for which grateful acknowledgments are tendered :
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SPIRITUALIST MEETINGS

CHELSEA, MASS., -The Bibble Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapel, near Bellingham street; at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker, Seats free, D. J. Ricker, Sup't. EAST ABINGTON, MASS., -The Progressive Lyceum meets every Sunday at 1½ P. M., in Phoenix Hall, F. J. Gurney, Conductor; L. H. Shaw, Guardian; Brainerd Cushing, Secretary,

Cashing, Secretary,
HARWICH PORT, MASS.—The Children's Progressive Ly-ceum meets at Social Hall every Sunday at 125 F. M. G. D. Smalley, Conductor: T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Direc-tor; S. Turner, Librarian; Mrs. A. Robbins, Secretary,

tor; S. Turner, Librarian; Mrs. A. Robbins, Secretary, HUBSON, MASS, -Children's Progressive Lyceum meets in Houghton's Hall every Sunday afternoon at 2 o'clock, A. F. Hall, Conductor; Eliza Fosgate, Guardian; E. W. Wood, Secretary, Lowell, MASS, -The First Spiritualist Society meets in Wells Hall. Lectures at 2½ and 7 p. m. A. B. Plympton, President; John Marriot, Jr., Corresponding Secretary; N. M. Greene, Treasurer, Children's Progressive Lyceum meets at 10% A. M. John Marriot, Jr., Conductor; Mrs. Mary J. Perring Guardian.

mary 4: Perring cuardian, SALEM, MASS, — *Digerum Hall*, —The Spiritualist Society hold meetings every Sunday, at 2s and 7 P. M. N. P. Al-ien, President; S. S. Johnson, Vice President; Abbott-Walker, Treasurer; H. O. Somers, Secretary.

LYNN, MASS.—The Spiritualist Society holds meetings every Sunday at Odd Fellows' Hall. A. C. 'Robinson, President. The Children's Progressive Lyceum meets at 10 clock. The Children's Progressive Lyceum meets at 10 clock. Spiritualist Association of Lynn,—Meetings in Oxford-Street Chapel every Sunday at 3 and 7½ P. M. Isaac Frazier, President; Mrs. E. G. Lake, Corresponding Secretary.

Secretary:

NORTH SCITUATE, MASS, —The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templar's Hall, at 2 and 6 P. M. D. J. Bates, Director and Corresponding Secretary; M. C. Morris, Recording Secretary; H. E. Morris, Treasurer, Progressive Lyceum meets in the same hall, on the first and third Sunday, at 12 p. M. D. J. Bates, Conductor and Treasurer; Mrs. Sarah J. Marsh, Guardian; M. C. Morris, Secretary; Silas Newcomb, Alba P. Smith, Jr., Guards.

PLYNOUTH, MASS, —The Spiritualist' Association hold meetings in Leyden Hall. Cornelius Bradford, President and Corresponding Secretary; Beld, Churchill, Treasurer, Children's Progressive Lyceum meets in same hall every Sunday, at 122 p. Mg. Cornelius Bradford, Conductor, Beul, F. Lewis, Assistant do; Mrs. Mary C. Robbins, Guardian; Mrs. Lucretta Blackmer, Assistant do; Mrs. Mary L. Lewis, Librarian; Mrs. Lydia Benson; Musical Director.

Director.
- SCITUATE, MASS, ... Jenkins * Hall, ... The Spiritualist So. Charles Bradford, Jr., Guardis; Miss L. Merritt, Cor., Secretary; E. A. Andrews, Librarian; Miss L. Merritt, Cor., Sandards Bradford, Jr., Guardis; S. L. Merritt, Guardis; S. L. Merritt, Guardis; Chapp., Assistant Conductor, and Treasurer; Rofus Chapp., Assistant Conductor; and Treasurer; Rofus Chapp., Assistant Conductor; Miss D. N. Merritt, Guardis; Charles Bradford, Jr., Guards; Miss L. Merritt, Cor., Secretary; E. A., Andrews, Elbrarian; Miss L. Vinal, Musical Director.

STONEHAM, MASS, —Children's Progressive Lycoum meets at Harmony Hali every Sunday at 1 P. M. E. T. Whitter, Conductor J. Wellington, Assistant do.; Mrs, Ella R. Merrill, Guardian; Mrs, Jennie Manning, Assist-ant do.

ant do.

SpiringFifeld, Mass.—Spiritual meetings are hold in Liberry Hall every Sunday. Speakers engaged: N. Frank Whiteduring January: Miss Jennie Leys during. February. Henry Smith, P. O. Roy 572, Secretary.

Ngw BedFord, Mass.—The Spiritualist Association hold meetings Sunday afternoon and evening, at 22, and 7 o'clork. Mr. Weed, President; Daniel B. Allen, Vics. President; Isaae Evans, Treasurer; Mrs. Charlotte Woodridge, Corresponding Secretary.

MIDDLEBORO', MASS, -Meetings are held in Soule's Hab every other Sunday at P5 and 60 f. P. M.

Andoven, O.—Children's Progressive Lyceum meets at Morley's Hall every similary at 11½ A. M. J. S. Morley, Conductor, Mrs. T. A. Knapp, Guardian; Mrs. E. T. Cole-man, Assistant Guardian; Harriet Dayton, Secretary,

BALTIMORE, MD. - Lyric Hall. - The "First Spiritualist ongregation of Baltimore" hold meetings on Sunday and Baltimori, Mi. - Lyric Hall. - The "First Spiritualist Congregation of Bultimore" hold meetings on Sunday and Wednesday eventhigs.

Lycoun Hall, No. 92 W. Baltimore street. - The Barmonial Spiritualist Society holds meetings in this Hall. Levi Weaver, President; Daniel C. Stration, Vice President; Samuel T. Ewing, Secretary; George Broom, Treasmer, Children's Progressive Lyceum No. 1 meets every Sunday morning, at 10 o'elock. Levi Weaver, Conductor; Miss Ancie McClellan, Guardian; Preston Mathiot, Librarian; George Broom, Musical Director,

CLEVELAND, O. - Lyceum meets every Sunday at Temperance Hall, 1st Superior street, at II A. M. Conductor, F. C. Rich; Assistant Conductor, L. W. Gienson; Guardian, Miss Mary Ingersolf; Assistant Guardian, Miss Sarah Comeha; Masheal Director, W. H. Pries, Jr.; Treasmer, G. G. Wiisey; Secretary, A. Dunlap; Librarian, W. W. Rich.

Chite Mod. Librarian Spiritualist meetings are held in Grow's

Concha; Masical Diffector, W. H., Fries, at.; Treasurer, G. G. Wisey: Secretary, A. Dunlay; Ebrarlan, W. W. Rich.

Chic woo, Li.i., "Spirlmalist meetings are held in Grow's Opera Hall, 517 West Madison street, every Sunday, at 102 A. 91, and 7, P. M. The Lycenn holds its session directly after the close of the morning lecture. A. H. Williams, after the close of the morning lecture. A. H. Williams, President: W. T. Jones, Veole President; S. J. Avery, M. D., J. L. Hunt, A. H. Williams, W. T. Jones, Collins Eaton, Trustees; E. F. Shoeum, Secretary: Dr. Ambrose Davis, Treas. Present speaker, Samuel Maxwell, M. D. CINCINNATI, O., The Society of Progressive Spiritualists hold meetings every Sunday morning in Thoms's Hall, Central avenue, between the and 5th streets, at H.A. M. The Lyceum meets 419%, A. M. J. A. Pliman, Conductor; Mrs. L. A. Chandler, Guaddian; Miss Litzie Kelzer, Treasurer; G. W. Kates, Secretary.

Detroit, Mich. The Spiritualists hold meetings Sunday morning and evening in Homeopathic College Hall.

HAMMONTON, N. J. Meetings held every Sunday at 10½ A. M., 3t the Spiritualist Hall on Third street. M. Parkhurst, President; L. L. Platt, Secretary, Lyceum at 10½ A. M., James O., Ransom, Conductor; Miss E. Brown, Gardian.

HARRISHURG, PA.—The Spiritualists hold meetingsevery Sunday at 2P. M. in Bort's Hall. H. Brenerman, President, KALAMAZOO, Mich. The Spiritualists hold meeting severy Sunday in Burdlek Hall, Main street. J. C. Moody, President; Mrs. H. M. Smeedly, Secretary; L. S. Winslow, Treasurer.

LOUSTILLE, KY.—The Young People's Spiritual Association meet in their Hall, corner of 5th and Walmu street.

President; Mrs. H. M. Smedly, Secretary; L. S. Winslow, Treasurer.

Lot (18VILLE, KY). The Young People's Spiritual Association meet in their Hall, corner of 5th and Walmut streets, Lectures every Sunday morning and evening at 11 and 7½ o'clock. Children's Progressive Lycann every Sunday morning at 9 o'clock. Regular meetings of the Society every Thursday evening, at 7°, R. V. Smodgrass, President, Mrs. Mary Jewell, Vice President, L. P. Benjamin, Recording Secretary; Mrs. Namide Phigman, Corresponding Secretary; B. B. Edy, Treasurer of the Lycentry L. B. Benjamin, Concluctor; D. J. Dingman, Assistant Conductor; R. V. Smodgras, Secretary.

MANCHESTER, N. H. – First Spiritualist Association meets every Sunday at Lafayette Hall, at 2'e and 6'g. P. M. Görrig, Noves, President and Treasurer; Henry C. Sullivan, Vice President; Wm. O. Davidson, H. Stark Corporation, Secretary.

George Noves, President and Treasurer: Henry C. Suffivan, Vice President; Wm. O. Davidson, it Stark Corporation, Secretary.

Mil.Walekee, Wis. - The First Spiritualists' Society hood meetings every Sandya at 25 p. M., in Field's Hall, 19 Wisconsin street. George Godfrey, President; E. C. Hanlon, Secretary.

Mil.AN, O.—Society of Spiritualists and Liberalists and Children's Progressive byceum meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

New York City.—The Society of Progressive Spiritualists hold meetings every Sanday in Robinson Hall, 16th street, between 5th avenue and Union Square, at 7½ p. M. O. R. Gross, Secretary, 92 Clinton Place. Children's Progressive byceum meets at 2½ p. M. J. Cozeno, Acting Conductor and Treasurer; Mrs. II. J. Cozeno, Guardian; Mrs. Ada E. Cooley, Assistant Guardian; E. A. Kones, Secretary.

New.Auk, N. J.—The First Society of Spiritualists meet every Sunday at Apollo Hall, 8ff Broad street. Samuel Stewart, President; D. J. Stansbery, Secretary, 22 Green street; Israel Razdwin, Treasurer, Public circle at 2½ p. M., conducted by Mrs. E. Smith and others. Lecture at 7½ p. M., Correspondence Soileited. Public circles are also held-every Monday and Thursday evening at the residence of Mrs. E. Smith, 32 Green street, Dumley of Mrs. E. Smith, 32 Green street; J. E. Shumway, Secretary, 173 Bouvier street; J. Lycenn, No. I meets every Smelay at 22 p. M., Londen Engle, Conductor, No. 655 North 6th Street; Mrs. S. M. Shumway, Guardian, No. 1426 Bouvier street, J., Lycenn, No. I meets every Smelay at 22 p. M., Londen Engle, Conductor, No. 656 North 6th Street; Mrs. S. M. Shumway, Guardian, No. 1426 Bouvier street, J., Lycenn, No., I meets every Guardian, Fraternity, meets every Sunday, at 3 p. M., Londen Engle, Conductor, No. 656 North 6th Street; Mrs. S. M. Shumway, Guardian, No. 1426 Bouvier street, J., Lycenn, No., I meets every Guardian, Fraternity, meets every Sunday, at 3 p. M., Londen Engle, Conductor, No. 656 North 6th Street; Mrs. S. M. Shumway, Guardian, No. 142

Thoy, N. Y.—The Progressive Spiritualists' Society meets every Sunday in 1.5 yeeum Hall, Nos. 10 and 12 Third street. Lectures at 10\(\frac{1}{2}\) A. M. And 7\(\frac{1}{2}\) P. M. The Chil-dren's Progressive Lyceum meets in same ball at 2\(\frac{1}{2}\). M.

street. Lectures at 10% A. M. and 7% P. M. The Children's Progressive Lyceum meets in same hallat 2 P. M.

Tenne Hange, 180.—The First Spiritual Society hold regular meetings in Pence's Hall every Sanday, at 11 A. M. and 7 P. M. Jabez Smith, President, James Hook, Secretary; Allen Pence, Treasurer.

VINELAND, N. J.—The Seclety of the Friends of Progress hold meetings in their hall, Pluns street, at 10% A. M. and 7 P. M., for lectures, conference or free discussion, Harvey H. Ladd, President; Susan P. Fowier, Emico Sheld, Vice Presidents; Nelson E. Shedd, Treasurer; Elizzal, Robinson and Solomon Gilford, Corresponding Secretaries. The Progressive Lyceum meets at 12% P. M. Dr. D. W. Allen, Conductor; Mrs. H. R. Ingalls, Gnardhan; Lucius Wood, Musical Director; Miss Kate Ingalls, Librarian; Elviral-L. Hall, Corresponding Secretary;

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sanday, in Lyceum Hall, 100 E. Street, between tith and Eth, at 11 A. M. and 7% P. M. F. Burlingame, Vice President; O. R. Whiting, Secretary; A. N. Meeker, Treasurer, Friends visiting the city will obtain all meeded information by calling on any of the above-named officers. Speakersengaged; For March, Miss Jennie Leys; April, N. Frank White.

Woncester, MASS,—The Spiritualists hold meetings overy Sunday, afternoon and evening, in Hortlenlural Hall.

Passed to Spirit-Life:

From Gaysville, Vt., Jan. 30th, Mrs. Lorena, wife of

From Gaysville, Vt., Jan. 30th, Mrs. Lorena, wife of Spencer French, aged 71 years.

The deceased has been a great sufferer for many years. For iffeen years she was combined to her bed, attended by many physicians, who failed to raise her from her bed of suffering, when she gave up all hope of remaining longer in the form, and chose the text to be preached from at her fineral. About this time she became interested in our beautiful Philosophy, and, by the assistance of spirit physicians, and also being mediumistic herself, she was greatly refleved of her sufferings, and was able to visit her children, (of whom cleven survive her.) and also numerous relatives and friends at a distance. But she was suddenly called away at last, her disease terminating in congestion of the lungs. Still 'she was ready and willing to go; yea, she rejoiced that her sufferings were at a close. She was ever trying to cheer her companion and children in their trials, forgetting her, own suffering. In part, to strengthen others on the journey of life. Thus she less passed on to the Summer-Land. She was conscious to the last, glying evidence that her spirit friends were near to assist her over the river to the bright spirit land. She leaves a companion, who deeply feels her loss, and also eleven children, ten of whom were at her funeral. The text she chose many years ago (Cor, xix: II, 'Finally, brethren, farewell, '' &c.,) was preached from at her fueral. Fig. C. From Grand Haven, Jan. 26th, after much suffering,

Mrs. M. C. Slayton, aged 71 years.

Mrs. M. C. Slayton, aged 71 years.

She was for many years a "resident of Slowe, Vt. Was a subscriber to the Banner from its first number, and a firm believer in the cause it advocates. Was a welcome visitor among a number of her children's families, a much beloved mother and friend, and is cherished as one more link reaching from them to their home in Summer-Land. I was her attendant in her last days, and found her a mild, gentle spirit, having fived a life of usefulness. We word assured that her children, who had gone before, would meet and welpome her to her new home.

CLARA C. BARNARD.

From New Albany, Ind., Jan. 20th, Mrs. Harriet Gott, ged 50 years.

From Staunton, Var, Feb. 15th, at the residence of his son-in-law, (John T. Pritchard,) Capt. Wm. P. Snipes, aged 65 years.

It was a mutual comfort to know that, by permission of the Universal Father, the far-absent and well-beloved son was present, and recognized by the departing parent. And it is a great consolation to believe, and to know by unmis-takable inspiration, that the husband and father is not dead, nor sleepeth, but, as a risen spiritual body, still lives and speaks!

(Notices for insertion in this Department will betwenty cents per line for every line exceeding twenty-twenty lines or less inserted gratuitously. No poetry printed un-

To the Spiritualists of the West.

To the Spiritualisis of the West.

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

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

The Convention will be governed by strict Parliamentary usages. Spiritualists of America, we invite you to particlate with us in this our Seventh Quarterly Meeting. Speakers, colliors, mediums and seers, you are cordially invited to our Convention. Come and help us in this our great work of Reason and Soul-Truth. Speakers will not be guaranteed pay at this Convention. The Convention will make every effort to lodge and feed all that come.

By order of the Executive Board of N. Ill. A. of S.

Adbertisements.

HULL & CHAMBERLAIN'S Magnetic and Electric UTERINE WAFERS,

Female Weakness, Painful Menstruation, Prolapsis, Inflammation and Ulceration of the Womb.

TMIE Formula for these Wafers was given us by a French Physician. Dit. CHARLES DIE FORGRANCIA (now deceased). They were used only in his practice, never having been advertised or introduced to the public generally. We have reserve them to offer and therefore with confidence present them to the PUBLIC, feeling assured that THELI MERITS will win the confidence of all who use them. Price and address as per Powders.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS Are caring Cancers, Catarrh, Rheumatism, Asth-ma, Erystpelas, Paralysis, Fever and Ague, Yellow Fever, &c.

Soldbiers Home, Dayton, Onto, Sept. 1st, 1873.
This is to certify that I have been cared of the following diseases by using Hull & Chamberlain's Megnetic and Electric Powders, Viz.; Catarche Asthun, Rhemadism, Serafula, Cancer in the face, Running issue from one eye, Erystpelas, etc., 4c. Am now a well man.

EDWARD FINK.

Catarrh Cured.

Mr. John W. Sbaw, of Soldiers' Home, Dayton, Ohlo, cured of Catarrh in its worst form, a severe case of 16 years standing. Used Magnetic Powders one month. Paralysis Cured.

Mr. Hollingsworth, of Tuscaloosa, Ala., at old gentle man 72 years of age, cured of *Paralysis* by using thre boxes of Electric Powders, Yellow Fever, Typhoid Fever, &c., &c.

Dr. 4. S. Wood, of Milion, Fla., reports many cases of Yellow Feer cured; also severecases of Typhoid Feer, Billogs Feer Flax, Cholera Morhos, Diagraha, Beadwhe, Navadyie Toothache, Sick Headache, Paralysis, &c., &c., pub says: "Your Powders are PERFLECTLY RELIABLE, NILVER FAMING to cure In any case where I have employed them." Neuralgia and Rheumatism Cured. Mr. B. Moore, of Shelby, Mich., a great sufferer from Neuralgia in face and eye for seven years, says: "I had no more pain after taking ten Magnetic Powders," Also reports a neighbor's daughter cined of Rheumatism by taking one box Magnetic Powders.

Mrs. Frances Kingman, New London, Conn., writes: 'I shall be most happy to advise any and all who are suffering with nervous affections to use Hull & Chamberfaltu's Magnetic and Electric Powders, having derived great benefit from them. Fletleve them to be a soverelyn remedy for nearly 201 the lits flesh is helr to, as they act directly on the blood and nerves.

The Hagnetic Pow-The Electric Powders ders cure all Acute cure all Chronic Dis-Diseases. AGENTS WANTED EVERYWHERE.

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New Life for the Old Blood! INCREASE YOUR VITALITY "The Blood is the Life." DR. STORER'S Great Vitalizer,

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Mild and-soothing in its nature, the feeblest child can take it. Constant and steady in its matrilive power, the worst forms of disease yield to its power.

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Jan. 10.

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ILLIONS OF ACRES OF THE BEST LAND IN M the West, for sale on Ten Yenra Credit, at 6 per Cent; interest, by the Burlington & Missouri River Rall-road Company.

NOPAYMENTS REQUIRED except interest, dill fifth year. Rich Soil, warm Climate long Scasons, low Taxes, and free Education. Free Fure and low Freights on household goods to those win

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Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all lits forms, Epidepsy, Paralysis, and all the most delicate and compileated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties when have been cured by his system of practice when all others had failed.

End for Circulars and References.

11—Jan. 3. Bend for Circulars and References. II-Jan. 3.

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to the public that those who wish, and will visit her in
person, or send their autograph or lock of halr, she will give
an accurate description of their leading traits of character
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PSYCHOMETRY. DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, barmony and business. Persons destring all of this sort will please send me their handwriting, state age and sex, and if able, enclose \$2.00.

JOHN, M. SPEAR, 1114 Callowhili st., Philadelphia, Jan. 17.—†

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MRS. G. T. TRYON,

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But Street, But Street, Street, Street, Street, Street, Boops Street, Roops Nassau Building, Roston. 40 Feb. 21.

MAGNETIC PHYSICIAN, Seaver Bouse, 25 Tremont street, Roston. 120 Feb. 21.

MRS, C. H. WILDES has resumed business 111 for a short time, at No. 4 Montgomery Place, Boston, Tuesdays, Wednesdays and Thursdays, from 9 to 35, Terms \$2,00, 4w*-Feb. 7. MRS, L. W. LITCH, Clairvoyant Physician Boston. Circles funday and Tuesday evenings.

A. S. HAYWARD, Magnetic Physician, 5 Da-

SAMUEL GROVER, HEALING MEDIUM, No. 50 Dover street (formerly 23 Dix place). Dr. G. will attend funerals if requested. TO HER FRIENDS AND PATRONS,—MRS.
BIBBER, totally blind, Medical and Business Chilroyant, can be found at 21 Warrenton street, 2w*-Feb. 23. ARS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5, 616 Washington street, Boston. 4w*-Feb. 7;

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MRS, SALE, Business and Test Medium. Circles Similar and Washington 11 cles Sunday and Wednesday evenings, at 8 o'clock. 23 West Broadway, South Boston. 3w*-Feb. 21. MRS. YORK, Business and Healing Medium,

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iolings!
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A SAFE and rellable remedy for the cure of Catarth in the Head. Dir. LEAVIT, a celebrated Physician of this city, says: "I would not take five thousand dollars for an ennee of the Powder in case I could not procure any more. I was reduced very low with Catarth, and it cured as "."

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Pearls.

And queted odes, and investite words long. That, on the stretched forestinger of all time, sparkle foreser."

Violetis.
Out from its screens and sheltered nesks. Whitter, The bread of life is leve, the sait of life is work; the

sweetness of life, possy; the water of life, faith. Jameson, What, what is vist a best repose of mond. A pure otherwise who that knows no storm; Alexa the reach of west imbition's wird, Alexagh of assists that this would deform, Aletterbae man, Aprend, malignant worm

Do not be above your business, to matter what that calling may be, but strive to be flee test in that line.

Juniary Chirists. The thine to curb the passion's made ning sway. And wipe the montner's little tear away: "The thing to senthe when hope itself has fled, And chier with angel smile the sufferer's bed; To give to earth its charin, to life its rest, One only task to bless and to be blest.

when a noble life has prepared old age, it is not the decline that it recalls, but the first days of immortality.

Oh child boh new torn denlien Of life's great city toon this head The glory of the morn is shed Like a colestial bentson. Here at the portal thou dost statel, And with the little bind Into the future's andiscovered land By what astrology of fear or hope Dire I to east thy horoscope? Like the new moon thy life appears: A little strip of silver light.
And widening outward into night -The shadows disk of future years. A prophery and influention A pale and feeble admin ration Of the great world of light that Hes Behind all human destintes. Longfellow.

Dutles are ours; events, God's. This removes an infl into burdon from the shoulders of a interrable, tempted, dying creature; on this consideration he can securely lay flown his head and close his eyes. "Cell."

Spiritualism Abroad.

REVIEW OF FOREIGN SPIRITUAL-ISTIC LITERATURE.

BY G. L. DITSON, M. D.

A new periodical has been added to our ever-Increasing list, La Luz De Ultra-Tumba, from Hayana, Cuba. It is a bi-monthly of sixteen quoted as saying that it is difficult to choose a better understanding of physiological principages, small quarto, tri-columnar. It opens with among citations that demonstrate a series of exples will, there is no doubt, be the conviction of an able and comprehensive address to the pub. istences, some anterior, others posterior to the lie, giving the motives which actuate its editor! present, etc., and M. Proudhon, in a letter to M. in entering on the contested field of Spiritual (Villaume (in 1857) says, "In thinking over it, I ism, and presenting in forcible array the names ask myself if I am not dragging the chain of of those investigators and exponents of the some great culprif, condemned in an anterior exdoctrine as presented, more particularly by Senior V. de T. Solanot, of Madrid, on his return from his travels through Europe, where he had. witnessed its manifestations to an unlimited exclosin, and no short epitome could do it justice. tent. This is followed by a lengthy dissertation on "God," which must necessarily be wholly are the words that greet every new discovery or speculative; and on "The Five Alternatives of project," says the writer, "and as none has been Humanity." The latter begins with the declaration that there are few men who have not some disculetude about the "morrow;" and then, under the several heads, "Doctrine of Material Ism," of "Panthelsm," of "Deism," of "Dogmatism," and of "Spiritualism," enlarges with a perspicuity that reminds one (as well as the initials at the close) of Allan Kardee. Then comes a dignified reply to "our opponents," which says: "We have not been the first to of spirit manifestations. . . . Thence to Perthrow stones at the constant detractors of our philosophy;" but the author soon finds reason for throwing some pretty solid missiles at one Llanos, who, in the Catholic La Joventud, after admitting that Spiritualism is, in San Antonio many spiritual phenomena. Greece held deales. Banos particularly, and other places, occupying largely the attention of the public, says: "We ought to day to raise our voice and ualism into the Island of Cuba." Further on: "Here the Catholic writer declares that the Spiritualists (do not laugh) are suspected of have ing sacrilegious intercourse with the Devil." " And by chance," asks the respondent. "are the consciences of the inhabitants of this province the exclusive patrimony of the clergy?" Such questions must tread hard upon the toes

tion this supremacy. Among quite a number of other articles which go to make this No. 1 of the Havana periodical of very great interest, is that on "Death," on the "History of Spiritualism," "Spiritual-Ism Before the Dialectical Society," "Opin ions of Mr. Goupy," the "Memorial of the Countess de Pomar," and the "Opinions of M. Louis Figurer." Its last page has the names of thirty-two papers and magazines devoted to the elucidation of our wide spreading faith.

of those whose religious sway has hereforer

been supreme, and where no one dared to ques-

I have in hand three numbers of "Le Mes sager" of Liege, but can give only a brief notice of its well-written, well-printed articles. The New York Evening Post recently published a very interesting sketch of the Holland House; but it omitted (and why?) the following (in brief) item now in the "Messenger": The saloons of Lady Holland drew the clits of London and the distinguished from all quarters. Among these was the celebrated navigator, Capt. Cook, and a rich widow, Lady Eusebie Stoller, who, to a noble and versatile genius, added the then strange and mysterious faculty of somnambulism and truthful predictions.

A few days previous to the Captain's departure on his voyage around the world, he met Lady Stoller, who requested the privilege of giving her ideas concerning his contemplated enterprise. Passing then into a trance condition, she said:

"You will attain the object of your voyage, Your expedition around the world will endure eight years. You will make four voyages in the Pacific Ocean, as yet unexplored, and will discover a real, new world of islands and of continents unknown. By the force of your genius, the domains of England over the seas will form the great empire of the modern world. It is not ! permitted me to say more."

During this state of eestasy, Cook, animated by the words of Lady Stoller, interrogated her concerning various hydrostatic problems, and obtained the most exact responses. The expedition was in keeping with the pre-

dictions. Two years after its completion, Lady Stoller died, honored, lamented. The article on the "Deluge" in the January number of the "Messenger," is, so far as it goes, san interesting resume of all that is known con-

merous partial, local, terrible inundations, there, is no doubt. The Chinese record one under the just come to hand. It shall be noticed further in reign of Yao; "but one cannot seriously find my next.
any relations with it and that of the Bible." The I wish here to say a word or two in the cause The Future: A Lecture by Mrs. Nellie be made to resemble the Mosaic in this matter; tie line. "The Lithographer," (of London) a but that of the Chaldeans is most in accord with | monthly of no inconsiderable importance in its it The Egyptians, however, who occupied them-department, has in its January issue a letter from lished by certain sectarians, in the first ages of Christianity, The most ancient account Brilemana; but this took place fifteen thousandyear - before the biblical.

The plurality of existences has a peculiar fas a ject of a scholarly article," we. cination, and the "Messenger" follows up the subject with much discrimination and tact, in London where a gentlementy American will be Jesus's words are quoted when he descended more cordially welcomed, or where an intelligent from the mount: "But I say to you that Elias" American will be able to pass his leisure hours is already come, and they have not known him, with more pleasure and profit. Mr. D. forwards but have made him suffer as they willed. Then his valuable catalogues gratuitously to all bookthe disciples understood that it was John the buyers. Baptist of whom he spoke."

"Comberning re-incarnation, several interesting facts are recorded: In a letter of M. Barlatier, M. Pouson du Terrail recounts that at his domaines des Chamrette he met with the cure of the village, who was greatly surprised at hearing him say that he remembered having lived in the time of Henry IV., and knew that monarch well; istences; and that we should have others. The exclude this opinion. . . . In a letter to Madame Stein, Goethe writes: "Why has destiny so closely allied us? Ah! In times past thou wast my sister or my wife." Sir Humphrey Davy, in his "Last Days of a Philosopher," says that "human existence may be regarded as a type of infinite and immortal life, and its successive acts of sleeping and waking may certainly offer us an approximate image of the succession of births and deaths of which the eternallife is composed." (I have Sir H. D.'s book before me; but, not finding the passage, I translate from the French.)

Charles Fourier has said : "That a bad rich man may return as a mendicant to the gate of the chateau he once owned." M. Chaseray is where be found. That it must do much toward Istence, as Jean Reynaud teaches,

The Criterio Espiritista, of Madrid, has a masterly article on "Spiritualism in the light of rea-"It is madness! It is an aberration of intellect! of more importance than Spiritualism, so none has been more calumniated. But Spiritualism has been a fact of all times, though not rationally explained till to day. . . . The principal focus of human thought that dominates the world, writes a celebrated Orientalist, is in the Vedas, the sacred books of India, the first monument that has reached us of written revelation: and these books contain also the first testimony sia, and we find confirmation, also, of the antiquity of Spiritualism. . . . Further confirmation is established in Egypt. The temple of Serapis was the place where were verified communication with the invisibles: her 'oracles were consulted by her legislators. The sibyls of Rome, the Antioquan tripod, the Druids proclaim very lond against the invasion of Spirit. of Germany were celebrated in this cause, and their doings are held indestructible by their recorders, Sohpocles and Socrates, Plutarch and Plato, Hipocrates and Jamblicus, Xenophon and Aristotle, Virgil, Tacitus, Suctonius, Ascletaris on, Apolonius of Tiana, etc.," the restals of ancient fame are not forgotten; and a list of more

> ble force. I hope Sr. Don Visoute de Torres Solanot will pardon such a brief, and disjointed sketch of his

> modern investigators and believers, who hardly

have any peers in the literary and scientific

world, make up a spiritual cohort of indomita-

El Criterio gives further notice of "The Truth of Spiritualism Demonstrated by Orthodox Catholicism," copied from the French, and relates. a ghost story-a story of an apparition, theroughly verified, which appeared to a well-known resident who lived No. 22 Fuenta street, in Rota, near Cadiz

Psychische Studien, a handsome magazine, edited by the distinguished Alexander Aksakow, and published in Leipzig and New York, has come to hand. Its leading and most important subjects discussed are the proceedings of the London Dialectical Society, Mr. Wm. Crookes's late article in the Scientific Quarterly, and Alfred R. Wallace's Mesmerism, Clairvoyance and Spiritualism. It has also a letter from Von'A. Butlerow, of S. Petersburg, and criticism by Prof. Hoffman. I shall try in my next to give a more extended notice of this very welcome peri-

Not having sufficiently understood the views of the editor of the Scandinavlan Dagslyset, that gentleman has kindly stated them to me, and I think he will pardon me for giving them briefly to the Banner :

"I am no Spiritualist," he says, "but wish I could be. If any one can convince me of the truth of Spiritualism, I will embrace it and advocate it in all possible ways." In a recent article in his paper he said: "We believe that a great. deal, perhaps the most part, of the so-called spiritual manifestations, is humbug; but we think that the mediums are in possession of remarkable natural powers, which are yet incomprehensible. We do not believe that the phenomena they produce can be ascribed to a spirit world. Of course, we cannot deny a spirit-world, but as no dead have yet come back to us with any information, we cannot believe in a spirit-world either, but say with old Socrates: 'All what I know is that I know nothing.""

As no sincere, earnest, good man or woman has ever taken great pains to investigate Spiritualism (I may know of one exception) and not become a convert to it, I have little doubt that the worthy editor of the Dagslyset will yet be of cerning this subject. That there have been nu- our faith.

The Revue Spirite (of Paris) for February has

Muyseas of America have a tradition that may of literature, though not at all in the spiritualisselves largely with speculations cosmogoniques; Bernard Duaritch, Esq., a bookseller of worldand religiouss, make no allusion to any such wide fame, replying to an attack made upon him cataclasm, . . . proving that the Chablean, in the New York Sun. It would seem that the like the Mosaic, was purely local, and that the Sun had accused Mr. D. (after lauding his won-Jews obtained the legend during their captivity, i derful collection of rare old books) of lacking The historians Josephus, Maury, Rawlinson, Fast courtesy to the Americans, or, in other words, briefus, Joan of Antioch, C. Muller, Schindler, Phaving an intense dislike to the United States." etc., etc., have proved that all these traditions Mr. D. says: "I cannot conceive the origin of a are derived from a systematic confusion estab , statement so opposed to the fact," "The Lithographer" remarks: "The splendid collection of the early productions of the printing-press whichof any deluge is that found in the Catapatha is possessed by Mr. Duaritch, of Piccadilly-a collection which for value, extent, and intrinsic interest, is absolutely unique-has been the sub-

I have reason to believe that there is no place

Though of home-growth, there are several books that I have long desired to notice in these "reviews," but have had neither time nor space. A. J. Davis's work, "Events in the Life of a Seer," has been to me one of his most interesting productions. Though containing considerable that has appeared in other publications, it can be taken up at any time with pleasure and satisfacthat he believed that we had all had previous ex- tion. I found in it a remarkable spirit manifestation of which I had never before heard, though cure admitted that the Christian doctrine did not it occurred to parties belonging to my native town, Westford, Mass.

And J. M. Peebles's "Seers of the Ages," with much in it that is biting, soul-storing, instructive, elevating-there is the calm synthesis and the sweet halo of great truth, that must make it a treasure to every Spiritualist.

"The Vital Magnetic Cure" I had only partially perused, when I had occasion to present it with other works to the Young Men's Association of Albany; but what I did read of it, of the cultivation and proper use of the natural forces, with the views advanced by the author, impressed me with a sense of-originality in conception, and a judiciousness in the elucidation and handling of vital magnetism that could not elseevery one who is so fortunate as to have a copy of the book.

English Spiritualistic Paragraphs.

ACCIDENT TO DR. SEXTON -We are sorry to perceive the following announcement both in the London a Medium and Daybreak " and the "Spiritualist" for Feb. 13th. We, however, heartly join in the hope of our English cotem poraries that this distinguished lecturer and able worker in the spiritual vineyard may speedily. be restored to health:

"On Sunday evening last, as Dr. Sexton was crossing the street opposite the statue in King William street, city, he was knocked down by a four wheeled cab that was being driven—along at great speed. He was thrown nearly under the wheels of an omnibus, and it was almost a direct cle that he was not killed on the spot. Fortu-nately he escaped with some bruises and a severe shaking, from the effects of which we trust he will sheedly recover." will speedily recover."

Mr. J. J. Morse is netively engaged as a lecturer, his recent efforts at Mechanic's Hall, Darlington, Constitutional Hall, Gateshead, and other localities, being productive of good audiences, and much awakening of the popular attention concerning the claims of Spiritualism.

The London Medium and Daybreak devotes much space of late to the lectures of Mrs. Cora L. V. Tappan, and from the high character of the printed documents themselves, and the evident interest which follows their delivery, it is self-apparent that this sterling American speaker is making a decided mark not only in London and vicinity, but throughout the king-

Mrs. Jackson (widow of the well-known English Spiritualist of that name) has been developed as a public lecturer, and is highly successful in that department-her discourses at Cogman's Institution, London, and elsewhere, being much commended.

Lottie Fowler, the American test-medium, is astonishing the citizens of Edinburgh, Scotland, so says the Courant of that city, which ends a nearly two-column sketch of her life and experiences in this wise:

"Since Miss. Fowler came to Edinburgh she, has had several scances, chiefly in 5 St. Andrew Square. We are told that some of her revelations have been of a startling nature, and more than one auditor has confessed to having heard her betray what no one could know but them selves and their families."

THE FOUNDATIONS OF SPIRITUALISM. -"WILL you be so kind as to inform me, through the Medium, whether the doctrine of Spiritualism be founded on works or prayer?—John Hixchter, Churnell." Spiritualism is founded on facts; facts are the exponents of truth truth is our conception of the divine polity prayer is the desire to attain truth; work is the means-of-applying truth to the welfare of man and the glory of God. Now that we have so far explained ourselves, we leave our correspondent to work out the problem for himself.—London Medium and Daybreak:

Bible Marvel-Workers.

A private letter from New Jersey, written by very cautious and able critic, speaks thus of this excellent work:

"I have just finished the reading of Bible Marvel Workers, and wish to thank the author most heartily for the valuable service he has rendered to a large class of minds by the prepara-tion of the work. It cannot fail to be an aid to many who were educated as he and I were, in an idolatrous regard for the ancient Hebrew and Christian Scriptures, to arrive at juster views of their value and authority. The respectful-tone with which he treats the statements of the yenerated record, even when obviously mistaken and inconsistent, is in my judgment far better calculated to win its idolatrous worshipers to rational views, than is the strain of contemptuous ridicule so often indulged by a large class of

CHURCH'S MUSICAL VISITOR for February - John Church & Co., Cincinnati, O., publishers—has made its appearance on our table. Those in want of a magazine which is at the same time a rehicle of much useful information and a source of beautiful melody, will do well to enroll said Visitor-which is the pet of every household into which it has entered-among their list of callers.

Music Hall Rostrum.

J. T. Brigham.

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

Notwithstanding the gloomy skies and falling rain, a good audience assembled at this hall to listen to the closing lecture of her present engagement in Boston, which was delivered by Mrs. Nellie J. T. Brigham, on Sunday afternoon, Feb. 22d. The principle of hope, the speaker pronounced to be always in active operation in human hearts as concerning a future which would bring health, happiness and success-a better state of being than the present could give. From childhood, seeing in coming manhood its Elysium of delight, to old age, seeking its in a life to come, beyond the shadow curtain of the grave, the same element was at work; and the prophecy of identical good things to come in an aggre gate as well as individual sense, though not so immediately apparent to the unthinking, loomed up to the prescient gaze of the reformer in the igns of the times, and found its great endorser in the fact that the larger the matter to be compassed, the longer the period necessary for its growth and development.

In proof of this latter hypothesis, the speaker

proceeded to instance the great modification which had gone on concerning the theologic enets of the past. How different the ideal of God held by the Hebrew from that entertained in our day by the very churches who professed to find in the Hebraic Scriptures the fount and spring of their inspiration. Christianity was equally with heathenism, mingled with mytl and superstition as to its teachings, and the development of thought in its own ranks, evento say nothing of the persistent work of reformersoutside—was acting to the bringing about, in the future, of changes in its fundamental princioles which would be more astonishing than any

which would be more assorbling that any which had characterized its past history.

The true scope of the coming religion was foreshadowed by the speaker in an anecdote wherein a Jew, a Christian (one of the broad type) and a Parse, meeting together and company to the company of the provided that the feet of the provided found to the feet of the provided found. paring notes as to the God they worshiped, found that, whether denominated "Jehovah" or "the Sun-Spirit of Life," he was best defined to their hearts by the Christian's "Our Father which art in heaven," whereby all men were declaredly brothers. As men, rising by education and growth above their crude ideas of a God who needed a "house" to be reared in his name by mortal hands, were led to look around them, and with the eye of unbiased reason saw that lay and order ruled in infinite perfection alike among the atoms of the earth and the diamond dust of the atoms of the earth and the diamond-dust of the skies, they would be gradually brought to adopt the view at present enunciated by the soul-world, and to proclaim this combination of force tempered with love, and order blended with wisdom—which pervaded and was ever operant in all Nature—to be the true God; not only "Our Father." but "Our Mother." in heaven!

The opposition which greeted the efforts of the spiritually enlarged Jew of Nazareth was owing to a want of power, on the part of his age, to obtain, even an approximate appreciation of the ideal he.

even an approximate appreciation of the ideal he sought to convey; and the same spirit of bigot-ed clinging to the traditions of the past was in full force in our day and generation. The infi-delic-philosophy of the blind-man-who-denied the existence of a sun which he could not see, and therefore was wholly unable to comprehend, found a match, for the while at least, in the mental blindness of the era as to the truth proffered, but as future development had sensibly broadened the Christian, and even affected the Mosaic ideal, so a further course would bring to mortal acceptation the natural and rational view which would see God in his creatures, and lead man to express his religion in his daily actions by seeking to do good to his kind, . time would come when man would labor rather to give food and shelter to his unfortunate brothers and sisters who had not where to lay their heads, than to rear costly finite struc-tures for the (impossible) habitation of an Infi-nite Spirit. The time would come in the future when the ambition of the theological schools to would reach a barrier which it could not pass and the millions of treasure locked up in the so-called "houses of God" would be taken out for the purpose of bringing God to the concep-tion of the people—and when that golden age arrived, there would be as much Joy in heaven as on earth; (Applause.) This future golden age would distinguish itself not by the violent uprooting, but the gradual spiritualizing of all existing forms, whereby the walls of the churches would melt like ice in springtime, letting the race free to mingle in a universal loving brother-

The speaker referred to the growth in the selences, as well as in Theology, which the race had experienced, and prophesied that, in the future, clairvoyance_xvould be recognized by the schools of medicine, and would lead physicians forward to the achievement of victories over disease. such as the world had never seen. Pure magnetism as a healing power, would then be duly appreciated as the best recuperative agent for a prostrated system. The future, viewed in the light of the past and present, was an angel, which bade us rejoice in the certainty of better. things to come. She bade the followers of the New Dispensation accept all the truth which they were able to receive, and endeavor to make it practical in their daily walks, that, as the influ-ence of the underground streams could be traced in meadows by the long grass and smiling vio-lets that waved above these life-giving currents, they might make their Spiritualism visible to man in unostentatious deeds which would re-dound to the good of the cause, and fail not of bringing abundant blessings to the individual. She closed her discourse with the following in-

The earth has its shadowed days, When the heavens are sad above, And from our darkened mortal ways We scarre can see God's love.

The soul has its rainy days, When the sun is hid from sight, And mid its trial-clouded ways 'T is fain to deem it night.

And yet an impulse from the shore Where light shall still endure, Shall lift us up to hope once more, And make our souls more pure:

Shall teach us that, baptized by rain, Earth's task is but begun. That blossoms sweet may bloom again. And bless the April sun. So here, baptized in many tears, And wrestling sorts with wee, Our souls look forth from glooming years, To where love's spring shall flow, And know that safe beyond all fears Heaven's sweetest flowers shall blow !

Movements of Lecturers and Mediums. . Geo. W. Taylor should die addressed, "Lawton's Sta-

tion, Erie Co., N. Y.," Instead of North Collins, N. Y., as formerly. A. B. Davis's address at present is 135 Jay street, Roch

Daniel White, M. D., has changed his residence from St. Louis to Girard, Ill. He will answer calls to lecture. Mrs. Nellie J. T. Brigham is lecturing in Lynn this

Mrs. M. S. Townsend will speak in Springfield, Mass., during May. Her address will be at Stoneham, Mass., until further notice.

E. Annie Hinman will speak in Meriden, Conn., during Theodore F. Price may be addressed for the present at

St. Louis, Mo., in the vicinity of which city he is now laboring.

Warren Chase lectures in Council Bluffs, Iowa, March 15th, where he can be addressed till April 1st

PROVIDENCE, March 3. - In the Legislature, to-day, the House Special Committee on Woman Suffrage presented a majority report recommending the submission of the question to the people, allowing them to vote upon an amendment of the Constitution as follows: "Men and women, politically and legally, shall be entitled to an equal right and privilege, and shall be subject to equal duties and lia

Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON,—Music Hall.—Free Admission, seventh Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacious Hall. Meetings every Sunday afternoon, at 2½ precisely. Speakers of known ability and eloquence have been engaged. Singing by a first-class quartette. Tickets securing reserved seats for the season can be procured on application to Mr. Lowis II. Wilson. Chairman and Treasurer, at the Banner of Light office, 9 Montgomery Place, Speakers selected: Bryan Grant, Esq., Gibes B. Slebbins, and Gerald Massey.

Ven Federatitu Hall. Parker Memorial Building. The

New Fraternity Hall, Parker Memorial Building,—The Boston Spittuanists' Union hold meetings, for audresses, 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, President

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

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

John A. Andrew Mall. - Free Meetings. - Lecture by Mrs. S. A. Floyd, at 25 and 75 p. M. The andience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progessive Lycenin. No. I. which formerly met in Ellot. Hall, will hold its sessions at this place, corner Chauney and Essex streets, every Sunday, at 105 o'clock. G. W. S. French, Secretary.

Test Circles are held at Nassau Hall, corner Washington and Common streets (entrance from No. 8 Common street), every Sunday at 105 A. M. and 25 p. M. Mrs. L. W. Litch and others, mediums. Seats free.

Codman Hall, 176 Tremont street. - Sunday morning, circle, Mrs. Belie Bowditch, medium. At 1 p. M. a free circle, Ait mediums invited. Evening, free conference. Thos. E. Mooin, President. A Lycenin also meets in this hall.

Temple Hall, -Spiritual meetings are held every Sunday in this hall, 18 Boylston street. Test Circle morning and afternoon, Good mediums present. Circle or beture every Sunday evening. The Lycenin meets every Sunday, at 1 o'clock P. M. Dr. G. C. York, Conductor.

Templar's Hall, 280 Washington street. - Meetings of a social moderney existional hadren are held on Thurrsday even.

Templar's Hall, 250 Washington street. - Meetlegs of a social and conversational nature are held on Thursday evening of each week. The public and mediums generally are invited to attend.

Boston, - John A. Andrew Hall, -The Executive Committee of the Children's Lyceum Fair, which has been in active operation for nearly two weeks" first at Codman.

latterly at John A. Andrew Hall-decided, Saturday, Feb. 24th, to continue the same for another week.

A Masquerade Ball will be given at this half on Wednesday evening, March 11th. Tickets-gentlemen \$1,00, ladies 50 cents-can be obtained of the janitor at the hall. Dane-

ing from 8'; till 2 o'clock. Music, T. M. Carter's popular Mrs. Sarah A. Floyd gave two highly interesting discourses at this hall, Sunday afternoon and evening, March

New Fraternity Hall .- On Sunday afternoon, March 1st, the regular weekly circle was held at this hall, Mr. Bradford, chairman; and in the evoling the Spiritualist Union discussed in conference the question of "Moral Responsi-

bility."

A Masquerade Party will occur at this place on the evening of March 17th, tickets to the same being obtainable of H. S. Williams, H. W. Kittredge or others of the Com-

mittee. CHELSEA .- Prof. J. H. W. Toohey will speak in Granite Hall, Sunday (to-morrow) evening, at 7% o'clock. Sub-ject: "The Science of Character, and the Adaptation of Temperaments in Marriage '-to be illustrated by selec-

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