

VOL. XXVII. {WM. WHITE & CO., } Publishers and Proprietors.}

BOSTON, SATURDAY, MARCH 19, 1870.

[\$3,00 PER ANNUM,] In Advance.

NO. 1.

Written for the Banner of Light. THE RESCUE.

BY JOHN WILLIAM DAY.

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

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

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

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

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

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



cult side of our nature is full of startling and significant evidence that the petty devils of envy, hatred, malice, and all uncharitableness, not only rup riot upon earth, but actually carry their de-moniac spirit with them beyond the grave, and returning to the sphere where the germs of their returning to the spliere where the germs of their dark passions were sown, display their hideous Peronne in her fits. In their trances they accused growth in the supramundane horrors of "obsession," or "infestation." The communications rendered through Mrs. Conant. at the Banner of Light Free Circles, not unfrequently manifest the die." terriple character of crime and passion when they hold fall sway over the unresting souls of the sin- seizure of several other persons in the village,

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as 1857-60-64 in a beautiful valley of Switzerland. called Morzine, situated near the Lake of Geneva. In the Anril number of the " Cornhill Magazine," (a periodical which holds the same rank in London as the "Atlantic Monthly" of America.) the editor, as lately as 1865, publishes a long account of the frightful mental epidemic even then prevailing at Morzine. From this source, together with the personal observations gleaned by a friend of the writer's in his tour through Switzerland last summer, we are enabled to furnish the following sketch of the occurrences under consideration. Morzine is described as a beautiful little parish, situated in a basin formed by high mountains and inhabited by a simple, plous, industrious population, amongst whom no extremes of poverty or wealth prevail to create distress or mental excitement. Without any peculiar excess of devotion to their bellef, the inhabitants of Morzine profess the Catholic faith, and, generally speaking, hold their pastors in that reverence which distinguishes a simple rural population. Here, as elsewhere in the districts of Savoy, traditions of spells, witchcraft and the practices of sorcery were recounted by the elders and listened to with eager interest by the young, but as no parallel cases were known to have occurred in the present generation, such narratives were only regarded as the captivating fictions of a bygone age. The first indications of anything unusual or occult occurred in the experience of a young girl. of whom we extract the following account from the pages of the Cornhill Magazine :

inexplicable epidemic that prevailed as recently

"In the spring of 1857, the village being in its usual quietude, Peronne Tavernier, a child ten years old, was engaged in eager preparation for her first communion. She was exceedingly intelligent and sweet tempered, and a sort of favor had been made in admitting her sooner than her had been made in admitting her sooner than her conrades of the same age, to the mystery of the Eucharist. Roligious thoughts occupied her, she says, night and day, and she could speak of little but her joy in the prospect of the event that was at hand. One day—it was the 14th of March—as she came out of church after confession, she saw a little girl fall into the river, and felt strange fright and uncasiness at the sight. A few hours afterwards, as she sat at school, she suddenly sank down on the bench, and had to be carried hours. Three or four days later the same thing hours. Three or four days later the same thing happened to ber in church, and afterwards the attacks recurred frequently wherever she might mand of us, with pious awe, whether we do not believe in a devil, we answer from the stand-points of reason and spiritual revelation, emphat-ially No; but when we note the flerce and venge-ful spirit with which they revile us for our an-swer, and follow up the train of persecutions which they institute by way of convincing us, there genily is a dovil, we cannot but feel a ten-dency to recant from our too charitable wiew, and acknowledge that the conduct of our Or Christian advaragies forms the strongest argument in fa-sometimes stretched out their eyes to heaven; they sometimes stretched out their hands, and appearacknowledge that the conduct of our Offistian adversaries forms the strongest argument in fa-vor of their belief, and almost compels us to admit that there is a devil, and our amiable antagonist is the living illustrations of the fact; nor are the human illustrations of diabolical influence con-fined to Orthodoxy alone. The history of the oc-cult side of our nature is full of startling and came from hell. Peronne used to complain with terror of serpents that were twisted round her were convulsed, so that three men could not hold men in the village of having bewitched them. Among other predictions, they announced that two other girls and Peronne's father would be eized as they wore, and that the latter would

asked her husband to give her water, and drank a bowl of it. Her replies to my questions were simple and natural. She remembered nothing of what had taken place. It is curious that every Eriday she went to the

to inquire into the marvel:

"Dealthy and plous mothers, some with child, some nursing, uttered blasphenies and used lan-guage which the most degraded would stare at. Reguage which the most degraded would stare at. Re-spectable girls blasphemed all they believed most sa-cred. Persons notorious for devotion found that their lips refused to pray, and thit through some mys-terious influence communion was impossible. Chil-dren grew strangely and irrepressibly insolent. A general moral disorganization has changed all the habits of the village. Why has this happened at Morzino? The people of this chalters are within a stone's throw of houses that have been visited by this spicitual plague. As to the leading features of the disease, they may be summed up as follows: I observed in every case more or less marked—

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

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

Their various ballucination and demoniacal delirium. The personation of the ev^i spirits by the patients, who spoke of themsolves in the third person always."

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

that— "Thay turn civit and seath had bound, leap-tug like a steel spring, scale of as they fling themselves back, their head and feet touch the floor simultaneously."

Dr. Constans, like his reverend and learned compeers in the commission, appears to have rounding districts, acting under the orders of the been entirely baffled in every attempt to deal Government, foreibly removed the most marked with the possessed. In vain he overawed the cases from the fest and dispersed over one hinparish authorities by a brigade of forty gen-darmes and a detachment of infantry. He tried natic asylums, and such dwellings, far distant times did, with their loving presence. I have the effect of their drums and fifes, and caused from their homes, as they could procure. The rethe cure to be changed, and threatened all who ports from the unhappy exiles were various and dared to have a fit in public with punishment, contradictory; some alleging that they had quite recovered, others, that each of the possessed gave Like failure followed each of his measures. The "Cornhill," after an elaborate detail of periodical symptoms of the returning malady, and even infected other persons with whom they came the various efforts made to subdue the terrible in contact. From a careful review of the Cornscourge during the first years of its prevalence. hill. Magazine narrative, and the statements of the goes on to say: intelligent visitor to this district, mentioned in the As soon as the winter's snows allowed, the most soon as the winter's anows allowed, the projet of the department determined to visit the scene of this disorder. In March, 1864, he went to Morzine, determined to try what plain speaking and common sense could do. He called together in a room some of the women subject to convulopening of this article, we find it proved conclusively that every one of the afflicted persons invariably snoke of themselves in the third person. represented themselves as the soul of a departed huin a room some of the women subject to convul-sions, and exhorted them quietly to try and re-turn to their former pisus and regular habits. They listened attentively until, at a given mo-ment, some chance word excited them. They all fell into simultaneous convulsions, and surrounding the prefet, who, our readers will remember is a word part paragraphic bid department they are man being, temporarily inhabiting that body ; reprosented that soul as an earthly evil doer, and expressed the utmost desire to remain as an inhabitant of the victim's mortal organism. Let it also be observed that no one in that primitive commuvery great personage in his department, they as-sailed him with abuse, oaths, and blasphemies. nity is ever stated to have been acquainted with the facts and philosophy of Spiritualism, or even They kicked and struck him, and made as if they to have heard of its existance in other places; and would tear him to pelces, and leaped with unpat-ural strength high in the air, foaming at the finally, that amongst all the remedies, sacred, secmouth, and contorling their bodies as no one had ever seen before. The few geudarmes present tried to help their prefet, but they were overhorne. ular, scientific and magisterial, attempted, the action of animal magnetism was never once proposed or attempted. A spectator assures us that the women lifted these strong men as they would have lifted little infants, Let the reader draw his own inferences from the and ninned them against the walls of the room. letails here presented. Although we have sepressing their nails against the flesh of the men's faces. It is singular that no scratch was inflicted lected a striking and singularly abnormal example of infestation, the horrors of Morzine by by them, notwithstanding the force they used. Their muscles appeared to be perfectly under the con-trol of the will that possessed them; their preterno means stand alone, nor would the citation of any isolated cases cover the immense historical trol of the will that possessed them; their prefer-natural strength seemed nicely regulated as the soft touch of a healthy fuger. With great diffi-culty the *prefet* struggled for a time against his possessed subjects; then at a bound, one after another they all sprang through a window and disappeared. The *prefet* made little delay in leaving Morzine. We have heard that the calmest and the presence of the presence of shughlar grounds which infestation occupies. In another article we shall review the subject, and with a few more illustrative examples endeavor to find some solution in the philosophy of Spiritualism for their terribly abnormal features. and strongest men received an impression of singular uneasiness after having witnessed an attack of these consulsions. A Roman Catholic priest, well used Fresh air by day and by night, strong and nourishing food, dry soil on which to live, sunlight and to common illness, has told us that, having been warm clothing, are the means of saving many present at a convulsion in one of the Morzine women who had come to Geneva, he was conlives which would have been hopelessly lost in scious of unusual nervousness for hours afterthe preceding generation. If our conjectures are wards. correct, this improvement may be expected to The experience of the prefet did not deter Moncontinue, and every body can make it greater. seigneur Maginn, who had succeeded Rendu in the bishopric of Annecy, from visiting Morzine in the Ventilate the school-rooms and the workshous. course of his pastoral tour. He arrived there in the April following the pre/et's discomfiture, with and the stores, and the houses. In cold weather, let the air, comfortably and equally warmed, bu the usual suite of ecclesiastics who attend their generally supplied from without in a constantly-There had been no confirmation in the valley for flowing current. Let those who can provide it in home years, and the bishop resolved to try the spiritual effects of the sacrament on some of the 'possessed.' We may say, by the way, that the excellent and enlightened prelate_bad, throughtheir homes; remember that an open fire, which sends two-thirds of the heat up the chimney, furnishes the best ventilation for a room of moderate size which the ingenuity of man has yet devised, out, discountenanced exorcisms. He is a man great firmness and good sense, and up to this date and that the heat escaping by the flue is the price published, in their dioceses, the late encyclical to be paid for it. Let in the sunlight, and never mind the carpets; better they should fade than letter from Rome. There was of course a full attendance at the the health of the family. When a man proposes high-mass he celebrated. Their bishop was a to build a dwelling in a swamp, warn him of his beloved and venerated object to the people of danger.—Dr. George Derby. to build a dwelling in a swamp, warn him of his, danger .- Dr. George Derby. beloved and venerated object to the people of Morzine, and we can imagine the respect and awe oble presence, in full pontifical dress, must have commanded. Much was hoped from the moral effect of his visit and the influence of confirma-tion; but what that influence produced we trans-The secularization of Father Hyncinthe does not deprive him of his priestly office. He is only absolved from his monastic vows, and is no longlate from the letter of a tristworthy speciator. It was published in the Union Médicale of the er a Carmelite friar, nor subject to the rules of the Carmelite community. second of July, 1864:

22d May, 1864. DEAR FRIEND-I went, after all, ou the first of May, to see the celebrated 'possessed' at Mor-zine; and I assure you I have not lost my time. It is curious that every Friday she went to the maire and asked him for bacon, which she ate engorly, and sometimes raw. Our readers will six in the morning. The coremony began at sev-remember that the devil who possessed her had declared himself damned for having enten ment on Friday."

on Friday." After this the disorder increased daily, and even hourly. Exorcisins, prayers, masses, and every description of rolls of every increased daily, and every description of rolls of every increased daily, and every description of rolls of every increased daily, and every description of rolls of every increased daily, and every description of rolls of every increased daily, and every description of rolls of every increased daily, and every description of rolls of every increased daily, and every description of rolls of every increased daily, and mother was selzed, and again another. The church became a perfect hell. Nothing was heard but cries, blows, onths and biasphemies, that made one's hair stand on end. It was the bishop's entrance that particularly set all the people agos. Blows with the fist, kleks, spitting, horrible con-torions, handfuls of hair and caps flong about torn clothes, bleeding hands, not every where my dignitarios flocked to Moreine by the score, and east and eyes. The most frightful moments were results. Ecclesiastical, scientific, and therapeutic dignitaries flocked to Morgine by the score, and either field from it amazed and battled, or looked ou in helpless horror and astonishment. The following summary of the leading symptoms of the "disease" was furnished to the Government of France by Dr. Arthand, of Lyons, who was one of the commission of investigation sent out to induire into the marvel: yards I counted eleven. The greater number were young girls and women from fifteen to thir-ty years old. There was a child of ten, five or

Bix old women, and two men. The bi-hop con-firmed some of them, whether they would or no. As soon as he came in front of them they were selzed; but by the help of the gendarmes and some men who assisted he put his hands on them. even in the midst of their fearful maledictions. 'Damned carrier of a bishop,' they said, ' why dost they come to terment us?' They tried to strike and bits him and to tear off his episcopal ring (which we have heard was actually tram-pled under foot). They spat in his face; but it was noteworthy that when the bishop touched their heads in confirmation they sank down, and remained in a stupor that seemed like deep sleep, During the sermon when any one was scized with a convulsion, the bishop stopped, and making the sign of the cross, he said, ' in nomine Christi tace et obmutesce.' The effect was invariably good. Near me was a young and pretty woman of eight-een. She had been married a year, and had been a mother for two wonths. After having been increased at the approach of a priest, or at church, or during exercises. The impressions produced at great distances on the senses. The designation of persons who were said to cause the disease by touch or glance. The prediction by the sick of the term of their illness. Their various hallucination and demoniacat delifium. The personation of the evil spirits by the pa-tients, who spoke of themsel? a in the third mer-It would be unnecessary to pursue this dreadful

and revolting narrative further, although it is rife with suggestions of the most momentous character. Files of gendarmes were dispatched to the villages, and bands of mediciners, both for hody and soul, took possession of the community. All was in vain-neither threats if arrest nor the terrors of purgatory proved available to suppress the fits. At length the magistrates of the sur-

Enceum Stories. Written for the Banner of Light.

THE BOOK'S STORY. BY MARY COLBY.

PART ONE.

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

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

Occasionally Mr. Jackson would move me about and I would have a chance to look about me a little; but one day, to my great joy, he placed me in a position where I had an opportunity to see all that was passing around me. 1 used sometimes to think it might be wrong for me to rejoice so much at my good fortune, for some of my companlons were completely hidden by me. Since then, I have often wondered if little boys and girls over feel thus when they return home from school, shouting: " Oh, mother, I've got up to the head. of my class." I wonder if they ever feel sorry for their playfellows who studied as hard perhaps as themselves and then failed.

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

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

There was a boy whom I had learned to dislike as much as I had loved little Lucy. He was called Ned. He was so very bad that all of Lucy's lovely guardians would gather themselves about her, whenever he happened to be around, as if to pro-

The miser returns cursing the fatal appetite or less similar to the first ones attacked, gave rise which binds him in the metallic chain forged by to the impression that some kind of epileptic conhis own avarice; the sensualist lives in the ago- tagion had spread amongst the people. In a nizing retrospect of lost delights for which the short time, however, the death of Joseph Tavernature of spiritual existence furnishes no satis- nier, without any apparent cause but morbid faction.

passion which themselves have kindled, and the symptoms amongst several of the most respectawfally graphic representations of rage, despair, able adults of the place. The case of one woman, remorse and fruitless vengeance, which are dis- described in the official reports of Dr. Constans, played at these extraordinary seances, would will form a fair specimen of many others. The alone be sufficient to explain who and what are doctor writes: the devils of old theology. Happily for the gifted medium through whom these demonstrations come at the Banner Circles, the wonderful mobility and variety of her mediumship prevents her perament; her health was good. At the time of being permanently obsessed by such unhappy to Sallenches, a town at some distance, where spirits, and the brighter and more genial influences that control Mrs. Conant, doubtless succeed her room she was leaning over her baggage. If in dispelling the painful features to which we spoke to her, but she did not reply; soon after have alluded. But this is not the case with less favored media.

conquerable possession of the young, the pure, the good, and even the organisms of little children. Whether Spiritualists, by being aware of ed suffocated. I tried again if she were sensitive to pain, but with the same result as before. She is too crafty to attack them, we need not inquire; or the enemy is pain, out with the same result a continued to struggle and cry out. is too crafty to attack them, we need not inquire; certain it is, that the ranks of Spiritualism are far more exempt from the curse of obsession than those of Orthodoxy. Nearly all the notorious cases of demousiac possession have fallen upon such persons as were wholly unacquainted with Spiritualism and the most unlikely subjects for Spiritualism and the most unlikely subjects for its exercise. The Salem Witchcraft in New England commenced in the family of the Rev. Mr. Parris, and seizing upon his innocent children, put them through actions revoltingly similar to animals and even reptiles.

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

These predictions were soon fulfilled, and the

most of whom gave evidences of possession more

melancholy and an unconquerable aversion to Every nublest soul is consumed by the fires of | food, was followed by the appearance of similar

> "The patient was about thirty years old. She was married, and the mother of a family. She was dark in complexion, and of a nervous tem she was to be sequestered. When I went into her head and upper members became convulsed, and she began to speak in a jerking way. I pinched and pricked her unawares, with a large nee-

Numberless are the cases with which history de, as she leant against the table, but she gave abounds of dark spirits infesting and holding un-the ground, and rolled about and struck at the furniture and floor with extraordinary violence Her face was red; her throat swelled; she seem-

way.' She rushed ont to throw herself into the ed in destroying herself. Three strong men could

ed in destroying herself. Three strong men could hardly hold her back, though in her struggles she seemed to avoid hurting them. At last she de-sisted, and, leaning against the table, she recom-menced her abuse. 'Ah! bearded wretch of a doctor,' she said, 'you want to drive us out of the woman; we fear you not with your medi-cines. Come! we defy you. See you, wicked un-beliance what is want to driver and priosite celiever, what is wanted are prayers, and priests, and bishops, and pious exercises. We are five in this woman. Now there are only two who speak, but it will be very different when she passes into the country where her forefathers are

seen that boy, when he thought no one was looking at him, take from the fruit baskets, apples or oranges, and put them in his pocket, and then I have seen about him ugly demons, making hideous faces, and seeming to rejoice as though he had . . . done a noble deed.

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

Lucy looked up in bewilderment at these cross words, which was increased by Ned's replying:

"I saw Lucy Tilden standing by the oranges and I thought I saw her pocket somet let me look," and before the frightened child could renly Ned's right hand was thrust into Luc nocket, and by a dexterous jerk the orange was made to slip from his sleeve into her . where it was quickly brought forth by N ed, who ocket held it up triumphantly to Mr. Jacksor

ever. He saw the manouver as we' A as I did, but for a few seconds, which seemed almost ages to me, I tried with all my powers ' ... nimost ages to of silence which bound me. ' ... break the chain of silence which bound me. . . was afraid the bad boy would succeed in mathematic sing Mr. Jackson be-lieve his lie, and, I am sure, could a book have spoken, I should have spoken so loud that the spoken, I should may spoken so loud that the whole town would j ave heard the story, but it requires the magic of the bright eyes and rows. lips of the humar race to make us speak. Not many mir intes was I kept in suspense, how-

ever, hefore I heard Mr. Jackson say:

"That we sa fine trick, neatly done; bow many. more have you concealed in your sleeve?

Ned h eld up his empty right sleeve for Mr. Jackso J to inspect.

" T 10 other, if you please," said Mr. Jackson, and he drew the cunningly concealed orange from N' A's left sleeve. " Had a't you better have put four left hand in Lucy's pecket and taken this eut also?" said he.

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

Ned was about to seize this opportunity to slip

away unperceived, but Mr. Jackson called to him to return, and he dared do no other than obey. A customer entering the shop just as Lucy-was recovering, Mr. Jackson sent for Ned's father, requesting his immediate presence; Lucy's mother was also informed that ber daughter would return to her soon. Nedl's father was not long in coming, and, when the facts were revealed to him, he was very much grieved and angered. The told Mr. Jackson to" send for an officer to take him aways for," said he, "I have lost all control of him. He has associated with all the evil-minded people in the village, until at Tast he has become one of the worst, and he carries such a bad influence with him everywhere he goes, that, for the sake of the community, 1 think he had better be sent away. It grieves me to say this, for I love him still, despite his wrong actions, but my powerover him is gone," and the wretched father covered his face with his hands and wept.

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

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

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

"He has wronged you! oh, I know he has, but you will forgive him, won't you? Oh, if I had the money I would pay you for those oranges, but we are so poor, and mother works, so hard, and then sometimes we have to go hungry! Oh, sir, he has wronged me, too, but I will forgive him!" And, throwing her arms about Mr. Jackson's neck, she burst into tears. Mr. Jackson pointed to Ned's father, but his heart was too full to speak. Lucy's angels had tilled the room so full of their own good influence that it was impossible for the father or son longer to withstand them, and, at the same moment, they each held out their hands, and then the boy, begging for his father's forgiveness, was clasped in his father's arms. Ned promised amendment, and his earnest manner convinced his father and Mr. Jackson that he meant to try to reform.

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

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

Mr. Jackson took a nice looking piece of goods from the shelf and cut off a number of yards from it, and as it did not take all of Ned's money to pay for it, he selected a book also. You may be sure I was sorry enough I was not the one chosen. I saw Lucy many times after this. She sometimes wore the dress Ned had purchased for her, but Lucy was one who needed no nice dress to make her look lovely. No one could be so good, and so constantly surround themselves by good angels, and be otherwise than beautiful. Re-

BANNER LIGHT \mathbf{OF}

Spiritual Phenomena.

their last. They packed up at once, went to New London and separated, Mr. Raub going to his home in Philadelphia, and Mr. Turner remaining in New London, his home. If they were doing such an homest work as they professed to be, why leave the field so unceremonionsly? Mr. Turner came to me at the close of the per-forming on the way there the close of the per-

formance, as I was there, the representative of the Econing Press, requesting me not to tell how the thing was done, assigning as a reason, that they should probably come back, again, and it might tend to diminish their andiences. He also said

it might have a like effect elsewhere, as they were on Lanra Ellis's track, and meant to show her up. Why this request, followed by such a sudden up. Why this request, billowed of side a kandonly abandonment of purpose? Plainly this, and only this: they found they had undertaken too big a job, one they could not carry out. There were *batches* which left an open door, so wide, that the hollowness of their, pretences could be seen. If they were honestly endeavoring to expose Miss Ellis, and did so in verity, they would not so soon have retired to private life. They evidently felt have retired to private life. They evidently felt they were making a decided failure, and es apod the dilemma as best they could. Mr. Lewis says the offermina as nest they could. Mr. Lowis SANS he did not see that Mr. R tub gave any evidence of 'having made extraordinary exertions, never-theless the fact was most patent when he reached New London. His wrists wrist well used up, so sore and dame that he was satisfied to give up. Mr. Lewis's last communication implies that the only failure way with the ring. Thus he for

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

As to conditions, I have at no time set them aside, for I recognize them in full. I have try communication at band to which refere is made, and in which it is assumed that I put the down as of no account. If I spoke of condition it was qualitatively as to the peculiar use Mr. Lewis made of the word. Indeed, I hold to con-ditions, and hence discard Carbonell, whom Mr

Lewis gives a *quasi* endorsement in his closing paragraph. Carbonell did not come up to the condition of the Davenports or Eddy. His cabicondition of the Davenports of Eduy. This can-net was a frand, and the entire performance a weak parody; as, for instance, lifting the top of the cabinet to let in light, on a plea of letting in fresh air, that he might the botter until himself. Now I come to the magnanimous part, where No. Lewis is so charitable as to excuse my "un-fair, unjust and ungentlemanly conduct on the score of my peculiar organization." This is Mr. Lewis's language: "Mr. Foster says in his last that if I [Mr. Lewis] 'did not call them knares,' I mean my readers should understand they were. Now I submit that this is unjust, unfair and un-gentlemanly; and could I not account for friend gentlemanly; and could 1 not account for friend Foster's sometimes use of language by his pecu-liar organization.¹ I should feel differently, from what I do. And he assumes to interpret my lan-lynage, to go back/of what I say and tell his read-ers what I meant?" Thus Mr. Lewis compliments one by the three expletives, "unfair, unjust and ungentlemanly." Let us see who is best entitled to these epithers, if they are to be used. I have none to handy, and when I have nitsed Mr. Lewis

With this admission quoted above, in all fairness and candor I ask, was the criticism of Mr. Ellis Spiritual Upenomena.
 Physical Manifestations---The Baub and Torner Expose.
 MR. FOSTER TO MR. LEWIS.
 EDITORS BANNER OF LIGHT--The controversy relative to the expose of Miss Ellis in the city of Providence, by Messrs, Raub and Turner, has al-ready exceeded more space than sheuld have been encreached upon in the columns of the Basi great variety of topies. In my reply to the last

been cheroached upon in the columns of the Ban-ner, for matter is pressing from all quarters on a great variety of toples. In my reply to the last communication of Mr, Lewis I will be as sporing of space as possible, and endeavor to close the subject on my part. Some points 1 shall pass over unnetticed, seeing that the second night of Messrs. Raub and Turner, in Providence, was their last. They jacked up at once, went to New Landon and Turner in the column to the second night of the last. They jacked up at once, went to New there is floating around the country in the news-papers, a paragraph which is accounting for the raps by machinery, and there can be found those who stoutly believe it. So of other phases; all are accounted for in one way and another, to avoid the spiritual theory. These things all create discussion, agitate thought and evolve truth. Thus will have with these exposures. They have an office, and I am glad they came. Thanking you for so liberally opening your col-omus, I trust inasmuch as Messars, Raub and Turner have snicided, I shall not have occasion again to dissect their ghost. W. FOSTER, JR. [Here let the matter rest, for a time, at least, friends. Have some mercy on our readers, if you don't on us.]-Eos.

More "Mysterious Demonstrations." A CHILD MEDIUM.

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

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

Some days ago, when on her way to school, she found a comb in the road, to which was attached, by a string, an old copper coin. When the session closed she went immediately home, and the manifestations commenced. As soon as she went into the house rappings were heard on the windows and around the sides of the room, the noises following her from one room to another one in the autience, me gent array is also be the common phenomena of as-this results in the time that Miss Ellis did, several of the feats being so long that there were signs of impatience on the part of the autience. And the pleat that he performed better with the open cab-inet under a full light permitting him to seeclear-ty is an admission fatal to my opponent and the claim put forth by the gentlemeen in their band bills and on the platform. And if what they thus said " is of little or no importance as affecting Miss Ellis," it is of " importance as affecting Messrs. Raub and Turner, especially when con-nected with the performance they gave in detail and concrete. her; also saw a light card-table, on which was placed a heavy tray filled with flat-irons, fall to the floor as the child approached it, and, singular o relate, the tray and contents kept their post ion on the table the same as when standing upright. The rappings on the windows were fre-quent and lond, and when the mother of the child confidentially told her spirit visitors that child confidentially told her spirit visitors that they might break the glass and she would stand the expense, two panes of glass came out in the twinkling of an eye. The gentlemen present ex-amined the window sash, and found the harden-ed putty, and over to the tins, had been taken out as cleanly and nicely as if a sharp knife bad been used. At times the manifestitions-were so powerful ds to shake the house, and threaten sorious disaster to the building and its occupants. On one occasion the child became so exhausted with excitement that a gentleman present attempted to warb her in two buffalo robes to quiet her, isht the disturbance became so much more fearful and threatening that they were glad to leave her to the mysterious forces that seemed to claim the right to control and use

that seemed to claim the right to control and use her for their maryfe wy leads. Thousands of p) are visited the house, as many as twenty is similared falling in a sin-gle day and evening. The neighboring villages and surrounding country have sent multitudinous-representatives to interview the child. The pres-sure of callers became so great that the family were compelled to remove the little one to the house of a friend in the village of Westerly. At house of a friend in the village of Westerly. At this point we are confronted with another mys-tery. Immediately after being removed to the none to bandy, and when I have pluted Mr. Lewis against Mr. Lewis, the reader can put them where they best belong. In his communication printed in the Bonner of Light, December 25th, he used the poor, weakened little innocent was blessed with quiet, rest and repose. In behalf of sense, science and religion, we ask for a thorough and intelligent investigation of the facts in this extraordinary and marvelous case." Surprise is expressed that the manifestations were suspended for a time. There was good reason for it. The medium is a mere child, newly developed as an agent for these physical demonstrations, and the invisibles saw the necessity of not overtaxing her vital forces to her injury. In due time, no doubt, the power will return to her again with renewed vigor.

were favored with the most beautiful singing in a supposing them especially guided, guarded and ment, Mr. E. having previously been tied and gagged.

Mr. Emerson will be in Portsmouth to-day, and bonell advertises to expose spiritual phenomena nicates with mortals; but "reincarnation," as I in Portsmouth this and to morrow evenings. Mr. Emerson states that Carbonell has frequently been invited to meet him and imitate his feats, if he can, but Carbonell has invertably declined to meet Mr. E. I learn from Mr. Emerson that he intends visiting this town again in the course of a few weeks, when he will doubtless receive a warm welcome. Believers and unbelievers in Spiritualism have had a new interest awakened Mr. Emerson's feats, and, aside from the theory that he was aided by the spirits, no one can account for the seeming impossibilities performed PORTER. by him. Excter, N. H., Feb. 28, 1870.

Free Thought.

CRITICISM ON MRS. TAPPAN'S LEC-TURE.

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

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

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

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

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

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

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

I tell you the great God will break in pieces all those grand theories, and we must settle down upon the simple fact that God is no respecter of The soul, what is it? We shall call it the power of thought. Thought is immortal, You cannot stop thinking at will. You may sleep, but thought never slumbers-it is eternal. I live in thought, I breathe in thought. The power, oh of the world and acknowledge ourselves to be how subtle-the most subtle of all things, Where does it come from? There is an infinite ocean of that power. It permeates everything. Thought is omniscient, it is omnipresent. There must always be outward expression of thought, as you have to have the outward ex- ing an organic force, it has been, now is, and pression of the alphabet that you may instruct ever will be, an essential element in the proyour children in the art of learning. Why, if I gress of the world. should not give the outward expression, how would you be any wiser for what I know? I tell you all things work together, that all things may yet become a perfect whole. COUMINGS. It is but a few days since I accidentally picked up a book of Mrs. Tappan's lectures, and in her lecture on philosophy, I found the following: "Therefore, whatever of beauty, of perfection. the external world contains, whatever of grandeur, of infinity, is manifested in rolling worlds and systems, they are not simply made for the gratification of God, to emblem forth his power. not as a necessity of God, but they are made for the identification, for the perfection of the identity or individuality of each human soul." How can all these sayings be harmonized? As ever yours. S. P. CHENEY. Montpelier, Vt., 1870.

MARCH 19, 1870.

female voice, with charming plano accompani- inspired by superior intelligences having had an earth existence. This is, in a certain sense, reincarnation of the spirit, that is, the disembodied

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

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

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

A FEW THOUGHTS.

BY CEPHAS B. LYNN.

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

MEDIUMSHIP.

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

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

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

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

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

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

THE USE OF TERMS.

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

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

beauty.

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

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

> Written for the Banner of Light. MAKE NOME BEAUTIFUL. BT MAY KENDALL.

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

Make your home beautiful-guard well the flowers-Sweet ministers of love, God has made them ours,-For to them a mission most holy is given, They teach us of life, and they tell us of Reavon.

Make your home beautiful-let melody sweet Your hearts' song of praise to your Maker repeat; With the songsters of Nature the chorus swell, Resounding with echoes o'er mountain and dell.

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

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

Make your home beautiful ; and let ne dark sin Nor polsoned distrust find an entrance within ; Let no demon of evil e'en the threshold gain, The sacred purity of home to stain,

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

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

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

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

following language: I am pretty well convinced that the two performances [Mr. Raub's and Miss Ellis's] are done in precisely the same way, and that Laura V. Ellistas much as I dislike to say it.) is humbugging the people. It pains me to think that a young innocent girl, at the age of eleven years, should be taken by her father and syste-matically taught and brought up to practice de-ception, and transported over the country to ald him in humbugging the people." Reader, please hum in humburgging the people." Reader, please go over that paragraph again and see if I "as-sumed to interpret language," or went "back of what was said, to tell what was meant." It is true, the specific word "knaves." was not used, but if the idea "knaves." was not legitimately inbut if the idea "knaves" was not legitimately im-plied and intended, then the Eoglish language has no meaning. "Laura V. Ellis is humburging the people;" "an innocent young girl taken by lier father and systematically taught and brought, up to practice deception," &c.; and i am criticised, called to account and pronounced "unfair, unjust and ungentlemanly "—a most opprobrious trinity —for asying, in short, that these, quoted words mean terms to the simple simple." were tantamount to the single word "knaves," and that was the proper designation to be applied to Mr. Ellis and his daughter, if words possessed any force. These are the words, and I may safe-ly leave the rest with the reader, for the point is so plain that half an eye can see it; and I leave the application of the trinity with the reader also. As for my "peculiar organization," there is this about it: I tight much quicker for my friend or those I think are unfairly dealt with, than for myself. This characteristic I rather glory in: and if in most cases, Lam able to use language which can be well understood and expresses the sentiment intended, that is fortunate for me. I am very well satisfied with my organization, and were a proposition made me to swap, if perchance by my friend Lewis, I should ask considerable

While on this point let me refer the reader to Mr. Lewis's communication before mentioned, and see if he is justified, on his own statement of the to he as deprecatory as he has been toward Miss Ellis. In the paragraph following the one I have quoted above, Mr. Lewis says, speaking of the conditions in the two cases, Miss Eilis and Mr. Raub, "there is but one point in which I can con-In conversation with Mr. O. P. Prall, of the Raub, "there is but one point in which I can con-ceive any chance for any inequality between them; it is this: the ring in Mr. Raub's cabinet, to which his hands were tied, is about—say five or six inches above the level of the band on his wrist, as he sits upright in the cabinet; conse-quently that much length of the strip is necessary to reach up to the ring, and gives the play re-quired for the using of the hand for the work. This is the secret of it all. I have no means of knowing positively whether it is the same with Miss Ellis. If her hands are tied closely to the ring, and no play left for her to move her peck forward at all, she still may be able to disprove the claims of Mr. Raub to expose the manifesta-tions," Now let us analyze this quotation. Mr. Lewis says Mr. Raub had a play of five or six inches for his Lauds, and that this is the secret of it all, that is, in the means whereby Mr. Raub was able to do what he did. Then if Mr. Raub had been tied close to the ring he could not have made his expose. Then he says that he has no mane ins explore. Then he mays that he has no means of positively knowing whether it was the same with Miss Ellis. Then why sit in judgment upon her and her father, and brand them as hum-bugging the people, and charge the father with systematically teaching the daughter to practice aystematically teaching the daughter to practice deception? There is a screw loose here, and all that Mr. Lewis has written has been predicated upon absolute non-knowledge of a fact. When I saw Miss Ellis, not the last time, there was no such play as Mr. Raub is described as having, neither had she as much play for the neck at any time when I have seen har as the accreate here. ime when I have seen her as the exposer had. hall. At a private scance the company present

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

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

Harry Emerson in New Hampshire.

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

In conversation with Mr. O. P. Prall, of the Squamscott House, Mr. E. remarked that he should have no objection to being subjected to the handcuff test. Mr. Prall said," I think I can place a pair on your wrists that you would not easily get rid of," and produced a pair of the latest improved pattern, belonging to our Chief of Police, A. J. Brown, Esq. "Put them on," said Mr. Emerson. "But," said Mr. P., "if you should be unable to get them off; you would have to wear them until Mr. Brown returns, as he has the only.

key." "Never mind, put them on," was the reply. Mr. Prall did " put them on," and that pretty tightly. Mr. Emerson then went into a small hall and the door was shut on him. This was just before sunset. In twenty seconds after the door was closed the handcuffs were sent against it, as Mr. P. said, " with almost sufficient force to split the panel." They were unlocked when picked up. On the evening of the 25th, with the same pair of handcuffs on, and the key in Mr. Brown's pocket,

REINCARNATION.

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

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

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

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

call that "Spiritualistic" which is similarly related to Spiritualism?

AN ORGANIC FORCE.

The sooner we take our stand with the sects one of the many instrumentalities laboring for human good, the better. This fear of the term 'sectarian" is childish, and unworthy of those who aspire to blend philosophy with inspiration. The word, "sectarian" is harmless. Represent-

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

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

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

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

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

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

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

MARCH 19, 1870.

Written for the Banner of Light LOST.

BY MRS. ELIZA M. HICKOK.

I've lost a thought ! I've lost a thought ! To me a valued gem. A jowel rare, it was more fair Than all my diadem.

'T was glowing bright with living light ; It seemed of heavenly birth. Then tell me not 't was but a thought, Ye know not half its worth.

All suddenly it came to me,-And all my being thrilled ; A wave sublime from ocean time My soul with rapture filled.

I thought to clasp-I sought to grasp And make it all my own, That glowing thought, with truth inwrought-Ah, me! but it had flown.

My heart so glad grew lone and sad, And darker seemed the way ; That metsor light left gloomy night; It came, but would not stay.

A thought once lost, whate'er its cost, May never come again ; 'Mid smiles and tears, through all life's years,

We seek for it in vain. I'll wait, I'll wait, till "Death's " mandate Shall set my spirit free;

Perchance again, and brighter then; That thought will come to me,

SPIRITUALISM AMONG THE PORTU-GUESE AND SPANIARDS.

BY G. L. DITSON, M. D.

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

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

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

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

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contained various citations from the sacred Scriptures. The writer supposed that if we did not now have any recollection of a previous existence, we shall arrive at a knowledge of it after our chrysmutatio, and remember the nunishments imposed for our correction. * • • In effect, we see on the earth that every animal has its enemy-an enemy with faculty, instinct, arms, to molest and kill. With respect to man, who occupies the first

place in the scale, he is a devil among his similitudes. The doctrine vulgarly accepted of the goodness and justice of the great Creator, seems to lack an hypothesis like that of Señora Hine to reconcile, with the honor of the Divinity, this state of apparent, general, systematic evil. But with defective data in history and facts, our reasoning cannot carry us far when we wish to discover what we were before our terrestrial sejourn,

or what we shall be hereafter." The editor, after making some lengthy commondatory comments upon the above, adds: Franklin, with his clear intellect, comprehended that only the preexistence of the soul could, reconcile the (otherwise) inexplicable sufferings

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

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

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

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

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

MASSACHUSETTS.

Annual Meeting of the State Spiritualist Association,

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

Reported for the Banner of Light.

On Wednesday morning, March 2d, agreeable to previous totice, this Association met at the above named hall, and was called to order at half-past ten o'clock by the President, William White, who read the published call.

Dr. H. B. Storer, Secretary, then read the records of the ast meeting, which were accepted. On motion, voted that a Business Committee of five be ap-

pointed by the Chair. Messrs. Albert Morton, A. E. Carpenter, Lysander S. Richards, N. S. Greenleaf, and Mrs. N. J. Willis were appointed.

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

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

The President, Mr. White, then declared the meeting open for general remarks until the report of the Business Committee. He hoped all would take a deep interest in the matters which were to come before them. Words which came only from the lips would fail, as they deserved, but those which came from the soul, could not fail of being understood by those present, both in and out of the body. John P. Guild, of Lawrence, then made a few energetic remarks touching the necessity of decided action. Among other things he related a story of Whitfield, the reformer, who had once compared a sect of his religious opponents to a certain bid which flew about all day in the woods singing : "Do I dol dol" but which had the poorest next of any in the woods. Mr, Guild thought Spiritualists had eried "do" long enough, and hoped some defluite work would be ac-complished. Dr, C. York followed in a speech setting forth the noopen for general remarks until the report of the Business complished. Dr. C. C. York followed in a speech setting forth the no-cessity of having a building set apart for Sgiritualisic pur-poses. He did not believe the reason of the lack of places for meetings was the poverty of Sgiritualists. If such a course as had heretofore been adopted—the denying of means to the cause—seemed right in the eyes of others, it did no. In his sight. He then referred to the necessity of a legal organization able to receive bequestem-metholing a case in Charlestown where help would have been extended by a person so desiring, but no organization was to be found able by law to receive the property by a will, He did no the able by law to receive the property by a will. He did not be-leve in organization for a creed, but only for financial pur-The Business Committee here reported that according to The Business Committee here reported that according to arrangement, the present session would consist of a general conference; the afternioon to be consumed by reports from State Agents, election of officers for the ensuing year, and the report of the Committee on Resolutions, with discussion of the same. I. C. Ray, of New Bedford, said (alluding to the reluctance of speakers to come forward) that if this was a tea-party every indy would ere this have had something to say. The last conference meeting he had attended was a Mothodist one and wide there, a worthy bether-corried away by his inst conference meeting he had attended was a Methodist one, and will there, a worthy brother—carled away by his feelings—after declaring his faith in the infaillibility of every line in the Bible, (which book was then under discussion.) wandered from the subject, and suid: "Call it hallucination, or imagination, if you please, but I believe that the spirits of the departed are arou d us." I. P. Greenleaf considered the question involved in Spirit-ualism to be the vital principle of all questions now agitat-ing the mind of the masses. In his view our philosophy mat these queries little by little—not at once. Our cause of blag the working deep in the natures of the people than displaying itself on the warkes—it is doing its work in its own way. Every cause had had its rough, uncouth stage, when like the marble or granite it had to be hewed into sym-metry, and it became Spiritualists to labor heartily and with own way. Every cause had had its rough, uncouth stage, when like the marble or granite it had to be howed into sym-metry, and it became Spiritualists to labor heartily and with due force to bring about the development of the cause in public and private, rather than stand aloof waiting till the temple should be reared and popularity should crowd it with admiring worshipers. He believed in sustaining this organ-ization; wherever he had been he had found the seed sown by its missionaries bearing good fruit, and hoped that on the present occasion these laborors would be encouraged with the aid so much required. A. E. Carpenter said the Rev. Mr. Abbot had declared there were two elements in religion: the universal, ap-parent in every human being, and the special, manifest-ed in peculiar forms of faith. The special cloment of Chris-tianity was the belief in the divinity of Jesus Christ-that of Mahometauism in a like belief concerning Mahomet, &c. If there was any special element in Spiritualism it was a belief in spirit communion-that these who had lived with us in the body, and now were living in the spirit-world, were our companions, working with us day by day and yaar by year for the good of the race. But, after all, this ele-ment was not so much the special and the universal, for it belonged to humanity everywhere. This is an actual fact, calling upon all people for investigation and explanation. The work of this Association was to awaken into concelous-ness the materiality of the present, and teach the fact, that there is no death. It was true that some scientists and all the theologic world looked upon us as fanatics; but this was true of every reformer in every age. It had been said by 0, B. Prothingham. "I have no respect for Spiritthor. Llambase Hine was the widow of a printer. Soon after my departure, she died, and in her will she imposed an obligation that there should be publicly read in Salter's Hall a solemn discourse, whose object should be to prove that this earth is the veritable 'infernal region,' a place of punish-ment fer those spirits that had sinned in another form. It is a long time since I saw the publish-ed discourse, but I have the impression that it

visible ones for instruction and counsel, because in real- ing the mind and conscience of this nation to the danger

with the life-giving truth. Mrs. N. J. Willis, of Cambridgeport, hoped the Association (in motion voted

Afternoon Section .- Meeting called to order by the Prest-dent, William White, who stated that the first businers before the Convention was the report of the State agents, to which end he introduced Albert E. Carpenter, who made the following return : To H. B. Storer, Secretary of the Massachusetts State Associa-

tion of Spiritualists: DIGEST OF THE MISSIONARY LABORS OF A. U. CARPENTER FOR THE YEAR 1869.

I have delivered one hundred and eighty lectures, taken anayo ucrysterol, one numbred and eighty betures, takon one hundred and forty subscrigations for the Banner of Light, and distributed about one thousand dollars' worth of books of a spiritualistic and reformatory character. Received by collection and subscription \$752,83 Expenses 105,39 \$017.41 Drawn from treasury 105.00 Whole amount received for 1869 Received Music Hall Contribution, Boston, \$512.41 88 20

\$900.01 \$299,86 Balance due A. E. CARPENTER,

A. E. CAREENTER. Mr. Carpeniter then proceeded to say be had traveled mostly over the State since the last Convention, with the oxception of the extreme western portion, where the forces of all theology were so strong that even Unitarians and Universalists were so strong that even Unitarians and Universalists were some the found that wherever free thought was most abundant. Spiritualism fourished. Ho considered the castern portion of Massachusetts was the most remarkable for liberal thought in the whole country. Such men as Theolore Furker had worked-porthaps un-concelously to thems iters-for the cance, and there was therefore a greater oroportion of Spiritualists than elsewhere. A large number of Unitarians the had found to be Spiritualists during his travels, and had been invited to preach in one of their churches at Brookled, and the same was true of Uni-tersalists-majes in charles not so bloras free their churches at Brookfield, and the same was true of Uni-versalistis—also in churches not so hierait the pastors fre-quently preached splathalism under a different mano to the edification of their people. It did not think Spiritualism was destined to come up as a distinct religious demonina-tion, but believed spiritualistic ideas were to interpenetrate and make a marked change in the ideas of the people, During his three years of missionary work he had perhaps or ganized some twelve or more societies, and several Lycenims; he thought it rather to be the daty to go forth and preach Spiritualism as we understood it, than to seek wholy for organization. At present the facts of our philosophy were net with determined opposition, and it we some work to go met with determined opposition, and it was our work to go into places where Spiriunlism has not been heard of save in ridicule, and give forth that which we have received into places where Spiritualism has not been heard of save in ridicule, and give forth that which we have received from the skies. On several occasions he has with him Mrs. Blair, who paints before the nudlence with her cyces closely J bandaged, and in the majority of cases the people agreed J that there was a power displayed transcending the ability of the woman herself. He wished that more test mediums is could be sent out over the country. Next to the tests them-selves, the statements of those who are known in community c as regarded the phenomena, were useful in advancing the cause. The people were more interested in facts them. Those who would preclaim these facts; all over the country still more itrady in the bonds of bigstry. When he twent A out to be add an and/eners in a new becality, and referred to the glories of our faith, he could not feel like asking them C at last form an and/eners in a new becality, and referred to the glories of our faith, he could not feel like asking them C in that form an another a may becality, and referred to the glories of our faith, he could not feel like asking them C at last half found "an anclor of the south sure and stead-last." He was not by any means discouraged, but purposed to continue the work-weighter as agent or not-weighting others to rejoic as ha did its the non-sure and stead-last." He was not by any means discouraged, but purposed to continue the work-weighter as agent or not-weighting others to rejoic as ha did its the now stead to a first of officers for the coming year. "Mrs. Agnes M. Davis, State Agent, said she had a comput to officer of work not done, rather than any she had accomplish-ed. During the winter health had been so much im-

offer of work not done, rather than any she had accomplish-ed. During the winter har health had been so much im-paired that she was unable to travel as the State unission-aries must; and again she had been informed that Mr. Carpenter, the other again and had been into held that all, of his time from lack of engagements. Therefore since the last Convention-Oct. 2014-she had no work to report. Mr. Wright, of the Committee on Resolutions, reported the

ized that they stood above him in a clearer light. It was which menaces spiritual freedom in this fair country ere it evidently not the work of the angels to organize for the betoo late-ere it passes from the arena of free discussion sake of a creed, but to permeate the heart of humanity to the arbitrament of war, the last court of appeal for free

with the life giving truth. Mrs. N. J. Willis, of Cambridgeport, hoped the Associal had been made they should be rectified, not by fault-finding in secret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting insecret but by the objectors coming forward and putting which many of them did not exally be divect a forward and inter-real truth of or orphilosophy were demonstrating immortality to the werd and and speed that all present would interest them selves in the business of the Convention. Dr. A. I. Richardsan, of Charlestown, was carnestly in sympathy with this organization, and hoped for its success ful continuance. He had also, zen the work of the Statt agents, in his travels among the people carrying as they did, the beaufield to whelf or a still wider diffusion of the light, that those yet within the shadow, unsatisfied, might see the light, that these let to whelf for a still wider diffusion of the light, that these let to whelf for a still wider diffusion of the light, that these let to whelf for a still wider diffusion of the light, that these heleved them al. He would, not care give them of our means. There was not money enough to hire him (Dr. S.) to go out as an advocate of Orth slovy, although he had done so when he supposed it was true, but he had often gono out at his own expense in defence of the

though he had deno so when he supposed it was true, but he had often gono out at his own expense in defence of the splritual cause. A. E. Offers sold when this Association was formed he was one who though the time had not yet arrived for such a step, but there was power enough in the movement to carry it on them, and it still survived. He referred to a theatri al exhibition he had seen lately in an Episcopal church-ethilt on them, and it still survived. He referred to a theatri al exhibition he had seen lately in an Episcopal church-git on them, and it still survived. He referred to a theatri at exhibition on the theatre, but if the theatre were to get weak and wish to full back on the church, would that institution support it ? He thought not. Hence the thea-tre was the most charitable of the two. The New Testa-ment said the "word of God is not bound," and he dd not believe we, as Spiritualists of Massachuseits, were, bound to bok to the Association for the whole expression of our faith. He depresented the correst of some of its agents in re-flecting so strongly upon ancient creeds when speaking in new communities nuesed to hearing of our philosophy. He spake of his farmer connection with the Baptist church, and his excommunication therefrom because of his chlarged views, and gave an account of a test wherein at a recent circle, where the circumstances were unknown, the clergy-man of that church, shown he would call " Dr. S." came circle, where the circumstances were unknown, the clergy-man of that church, when he would call " $1r, S_{\rm e}$ " came and acknowledged to him that he (the speaker, was right

and acknowledged to him that he (the speaker, was right infer all. Mrs. Agnes M. Davis believed our philosophy was wide enough and deep enough for consideration without running into or against anything that hav gene before it; she be-lieved that each form was but, one of the rounds of the lad-der by which men and women have elimbed up to their present standpoint. Two years ago last January, she saw the people united and irm in their support of the missiona-ries. She hoped at the present hour that they would not be found united against them. She referred to the general negligence on the part of those addressed by the agents in replying to the same. She would rather be freely invited to give the bread of life to those desiring than to reek for an invitation and not be readily answered. She hoped the desire would be shown as to whether the Association was to desire would be shown as to whether the Association was to ontinue its active work by a reply to the call for pecuniary aid which was about to be made The Committee on Nominations here made the following

The Committee on Nominations here made the following eport: President—William White, Bonner of Light office, Boston Free Presidents—Lysander S. Richards, Quincy, M. T. Jole, Charlestown, Corresponding Secretary—H. S. Williams, Boston, Recording Secretary—Miss Abbie K. T. Rounseville, Mid-Related

Treasurer-John Wetherbee, Phrenix Building, Boston Transmer--John Wethorbee, Phoenix Building, Boston Ercentice: Committee-William White, Lycander S. Bich-ards, M. T. Dole, Albert Merton, Abbe K. T. Bounseville, John Wetherbee, Isaiah C. Ray, New Beilford, Bristol Co.; John Puffer, South Hanover, Pymonth Co.; Mrs. L. B. Wil-son, Boston, Suffolk Co.; Gilbert Smith, Harwich, Barno-stable Co.; Albert Bacon, Bedford, Middlesex Co.; E. W. Dickenson, Springfield, Bamjolen Co.; William Fronty, Wor-cester, Worcester Co.; Caleb Bradford, Plymouth, Plymouth Co.; Mrs. W.W. Currler, Haverphill, Fesey Co.; R. A. Com-stock, Shelburne Falls, Franklin Co.; Occar F. Adams, Great Barrington, Beikshire Co.; A. Eustis, Northampton, Bamp-shire Co. hire Co. Members at Large-Lewis B. Wilson, I. P. Greenleaf, Geo.

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

A. Jacon, Irr. H. B. Storer. Albert Morton, who was first nominated, declining to act as Corresponding Secretary, H. S. Williams was nominated to fill the vacancy. Moved and seconded that the report be accepted and the officers declared elected. I. C. Ray spoke of the work before the Association, and of the general efforts of the elogy in our day to bind its already lowening chain more tightly around the human mind, but there were in the corners of the country reads too many little red houses for priesteraft to hope to do much through the prometics of the riving generation. He spoke of the Eco-menical Council, and said it was the last gasp of Roman Catholicient, there would be no more Popo, to his mind, after the present one. He is beyond in reverencing humani-ty, not men. He hoped the no interve protect to an swer the question whether it was for those present to an way to be accomplished for the truth, and he called upon all to remember that the power to do inspired the obligation to do it. The acceptance or rejection of the plant is naid to remember that the power to do inspired the obligation to do it. The acceptance or rejection of the bard was hefore the house-the next one respired the respired to the acceptance or rejection of the bard was hefore the house-the next or see all come for-ward in aid of this associative ellort. A the Generatic device is made an explanation. He

Mr. Wright, of the committee on neutrons and the meeting: following list for the consideration of the meeting: 1. Resolved. That this Association affords methods of agi-tating the public mind upon the subject of Spiritualism, worthy of the support and encouragement of all Spiritualism, in the State who believe that "the agitation of thought is the beginning of wieform." 2. Resolved. That while we believe personal interest in and self-lenging consecration to the comprehensive truths in the state who believe that "the agitation of thought is the beginning of wieform." 2. Resolved. That while we believe personal interest in and self-lenging consecration to the comprehensive truths inducted by Spiritualism, is the first and indipensable regulate of wery public educate thereof, we also recor-vate life, to assist these lecturers and mediums by their per-tual life, to assist these lecturers and mediums by their per-cuntary and other means, so that their burden shall not be believed we should be unworthy the trust placed in our hands if we were not found laboring in cooperation with

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

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

A. E. Carpenter, then related an account of certain re-markable physical manifertations witnessed in the presence of Julia M. Friend, by himself and Dr. H. B. Storer, an account of which we shall give hereafter. M. V. Lincoin mails a few remarks touching one of the resolutions passed in the afternoon, regarding the amendment of the Constitution of the United States, and said we must rather necessite the God within us. Our con-ceptions of God were constantly changing, consequently to us our God changed, and we must guard well our right of Individual judgment. Mr. Banding mide some remarks touching exhibitions of physical mediumship as seen by him in the pressure of Mr. Fainfield. Miss Leep a new convert, made a few pleasing remarks of

Miss Lees; a new convert, made a few pleasing remarks of a congratulatory nature, and referring to the confort con-veyed by the splittudictic belief. Theology had been at work regulating hers-her friends declaring she had been in-same for the last two works, but if so she was ably to per-cute "united?" to be working to she was ably to per-

cerve "method" in her madfaces bit in or one way atter to per-method "in her madfaces. Remarks were then made by President Widte, A. P. Car-penter, N. Wright and Dr. A. H. Bachardson, after which it was, on motion, voted to adjourn.

Correspondence in Brief.

PENNSYLVANIA --M. H. Abby, writing from Westfield, Tloga Co., says : For some time past I have felt an analety to introduce invest I to you, dear *Home*, by guing you a short outline of the progress of truth in this part of the "moral vineyard," as it is called by these who claim to be entitled to a higher seat in heaven than those who hold daily converse with friends who have gone over the river. Be that as it may the work of progressive unfoldment has been newly developed in these parts of late, to an extent that have been somewhat alarming to those persons who claim to hold special commissions from that lenge who di-rects all things. For six weeks, commencing on Christmas-last, we have endoyed the constant company of one of the beest personating test mollows that we have ever found. He is also very popular among free thinkers in this country as a healing medium. I am glad to be able to say that many invalids among us have been made to relied to the about the with many of your readers, as he has traveled for about ten-years and visited many large either and village during that they are an event where the tools and village during that years and visited unaverse, as he has that been about term time. His name is Hartford Hutler. His postedles address is Wellsboro, Tiega County, Pa. I give cour readers his ad-dress, so that they may correspond with him if occasion

dress, so that they may correspond with more a com-should require. We held circles nearly every evening during his sejourn' with oc, and, through his mediumship, many who were and parently indifferent and many others who were decidedly skeptical have come to a knowledge of the truth of spirit-com-munications. The wailings and meaning of bigots and the shoulders of you can call them such) of superstition are suffistanders of you can call them such) of superstition are suffi-clent proof of the truth of what 1 say. We have also been treated to a few lectures from Bro. Litchfield, of Cattaraugus Co., N. Y., and Bro. Charles Holt, of Warren Co., Pa., both Inspirational speakers. Inspirational speakers, POTTSVILLE, -W. D. F. writes as follows: diaving been

POTTSVILLE.—W. D. F. writes as follows: 44 iving been a constant reader of your paper for ten Vears, and having traveled all over the United States (or nearly so) during that time. I want a little room in your columns to Male a few facts that 1 think would be a benefit to our cause. Fort, We in a mass ought to accept the libble as a yague history of ancient Spiritualism: it would strengthen our cause. If is no trouble to prove our full to be true to the Hilbe. I could prove optic manifestations. It is not necessary for us to accept it as of divine origin and authority, as we all know that is not the fact; but take it as it is, any shrews advecte of our cause can confound the best theos. shrewd advocate of our cause can confound the best theo logian of the day.

Second, We want more phenomena. At this place, where Second, We want more phenomena. At this phase, where I am stopping for a short 1 me, if there was a good reliable test mellum the whele town could be placed upon investi-rating grounds, but a lecturer here would not get thirty disteners. We should spend mears time and money on test mediums and increase developing curdes. *Third*, We patroitie old school physicians. As Spiritual ists, we are more backward in patroiting clairwaynt and magnetic physicians than skeptics are, and werg it not for the patronage that such mediums get outside of believers they work starty, and yet they are to day doing more to

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

build up the cause than all else combined. MAINT.—Paritimd —Your correspondent in the Banner of 19th uit, writing about matters in Porthaol basby ingli-cation (to say the least) cart some reflections upon the for-mer floard of Government of the Association. Allow me, therefore, a brief space in your columns to who out the group impresents thus made, and render instead to whom justice is due, and blamo (if there is any) where it belongs. If ill becomes these who have stood about form all particl-pation in promoting the success of our glorious cause, either with money of influence, to cast stones at those who have ever stood in the front rafks and done have and noble service in extabilishing our general philosophy upon a high, moral and intellectual plane. The reasons given by your correspondent for the decline of our meetings in Portland for the last year, are far from the true ones. On the contrary, it has been the withholding of the hards and a tightening of the pures attrings by those who professed to be illumined by the light from the splitt-world. Our need meetings for all know who have attended our meetings for the past year that no such splitt of acri-mony or descord has existed, except in the disordered brains of thes have synth correspondent could not have been present at any of these incelling, else how would not so have written. If Splittualism is worth anything, it is worth laboring for ; it is worth some self-sacrifice. Nay, it demonds self-sacrifice; and if we would see its light and truth spread to the re-mentest hounds of earth and elsevie how built of ark-mentest hounds of earth and elsevie how while of the dark-mentest hounds of earth and elsevie how while on the other mot none with our presence and influence, but also with our means, in so far as we are able. If all had done this in Portland, our cause would have been as prosperson as its most sanguine friends could have wheel, if the profers, those who MAINE .- Portland -- Your correspondent in the Banner

Portland, our cause would have been as prosperous as its mos sangaine friends could have wished. If, therefore, those who sanguine friends could have wished. If, therefore, those who have the management of our meetings desire a hotter state of feeling, let them cease to prate about harmony, and want of heart and sympathy let them cease to flud fault with oth-ers, but jut their shoulder to the wheel and show by deeds, as well as words, (for words are cheap) that they are in cear-est; then will the angel-world, smile on their efforts, "for the goals help these who help themselves," This much I have written in no spirit of vindicitiveness, but with brotherly love in the name of RHODE ISLAND -- Pearldence, March 2 -- Wm, Foster, Jr., RH(1DE 181,AND \rightarrow Providence, March 2 \rightarrow Wm, Foster, Jr., writes: Allow me to say, through the Bonner of Light, that 1 am in no condition to respond to the numerous gallsymade for my services in the line of healing. Thave my regular business: connected with the editorial department, of two daily papers, and cannot go out, however much I may desire to infiniter to the relief of my sufficing brothers and size trep, and can only attend to such cases as second in my path when I have nothing else to do. The commutation I wrote functing the action of the Medical Society of khode Island, in proposing to invoke leg-islative interference as against what it was pleased to call complificient," wherein I club three noted curves under my own hands, was not penned with an idea of blowing my own, trumpet or bringing myself into notoriety, for, situated as 1 am, it would un have been of any use to me, as I am. my own hands, was not permed with an idea of blowing my own trimpet or bringing myself into notoriety, for, situated as than, it would not have been of any use to me, as I am, not in the healing field, only as I have mentioned. The fitned island Medical Society proposed to make a baid move, and I cited those cases to somewhat point my attainent, and show that outside of the regular school the alls and fill of humanity could be most satisfactorily overcome, and in cases where the old school made mest signal failures. I have had several liberal offers to test my powers, but most be excused, and for the present continue my present avocations. There are indications that at some future time I shall be in a condition to do all 1 fud possible in the way of healing. I bide the promptings of the splitt-would, and when that says go forth, I shall be ready to obey. Till that time the public must be ine pursue the even thour of my way. Regretting that, for the present, at least, I cannot respond to the calls of the affiltered. I must recommend those who would have leading, seek such means As are at hand; for there are many whose powers are capable of everything except the impossible. My development as a healer is an interesting chapter. In my fife, and the permine 1 will prepare the highery for the *Banner* as a contribution to the was mass of facts attesting the mearness of how world of sense and the world of splitt, and the possibilities attainable, even "in the figst." NEW BRUNSWICK —*St. John, Fib.* 25th, 1870—G. F. NEW BRUNSWICK -St. John, Fyb. 25th, 1870.-G. F. "NEW BRUNSWICK -St. John, Frb. 25th, 1870.-G. F. Orchard writes: There are a few bellevers and a large num-ber of inquirers here in regard to the philosophy of Spirit-nalism. We have not been favored with the presence of a medium here set, but hope you will inferest yourself in our behalf, and send one over to our add. Lectures here are al-ways well attended, and I have no doubt whatever that a good test or transee medium would find the field a remunera-tivo one to them; and an interest credied here that would add no inconsiderable humber to your list of subscribers. add no inconsiderable number to your list of subscribers. The philosophy has no representative here, and therefore is tooked upon by many who have no conception of its princilooked upon by many who have no conception of its princi-ples, as a vague and foreignidea not applicable to our wants. It is but recently that I was led to inquiro into facts per-taining to the subject; and difficult enough 1 found it to get a conception of the grand truths involved. The subject is so little comprehended that these who are rearching for facts and proofs do so quietly, for they do not know where to get help in this vicinity. I hope to hear a inversible re-sponse from an humble call on this side of the line. NEW YORK .- Tray, March 2 .- W. H. Vashurgh writes E. V. Wilson has just cloved an engagement of one month with us, leaving behind him an impression that will never be forgetten. Many of the tests given through him were remarkable. With such a physical organization as Bro. Wilson possesses and that perfect control our spirit-friends have of both mental and physical, they will be able to ac-complish a vast amount of good through him wherever he may sojourn. His visit among us has been, as I understand, an entire success to the cause of our glorious philosophy. EAGLE HARGOR.-A. Porter writes: I have been a sub-scriber for the *Banner of Light* some thirteen years, and have obtained many, subscribers within that period, and i dud its avegressive paper. It is truly a welcome messen-V. Wilson has just closed an engagement of one month have obtained many subscripts within that period, and a find it a progressive paper. It is truly a welcome messen-ger in our household. We read it, then send it abroad, and by so doing, the minds of the readers become illuminated, and they seek further to investigate the philosophy it teach-es, and soon they become so interested they wish me to forward their subscriptions.

mortal hand; each, incidentally, I would add, having its specific chirography. I hope the next national convention will take this into consideration.

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

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

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

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

Let me turn now to the Spanish, to the Revista Espiritista of Barcelona, and cull from its pages such items as may seem of general interest. There is, however, very little of phenomenal importance recorded in the five numbers for which I am under obligations to you. They are, for the most part, taken up with theses, speculations, history (of Spiritualism), psychographic communications, and extracts from French writers. The June number has a letter from Benjamin Franklin taken from the Almacen pintoresco of 1867. "During my first residence in London, now about fortyfive years since," he says, "I knew a person who entertained a similar opinion to that of your author. Llambase Hine was the widow of a printer.

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

greater than they can bear, and that their efficiency may be increased. 3. Readered, That this Association does not recommend Spir-lualism to public investigation, as a perfectly revealed or demonstrated science, chilosophy or religion, but as shed-oling light upon all subjects of human thought and interest, none of which can be theroughly comprehended without it. 4. Readered, That we believe that the science and philoso-phy of spiritualism persents the only true basis of a religion adapted to all the wants of man; being founded on the re-commit not the define of way then thin the future.

cognition of the claim of every department of his naturehysical, intellectual, moral and spiritual-to the fullest.

physical, intellectual, moral and spiritual—to the fullest, freest and most harmonious development in every man and woman, of whatever race, bation or color. 5. Resolved, That we believe it to be the most natural and legitimate expression of the religion of universal humanity, which has been struggling for expression through all the instory of the race; manifested in a greater or less degree in all the religious institutions, creeds, beliefs and forms of worship which have at different periods of man's history beld away ever the human mind.

held sway over the human mind. 0. Resolved, That appealing as it does to every department of man's complex nature and recognizing the common fatherhood of God and brotherhood of man, it demands that father do that a compact nature and the second man, it demands that every man and woman shall have the opportunity for the free and unrestricted exercise of every faculty and talent which God has endowed him or her with; and the "sphere" of every man or woman is to be determined by the position which these faculties and talents enable him or her to take in the field of daty and of use. 7. Resolved, That Splittuniists by the affirmation of these principles are togically held to the advocacy for woman of an equal chance with man for education and dow-lopment of her valents, and also an equal field for their use in pursuit of her own happiness, or in promoting the happiness of hu-manity; held only to a common accountability with man for their abuse or wrong use. 8. Resolved, That out of the liberty to exercise these com-mon rights grows the responsibility of the individual to God.

their abuse or wrong use. 8. Resolved. That out of the liberty to exercise these com-mon rights grows the responsibility of the individual to God; and his duties to society and the government under which he lives; and we, as Spiritualist, emphatically deny that Spiritualism gives unrestricted license to exercise every de-sire and passion of the individual regardiess of the rights of others, or of the general good; but, on the contrary, we claim that in teaching as it does that every violation of the laws of God is followed by its just penalty from which there is no eacape, and that there is no power in the universe that can, or will, separate the consequences of wrong doing from the wrong deer—it gives the highest sanction to individual responsibility, and general morality and virtue. Therefore Spiritualists generally look with favor upon every consistent movement of the age for the elevation of humanity, and im-provement of the morals of seclety. 9. Resolved. That Spiritualism, in recognizing the common-fatherhood of God, and brother lood of man, affirms the sublime principie in the great when restant on upon which our government is founded—that all mon are created equal, and endowed by their creater with certain indicable our rights, among which is the right to life, liberty and the pur-suit of happiness, and also to recure to every individual the fuller measure of these rights consistent with the gen-eral welfare, is the true end of government. 10. Resolved. That believing in the words of Jefferson that

wilt of happiness, and also to secure to every individual the fullest measure of these rights consistent with the gen-eral welfare, is the true end of government. 10. Resolved, That believing in the words of Jefferson that "The legitimate powers of government extend to such acts only as are injurious to others, and our civil rights have no more dependence upon our religious opinions than on our opinions in physics or geometry," we view with just indig-nation the attempted violation of these principles by a wide-spread and arganized power as indicated in the various con-ventions held in different parts of the country, advecting an amendment to the Constitution of the Olited States in the words " acknowledging Aimighty God as the source of all authority and power is civil government, the Lord Jesus Christ as the ruler among nations, and his will as revealed in the Holy Scriptures as of supremo authority." And we believe it to he an attempt to pervort our free government from the object which our fatters ennuclated in the Declara-tion of Independence, to the establishment on the virgin soil of this fairest and freest isnd under the sum the same principles of splitual despotism in the union of Church and State which have been the greatest acourge of the human race in the governments of the Old World. And believing thus, we appeal to all Splitualiste, with all others of what-ever name who love splitual likety, to unite in all honor-able and legitimate means, by tongue and pen, in enlighten-

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

And to accept the report, and that the oncease we see the Mr. While, upon again taking the chair, thanked the Association briefly for the honor of a third election to the post. The truth we represented could not die, although by the operation of the law of need and supply the Maw-sachusetts Association might, in order to give place to some better form of effort. Progress was ever onward—the high-eat was linked to the unprogressed, and must lift them a aba. Us howed the Sould's would be committed by a ip also. He hoped the Society would be pecuniarily sus-lained.

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

The quillance, Mirs. Mary J. P. Hunt was inder a life-member. N. 8. Greenleaf, of Lowell, called the attention of the Convention to the fact that there was no avenue through which Spiritualists could become joined in marriage unless they truckled to old theology and employed a minister-for the precess of going before a justice was rather. Ike getting "squared" togather. He said the Spiritualist speakers were often asked to perform the ceremony, but were not legally authorized, and were therefore obliged to refuse. He had consulted legal counsel on the subject, and was informed that—referring to the action of the Lowell society organized under general statutes in granting cer-tificates to speakers for this purpose—no such power was vested in a local society thus formed, as there was no stan-dard of fitness for all in such cases, the power buing grant-ed by law to the ministers of the gospel regularly ordalined in accordance with the recognized customs of the people of their denomination; and as no "recognized custom" was yet to be found among the believers of our taith, the matter was dropped. Ho hoped the Convention would take action on the subject. The matter concerning the proposed legal organization of

on the subject. The matter concerning the proposed legal organization of the Massachusetts State Spiritualist Association was re-ferred to briefly by A. E. Carpenter and G. A. Bacon. The roport of the Committee on Resolutions was again taken up, and after some further discussion by Messrs. Carpenter, Wright, Hardy, H. S. Williams and others, it was voted to adopt the resolutions as a whole. On motion of L. S. Richards, voted to adjourn till 7 O'clock.

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

Eventing Senion.—Convention called to order by L. S. Richards. A. E. Carpenter from the Business Committee reported that the time of the session till Sr. s. was to be consumed in general conference, after which the regular speakers would be introduced. Chauncey Barnes arose and said that the Spiritualists of Massachusetts had bound themselves to a creed and an or-ganization that day, and he should formally withdraw from among them. He was the only free man in America—the event meet doubouts.

ganization that day, and he should formally withdraw from among them. He was the only free man in America—the rest were demons. On motion of Dr. A. H. Hichardson, of Charlestown, it was voted that this Association bids farevell, and tenders its thanks to Bro. Barnes for the course he has taken in with-drawing from among us. Remarks were then made by Messrs. Rhodes, hay, and Wright, after which Miss Susie Willis, of Lawrence, was in-troduced to make the first regular address. She had come to Boston as people approach the great pulsating heart of a grand idea. She referred to the work of the State Agents, her elated a pathetic incident of a mother who lost her children suddenly by diptheria, and who without consolation from the church—because she could not sympathize with its vagueness in her hour of trial—heard, while passing the door of a lecture hall, one of the missionaries, proclaming the glad tidings of reflewed communion with her lost, and was filled with thanksgiving. She referred to these who after partaking of our glorious food had gone back, through palicy, to the dry husks of Orthodoxy; she would not con-demn them, but only sorrowed that the seed of the angels had falle no a such story ground. She did not ask any one to subscribe to a philosophy or a creed, but only to investi-gato the fast that came up before their observation. The Finance Committee, through their chairman, A. E. Carpenter, then made another appeal to the andelnee. Mrs. N. J. Willis, of Campitogeport, was, next introduced.

Carpenter, then made another superit to the audience. Mrs. N. J. Willis, of Cambridgeport, was next introduced. Bhe said that everywhere the soul of spiritual life and spiritual principles was pulsating. She did not ask it as a

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tp"The Banner of Light is issued and on sale very Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, MARCH 19, 1870.

OFFICE 158 WASHINGTON STREET. ROOM NO. 3, UP STAIRS. AGENCY IN NEW YORK

THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLEY, ISAAC B. RICH

TP For Terms of Subscription see eighth page. All mall matter must be sent to our Central Office, Boston, Mass.

Business connected with the entrough department of this paper is under the exclusive control of Li these Couny, to whom all letters and communications must be addressed.

Adventism vs. Spiritualism.

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

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

The key that unlocks the arcana of Nature, we

LIGHT. BANNER \mathbf{OF}

What is Christian Civilizatiou ?

All experience shows that as soon as an organon outsiders in consequence of the long continued for.

fall to their pride,

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

nerica are not

Spiritualism in Hudson, Mass.

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

habit of deriding them, they now find themselves | On the evening of the trial-Jan. 25th-Mrs. in a position to covet the recovery of the sceptre Cushman made her appearance, notwithstanding which they threw away. This is but the natural the assertions of the Methodists and Baptists that no medium would dare appear in the hall (which

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

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

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

Hauging the Saluts.

they have been almost as unscrupulous in their creatures for the crimb of murder, makes the very commercial dealings, and have taken advantage natural observation that it is the murderers who, of every weapon civilization has given them to as a general thing, go straight to the hosom of oppress, defraud and despoil barbarians," And Jesus, and are safe and happy. In a final conit proceeds to observe that if all the wrongs versation between the actual murderer in this which have been practiced upon the Indians since case and the jailor, the latter is reported to have the Europeans first landed upon these shores are put the very common question-" You know you handed down by tradition from generation to gen- 'ye got to be hung on Friday; do n't you have any eration, what a fearful record of barbarism must fear of being hung?" "No," answered the poor have accumulated against those who call them- | brute, whose intelligence is admitted to have been selves civilized! But the original inhabitants of much below the lowest accepted standard-" no, I do n't fear: I shall run right to Christ." That is the way with the most of them. None appear to

Emma Hardinge's Lectures in Wash- express the profeund satisfaction they have experienced in listening to the sublime and beautiful lectures delivered by ington.

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

"The great fame as an orator of unusual bril-liancy and power sustained by Mrs. Emma Hardinge attracted an immense audience to Masouic Hall last evening. Her subject-'America, the land of the Free, and America under the Anathe-mas of the Ecumenical Council —was handled with masterly historical ability. She rapidly sketched the character of American soil, climate and scenery, the character of Americans as a co-mopolitan race, and as one prophetic of a better civilization. She then spoke of the condition of Europe, remarking, among other things, that in the city of London there are nightly sixty thousand houseless wanderers, and that, out of its three million population, one actually starves to death every day. In view of the destitution in Europe, she thanked God for the world's Ameri-ca. With singular felicity she passed in review the history of America from 1776 to the present time, and, in alluding to our late war and to the great martyrdom of Lincoln, drew tears even from eyes unused to weep. Approaching the re-ligious portion of her lecture, she told in graphic

ca was discovered, and from the first it was dedi-cated to the spirit of religious freedom. Referring to the signers of the Declaration of Independence, she said they performed that act with the rope around their necks as traitors, if they failed, or with wreaths of immortal glory round their brows as patriots if they succeeded. The Pope might now attempt to abilidge religious freedom but he would he no more successful than One who has been cramping his soul for a long reedom, but he would be no more successful than eorge III was in trying to abridge civil liberty. he maintained with great force that Europe was blepless in the hands of the Pope, and utterly un-able to oppose his power and pretensions. If he had not a single supporter in America, she would still question his power in behalf of England, France, Spain, Italy, Asia, Africa, and all nations suffering from tyrannical laws, unjust oppressions, and having hope, however faint, of civil and reli-gious liberty. It would not do for Americans to regard the Ecumenical Council with apathy. The Pope had no power now to prevent all his actions and purposes from becoming known. In these passages of her great lecture Mrs. Hardinge gave ample proof of what has so often been said of her, gave the first on the 24 inst. The others are to folthat she is the ablest opponent of the Roman Catholic Church now occupying public attention. She closed with a beautiful and well sustained bit of imagery presenting the march of civilization from the East to the Wost, in the words 'Westward-Ho.' Mrs. Hardinge was listened to with profound attention, and was frequently applaud-

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

JENNESS HOUSE

Washington, D. C., March Eth, 1870. S EDITORS BANNER OF LIGHT-Last Sunday had the pleasure of listening to the morning lec-ture of Mrs. Emma Hardinge, before the Spiritualists of this city. Her subject was "The In-dividuality of Man," which she treated in her usual eloquent, logical and convincing manner. Although the day was very stormy, the hall was filled with an attentive and appreciative audience, who, at the close, judging by the remarks I heard universally expressed, felt themselves well repaid for facing the storm of rain to listen to the inspired eloquence of this most earnest advocate of our beautiful, heaven-born philoso-

Mrs. Emma Hardinge during her ministrations among us, Mrs. Hardinge is creating a great sensation in Washington, where she lectured during the month of February. At the close of her engagement she received a note signed by Senator N. P. Banks and other members of Congress, which read as follows: "WASHINGTON, D. C., March 1, 1870. Mrs. Emma Hardinge: DEAR MADAME—Before your departure from this city, we, the undersigned, some of whom have heard with delight your very grand and beautiful lectures, desire to hear you speak on some subject of general and national interest at such time and place as may suit your convenience. If perfectly agreeable to yon, we would suggest as the theme of such discourse: America, the Land of the Free, and America under the Anathemas reviewed in a manner calculated to awaken the mind to a sense of the danger lurking in the calculated to a sense o f the Free, and America under the Anathemas f the Ecumenical Conneil." In response to the above request, she gave an in response to the above request, she gave an tempt thus far made on the religious liberties of the world; and yet, while handled with all fidelity.

there world; and yet, while handled while an helity, there was nothing uttered calculated to offend. And now I have to record a fact of Mrs. H.'s generosity and regard for the great cause which she so nobly advocates and defends. Our Society, having been compelled to fit up a second hall in the three years of its existence, to account and in its increasing numbers, at a considerable outlay, and having an unpaid balance of debt resting upon it. Mrs. H. munificently devoted the entire proceeds of this lecture to its liquidation, relieving us of nearly one half of the debt.

ing us of nearly one half of the debt. And on behalf of the Society, of which I have the honor to be President, I desire thus publicly to present to that lady our most grateful thanks. May Emma Hardinge ever experience the joy arising from a consciousness of devotion to the cause she loves. And that the dear angels may ever guide, guard and bless her, is the earnest de-sire of, Yours for Truth and Hymanity, JOHN MAYHEW, Pres.

Ecclesinstical Excitement in Lowell.

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

> One who has been cramping his soul for a long time by creed-shackles, recently struck out boldly for "more light." We allude to Mr. Samuel V. Spaulding, a highly respected influential business man of Lowell. Desiring with many others to hear the sentiments of such free thinkers as Francis E. Abbot, T. W. Higginson, O. B. Frothingham, John Weiss and Julia Ward Howe, he invited them to give a course of lectures in that city. The call was accepted, and Mr. S. made arrangements for the same to take place on Wedlow on the 9th, 23d, 30th, and April 6th.

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

Our Twenty-Seventh Volume. This issue commences the Twenty-Seventh Vol-

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

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

Spiritualism.

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

"Spiritualism teaches the same general prin-ciples in all parts of the earth-the tangible denonstration of immortality, the present commu**Q** her labor. And so long as women have the pro-nion of spirits, eternal progress for all, and the at-tainment of happiness through obedience to di-vine law. In that good time coming—the golden age—there will be but one language spoken upon the globe; but one currency; one system of weights and measures, and one religion—Spiritualism—as the embodiment of science, philosophy and devo-

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

damning record. We think the following reflections on the sub run so straight "to Christ" as these same bloody

ject of civilizations both just and pertinent: " In the civilization of Asia we see rest, repos

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

The New York Sorosis.

This Society has entered upon the third year of its pilgrimage of usefulness. It celebrated the close of its second year's labors in that city on Monday evening, March 7th, on which occasion reports were read, recitations and racy essays recited, and finally Mrs. Robert Dale Owen expressed her gratification at the growth and improvement of Sorosis since she last saw it, upon the occasion of its first meeting at Delmonico's, and then asked pormission to say a few words upon the subject of labor. All women over forty, she was sure, must have felt, like herself,

that something was radically wrong in the present system of society-some element was want ing to make life what it should be-something needed yet to be done for woman. The truth is, said Mrs. Owen, emphatically, woman's work is not estimated in the expenses of living. Every thousand dollars in money that comes into a house has two thousand added to it by they choose. She did not approve, however, of married women earning their own living. She

thought it would ruin all the men in America if their wives supported themselves; their do

mestic duties, properly performed, were enough for them, and should be recognized at their proper value. Her genial manner is said to have given great effect to her wise and motherly counsels, although many of the sisters were of opinion that her position was a huge stride in ad-

murderers. The ministers who hurry to their cells and put them in training for the awful event -a suspension, as it were, of apiritual animation. It exercises a lethean influence. There is no change, no progress. Veneration for the old is carried so far that changes are looked upon as uncarried so far that changes are looked upon as un-mixed and unmitigated evils. In the civilization of Europe and America, there is, on the contrary, a constant unrest, a spirit of adventure and of progress, sometimes expressed in steps of real and the full life and glow of a faith whose elements substantial progress, but almost as frequently ex- are given out to be so profoundly mysterious, and pending itself in idle and useless yagarles. Yet blassons out into the starting form of marfield blossoms out into the size and form of perfect saintship, fit for the companionship of seraphs above. We say that such marvelous conversions form, a strange commentary on the kind of religion that gains in the number of its votaries. But it does more than that, Allowing that saints are thus easily manufactured from the raw staple t work in the mass, even while crimes against bumanity have been freely committed by nations of coarseness and criminality, why is it not a beinous piece of work for a Christian state to be guilty of, to take its publicly approved saints and put them to no better service than hanging them? It shocks one's sense of right and justice, and outrages every notion of common propriety in the human mind, to thus make awful examples of its choicest spiritual products, fastening hempen of these acts comes from the Old Testament, and cords about their devoted necks and working them cannot be justified by the New. But this is what off of elevated scaffolds, instead of keeping them harharians and anti-Christian nations judge Christian civilization by; and with good reason, when we consider how it has predominated in the conquest of the heathen world." do, the question arises whether it is sound policy to select the most religious specimens, according

to the sectarian code, to exercise that habit upon. In short, can that be a truly Christian Common wealth, according to the New rather than the Old Testament, which hangs its saints as a class? It hardly strikes us as possible. The revengeful ness which a violent death always implies might perhaps be visited on the baser part of the condemned victims; but to take the very pinks of piety and perfection, and set them to walking in the air, has about it a refinement of savagery that puts everything like the Christian profession to. the blush. The state ought either to save its saints, or else refuse to hang its ignorant ruffians,

Music Hall Spiritual Meetings.

Prof. William Denton's lecture, "Is Spiritualsm True?" given in Music Hall, Boston, March 6 drew together the largest audience of the season

The subject was intensely interesting, and could not be disposed of in one discourse, so it was the theme of his remarks last Sunday. Next Sunday Prof. Denton will give his third lecture, and last but one this season. Mrs. Emma Hardinge is engaged for April. Many will rejoice at her return,

New York.

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

On Sunday evening she closed her month's engagement with the Society holding meetings in Harmonial Hall. After the lecture, the Chair-man, Dr. Maybew, announced that she would, by request of several prominent members of oth Houses of Congress and others, lecture during the week in a more commodious hall, which A resolution was received with great applause. A resolution was also handed in, expressive of the high appreciation of those who had listened to her course of lectures, and also stating that she had drawn the largest audiences of any speakr who had occupied their platform, which res olution was adopted unanimously No speaker in the ranks of Spiritualism de-

serves more than Mrs. H. the warmest sympa-thy and earnest support of all friends of human ty for her earnest, self-sacrificing labors in be the friendless and fallen ones of earth, and for the courage and fortitude she has ever displayed in battling against the errors of false theol ogy

God bless and sustain Emma Hardinge in her noblo mission, and all the people say AMEN. Enclosed I send the correspondence that pass-

ed between the Hon, gentlemen above mention-ed and Mrs. H., resulting in the close packing of Masonic Hall on Thursday evening, tickets be-ing tifty cents—reserved seats seventy five cents, the proceeds all going to the aid of the Spiritualists' Boclety. I was denied the privilege of hear-ing her address, being confined to my room by severe illness; but her praise is in the mouths of all who attended, for the superior ability with which she treated the subject.

Enclosed I send the surgest bublished in the Daily Chronicle, the leading ad-ministration paper in Washington, which will give your readers on both continents a more cor-rect idea of her grand success than anything I can write. And here let me express the hope that Mrs. Hardinge may be greeted on her next visit to the "Hub" with an audience that shall pack Music Hall to its fullest capacity

Yours for Truth and Right, H. F. GARDNER.

Here is another letter, giving further details of spiritual matters in Washington:

WASHINGTON, D. C., 4th March, 1870. WASHINGTON, D. C., 4th March, 1870. DEAR BANNER-I feel like writing for your columus an account of our spiritual feast during the month of February, if you will permit. By invitation of the First Society of Progressive Spiritualists in this city, our dear sister, Emma Hardinge, has been supplying our desk. She arose upon the mental horizon of our citizens like a sun of wisdom, and has captivated the minds of all her hearers. Twice each Sunday, and on two Wednesday evenings, she has broken to us the bread of immortality. Surely for grandeur and bread of immortality. Surely for grandeur and sublimity she may be called the Isaiah of the New Dispensation. Her audiences have been large, and highly appreciative. Honorable Sena-tors, Representatives and Judges came and sat with us at her feet. On some occasions her subts were chosen by committees, and a series of critical questions bearing on the theme of her dis-courses were permitted after the lecture each evening, all of which were answered with a clearness, power and eloquence exceedingly astound-ng to those who had not yet learned the fact that

(as of old) an inspiring spirit could give utterance to his thoughts through the lips of mortals. Washington will not soon forget the visit of Sister Hardings. I feel that she has done a great work among us, and I hope that Spiritualism will now take a much higher stand, and Spiritualists will exert a greater influence over the public mind, by striving after more extended usefulness, purer lives, wider charity, and greater unity and barmony than in times that are past. At the close of her last Sunday lecture, a large audience baing present it was unearing units. being present, it was unanimously

Resolved, That the members of this congregation desire

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

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

Judge Edmonds.

ity.

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

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

But I aint all dead yet; there is enough left to enable you to recognize Your old friend,

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

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

MARCH 19, 1870.

William Mountford's New Book. Ere this paper reaches our patrons, we shall have for sale the great spiritual work, hearing this title, " Miracles, Past and Present." The following preface from the book will fully explain the position the author has taken upon the subject of which he treats. Spiritualists will no do the same "tricks" the Davenports did. At

work in favor of their cause: The subject of the supernatural has engaged produce the same manifestations, under the same The subject of the supernatural has engaged my attention, as a student, during many years. It grow upon me as to importance, and deep-ened as to interest, while I was at Rome, where, like St. Paul, I dwelt two years in my own hired house. This book, which I offer to the public, was written simply because the times seemed to be asking for some such work. And, as no-body else was answering to the call of the some sixteen months ago, that perhaps I might some sixteen months ago, that perhaps I might myself be not quite clear of the summons, Doubtless a better man than I am was called. upon, and a better book was asked for than what I have to offer. I confess that I feel so. And let this acknowledgment he accepted as an are tied." This is always the case with all "exapology for such a venture as this upon such a posers" of the physical manifestations. They

Some persons have wondered that I should have attempted to strengthen my argument by duce the same results, but merely initate availing myself of the phenomena of Spiritual- in so bungling a manner that none but a ism as evidence of there being about us a sphere preju of life altogether different from this of nature, ence, and for which science has no methods nor in-On and for which science has no methods nor in-struments, and for which, therefore, it should not have even one word of denial, or even of doubt. Those phenomena may be called ridicu-lous, or they may be called demoniac; but at least and certainly they are cosmical. And, in-ism because of its being unpopular, how could I ever have borne afterwards to think of Henry More, or of Richard Boyster or of Lohn Washaw ever again have consulted Ralph Cudworth as to the Intellectual System of the universe? Or how could I have remembered, theneaforth, with-out shame, the Christian writers from Hermas to Augustine? Or how could I have dured a life among books, when all those, with reater names, would have seemed to be i with one voice, "Thou shalt not bear fals?" Yith the corp, Christians and their for the set of the set

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of Light

the early Christians and their fi Spirit, rather than with anything Spirit, rather than with anything have seen or heard in Rome, at St. Chrysostom says, in one of his livered at Constantinople, probabl, end of the fourth century, that the used to be a pause, during the se-church, wherein for persons to rise, moved by the Spirit, and that that been closed, almost within his own t may tide. heen after saying that many of the miracula the early Church had been withdrawn "And among the rest, the gift of pray, was then distinguished by the name of t And be that had this gift prayed for t, congregation. Upon which account the gives the name of the Spirit, both to t, and to the soul that was endowed with) made intercention with yacantogs up of Go and to the soul that was endowed with i-made intercession with groanings unto Go-ing of God such things as were, of gener, and advantage to the whole congregatio-image and symbol of which now is the di-who offers up prayer for the service, tha concount never upshape to have been in customary ancient pince in the service, that a r-con ought never, perhaps, to have been in pil-ed. For even when there was in it nothing ut silence, it was a place wherein for people to you-der, and to feel conscious of there having been something lost or suspended, as between the Church and its invisible Head.

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

The Challenge of the Davenport Brothers.

BANNER

The San Francisco papers mention an incident which occurred at one of the scances of the Davenport Brothers while in that city. It had been stated that there was a man in the city who could doubt be especially proud of this high-toned the close of the scance Mr. Wm. M. Fay offered five thousand, dollars to any person who would papers say, "He was tied by Judge Sawyer and Chief of Police Crowley, and after a very long time, gave up that he could not release himself, fail in the essential point. They cannot produce the same results, but merely initate prejudiced person can fail to perceive the differ-

Nore, or of Richard Baxter, or of John Wesley, or his dear brother Charles? Or how could I ble of direct communication with the denizans of our mundane sphere. Be this as it may, certain to the Intellectual System of the universe? Or how could I have transmission of the universe? Or how could I have transmission of the universe of the theory of parallel and the transmission of the universe of the transmission of th ifestations of peculiar powers in certain individu-als, which seem to separate them from the ordi-nary run of humanity. These exceptional beings have been by some stigmatized as impostors, by with others canonized as saints; nay, some have even ?" suffered martyrdom at the stake, thereby proving that their own faith at least was genuine. Among this class the Davenports must be placed. They have been tried and tested all over the civilized the world, and have never been unmasked, if indeed there be any imposture. No one else has succeed-ed, although many have tried, in performing any the of their feats, or in discovering the manner in which they are performed, and the whole rests in 'ere the same obscurity that envelopes the history of (ind) miracles in every age, leaving us only the option (iso of believing in supernatural and intangible (s of forces, or of skepticism in all save the wonderful ys: and unaccountable dexterity on the part of the mediums."

Movements of Lecturers and Mediums.

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

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

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

Mrs. E. S. Warner speaks in Richmond, Ind., luring March, and during April in Baltimore. Mrs. M. E. B. Sawver will lecture in Manchester. N. H., March 20th and 27th. Her permanent address hereafter will be at Manchester.

E. V. Wilson speaks in McLane, N. Y., March 15th, 16th, 17th and 18th; in Dansville the 22d, 23d, 24th and 25th.

W. F. Jamieson has just closed courses of lectures, eighteen in all, at' Lake City, Minn. Many persons came from eight to ten miles to attend them, and on several evenings the hall was so crowded that there was scarcely standing room left. He has engagements for Pepin, Maiden Rock and Ellsworth, Wis., and Wabasha, Minn., and will make engagements for Sunday and week evening lectures in Minnesota and Wisconsin.

Spirit. Earlier in the Church than Chrysostom, by some four or five generations, was Origen, and he wrote that "all who can say truly that they have risen with Christ, and been seated with him in the kingdom of heaven, live always in Pente-costal days." And as to public worship, very noteworthy is his opinion; for he says that the special advantage of public worship is, that indi-riduals are thereby in communion with those P. O. box 87, Auburn, Me., his permanent address. C. Fannie Allyn has engagements to lecture during May in Milford, N. H.; June, in Lynn, Mass.; July, in Stafford, Conn., and August in Putnam.

ALL SORTS OF PARAGRAPHS.

 \mathbf{OF}

LIGHT.

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

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

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

The poems of the late George D. Prentice, collected and edited by his son, Clarence J. Prentice, are soon to be published in book form. Mr. Prentice will long be remembered as the witty and sareastic editor of the Louisville Journal, Kentucky.

The practice indulged in at the New York hospitals of compelling poor female patients to act as "subjects" wherewith to illustrate clinical lectures, is being severely criticised by a portion of the press of that city.

The new Constitution of Tennessee prohibits rom holding office all who "deny the being of God, or a future state of rewards and punishnonts."

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

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

"To Alice and Phobe Cary, "To Alice and Phobe Cary, Who from the farm-fields singing came The sone whose echo now is fame, And to the great falso city took The hones thearts of Clovernook, And made their home beside the sea "Ba territoric face of Chosen and The trysting-place of Liberty, From their old friend,

Jons G. Whitrien."

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

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

Mrs. Miranda S. Carlton has been elected Su-Vt.

Mrs. Renard, an American lady, is exciting much favorable attention in London, where she has appeared as an actress, under the name of Moodie. Her talents are said to bo of the first order.

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

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

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

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

insurgents in the West, in which the latter were defeated, and the general impression is that the revolution is at an end. A son of Santy Anna, holding an important command among the insurgents, was implicated by our partisans, and delivered to the national forces. Commerce everywhere is prostruce, and a famine is imminent in many parts of the country. Both the continued in March 2014 March 2014 March 2014 is will be continued in March 2014 March 2014 March 2014 is will be continued in March 2014 March 2014 March 2014 is will be continued in March 2014 March 2014 March 2014 is will be continued in March 2014 March 2014 March 2014 March 2014 is will be continued in March 2014 March 201

Renan has been restored to his professorship in the College of France.

The premium on gold has steadily fallen of late to ten The premium on good has steading laten of line to ten-cents on the dollar. A Washington despatch says Scretca y Houtwell is strongly urged by many leading men in different parts of the country, as well as by some of the banks, to make arrangements for resuming specie payments. Some firms and ratioad corporations have already begun to give specie for small change.

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

Several of the largest owners of houses in Washington held an informal meeting. March 8th, and agreed to reduc their rents fifteen per cent, after the first of April. There is no news of the missing steamer "City of Boston,"

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

- In the evening, a monthly concert of a high order was given, the proceeds going to benefit the Lyceum fund. A very large audience assembled. The Lyceum Quartette favored the company with two selections; and a programmi onsisting of recitations by Misses J. Atkins, F. Dollicare, L Chickering, M. Atkins, A. Cayvan, G. Cayvan, A. Teel, and Mossra, J. M. Choate, M. F. Davy, J. Fallen; songs by Mary. Planchettes, Spence's. Positive and Negative. A. Sanborn, Belle Montrose, Hattle Richardson, Fora Stone, Powders, etc. The. Bunner of Light can always be Hattle A. Melvin and Charles W. Sullivan; exercises on the planu by Belle Montrose, Addie Morton and Ella Moody; reading by C. W. Drake, and a dialogue between Misses M. and J. Atkins, (written expressly for them by D. N. Ford) was carried through with splitt and interest.

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

On Sunday afternoon, March 6th, the Children's Progressive Lycenni held its meeting at half-past two o'clock, marching, reading by the Guardian, and remarks by Mr. Pike, served to make the occasion of interest to all. This Lyceum gave an entertainment at Temple Hall, Thursday, Evening, March 3d, consisting of singing by the Lycenm; opening address by Miss S. M. Adams (at the cluse of which she received a bouquet from the audience) ; wing movements, silver chain recitation, rongs by Will be Issued , Wednesday, March 16th. Misses Coggius, L. Thompson, S. M. Adams, G. Cayvan, L. Hanscom and Mr. Hogan; reading by J. R. Sleeper; instrumental music by Mr. Hersey; declamations by Misses C. E. Keene, A. W. Cayvan, A. E. Putnam, and a dialogue between Misses F. Collier and S. M. Adams. The children were surprised by the Condustor, Dr. C. C. York, at the perintendent of Schools for the town of Andover, close of the performance, with a supply of confectionery, and the older part of the assemblage indulged in a social dance. A very pleasant time was experienced.

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

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

Thursday evening, March 34, about fifty members being present. Exercises as usual.

orner Broadway and Fourth streets, Sunday evening, March 6th. In his remarks the lecturer treated of the unreliability of the Biblical prophecies, and the natural de-

with an attendance of eighty-eight, on the morning of Sunday, Maroh 6th. Singing, marches, in which this organization distinguishes itself for accuracy and effect, wing novements, answers to the question, "What and where is (fol)?" and speaking by twelve misses and one young lad I vol; 12mo. 500 pages. Price SC.00, postage

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

SUNDAY AFTERNOONS, AT 21 O'CLOCK,

ECHAT ATTENNOSS, AT 51 OCLOSS, until the close of April, under the management of Lewis B. Wilson, who has made engagements with some of the ablest implicational, trance and normal speakers in the lecturing field. Prof William Denton will lecture during March, and Mrs. Emma Hardinge during April. Vocal exercises by an overlient unaritetic.

excellent quartetic. Nearon ticket, with reserved seat, \$1.50; single admission, 15 cents, to be obtained at the counter of the *Banner of Light* Bookstore, 155 Washington street, and at the hall.

Special Notices.

WARREN CHARES CO. No. 827 North Fifth street, St. Louis, Mo., Keep constantly on hand, all the publications of Win, White & Co., J.-P. Mendum, Adams & Co., and all other popular Liberal Literature, including all the Splittual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Stationery, &c.

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BOOKSELLER, No. 7 OLD LEVEE STREET, NEW ORLEANS, LA., Keeps constantly for sale a full supply of the Splritual and Reform Works Published by William White & Co

Herman Snow, at 319 Kearney street, Sam Francisco, Cul., keeps for sale a general variety of Spir-Runtist and Reform Books at Eastern prices. Also found on his counter. Catalogues and Circulars malled free. May 1.--- If

May 1.-41 Notice to Subscribers of the Banner of Light. -Your attention is called to the plan we nave adopted of placing figures at the end of each of your names, as printed on the paperor wrapper. These figures stand as an index, show-ing the exact time when your subscription expires: i.e., the time for which you have paid. When these figures corre-pord with the nonwider of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for its to send receipts. These who desirative paper continued, should rensw their subscriptions at least as early as three weeks before the receipt successful correspond with those at the left and right of the date.

ADVERTISEMENTS.

Forty-eight members and leaders were present. Answers first, and fifteen cents per line for every subs logroup questions, speaking by reven children, singing, quent insertion. Payment in all cases in advance. Each line in Agate type, twenty cents for the

page, 20 cents per line for each insertion

TT Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 19 M. on Tuesdays.

SPIRITUALISM! **MIRACLES, PAST AND PRESENT.**

By Rev. Wm. Mountford.

TVIIIS remarkable work is a highly important contribution to the discussion of questions which the development of Spiritualism has repleted deeply interesting to all thoughtful minds. The author, Rev. William Mountford, is well known as an acute and visorous thinker, and a writer of unques-

tioned ability. This volume is destined to excite a wide and profound interest in the themes it treats to suggestively. The general tenor and scope of the work are indicated in the following Infile of

CONTENTS.

THE ANTI-SUPERNATURALISM OF THE PRISENT AGE SCHENER AND THE SUPERNATURAL. MIRACLES AND DO TRINE. MIRACLES AND THE BELIEVING SPIRIT. THE SURFERING AND PUSCHALOGOY. MIRACLES AND SCHENCE THE STREET AND THE PROPHETS THEREOF. ANTI-SCHENTARD THE PROPHETS THEREOF.

ANTI SULERNALURAL MISUNDEBSTANDUNGS. THE LAST EDITATIC MATTER AND SPIRIT

THE OCTOURST OF SPIRITUALISM

A MIRACLE DEFINED

MIRACLES AS SHANS MIRACLES AND THE CREATIVE SPIRLI.

MIRACLES AND THE CREATIVE SPIRIT. MIRACLES AND HUMAN NATURE. MIRACLES AND FURENATOLOGY. THE SPIRIT AND THE OLD TESTAMENT THE OLD TWEFAMENT AND THE NEW. THE SPIRIT. JESUS AND THE SPIRIT. JESUS AND THE SPIRIT. JESUS AND THE SPIRIT.

JUST PUBLISHED,

The Social Society connected with the Association met at the house of Lyman R. Bingham, 105 Bunker Hill street,

CHELSEA .-- Prof. William Denton spoke at Granite Hall, Thorgars on Spinituatian. luction to be drawn therefrom.

CAMBRIDGEPORT .- This Lyceum met at Harmony Hall,

heir Assistant Musical Director.

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

Nubs of Correspondence.

A correspondent writes:

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

Perhaps'Mr. Rhen will gratify the writer of the above with his views more in detail upon ed and useful publication. this important, subject.

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

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

"Hedged In."

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

of ninety-two years.

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

The "Dagslyset,"

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

Michigan.

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

Notice.

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

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

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

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

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

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

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

CURRENT EVENTS.

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

Governor Austin of Minneota, has signed the bill submit-ting woman suffrage to the people next fall.

A dispatch from Washingon says, The recent atrocilies committed by United State troops on the Indians at the Yar West will provent the proposed transfer of the Indian bureau from the Department of the Interior to the War De-

partment. The barque "Benefactres." Capt. Eldred, which arrived at San Francisco March 1s, from Yokohama, Japan, male, the passage in twenty-six dys, which is probably the quick-est run ever accomplished by a sailing vessel between the two ports. She brought a hill cargo of fresh teas, consisting of eleven thousand package, which will be at once forward-ed to New York by the Padle Raitroad. This is the first cargo sont across the conthent by rail, and the event de-monstrates the wonderful clange which is now taking place in the trade with China and Japan. A telegram from Parls Wirch 6th states that G

In the trace with Union and supart. A telegram from Paris, Mirch 6th, states that Count Darn, the Minister of Boreign Alf with has sent a note to Rome, re-monstrating against the Pdial Syllabus, as seriously com-promising the interests of the Ontholic religion, and intimat-ing, if infailbillity was propletted. France may be constrain-ed to withdraw her troops form the Roman territory. The antagonists of Papsi infailibility in the Ecumenical Council, some of whom threatened b withdraw, have determined to remain, in view of the groung opposition to that dogma.

A Washington despatch says that members of Congress are in receipt of numerous etters from all parts of the coun-try protesting against the positionance of the income tax, and some of the leading mn of the Senate are in favor of enlarging the exempted clas to all persons below \$2000, and on all baving incomes abop that sum making the tax three per cent.

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

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

Massachusetts Spiritualist Association.

Charity Fund.

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

Spiritual Periodicals for Sale at this

Office 2 THE LONDOR SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zolstie Science and Intelligence. Published in London. Price 25 cents. THE RELATO-PHILOSOPHICAL JOURNAL: Devoted to Spirit-ualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price Scients. THE LYCEUM BANNER. Published in Chicago, Ill. Price

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

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.M12.

JAMES V. MANSFIELD, TEST MEDIUM, anawors sealed letters, at 102 West 15th street, New York, Terms, 35 and four three-cent stamps.

have cured every case of paralysis treated. DR. WM. L. FLEMING, 613 Sixth Avenue, New York.

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MRS. S. A. R. WATERMAN, hox 4193, Boston, Mass., Psychometer and Medium, will answer let-ters (sealed or otherwise) on business, to spirit friends, for tests, medical advice; delineations of character, &c. Terms S2 to S5 and three 3 cent stamps. Bend for a circular. F12.

A Washington despatch says that members of Congress are in receipt of numbrus/etters from all parts of the coun-try protesting against theornihuance of the lacome tax, and some of the leading men of the Senate are in favor of enlarging the exempted class to all persons below \$2000, and on all having incomes about that sum making the tax three per cent. Table scounts from Mono state that several actions have istely taken piace between the Government troops and the

HEDGED IN. BY ELIZABETH STUART PHELPS,

Author of "The Gates Ajar," "Men, Women and Ghosts," Ac. Price \$1.60 postage focuts. For sale at the BANSER OF LIGHT BOOKSTORE, 138 Washington street. Boston



333 Tremont street, Boston, Mass.

 Massachusetts Spiritualist Association.

 The Executive Committee of this Society will

 meet at the Circle Room of the Banner of Light,

 on Wednesday, March 23d, at three o'clock P.M.

 Business of great importance is to be considered.

 H. S. WILLIAMS, Sec'y.

 H. S. WILLIAMS, Sec'y.

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 Massachusetts Debender of Debender of Light,

 In Business of great importance is to be considered.

 H. S. WILLIAMS, Sec'y.

 H. S. WILLIAMS, Sec'y.

 H. O. W. The C. C. F. D. A THE Section of the marked base of the the sector of th

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CLAIRVOYANT Astrologer, Business, Journeys, &c. Send photograph, age. Ask questions in your own handwrit-ing: you will receive by mail a synopsis of character, &c. In-cluding a chart. Inclose 81 and 3-cent stamp to 598 S. Divis-lon street, Buffalo, S. Y. 2w*-Mar. 19.

TEST Medium; will leave the etty for a short time, to vialt the friends of Portsmouth, N. II. He leaves March lith for his new field of labor.

Iw-Mar. 19. **I**AURA H. HATCH will give inspirational Musical Mances every Monday, Wednesday, Thurday, and Friday evening, at 8 o'clock. No 10 Appleton street, first home on left from Merkeley, Boston, Mass. Terms 25 cents. Mar. 19.–4w

Mar. 19-4w* SOLOMON W. JEWETT is Healing the Sick at the American House, Newark, 0., by the hying on of hands.

SPIRIT PHOTOGRAPHS.

WOULD respectfully inform those at a distance who wish to have a split photograph taken that it is not necessary for them to be present. For full information, with specimen picture, enclose 25 cents; or those who do not wish specimen enclose two 3-cent tambus to With MUMLER, Mar. 12.-2wis² 120 West Springfield street, Boston.

To west Springfield street, Boiton. TOBART, Lecture Control of J. William Van Artist for the Summer Land. Copies by mail, 25 cents and stamp; 5 for 81.00. Address, JAN. H. MILLN; Elmira, N.Y. Feb. 26,-5wis*

WOMAN AND HER ERA. BY MRS. ELIZA W. FARMAM.

Two Volumes, 12mo., nearly \$00 pages. Price, plain muslin, 83,00; postage free. For sale at the BANNER OF LIGHT BOOKSTOBE, 159 yshington street, Boston.

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

"VITAL MAGNETISM" (Healing Power) cures Epilepsy, St. Vitus' Dance, and all Nervous and Chronic Diseases. I formerly practiced medi-cine. Since adopting this method-four years-I

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we one state eventually progress into a higher condition. We sak the reader to receive no doctrine put forth by mirits in these columns that does not comport with his or high reason. All express as much of truth as they perceive

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET. BOOM NO. 4. (up stairs.) on MONDAY, TURNDAY and THURS-DAY AFTERSOORS. The Circle Room will be open for visitors at two of lock; services commence at pre-ciscly three of lock, after which time no one will be admitted. Heats reserved

Mor Which this ho the star star of the sta gires no private sittings. 27 Donations of flowers for our Circle Room are solicited.

Invocation.

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

Questions and Answers.

CONTROLLING SPIRIT -- If you have propositions, Mr. Chairman, I am ready to consider

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

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

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

persons who believe that the spirit not only exists in tangible form after death, but that it can return and communicate with those that still remain in the body. But to be a Spiritualist in the truest and divinest sense of the term, is to not only be-

minds who exist in this file should be informed -concerning the other life as it is that those more cultivated and refined should be enlightened. And I believe that those spirits who can return ministering unto the spiritual needs of such here in this hie do the greatest amount of good. I have the most exalted opinion of the man Jesus, supers, be-supers, be-straight forward in the performance of his Father's duty. He came to seek and to save that which was morally lost. But he had little care for churches, for finely cushioned pews, but if he found a poor way farer that needed spiritual or physical aid he way farer that needed spiritual or physical aid he way farer that needed spiritual or physical aid he way farer that needed spiritual or physical aid he way farer that needed spiritual of guorance and the divine magnetism that was imparted by his touch healed the diseased body. What more pite of all ways had this kind of feeling toward the man It elevated him in my estimation above. helleved he was more than that.

But Leame here to convince my old friends that there is another life, and I can return, and if I can the five of whom I have spoken. If was a secret times upon conditions attendant upon the physi-that had not been found out, nor has it been, to cal human surroundings, perhaps upon the at-my knowledge, to the present time. And I am mosphere, perhaps upon some medicine taken by quite sure that I shall do my friends here in this the patient. earth-life no harm by stating what that occupated Q.-Has God established any test of faith which earth life no harm by stating what that occupa-tion was. If I was not sure of this I would not state it. I shall as carefully guard them-though

Alice Adams.

I want to go to my sister, Jennie H. Adams. My name was Alice Adams. I told her perhaps fool would be good enough to let me come back and watch over her. I 've been gone away from her—it is a few days over a month. I died in New York City, of scarlet fever. My father was killed in the war, and my mother died of con-sumption four years ago, and Jennio was left to take care of me and herself. Jennie was nineteen vears old, and 1 was most ten. She said she would rather work day and night than to lose me. I told her, when she was crying because she thought I was going to die, she would n't have to work so hard if I went away, because she would only have herself to take care of. She said she'd rather work all day and all night, than to have me go. But I want to tell her that mother wanted me. She was n't happy in this new life with-out me, and she knew it was hard for Jennie to take care of me, and she knew 1 would never be

and the better she is and the more good she does, the more good things she will have in her home here. Mother says that is what Christ meant when he told us to lay up treasures in heaven, He knew that he should lay up treasures in heav-en by doing good. All the beautiful places we have here for homes, are built out of the good doubt works on the active so meant have to do deeds we do on the earth, so we want her to do just as many as she can. (To the Chairman:) What's your name, sir? (Wilson.] Is it? I want to know, because I want to tell mother who I snoke to here. [Will, your sister get your letter?] Oh, yes. She has the Banner. [Did you ever see my daughter, Birdle Wilson?] Oh, yes. Is she yours? [Yes; her mother sits beside you. Will you tell her you have seen us?] Why yes, I can. and my mother too. My mother is. Don't forget Jennie's name, will you? My mother's name was Hathorn before she was deeds we do on the earth, so we want her to do

The set of the set of the action or the second state of us. that ran down it was the last of us. By the way, this friend of mine was in early life, a watch maker, and he was always compar-ing the body human to a watch. Whenever he was sick he would say he was most run down. If he went to a physician, he would say, "I need theo beyond all human praises; not alone with mouth-utterances, oh Lord, would we worship larities of his to prove to him my own bientity. thee, but in holy deeds, in holy thoughts, in all It is quite as essential that the rule, mentivated a minds who exist in this life should be informed make every day a sacrament to thee. Father, cultivated and refined should be enlightened. "And I believe that those spirits who can return "And I believe that those spirits who can return there donts, and make them no longer fear thee, "The donts, and make them no longer fear they. "And I believe that those spirits who can return there donts, and make them no longer fear they. "The donts, and make them no longer fear they. "The donts, and make them no longer fear they. "The donts, and make them no longer fear they. "The donts and make them no longer fear they. "The donts, and make them no longer fear they. "The donts, and make them no longer fear they. "The donts, and make them no longer fear they. "The donts and make them no longer fear they. "The donts and make them no longer fear they. "The donts and make they hands." Oh may their

ness? Ans.—Your correspondent has assumed at the outset à false position. He says there probably all others. I did not believe that he was a saviour never was a healthy transit from the body physical other sense that the churches believed it, but I eat, he means, I suppose, to the spirit-world. This is not so. There are many, very many healthy spiritual births. He says would there be any uecessity for unconsciousness? Perhaps so, perothers can. My husiness in life, that is, the occu- haps not. This is not dependent upon a healthy pation 1 followed for the last fourteen years of or unbealthy birth, mon a natural or unnatural my stay in the body, was known to no one save passing out of the physical form. It depends off-the five of whom 1 have spoken. It was a secret times upon conditions attendant upon the physi-

conflicts with the happiness of mankind? would not advise them to do as 1 did—as if they seem, because you are apt to measure your hu-were a part of myself. Spiritually they are. So man happiness by physical and spiritual ease, they need not fear. I was a counterfeiter and a contentment, health of the body and mind, and successful one too. I was not only successful in plenty of all that this world can give. But the all branches of my business, but in keeping my Infinite Spirit of Truth does not seem to so measall branches of my business, but in keeping my Infinite Spirit of Truth does not seem to so meas-tracks, so well covered, that the most curious are the happiness of his children, for he ever could not make them out. Now if it is not my spirit that returns giving Through agents this same Infinite Spirit often this information, whose is it? That is a question takes away these things upon which your human harder to answer than the first. Whose is it? I happiness seems to depend. But is it taken in think in seeking to answer either of these ques-tions, my friends will come to the conclusion that has been so determined by a class of religionists, it is no one but myself. Alexander Spooner. That but I do not so understand it, for I do not believo is my name. I have many things that I am anx- that there is any necessity for it. Could see the ions to speak of that it would not be wise to necessity I might have faith in the means. I bespeak of here. So I will ask that my friends lieve that God offtimes blesses us through those meeting where I can speak with safety. I shall conditions of being that we in our ignorance call do them no harm, and I trust do them and myself the most accursed. But that he does it to test some good. Good-day, sir. Jan, 13. our faith I cannot believe. Jan, 17.

Margaret Wills.

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

with her, and 1 suppose God thought 1 better come. Now we want Jennie to know that we can all come back, and can see what she is doing, and when she is in trouble, of when she is happy, and when she is in trouble, of when she is happy, and can watch over her, and do a great deal for her. I am sorry that Jennie spent all the money sho had for flowers for Lay functal, because she needs it. But if it made her happy, I won't be sorry. I do n't want her, to ever think sho must do any more about it. I do u't want her to think sho must have me carried to be buried with mother, need n't do anything about it. I am just as bapbecause it don't make any difference, and sue need u't do nything about it. I am just as bab-py without it. And tell her I vo seen old Mr. Robinson. He was the man that helped mother after father was klied, and I ve seen him and thanked him for her. She used to say, "Oh, she wished the could only see him just once, and thanked him for her. She used to say, "Oh, she wished she could only see him just once, and thank him, she would feel so much better." Well, I thanked him for her, and he said, "Bless her, bless her." Ho is a dear old man, and he has got a beautiful daughter here. She went away their him when she was very young, but he that they shall not meet him, for they surely will. got a beautiful dauguter nere. She were away their father an insane spirit, dot need they ind and left him when she was very young, but he has got her now, and there's three of them, and I have been told, that there are persons in Lon-l've been to see them. And he is very happy-don, in Manchester, in Leeds and in various other Eve been to see them. And he is very bappy— should think he would be, he was so good when he was here. He done so many good things, he has got beautiful things in his house where he lives; and I want dennie to know that mother has got a beautiful place here, and she can have has got a beautiful place here, and she can have here the they live and can speak with them. I was all the pictures she wants when she comes here, in my forty-first year at the time of my death, and the better she is and the more good she does, Good day. Jan. 17.

God. I used to tell them I workined my God in the tree—that I believed he lived there. I say so now. They called me wild, fanatical, and al-most thought me insane. But I stand just there to day. My eyes have been opened to the spirit-worki; I have entered that world, and still I look works. They world; I have entered that world, and solid look upon my God only through his works. They need not be expecting to meet him as some won-derful pontiff, high in state, here in this spirit-world, for they never will; they need not expect to be saved through the blood of Jesus Christ, deeds. If ever I go to heaven, or a state of per-fect happiness at all, I expect to go there through by own efforts. [Do you not find many on your side who are expecting to see a personal God, my own efforts. [Do you not find many on your side who are expecting to see a personal God, and to be saved through the blood of Christ?] Yes, plenty of them. They were so thoroughly avrapped up in their religious faith here, it is like a pail about their spirits, and influences their every act; but they will get rid of it. [They must be extremely disappointed] Well, they are; that is why I want to warn my friends. They are the most miserable class we have. If they will heed the warning, it will be well for them; if they do n't, they must be kept in their theological darkness, and get ont of it. by ennest effort. I darkness, and get out of it by earnest effort. I see plenty such all round me. Almost every step I take I meet some one who is a martyr to the religion of this earth—some peculiar fulth they had so wrapped round their spirits it makes, then unconfortable here, I tell you. I did n't have anything of the kind to take along with me —nothing at all. I believed in the goodness of God, if there was one; I was n't sure there was, but if there was, I believed that he was good enough and wise enough to take care of me if I done the best 1 could. Don't forget my name, Jan. 17. will you? Good day, sir.

Annie Brown.

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

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

black, no blacker than I. How soon will ny letter go? [Not before seven or eight weeks.] Oh gracious! won't it? [We shall publish your name next week, so your mother will know you have returned] How will she know it is me? You will give where I live, won't you? [In Centre street, New York.] Yes; and when will you say that? [Nex: week.] Oh will yon? And how long did you, say before my letter will be printed? [Seven or eight weeks.] Oh when somebody come that she knew. Thought she never could wait in the world. Good-by.

Tuesday, Jan. 18 — Invocation: Questions and Answers; Charlotte Baker, of Hannis, Mass., to her mother; Benja, min Taylor, to his mother, near Hanover Court House, Ya; Deborah Eldredge, of Provincetown, Mass., to her grandson is busetow.

min Taylor, to his mother, that thanker, come toute, a; beborals Eldredge, of Provincetown, Mass, to her grandson in Hoston. Thursday, Jan. 20.—Invocation; Questions and Answers; Fiorence Kimball, of New York City. to her mother; Benja-min Franklin weed, of Jersey City, to friends; Bridget Kengh, of Boston, to her daughter, Monday, Jan. 21.—Invocation; Questions and Answers; George E. Snow, 29th Mass., Co. 6; Mamile Emerson; Phiness Hohrouk, to friends; Ella Winters Edgerly, to her friends in California. Tarsday, Jan. 21.—Invocation; Questions and Answers; Henry Fackard; filet New York, to friends; Mary El zabeth Kent, to her family; James Casey; Thereas Simpson, to her mather, in New York. Thorpe, died at the Island of Nt. Thomas, to her husband; Alexander Ingraham, to Inston; Questions and Answers; Monday, Jan. 21.—Invocation; Questions and Answers; Thorpe, died at the Island of Nt. Thomas, to her husband; Alexander Ingraham, at Jam Forther; Mary Lesle, to her mother, in Boston. Monday, Jan. 21.—Invocation; Questions and Answers; Thomas Ravelle, who died in Rome inst evening, to his bro-ther In the Church, Willam Ariand; Henry D. Mils, of El-mira, N. Y. Betsey Brown, of Derry, N. H.; Nancy Leonard, of Somreset, Mass.; Georgo Hersey, of New York, to Its mother, Peter Janes Berger, Star Star, Star Janes Ja

mira, N. Y. Beisey Brown, of Derry, N. H.; Nancy Leonard, of Somerset, Mass.; George Hersey, of New York, to His mother.
 Tuesday, Feb. 1. — Invocation: Questions and Answers; Rufus Einner, of Sorningfield, Mass.; Frederic Vogel, to his brother; Jennic Atchieve, of Browkiyn, N. Y., to her mother, Thursday, Feb. 3.—Invocation: Questions and Answers; Carrie A. Swan, to friends in Framingham, Mass.; Nancy Jane Wedger; Theodore Barnes, to his brother; Jonnie Atchieve, and Answers; Carrie A. Swan, to friends in Framingham, Mass.; Nancy Jane Wedger; Theodore Barnes, to his brother; Jonnas Young Crimpion, died at Grunstadt, Russia, Feb. 2d. Monday, Feb. 7.—Invocation; Questions and Answers; Samuel P. Severance, of South Boston, to his brother; Jannes (Wedger, Theodore Barnes, to his brother, Samy Jane Wedger, Thomas Young Crimpion, died at Crunstadt, Russia, Feb. 2d. Monday, Feb. 8.—Invocation; Questions and Answers; George English Clark, who died at 10 circek this day in Pen Sacola, to his grandmother, in New York City; Mielsael Min-Iey, to his brother; Charlotte Beaumont, to her mother, in St. Louits; Nellie French.
 Thuesday, Feb. 8.—Invocation; Questions and Answers; Georgie Day, of South Boston, to his mother; Barbale Min. Tourist, Nellie French.
 Thuesday, Feb. 10.—Invocation; Questions and Answers; Georgie Day, of South Boston, to his mother; Stephan Calrow, of Georgetown, D. C., to his brother; Jannes Robinaon, of Boston, to his stor.
 Monday, Feb. 15.—Invocation; Questions and Answers; Monday, Feb. 15.—Invocation; Questions and Answers; Monday, Feb. 15.—Invocation; Questions and Answers; Nell, to his conner, Charlotter, Questions and Answers; Monday, Feb. 15.—Invocation; Questions and Answers; Monday, Feb. 15.—Invocation; Questions and Answers; Nell, to his brother; Jannes Elector, Neuristand, George Day, of South Boston, to his brother; Stephan Calrow, of Wester, Manne Emerson; Capt. Ellhu Davis, of New Methana, of Boston, to NeuristBetter, N. H.

b. 17.—Invocation; Questions and Answers; to his friend James Kelley; Mary Ann Mar-to her children; Alfred Hunting, of Boston; n. of Augusta, Mc. to his mother; Lizzle onls, Mo., to her sister. . 21.—Invocation; Questions and Answors; merson, of Newark, N. J.; Mamie Emerson; num, of LaSalie, Ind., to his brother; Edwin . S., Soith Mars; William Benson, to his family, Eng; Elizabeth Grey; of New York City, to

Eng; Elizabeth Grey, of New York City, to . Feb. 24.—Invocation; Questions and Answers; iddivia, to his brother; Emma IIII, of Pensacola, parents; Charllo Adams, of Augusta, Me., to his eborali Barrows, of Boston, to Per relatives, . Feb. 29.—Invocation; Questions and Answers; idder, of Boston; Johante Jolco; Benjamin Wad-is brother, in Ohio; Jeunic Emerson, of Datroit, to er; Reuben Stevensen, to his brother, in Boston. n. March I.—Invocation; Questions and Answers; idianus, died in Jacksonville, Fin, John King; Da-ser, of Bosonoville, Mo., to his relatives. March J.—Invocation; Questions and Answers; iday, Jarch J.—Invocation; Questions and Answers; iday, Joher mather, In California; Charles Gould, of sincy, to her mather, In California; Charles Gould, of sinch, to his frienda; Matthew Young, of Eng.

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

Donations



NEW YORK.

Mediums' Convention in Western New York.

who had her Dis flig tolo jou est

Heve, but it is to not up to the highest light that your bells f throws upon you. It is to live in the spirit of the belief, and not in the mere letter. There are few amongst you who do this, but there are some, and they are those that save the cause. Q.—What is the incentive to prayer? Is it to propilitate God by thanks, or to change his pur-many by mattion?

poses by petition?

A .- No; prayer comes as a consecutence of the soul's needs. In our external experience, we be Here that we have need of certain blessings, and we pray for them. Why do we pray for them? Is it because we expect to change the purposes of infinite wisdom? Not but because by prayer we place ourselves in harmony with the purposes of infinite wisdom; we elevate our souls in the scale of being; we come nearer to Ged, through praver always; nearer to that divine spirit of good that is ever ready to hear and to answer us.

Q.-Is the world becoming more or less harmo nious?

A .- To my mind it is becoming more harmoni ous, because it is growing in wisdom and power. It is rising, not falling, in the scale of being. Jan. 13.

Alexander Spooner.

I promised to come back if this philosophy was true. I did not believe it was true before I died, but of course it has forced itself upon me since that time. I was born in Springfield, Mass, in the year

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

I was killed at Fredericsburg, and I lived in Fredericsburg. My name was Harry Powers. My father's name, William L. Powers. He is going North on business, and I thought I'd try and come here, so that my letter would be about ready to be published when he got here. I was not in the army, sir. I was too young. I wanted to go with my father, but he would n't allow it. I was thirteen years old' he is coming

allow it. I was thirteen years old. He is coming here to Boston on business. He is very impressible, and I thought if he could only get here, so my letter would be published just the time he is here, I should be all right. My father has read a good deal about Spiritualism, but he never has had any proof. Tell him that he has plenty of other friends here as anxious to come as I was, but the way do n't seem to be open for them as for me. My Uncle Joseph, that was killed in the war-he lived. North and was in the Federal army, and he showed me how to come. He knew about these things before he died, and he used to send father the paper very often. I was killed by accident, sir, by the bursting of a shell. I was not in the army; I was too young; but my father was, and was away at the time I was killed. I think he was at Richmond at the time; I am not sure. Now tell me, if you please, about how long before my letter will be published. [I think about ten weeks.] My uncle thought it would be seven. [Seven or eight, perhaps; I am not certain.] Good iay, sir. Jan. 13.

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

and the second

Charles Tucker.

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

Vermont and Massachusetts, if I can. If I do n't, I shan't give it up. I will come again. I was, born in St. Johnsbury, Vt. My name, Charles Tucker. I had twenty two years on the earth, and I went out by the fortunes of war. My good friends thirk that I cannot he very comfortably off, because I never made any pro-fession of religion, though I tried to once. So I thought I would come round and report myself for their bundt not be mine as I know of for their benefit, not for mine as I know of, I am in a very good state, but a probationary state, such as I take it we are always in as long

too. My nother knows her. She is a teacher where my mother is. Don't forget Jennie's name, will you? My mother's name was liathorn before she was married, and Jennie was named for her sister. I was named for my mother. Good by, sir. I am going now. Jan. 13 Harry Powers. Harry Powers.

nuch upon what we do in the present. I take it that joining the church and making profession it that joining the church and making profession of religion don't affect us very much. A great many people who do this, do it because they are afraid to do otherwise. They want to secure their soul's eternal happiness, and they think they can do it in no other way; consequently they join the church, make a profession of some kind, of religion, and think they are all right. Now there is u't a single staw to choose between the religiony. Protectants and the religions Catholice

religious Protestants and the religious Catholics. The Catholic goes to his priest and gets absolved

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

Invocation. Invocation. Invocation. Invocation. Inthe is written over the doors and on the walls, and that's all. If you want to know the spirit-and that's all. If you want to know the spirit-and that's all. If you want to know the spirit-and that's all. If you want to know the spirit-and that's all. If you want to know the spirit-and that's all. If you want to know the spirit-and that's all. If you want to know the spirit-and that's all. If you want to know the spirit-and that's all. If you want to know the spirit-and that's all. If you want to know the spirit-and that's all. If you want to know the spirit-and that's all. If you want to know the spirit-and that's all. If you want to know the spirit-and that's all. If you want to know the spirit-be believed there was nothing more of us after death; we were mere machines, and our thoughts, our desires, all our mentality was dependent upon

she never could wait in the world. Good-by. Jan. 17,

William H. H. Richardson.

(This message was addressed to Mrs. Wilson,

Ah, Fanule! William Richardson, God bless you. [Are you suffering here?] Oh terribly. I knew I should. I should have come to you some time privately, if I had n't been conscious that I time privately, if I had n't been conscious that I should need the magnetism of an audience to help me. You see, I take my first lesson here. What do you think of my coming to Eliza and Ann? Would they receive me? It would drive me to despair if they rejected me. I had better not come at all. [You can send this message, and see what effect it has. You go to them, do you not?] Yes. Oh, how I wish they believed as you do! Fannie, can't you talk it into them? Can't you help me? [I am afraid I cannot yet They have not had my experience. How are They have not had my experience. How are you getting along?] On aplendidly! splendidly! Fanule, only I am kept wavering between this and that. If my dear ones here only knew just where I stood toward them, I should be as happy as any spirit ever need be. I went out quick, you know. To one of my temperament it was rather hard. [Gan't you refleve me from my headaches?] hard. [Can't you relieve me from my headaches?] Did n't I do a good deal when I was here with my remedies. Do you have anyboly to bring you a cup of tea now, or to give you any homeo-pathle medicines? How is your head? as had as ever? [Not quite.] You have got a beautiful pearl on our side. [And you have one here] Yes; and I love her just as well as ever—better, better, Famile. I lavish on her what the Chris-tian world denies me for my own. God bless tian world denies me for my own, God bless you, God bless you. Remember this is only a trial, to see what I could do. I shall come again, and if I think I had better come to Eliza, I shall. Jan. 17.

Michael Magoun.

[Do you find it hard in coming here?] Yes; I come in on the gentleman's magnetism, that left pretty hard trouble here (in the chest).

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

take up a challenge as you are in this life; and I want them to know that I can come, and that all of us on this side are very well off. It is two years since I have been gone—just two this month. I lived in E4st Cambridge. They said I died of small pox. I, suppose I did. It is a very uncomfortable disease to go out with, be-cause you are denied the company of your friends, and that makes i wratte bad. And I fael restr and that makes it pretty bad. And I feel pretty had now, you know. I'm thinking of what I suf-fered when I was here. I remember it, you know, and I feel like it. Now what I want is that my brother will let me speak with him. This is all very well coming here, but it do n't go far enough. If he is not afraid I want him to let me speak with him. [What will the Church say?] Oh, the Church know very well this is true. They ought not to say anything at all. I want him to

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

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

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

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

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

Intries to persons in the dudience, all of which were recog-inzed. -Inspirational music upon the plane was occasionally ren-dered by Mrs. Throop, of Batavia, Miss Waldo, of Alex-ander, and the child medium. Miss Nettle Tompkins, of Byron Centre, a young unpretending girl of thirteen years. About three years since, whilst sitting at a stand with her parents, her hands were controlled to play as if on an instrument. Her parents not having one, (being in lim-ited circumstances), they were requested, by the control-ling influence, to take her where there was a plano, and they would give them beautiful music, which, being com-plied with, they were astonished at the result, not know-ing, at this time, one note from another. A subscription is being circulated by Mrs. Tuttlo, who has taken it in charge, toward purchasing a plano, that she may have greater advantages for being controlled to play.

abo may have greater advantages for being controlled to play. A collection was taken up in convention for that pur-pose, and a request was made that the readers of the Ban-ner should be invited to contribute to this end if any fold disposed so to do, and direct to Mrs. Lucins M. Juttle, Byron Centre, Genesse Co., N. Y. Considerable missionary labor has been performed the last quarter by Bro. Clark, Mr. and Mrs. Woodruff-but the cause drags heavily, from the great apathy and indif-ference in not rendering that ald and support which should be given toward premoting a work so much needed in the Empire State. None, save a few carnest workers in the western part of the State, seem alive in this important work demanded at our hands, and even there it is not sup-ported as it should be. But to mediums' meetings are a success, and the prayer of hundreds who attend them is, that they may live, and continue to bless, inspire, and baptize all into a more unit-ed brother and sisterhood in the glorious cause for which we labor. Bother Marke 1950

SARAH A. BURTIS, Secretary. Rochester, March, 1870.

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

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

When is love deformed? When it is all on one side.

MARCH 19, 1870.

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Married :

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

Passed to Spirit-Life:

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

who had bloblied to hade when innetteen years of earth-life had passed. Her mind, which ever shome in starlike heanty all through her life, shone at the close of day more brilliant than ever. Disease bad only racked the physical, and her spirit took its fight so gently, without suffering or a struggle, that when told by her friends she was going, she answered. "Then the journey is a pleasant one; all is clear before me; my bright-est hopes are helme realized in harphness." Thus, passed a soul who had never been in sympathy with any creeds, and who holeed upon them as chackles and letters to humanity. She rejoiced to the last that the philosophy of existence shone with such clearness upon her unclouded brow, and that she was about to take a step onward that would earlie the to sould be its own individuality, and with it came the assurance that is delighted in the consclusmess of her conditions in spirit-life, and that she wall ever enliven the sould of those who are left to wall the change with the his protenting influences of her spirit, which has blossomed in such strength and heaty in the higher sphere.

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

From 1-19 mouth, class, i teo, non, and tay an entry sufferer, 68 years. Mrs. Torgey has for the last ten years licen a great sufferer, and anxionsly desired to lay aside the casket in wilch her spirit dweil, and become immortal. At lust ber wish is real-ized, and the weary spirit has found rest. To the bereaved ones, who have so tenderity careful for her during her potract-ed illness, we say. Weep not, but rather rejutee that she is free, and realize that on the beauteons shorters of immortality her spirit layes and loyes you still, and sne will, in spirit, watch over you as tenderity as you have over the frait easket in which she suffered, and when your mission on earth is over a glorious reunion awaits you, where the pangs of separation will be forever unknown. Funeral services appropriate to the occasion were perform-ed by the writer, assisted by an excellent quartetic choir, whose includies scened to soften the angulsh of separation, at the home of her soni-haw, Putnam Kimball, Esq. where she had long testiled, and the casket was tenderly laid in the tom to wait the coming of apring, when it will be lids side by side with the bodies of these whose spirits side has so glo-riously rejoined.

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

Maria Collin, aged 57 years. Our departed sister had been for many years a believer in the Soritual Philosophy, and a good text and spirit-aceing medium. She leaves a husband, sons and daughters, besides numerous friends, who with mournful pleasure dwell upon the remembrance of her gentle words and loving deeds. In compliance with her request, the writer preached the funeral discourse, answering the great question, "If a man die shall he live again?" MARY J. COLDERS:

From North Eaton, Lorain Co., O., Feb. 21st, Mr. A. P

Main, aged 25 years 5 months and 8 days. He was born in Stonington, Conn., In 1874, and came to Ohlo when twelve years old In 1861 he emisted in the army, and served faithfully inter years. His discuss was consump-tion, contracted willo serving his country. He was a con-stant reader of the *Banner*, and a firm believer in Spiritual-ism. He leaves a wife and one child to mourn his loss.

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

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

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Man has various means and avenues by and through which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five

active, and accountry of the mind known as the five . Resulting from a combination of those five special faculties is the production of another called memory, by which he is enabled to accumulate knowledge. Having learned a fact sesterbay, and another fact to day, on to morrow he may combine three two facts, and thus elicit a third, by much the same process, mentality, as the chemist, by a unlos of two kinds of substance, produces a new and third kind.

a third, by mich the same process, mentally, as the themist, by a united winds of substance, produces a new and third kind. Man has still another faculty, which we have all agreed to call reason, by which he further adds to his knowledge through a process calle 'analogy. Having obtained a limited knowledge of semething which he sees or forls or hears, he there reasons by analogy, either 'actrospectively or pro-pectively, and thereby gains further knowledge; e.g., from traveling through a forset the flut time, he sees a great many trees standing upricht and a few blug down, his reason intu-tively suggests that those trees blug down had formerly stood upright, and those standing up world eventually fail to the gound. Still extending blue cheers, again, were very much flut extending blue cheers, again, were very much decayed. It's conclusions in such a case would next that some of those trees blug down had formerly show the heavent in tree entry. Now, this reasoning by analogy, as a means of obtaining knowledge, is of paramount value when we come to study the heavent bodies, including our earth. The flue of man, and indeed the race of man, is so short, when comparatively, nothing could be known in ergent to either, if man's knowledge were limited to the *expression* of this rece. Hence we find that man is capable of learning what was and what will be, from what exists. But, now until when a more.

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Mar. 19 -1w*

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TRANCE. Test and Business Medium, 7 Indiana street, Bos-ton. Circles Wednesday and Sunday evenings. Jan. 8.–13w*

MRS. L. W. LITCH, Trance, Test and Heal-big Medlum. Circle Tuesday and Sunday evenings and Wednessiay afternoon. 97 Sudbury atreet, room No. 18. Mar. 19-1w*

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Banner of Light. EDITORIAL CORRESPONDENCE. WARRES CHASE, 81.... No 857 North Fifth street, St. Louis, Mo.

TRANSITION.

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

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

Free religion is natural religion, and is to be cultivated and developed, not into unity of belief. but lato variety of belief; not into unity of action. but into variety of action; not into bondage, but into freedom; and yet not into conflict, but into harmony, as the flowers of a garden with their varied fragrance and colored foliage. What if the religion of the Mormon is the fragrance of the poppy, that of the Shaker the snowball, the Oneida Community a bunch of hollyhoeks, Beecher's Church a rosebush in full bloom, Spiritualists scattered pinks, lilies and asters, and the New Jerusalem Church a bed of pansies, &c., what need of quarreling about it? All cannot be roses or lilies." But if we had temples of religious liberty in which all were free to meet and worship and compare notes of life and conduct, and where each could bring in his or her acts of life as evidence of the superiority of the religion believed, and where no one should condemn another, and nove should judge or be judged, human nature would rise to her native purity and supremacy, and we should soon see whose religion was best.

The Spiritualists of Willimantic, to whom Bro. Gates refers, have done nobly, and are worthy of all praise for the erection and dedication of their hall, and we trust it will be a temple of religious

Rev. John H. Noys, at the Onelda Community, they were proclaimed as insane. He did not which is perhaps the strictest sect of perfected propose to blame those who could not agree with 'hristians in our country, and where we, as well him. They would gradually be forced to accrestfallen spirit in religious slavery. Rapp held than their philosophies had dreamed of. churches see are nurseries of free thought and ings conveyed. free religion, which they call infidelity. Of course ? the Mormon children, the Oneida Community children, and Catholic children; would all be edneated out of their peculiar creeds and dogmatic superstition if they were sent to and educated in our free schools without sectarian training. All

. .

sectarianism tends to tyranny, and all religious freedom to growth of soul. This was the blight we ever found at Oneida, and in the Catholic Churches as well as among the Mormons. MRS. F. A. LOGAN.

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

The Lecture Room. Prof. Denton at Musle Hall.

brief abstract of which we give below:

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

necessary.

The only question for the thinking mind was, retained under any circumstances. What is true?"-whether its adherents were The trouble is not so much an attack from withmany or few, aristocratic, or surrounded with out (be thinks) but a revolt from within, and this poverty. This question the speaker proposed to divergence now amounts almost to a schism. apply to Spiritualism in the present discourse. There are certain phrases that gauge the extent of It was true if it harmonized with facts-false, this sentiment. Words are symbols of ideas; if opposed to them. If a man or a book should they show the drift of undiscovered opinions: teach the world to be a few thousand years old, words are missionaries to the brain. What men such statement would be found contrary to the ; say indicates what they think.

of Egyptian civilization a thousand years before ¹ in years to come. it in the Nilotic valley-where no trace of such ; flood could be found-and was, therefore, faise,

ceptibility, called a medium." To believe this, one | clesiastical hierarchy of Protestantism at least:

he can reach the third point, that communication of the state of the second the spirits that have departed with a membership of seventy-five thousand and from the body and those still remaining in the last year, 1869, then were reported six hundred flesh. This is Spiritualism, no more, no less: The and fifty nine Associations, with a membership of great principle upon which the matter rested was the possession by man of a spirit seeing without the use of physical eyes, hearing without the aid of the natural ears, and canable of locomotion independent of physical assistance. The speaker referred to various experiments instituted in the early days of chairyoyance to test its accuracy by different persons-some of whom, claiming to be atheists, did not desire to believe in the facts-but were overpowered by the sustaining testimony. What was it that saw when the eve was tightly bandaged, heard without physical organs, if not the spirit behind all? It would not do to try to account for the successful exhibitions of the power of elairvoyance by declaring that they happened to be; too much had been laid upon the back of "happened to be " already. A consideration of clairvoyance (which subject the speaker illustrated with copious extracts) was Mozari and Mendelssohn; the second will give sketches of to his mind necessary. We must go down to the Handel and Haydn, and the third of Beothoven and Bach. alphabet of the matter through the necessities of The idea is an extremely ingenious and happy one, and is the times. Clairvoyance proved the existence of carried out with a lightness and grace quite in harmony the spirit in man. But some person might inquire if it were not possible for the brain to receive impressions from Nature by other than the ordinary channels? Could not all these wonders occur, and yet there be no spirit in man? The facts of the case, however, were not in accordance with the theory. Clairvoyance takes place in sleep as well as waking. The speaker cited the fact of panoramic views of past life seen by persons in the last stages of drowning, and described on resuscitation, and said it was not the brain which produced them. The man was dying, and black blood was being forced in upon the brain to silence its operations forever-it must be something else which saw those views. He also described sev eral instances where persons badly injured had become detached spiritually from their bodies. stood up among the spectators viewing the tenement they once inhabited, and then reëntered the body, and given an account of their feelings under the circumstances. He also related the story of a man in Kansas-known personally to him-who possessed the nower of withdrawing spiritually from his body and traveling abroad at pleasure; his experiments, however, so alarming his family that at their solicitation he had promised to do so no more. There could be no settlement of the question of clairvoyance apart from the fact of a spirit in man; to say as some do it is thoughtreading, merely worked back again as a proof of powers not belonging to the natural body where by unseen existences were perceived, The lecturer desired facts-if one were shown

as other writers, have often noted the crushed and | knowledge that there were more things in Nature the same authority over his society, and T. L. : The lecturer announced that he had not been Harris, we are informed, docs over his at Brock- | able-in the brief time allotted to one lecture-to ton, N. Y., and, so far as it is possible in this treat even a third of the subject he proposed to country, the Roman Catholies carry out the same, ; consider, and should therefore continue his reand would do it further if they could get the marks on the following Sunday. Frequent apschool money divided and the public schools plause greeted his utterances, and all present broken up, which not only they but many other seemed to appreciate and fully endorse the teach-

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

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

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

He defined, in commencing, his idea of a local and a Christian Church, and then stated that there were two opinions growing apace both hostile to this opinion of the Church; neither had as yet a sufficient growth, but unless checked it would soon show itself. The first consisted of an indletment which was arrayed against the Church to the effect that she was outgrown and left behind by the rapid growth, and now rendered useless; the attitude which it had taken toward slavery and toward temperance; its tendency to consummate the spirit of casts; these and the like were charges that writers were reiterating. speakers proclaiming, and many believing; the strength lay not in the position of the makers, but in the fact that there is a certain amount of truth in their statements. The position of the Church at the commencement of anti-slavery was not in the true spirit of the Church; and he would On Sunday afternoon, March 6th, Prof. Wil- almit that the Churches were not free from

llam Denton spoke at Music Hall, Boston, on blame, and that they had taken positions obnoxthe question, "Is Spiritualism True?" A very lous to a just sentiment, and set themselves large number came out to hear the address, a against what they now acknowledged was God's work. The argument in favor of a doctrine that it . He considers that the only safety of his

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

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

facts of geology, and therefore false; if a man or ile then spoke of the Young Men's Christian book should proclaim that the entire human race | Associations as a strong help, but not a separate were swept away by a flood, that statement rose [organization-whoever held or taught differently in opposition to the known fact of the existence, opened the door for differences and antagonisms

We would here parenthetically insert a para graph now going the rounds of the daily press, The speaker then defined Spiritualism, accord- showing the extent of this "schism" in favor of the ing to Webster, to be: "A belief in the frequent [Y. M. C. A., which scores in the eyes of Mr. Murray communication of intelligence from the world of to be one part of the "cloud no bigger than a man's spirits, by means of physical phenomena, com- hand," which foretells the rapidly rising cyclone monly manifested through a person of special sus- that is to smite with jealousy and division the ecmust first believe man possessed of a spirit; sec-ondly, that it lives when the body dies; and then the British Provinces one hundred Young Men's Christian Associations; in 1867, two hundred and one hundred thousand."

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

ANNA E. DICKINSON.

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

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

him he would bow before it. We must be governed by the testimony of our own reason and senses, and not by the opinion of others. We could not afford to wait in the investigation of trath, till all the narrow people were widened to

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

New Publications.

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

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

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

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

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

From Lippincott, Philadelphia, we have received the March numbers of "Good WORDS," "THE SUNDAY MAGA-ZINE," and "GOOD WORDS FOR THE YOUNG."

THE ENGINEERING AND MINING JOURNAL for February is eccived. Western & Co., publishers, New York WOOD'S HOUSEHOLD MAGAZINE has improved.

THE WOMAN'S ADVOCATE for March is a rich number. Mrs. Frances D. Gage's contribution on "Suffrage for Woman" is able, spley, clear and concise.

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