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SPIRITUALISM AND SCIENCE.

BY JUDGE EDMONDS.

tronomer, written to accompany some recent
Stereograms of Mark calls attention anew to the
very great similarity between this planet and our
arth in many points of its extraordinary physical
condition, and infers its entire adaptation to the requirements of living creatures, such as those that exists between this earth and its inhabitants, that now people the earth. * * How soon it and others.'
will be possible for us to determine the nature of 'What others do you mean?' the inhabitants of the planet-since we can scarcely refuse to believe in their existence—is yeta mat-ter of uncertainty; but it is to be hoped that the time is not very far distant when we may arrive at some definite conclusions in regard to them."— Harper's Monthly Magazine for March, 1870.

On reading the foregoing article, I was reminded of the frequent yet futile efforts I had made, within the last twenty years, to obtain the aid of science in the investigation of the phenomena of spiritual intercourse, and my memory was very vividly recalled to the period, in the early stages of my inquiries, when I imagined that by means of that intercourse our knowledge of the starry firmament might be greatly enlarged.

When I had gone far enough in my researches to become convinced that there was an unseen intelligence, which could commune with us, and that (in some degree, at least) that intelligence could roam largely through space, I very naturally asked myself the question: Why may not that intelligence study into and learn many, if not all, things about the distant stars and convey the knowledge tous? I could see no reason why that might not be, and accordingly, at that early period, I gave my researches, in some measure, that direction, and I was informed of many things, which of course I could not know to be true, but which I could test by our knowledge of science, and ascertain to be at least probable.

I did not long continue my researches in that direction, and for two reasons:

One was that my knowledge of science was too superficial to enable me to be a competent or satisfactory investigator in that field of knowledge, and I deemed it wisest to content myself with pointing out to men of science the existence of the | much of the time does not prevent me from recogfield, never doubting for a moment that they would gladly avail themselves of the opportunity thus afforded of extending their knowledge of the

natural world. And the other was that Llearned that there was another and far more important purpose in view, in this revival and wide spread of spiritual communion among men. That purpose was the revelation to us of what is the life and the world into which we are to pass, and in which we are to exist after this our earth-life shall have ended. This purpose was, more attractive to me, and, in my view, was of greater moment to mankind than any discovery in science could be, and consequently my attention for the ensuing time-aperiod of some eighteen years—has mainly taken that direction.

and not entirelying that time I have occasionally received revelations in matters of science-some of which I have given to the world, and some that I have not, suffering them to repose in my records until the "wise men" of the world shall be prepared, at least, to investigate.

Among those records are some things quite germain to the foregoing article in Harper's Monthly, and I copy them for you, in the hope that I may thus be able to contribute something-be it ever so small-to the much coveted end of obtaining the aid of science in an investigation of the facts established by spiritual intercourse.

At a meeting of a circle to which I belonged, held Sept. 15th. 1851. I was pursuing a course of inquiries as to what death is and was, conversing with my wife about her death. The account of the interview covers some six pages in my record of it. and near its close, it was said to us:

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"Friends, we must now go to the Harmonial Foli. Good night."

At the next meeting of the same circle, held on the 22d of Sept., 1851, I was pursuing the same inquiries, and my record shows these proceedings:

"I then recurred to the use of the word 'Foli' by the spirits the other night, and inquired what language it was. It is derived from a sound used by the Mar-

Marsanians? Pray, who and what are they? Inhabitants of the planet Mars.'
Miss Titus remarked that Davis used that

term in some of his books. They said, 'Davis has not that term.' She then added, 'I may have seen it in his

room.'
'No; she is mistaken.' I inquired, May we ask what the word de-

It implies something which cannot be expressed in your language. It is a meeting of

For what purpose—worship or improvement?

'Improvement.'
'What do you mean by "worlds" in that re-Inhabitants of other planets.'

Of planets besides those in our solar system?

Some remarks were made among us as to who

met—those who were in harmony with each other only, or all? and Mr. P. inquired 'if all were not harmonious?' The answer was, 'No.' Edward supposed that some had not yet progressed enough to be harmonious?

Dr. Gray remarked that 'lt would take two hundred or three hundred years yet before the Malays and Feejee Islanders would be as progressed as we are

Not so long as that, Doctor.'

I then remarked, 'At our last meeting you said that at another time you would give us a detailed account of the manner of your reception in the spirit-world. Will you do so?'

and demonstrable by the lights of science."

Now if all this is true—nay, if there is a probability, or even a possibility that it may be true, why on earth do men of science so shrink from even an investigation of it? If its truth should es. Ask questions.'

'Who was it besides your children who met you?' measure the advantage is now to be false, 'All of my friends from earth met me, and, family of man! If it could be proved to be false,

to me the manners and customs of the inhabitants

of each, and the uses of many of their imple-

To what end was that done? "A pamphlet by Mr. Proctor, a well-known as-different inhabitants of space and to travel alone."

'Saturn, for example; thereby disengaging my mind from the short-sighted policy of earth. Another purpose was to enable me to choose where to go and with whom to associate, and to receive superior instruction.' (To be continued. Good night, Dear Friends.)

* * He told me that Sature, Jupiter, Mars and Venus of our planets were inhabited by human beings like ourselves. In Mercury there was now only the first perm of organic life, but in Herschel and the four shaller planets, Juno, Ceres, Sec., no organic life was yet developed. In Mars the inhabitants were more progressed than we were, and had note for and frequent intercourse with and had more free and frequent intercourse with the spiritual world. In Saturn and Jupiter they were yet more progressed; so much so that they knew all that was occurring on this earth of ours.
The sun is a material and inhabited orb, and not a mere ray of light as Chaganet says.

Monday, Sept. 29, 1851.

* * I proceeded to business by calling atten tion to where we left off at the last meeting, and asked this question: Can you give me an idea how long you were thus occupied in surveying the uni verse? that is, how long it was before you got through your journey through the universe?
'No, my dear husband; I hope I may never get

through During your survey did you still notice the affairs of this earth?

Dr. Gray remarked that he supposed that, during it, she was still doing good to others.

I then asked several questions, together, thus After that journey was over what next occurred? Did you settle down into your destined position? How was that pointed out to you? Were you permitted to select for yourself? If so, upon what principle did you select it? It was answered, 'I have a natural affinity to-

ward the inhabitants of Mars, but being there nizing and caring for what transpires on earth. 'Is most of your time spent in the vicinity of Mars?

'Much of it is.' Dr. Gray remarked, With the spirits of that planet, you mean?' San Bright St.

'More so,' I asked, 'than with the spirits of this earth?'

'Why is that so?' Beautse I am nearer their plane of development than that of this earth.'

'Is their plane of development higher than

Yes, but a great many of the earth's inhabit-

ants have an affinity for the plane of Mars. Were you permitted to choose that yourself?' 'Yes' (with marked emphasis).

' Has your position changed since your entrance Yes, to one higher circle, and partly to one

In what circle are you now?'

You will understand that there are innumertou will understand that there are innumerable circles above and below your plane. When we speak of circle No. 1, No. 2, &c., we speak comparatively taking earth's plane as the starting point—as No. 1. There are no absolute numbers nor any absolute lines of demarcation between the different circles. The spirits of a comparatively low plane cannot enter into the pleasures or uses of those of a higher plane here any better than they can on earth. You could per-form the duties of a street-sweeper, but he could not perform yours. It is a moral division, and

voluntary. Lasked, What has caused your change?' I have been developing and making progress. 'Did any ceremony attend your elevation from one circle to another?'

No; it was gradual' 'Do you remain still with those who were your

'I partly change them as I progress; some do not progress as fast, and remain behind. Some of my old acquaintances are my companions still.

nd our children are in a measure so. 'What are your occupations?' 'I am a compiler of planetary history and a

teacher thereof.'
'Will you not teach me also?' 'Was this selection of the topic of your studies our own choice?'

What induced you to make that choice? It was a favorite study of yours.

'It was then from your regard to me, and to fit

ourself to be my companion in the spirit-world, hat you adopted it?' In what does your happiness consist?'

Only in doing good to fellow immortals.'
What do you mean by immortals?' All on earth and above it Dr. Gray added: 'And below it?'

'When any one dies is it a duty of some one or more in the spirit-world to attend him and lead him to what is right?'

'Not made a duty, but a pleasure.'
'What I mean is, is it done in all instances?' Here ends the record of these interviews, but to

t is added this: "P. S .- I ought, in order to make a portion of this communication intelligible, to mention that the study of Astronomy has long been a favorite one with me, and that my advancing knowledge

of it was one reason why I had become so ma-terial, because as I could in no way reconcile the facts which I learned with the popular theology of the day, and as I knew no other system (of re-ligion), I had come to doubt whether there was any other life than this. But these spiritual teachings have rolled away my doubts, by opening to my views a future, not only beautiful in itbut the more so because so consistent with and demonstrable by the lights of science.

be established by their researches, who can accompanied by some friends from Mars as guides, (they are great travelers) I was conducted to the different worlds, and had explained who now believe in its truth!

New York, March 2d, 1870.

The Lecture Room.

PROTOPLASM, OR THE PHYSICAL BASIS OF LIFE. A LECTURE BY THOMAS OASER FORSTER,

In Music Hall, Boston, Sunday, Feb. 6th, 1870. Reported for the Banner of Light,

The progress of the age in science and philosophy is clearly manifesting to the candid investigator into the labyrinth of the past, that a literal interpretation of Genesis, as regards the creation of the world and the origin of man, is wholly untenable; whilst the inculcations of modern Spiritualism are being more and more fully demonstrated with each successive development of science. The divine revelations of this philosophy of Nature are more and more clearly illustrating the infinite love and wisdom of the Good Father, whilst the ineffectual fires of Judean literature are rapidly paling before the glorious sunlight of this gospel of the hour. Hence, as science becomes the mouthpiece of consolation to humanity with regard to the past and present, so Spiritualism is establishing at least a legitimate concep-

" Let there be light, and there was light," said he Who spake old time from out eternity.

tion as to the future.

" Let there be light "-and matter's ocean main Foretells a future grand organic chain.

" Let there be light "-and primal atoms move In elemental bonds of perfect love.

" Let there be light "-and worlds succeed to worlds. Whilst Force, through law, great Nature's scroll unfurls

" Let there be light "-and mighty pulse unseen Their beatings tell, Earth's rocky rlbs between.

" Let there be light "-as centuries onward move, And glaciers grand, Deific impulse prove

" Let there be light "-and these moving glaciers tell

Of generous soils, where germs prolific swell, " Let there be light "-and lo, the useful seed

Their offerings bring, foretelling future need " Let there he light "-and Force has changed its form, Whilst into life, both pain and Joy are bern.

Let there be light "-sensation is the thome-As seen in brutes, begot from hint has been.

Lat there be light "+and still him brins arise,
Which upward look, with longings to the skies.

"Let there be light, and there was light," said He,

And primaries coalesced to form humanity. Let there be light "-and higher truths unfold

God's image pure, enstamped upon the soul. The nebular and development theories which I ave thus epitomized, are probably familiar to you all. Nevertheless it will be necessary for me

aim. which revolve with such majestic beauty and order throughout the heavenly spaces-existed at and that this mass was, and is, comprised of certain simple substances termed "elements"-of which science has designated some sixty four, or

more. The truth is, however, " Matter is all one substance everywhere; And God, through matter, by unvarying laws. Unfolds for every world a human race, And builds its beautiful immortal seats

'Mid springing flowers and groves of fruited bloom In rich abundance for all living things. Each world has its own race, that, like itself. Shine in the galaxy, float in the stream Of universal harmony, and glow

All multitudinous in spheral air; And chant accordant as their planet moves

Through mild elysian realms of holy space.' Nevertheless, although these elements are but modifications of a primordial form of matter,

under the operation of law, as the exponent of finally man is evolved as the ultimate of matter Divine Will. Science, you are told, has demon- in the sphere of conformation. strated this, as also the great power of heat in | In confirmation of this theory of development, regulating the volume and other conditions of in contradistinction to the idea of specific creamatter, both in the past and the present. Hence tion, the distinguished Agassiz has said, that it is legitimately assumed, that the matter con- among the astounding discoveries of modern scitained in space (so called) previous to the forma- ence is that of the immense periods which have tion of the stellar and planetary worlds, was dif- passed in the gradual formation of the earth. So fused throughout an unimaginable extent; and, vast, he concludes, were the cycles of time preconsequently, this mass of nebula must have been ceding even the appearance of man on the sursubjected to a very high degree of temperature—a face of the globe, that the biblical period is as but vast sea of heated lava," without form and void," | yesterday, when compared with the epochs that as I have said—upon and through which the Eter- have gone before it. Had man, he adds, only the nal Father Soul was breathing and operating by evidence of the deposits of rock, heaped above the agency of laws coexistent with himself! In each other in regular strata, by the slow accumuillustration of the fact that matter is constantly lation of material, they alone were sufficient to giving forth a diversity in the sphere of manifes- convince him of the long and slow maturing of tation, but remaining the same in its absolute ex- God's work on the earth. But when are added pression in the sphere of existence, the gases, it is to these the successive populations of whose life stated, become liquids when subjected to pressure the world has been the theatre, and whose re--each gas requiring a different amount of press- mains are hidden in the rocks; or the enormous ure. Also, water, when subjected to a tempera- chains of mountains, whose upheaval divided ture under 32° Fahrenheit, becomes ice; raise the these periods of accumulation by great convultemperature to 212°, and it becomes steam, occu- sions; or the slow growth of coral reefs, those wonpying a vast deal more space—but still remaining derful sea walls raised by the little ocean archithe same in the sphere of its absolute existence, tects, whose own bodies furnish both the building Hence the conclusion is warrantable, that the stones and the cement that binds them together, whole body of matter has ever been giving forth and who have worked so busily during the long changes in the sphere of its manifestation. And | centuries that there are extensive countries, mounthus, in the great depths of the period of which I | tain chains, islands and long lines of const conhave been speaking, the Divine Will has ever sisting solely of their remains; or the countless been moving and acting upon matter, eliminating forests that must have grown up, flourished, died individual demonstrations from the general whole and decayed to fill the storehouses of coal that the entire realm, however, remaining intrinsically siders all these records of the past the interest ally the same, although developing continually siders all these records of the past the interest all the inte the entire realm, however, remaining intrinsic- feed the fires of the human race to day like con-

new forms and new features, under the progressive influence of an ever-present, but inexplicable

Based upon these and similar facts, the author of the "Vestiges of Creation" properly assumes that the vast nebulous mass (of which matter was composed, as stated) was made to collect around nuclei, thus manifesting the beautiful law of attraction—resulting in the formation of the stellar and planetary worlds-rotating as they form, and bringing into the sohere of manifestation the centricetal and centrifugal forces-each planet held within the orbit of its revolution around its parent sun, and rounding as it revolved, by the same magnificently beautiful, yet simple law that renders globular the tear which dims the eye of woman, or that honors the cheek of manhood. And, further, that the Earth, as one of the children of the sun under this divine chronology, was at first of the same consistency of heated lava or fire-mist as its parent-revolving from west to east, flattening at the poles, and distending its eastern and western diameter. After the lapse of untold ages, it is further assumed, under the operation of laws applicable to its then condition, its surface cooled, and the igneous or primary rocks were evolved as

its first incrustation! In addition to what I have just stated, as a striking fact in the general history of matter, and as illustrative of the theory assumed in contradiction of the idea of special creation as conveyed in Genesis, is the fact, that, at the present age of the universe, all throughout the heavenly spaces, are to be found nebulo in every variety and grade of development! Some are visible to the naked eve from the surface of the earth, as in immense bodies of irregular form; others as if congregating around nuclei; and others again appearing as nebulous stars-all indicating unmistakably, the best minds think, the mode of development claimed for the stellar and planetary worlds around them; and amid which they are eventually to assume their position, by the operation of the same laws that resulted in the formation of the older

members of the same great family of God. And, as these formative principles have been in operation during the lapse of untold ages, and worlds on worlds have been evolved in space, how beautifully does the law of gravitation bespeak the will of some Divine Architect, as it not only holds your world in its place in the solar system, but the solar system in its place in the astral system, and each astral system within the bounds of its unmeasured orbit, amid the outstretched realms of the vast laboratory of Nature where imagination halts, and the finite mind, o'erreached, essays no higher flight.

The primary rocks, of which I have just spoken, have been found, by geological investigation, to be wholly without fossil remains. Geologists also to advert to them somewhat in detail, in order affirm that an inconceivable period of time must that I may legitimately reach the point at which I have clapsed before these rocks could have become disintegrated, a suitable atmosphere devel-Advanced minds are rapidly adopting the the- oped for the production of organic life, or in the ory that matter, not only as existing in your globe production of a bud for vegetation. For you are but the entire body of matter comprehended in aware, doubtless, that the soil which produces that vast array of stellar and planetary worlds your grain to-day was not made at first, as soil, but is simply a disintegrated rock.

Incalculable, likewise, must have been the ages an unappreciably remote period in the past, in that clapsed in the development of the secondary one vast mass, "without form and void," as it were; strata of the earth with the living creatures that struggled into being during its progress, and whose remains lie buried beneath the plane which gave them birth. These fossil remains found in the secondary strata exhibit the fact. that the first living creatures that existed upon the earth, were beings of the simplest forms, which remained attached to one spot and partook, in some degree, of the nature of the vegetable, The remains of more than thirty thousand different species of animals, have been found in this strata, of which there are no living specimens to-

But, to hasten on, cosmical investigation has decided upon the following order of development, after the disintegration of the rock, and the production of both atmosphere and soil, viz; first, imperfect forms of vegetable life; secondly, lower brought about under appropriate conditions, still, forms of animal life; thirdly, higher developments relatively considered, they may be designated as of vegetable life; fourthly, higher forms of animal the primary bases of all matters, as science af- life; and, fifthly, the entire destruction of some firms; and as such, as liable to exist in any of species of animals adapted to the temperature the stellar and planetary worlds, as in your own! and atmosphere of the earth at one period; and, Matter is admittedly liable to an infinite variety through its higher unfoldment, their place supof conditions under different circumstances-or plied by higher forms of animal structure, until

fails to grasp a chronology for which experience furnishes no data; and the time that lies behind man seems as much an eternity, to his conception, as the future which stretches indefinitely before

In further confirmation of this theory of the growth, in Bett of the immediate creation of man himself, medical science is quoted as lending its aid. The brain of man (physicians will fell you) which exceeds all others in its development, is, at an early period in its fortal career, only a simple fold of nervous matter, with difficulty distinguishable into three parts, with a little tail-like prolongation, which is the first representative appearange of a spinal marrow. In this state the human child may be said to have the brain of an adult (1811! In a short time, however, the structure becomes more complex, the parts more distinet, and the spinal marrow better marked. In this state the human child has the brain of the adult neprile! Schanges continue, certain parts which had litherto appeared on the upper surface now pass toward the lower; and the human child has the brain of the adult butter! The complica tion of the organ increases, cavities, termed ventricles, are formed together with other changes. and the human child has assumed, in transity, the brain of the adult MAMMALIA! Other changes still occur before the brain of the HI MAN pre-

So, likewise, medical science declares, changes occur in the growth and development of the human heart. In the human feetus this organ, at an early stage, has the form of a prolonged tube, and the human child may be then said to have the heart of an adult INSECT! Later in its history it becomes shortened and widened, and is divided, by a contraction, into two parts, a ventricle and an auricle, and the child has the heart of an ndult FISH! A subdivision of the auricle afterwards makes a triple-chambered form, and the child has the heart of an adult REPTILE! And, lastly, the ventricle becoming subdivided, also,

the child has the full MAMMAL and HUMAN heart' Medical science says, in addition," At one of the last stages of the human fortal career, an intermaxillary hone is apparent, which is characteristic of the perfect APE! This is suppressed, and the Child may then be said to take leave of the simfal type and become a true homan ereature!

The conclusion, therefore, from all the inculcations of science, is unavoidable, that MAN, considered merely as a physical being, is the result of a long series of development in the realm of matter, through which the Divine energies have been working out the grand result. Through law, therefore, the human organism may be esteemed as the ultimatum of materialism-a beautiful microcosm of the vast macrocosm from whence it has been evolved! Thus-

Max, like a God, upon creation's apex stands-Result necessitous of Nature's high commands; Evolved by laws organic, which being doth decide-The issue, in Nature, of all things else beside,

The mind, in its childhood, conceived not the light Of Nature, or Reason, or aught that implies The soul's proudest destiny, heir of the skies,

Prevalled without limit, earth's children among: And the embryo; man, as he gazed o'er the plain; Se'er dreamed of this destiny his soul might attain For the base of the brain prevailed, and gave forth

No practical lesson of beauty or truth:

But groveled in darkness, whilst error and wrong

Whilst the organs in front lay dormant and still, Till conditions aroused the Spiritual Will. But the Will when aroused in Time's onward course First developed in man the practice of Force:

And taught the race to seek, in search after good, A dark demon to rule, instead of a God ! For the God that man worshiped in ancestral day, Was surely a demon, and in anger sought sway;

For Mores, though claiming with God ev'ry power, Could scarcely restrain him in Sinai's hour, Revenge, too, as Moses relates the dark story, He aimed at effecting, to add to his glory; And the trail of his footsteps his children among

Was marked by confusion, with blood and with wrong, But, oh minds of this age, diseard such a dark theme, And the Father of all such a demon ne'er deem; Look out upon Nature, all around and above,

And tee how your Pather doth govern in love. In all Nature-o'er mountain and valley each hour, And e'en in the dew-spangled leaflet and flower-In the star-gemm'd heav'ns-the earth's living green, Is this Erinciple of Good forever to be seen.

This Essence of Being, of Love, and of Power, Is seen in the sunshine-felt in the shower; But most in the efforts of those who would rise In their love of the Truth, as taught from the skies.

Having thus glanced at the theory of man's development from the kingdoms below him, which is more or less familiar to you all, I proceed to the second part of my discourse. And permit mes to invite your especial attention, as I am about to present certain scientific facts with which you may not be so well acquainted-and with conclusions of my own, drawn from these facts, which, I apprehend, will throw additional light upon the conceptions of the spiritual school, as to man's past, his present, and his future.

Life, you are told, is a principle which works in and through matter, but is independent of it. Upon this point, Spiritualism inculcates the thought, that the laws of Nature constitute the harmonious methods through which the forces of Nature act-that the forces of Nature may all be reduced into one force-that one force the expressive testimony of the infinite presence of the Great Father Soul of the universe -that Power which Paul affirms is "above all, and through all, and in you all," thus establishing a spiritual unity. The distinguished Professor Huxley says, in this connection, that there is some one kind of matter which is common to all living things-which binds together their endless diversities by a physical unity;" that "there is a bond, capable of detection, which binds the flower which the girl wears on her hair, with the blood that courses in her

youthful yeins, and is common in the dense and resisting mass of the oak, and those disks of glassy jelly which you see pulsating in a calm sea, and which drain away to a mere film in the hand that raises them from their element."

This eminent scientist says, further, "If you take one of the minutest objects with which you are acquainted; say one of the bairs that cover the stem of the nettle, and place it under a suffclently high microscopic power, you shall find that it consists of a very delicate outer case of wood, on the inner surface of which is a layer of semi-fluid matter, full of innumerable granules of extreme minuteness, This semi-fluid lining is Properties, and constitutes a kind of bag, full of a limpid liquid. This protoplasmic layer of the nettle hair is in a condition of unceasing activity. Local contractions of the whole thickness of its substance pass slowly and gradually from point to point, giving an appearance of successive waves, as the bending of the stalks of a shained? [Applause.] grain in the breeze produces the apparent billows of a wheat field. But, in addition to these movements, and independently of them, the granthrough channels in the protoplasm, generally in other. But this does not prevent the existence. The cause of these currents seems to lie in contractions of the protoplasin which surround the channels in which they flow, but which are so effects, and not themselves."

And thus is shown, as he says, what wonderful energies are imprisoned in the microscopic hair of a plant, which you are accustomed to look upon as a mere passive organism; and that the same series of actions are going on all the while in infinite multiplication-motion, actioneverywhere; so that the wonderful noonday. silence of a tropical forest, lie adds, is only due to man's dullness of hearing. For, could his ears eatch the murmur of those myriads of tiny madstroms; as they whirl in incomprehensible billions of living cells, which constitute not alone each tree, but its smallest branch, he would be stunned, as by the roar of a great city, or by the rush of a mighty army,

Again Prof. Huxley says "If a drop of blood be drawn from one's finger, and viewed as you have viewed the elements that constitute the tiny prickling hair of the nettle, you shall find the infinitesimally small corpuscles that give it color, floating in a bath of colorless liquid, which, if kept at the temperature of the body, will again show itself composed of another series of infinitely small, almost transparent corpuscles, endowed with marvelous activity, and absolutely coinciding with the protoplasm of the vital mass in the sting of the nettle! Hence, the earliest condition of the human organism, in that state in which it has but just become distinguishable, is nothing more or less than a nucleated mass of human body, as it is of all living things. The body is a mere multiple of such units!"

It is stated further that protoplasm is effected by the direct action of electric shocks, and also by the action of heat. These facts, if properly appreciated, will connect themselves with the theory advanced by me in my previous lecture, relative to the voltaic or electromental currents which, generated in the brain, and coursing themselves all throughout the system, along the channels of the nerves, serve as the medium in the production of sensation and motion, and likewise as the intermediate agent of communication between the intelligent principle within the man, and the outer body as well as the outer world.

Protoplasm, as stated, is the formal basis of all life-absolutely the same in the vegetable, the animal and the human. Then why is one designated as a plant, and the other as an animal? The fact is that the various kingdoms in the realm of materialism are so closely conjoined in the physical unity already snoken of that science the vegetable kingdom terminates, and the animal begins. And, too, the animal and the human | now be is gradually emerging! So that, instead | caped from lips which should have breathed but a so mark related that it is found to has fact by actual measurement, that there is not so great a difference between the cranial capacity of the highest developed chimpanzee and the lowest human, as exists between the higher and lower specimens of the human that have come under scientific observation. Thus is to be found a continuous connected chain in the department of material individuality, from the atom to the worm, from the worm to man, all clay, as regards the external, to be molded and painted through the multiplied and various operations of organic law, but still clay. Thus far only, science carries her. observations and conclusions as to the unity of existences. But the philosophy and the phenomena of Spiritualism take up the chain of connection and carry it to illimitable lengths-to some more positive principle within and beyond the universe of clay-along the pathway where sensation, pulsation and thought take their rise-the region of divine intelligence, from whence all the effects in matter find their appropriate causes Thus this glorious system not only solves the doubts of time, but furnishes

. " the golden key. Which opes the palace of eternity!

But to return more immediately to the line of my argument. True, protoplasm forms the basis of physical life, and is the same in all living things. But here, upon the authority of Prof. Huxley, and there is none higher, we are met by a great fact-especially important-from the deduction which I propose to draw. The fact is as follows: Whilst the vegetable kingdom is ablo, and does through law, manufacture protoplasm from the mineral kingdom below it-animals and the human are unable to make it at all, and are obliged to procure it either directly or indirectly from the vegetable kingdom. The plant can and does take up and combine the carbonic acid, the water, the ammonia, and whatever other elements that, go to make protoplasm-the ox, the sheep and the deer, derive their material basis of life, or protoplasm, from the plant of which they partake; and in the shape of beef, mutton and venison, transfer it to man-and in this way the animal and the human procure their protoplasmunless man should choose alone to rely upon the primitive laboratory, the vegetable world. In other words, "plants are the accumulators of power, which animals distribute and disperse."

If then it be true, as Prof. Huxley affirms, (and who shall presume to question it?) that the vege table kingdom can alone manufacture protoplasm, the physical basis of life, from the plane below it, transmitting the same directly or indirectly to the kingdoms above-by which course alone they can have ever procured it-who shall dare to deny the theory of development?-who can dare question the law of physical progress. and the evolvment, rather than the special creation of man? [Applause.] Since by these facts it is clearly established that man could not have existed until after the kingdoms below him had been brought into being, nor, indeed, until these kingdoms themselves, in the lapse of time, were

material for the more elevated plane of the hu- holy faith-faith in the conditions of time, and in still you can but rejoice amid all the conditions aphs as guides-your feet slippered in the violets a system which has science as its basis, the on- where the bright-eyed stars are singing their everit faith it may be called, of which you should be channel, unite with me in the exultant exclama-

But I am well aware that there are many who, failing properly to appreciate the point I have been endeavoring to present, are ready to exules are driven in relatively rapid streams, (claim: Suppose you are correct—suppose man is the creature of development, standing on the a stream up one side of the hair and down the apex of creation, as you say-what do you make of it? Cut Bono-what good? And so I might of partial currents, that take different routes. say of ten-thousand mysteries about us, cut bono? For it must be evident to all that it is absurd to demand as a conditional of rational faith that a cal bono should be proven. As the cul bono of a minute that the best microscopes show their proposition or of phenomena must, of course, be found in the individual mind to which either may be presented. What one mind may see and appreciate as worthy of the highest consideration, another may witness and wholly discard from want of ability to comprehend. But we are willing to respond to the cui hone. What good then does Spiritualism deduce from the point claimed?

If it be true that man, as a race, is the result of growth and development from the kingdoms below him, and not the result of special creation, as recounted in Genesis, then the conclusion is un-(voldable, that the Adamic account there given, can be, at best, but an allegory, to be accepted or rejected, as the fancy or judgment may warrant! If there has been no special creation, then there has been no biblical Garden of Eden and no Fallof Man! If no Fall, then the devil and hell are but the baseless chimeras of barbaric imagery-utterly useless appendages in connection with either history or prophecy! If no devil or hell, from which man is to be rescued, then no Deitic suicide or vicarious atonement! If neither of these-and the conclusion is warranted from the premisesthen the whole theological plan of salvation, in the estimation of the present generation, must tumble into oblivion-where, it should rest eternally! [Applause.] Yes; into an oblivion, from whence it should never be exhumed. For if man be what the facts of Spiritualism and the truths of science most emphatically declare, then, each protoplasm, which is the structural unit of the individual man and woman is occupying an ap- What good was I accomplishing in the world? I propriate niche in some grand temple of design, lary, therefore, is unavoidable, that the greature, now approaching, and as more help was 'needed in the production of whom such an expenditure of 'in the store, Jamie Jackson, who was having his material, together with such a display of Deific vacation, was called into the shop to lend his aspowers, was necessary, certainly must have been sistance. brought into being for some high and noble purat best for a future of monotonous imbecility, Father God! As your little children drop into your arms individually, fresh with the dews of heavenly innocence-so man, generically, came from the womb of Nature a child! So much a child, that the race remained for unteld centuries confined by the apron-strings of old Time, unable to step forth from the conditions of its infancy and adolescence! And still for centuries longer, man finds it well-nigh impossible to determine where remained upon the borders of a higher manhood, amid the ages of intellectual animalism, from which the past, he has been continuously risthe progressive law of his birth and growth! Who is angry with him for the misdirections or expremises stated, can but be that this wonderfully. organized being has been consigned by Infinite beneficence to the pathway of his own experiences, as the most profitable and judicious course of culture, in the processes of which even sin and sorrow are educational agencies in the enlargement of the emotional nature and the expansion world of broader conceptions and diviner possi-Man, therefore, is not the miserable "cuss" that

theology represents him to be. [Laughter.] I perceive from your mirth that you are following me in the line of my argument. I do not use this word unadvisedly, although I am aware that it is neither as euphonious or refined as might be dedistinctly says that, religiously, man is fit for nothing-the natural man, fit only to be damned! But oh, in what a more beautiful and grander light does Spiritualism view the creature man! The masterpiece of the handiwork of the Divine Master Mason of the universe! This system proclaims man standing forth externally, as the epitome of all that has gone before him in the various forms of life constituting the different kingdoms that comprise the splendid macrocosm by which he is surrounded! Interially, the prophecy and the promise of unimaginable experiences in tunity to whisper a few words of caution in Jabrighter worlds that lie far beyond the immediate conditions of the outer body and the outer world! I ain aside to be more closely examined at his Destined, however, when he shall have been elim- leisure. inated from the conditions of the lower life, to carry with him the relative effects of those condi- good, and when Jamie's task was done and he tions, together with the results of his practical ap- again turned over my leaves I told him wherein preciation of the educational processes to which, he was wrong. I showed him that the boy winunder law, he has been subjected by the will of ning marbles from his companions, although the the Divine Master! These effects and results of value of the marble, was slight; the young man the primary department, determining his status | rafiling for his Thankegiving turkey, even though in his first association with the graduating classes, those to whom he ought to look up to for adwith whom, according to effort and desire, he is hereafter to be connected in the higher studies paying his election bet, although cheered on by of the higher life! Thus reasoning, man necessarily feels better satisfied with the past, and on the same principle as is the man who leaves better prepared for the future. Satisfied of the his home—his destitute wife and children—to directing hand of an Infinite Pilot in the past, squander his earnings in a gambling hell, and he feels and knows this Pilot still sits at the helm of human affairs in the present, and hours. All this I pointed out to Jamie-and that will still guide the bark of humanity, as the one was but a step that led to another-while stream of time shall hasten to its confluence with he grew more and more astonished as he read. the ocean of eternity. He is as willing to trust To him this was something new. He knew he his God upon the other side of the Ningara of had always felt unhappy whenever he had lost death, as upon this. Learning a higher apprecia- his marbles, and he could never remember feeltion of what Divine Wisdom has effected in the ing any sensation of pleasure whenever he had past, he confidently relies upon what Infinite Love

will consummate in the future!
Old ben, Spiritualists, learn a loftier and bright-

sufficiently progressed to furnish the appropriate er conception of the glorious realities of your most man! Am I not then justified in again declaring the results of eternity-faith in the past, faith in that the truths of science sustain the philosophy the present, faith in the future-faith in man, the of Spiritualism? [Applause.] And am I not just-child-faith in Nature, the Mother-faith in God, illed in proclaiming likewise that a system which the Father! And, oh, let your faith exhibit itself so eminently furnishes all the heart can crave or in your outward lives, in works of charity and the judgment warrant, is destined eventually to love. And then, when called to change the scenes universal acceptance? [Appliause.] Oh then, of time for the realities of eternity, you shall as-Spiritualists, let the world condemn as it may; cend with joy the spiral stairway that leads to let the church anathematize as it will, os, brighter realms, where, with the beloved and the tracise you socially or dawn you eternally, departed of other days as wardens, and with serof time, for you are the professors and the post of peace, and your brows crested with the rainsessors of the grandest system of philosophy that bow of an undying joy-you shall join the proever culminated in the minds of men or angels - gressing throng of progressive souls, far beyond tire realm of truth as its centre, and all humanity lasting authems! Oh, then, in the beautiful lanas its beneficiaries! What is there in such a faith, guage of modern inspiration through another

" Harmonial Philosophy ! thy voice Bids all things round, above, below, rejoice; Bathes all in one great atmosphere of love Earth's tenants here below, and shining worlds above ! Hark! from deep Nature's womb, the choral strain I From Earth to Heaven it sounds, and back to Earth again Rejoice, on man! the glorious God of all For thee has shaped each bright revolving ball; Rocks, plants and beasts, for thee in order came, Through various forms, ascending still the same. See friends in all-for all are formed for thee, And thou without the whole, could never be. Give not thy sympathies alone to man-Extend them round as far as eye can scan.

How sweet, where'er you look, where'er you turn, To feel affection thus toward all things burn. No noisome insect should offend the sight-Part of the chain he forms, he's made aright No solitude can e'er exist around; All teems with life, e'en desert's arid ground; The forest trees their loving arms extend, And every rock exclaims, Behold a friend!

Oh, glorious Truth that breaks upon the age, Revealing God to man, in Nature's every page! Through the dark past, thou send'st thy vivid rays, And flood'st the future with resplendent blaze. Without thee, all seems chance; thy light reveals a plan And universal nature neward tends to man. Spark of Divinity I whither shall man tend? Whither, but on a flight that knows no end! Toward its Parent Sun, that spark shall ever fly, And grow from Sun to greater Sun, eternally,

Oh! thought sublime! what more can heart desire Or can the human soul to better end aspire!"

Lyceum Stories.

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

BY MARY COLBY.

PART TWO.

I had lain so long idle I began to grow uneasy. was surely made for some good purpose, for I had under the supervision of an Almighty Architect - found out by observation that everything was a whom neither man or woman ever did or ever fact, which I hope all boys and girls will keep can in any way disappoint! The legitimate corol- constantly in mind. The Christmas days were

One would not call Jamie a bad boy, and yet pose, rather than for a low and degraded end-or judging by the sorrowful countenance of his spirit-mother all was not well with him, and I at scarcely preferable to active torture! Hence, last discovered what it was a wet day. there was no mistake in the generation, nor in the Mr. Jackson was at the int, and only the clerk and birth of this beautiful child of Mother Nature and James were on day; business was dull; there was scarce enough employment to keep the clerk busy; some boys entered and proposed a game of marbles; and as they played, I could see the influences about Jamie change, even as you have seen the shadows chase each other over a field. It seemed as though the good and the had were both trying to gain the ascendency over his mind; the dark shade came last, and there it rested.

More and more exciting grew the game; occa sionally loud, angry, and even profane words esing into higher and still higher conditions, under the clerk, who told them, not that they must play in love, but that they must make less noise or leave then shall say that his Father has been and still the shop. Marbles exchanged owners so often that it was impossible for me to keep track of cesses of youthful ignorance, and that Ho will them, until at last some customers entering, put deal in an arbitrarily primitive manner with him! a stop to their game, and Jamie took his place No, no; the unavoidable conclusion from the again behind the counter, but evidently with his thoughts elsewhere, very dissatisfied with himself, a different hoy from the one who left his stand an hour before. Now what was the reason? Because he had been doing wrong, and as a consequence had driven away the good influences, and called the bad. Do not misunderstand me. oblidren: playing marbles is no harm; the harm is in being of individual power, preparatory to higher and to absorbed in the game that you forget the reloftier conditions, in which he is yet to act in a spect due your playfellows, and in taking their marbles for which you have given them no equivalent.

James Jackson had lost his temper, lost his marbles, and had had thoughts that his companions meant to try to cheat him; and he was unhappy, but yet was just as ready for another game as he was before. A person cannot indulge in these feelings long without becoming worse, sired. It is nevertheless appropriate; for theology although the change may be so gradual that they may fall to perceive it at first. James's mother knew it, and had it not been for her exertions, he would have become very much worse

And now the new goods for the Christmas holidays were being brought in, and the old ones were being placed in more favorable positions. The task of arranging the books fell to Jamie, and as he took me up he opened my covers. I told you before that it only required the magic of bright eyes and rosy lips to break the chain of silence which bound me, and I had now an oppormie's ear. His curiosity was aroused, and I was

I now felt that the time had come for me to do vice and example did the same; the politician learned men and beautiful women, were acting stagger home to his family in the still small won any; on the contrary, he felt rather more

unhappy than before. He could see that he was often led to deal

unfairly with his playfellows. He was sure some of them "cheated," and he knew that he himself always gave himself all the advantage he could or dared claim, and again the game was generally exciting, and almost before they were

many murders and other horrid crimes were come over gold, especially when heated by wine! ed homeward.

James took me to his chamber that night, and once more looked over my pages and then of the distinguished savant, Monsieur Berbrugger, awake thinking over what I had told him.

do wrong. So with James; he saw the wrong, and was determined to avoid it.

play " in earnest."

Happily, James Jackson was a boy who was not easily discouraged, for he found his self imposed task a hard one, and was sometimes about through the village where he lived, I noticed sevoral parties of boys playing marbles, but they used anger, calling each other cheats and all sort of other's society, and went to their homes happy, looking forward with pleasure to the time when they would together enjoy another hour of play. Try it once, hoys. Don't call a play stupid because you don't have a chance to get mad half a dozen or more times; if it does seem stupid, go home and go to work. Go of errands for your mother; get the wood and water for her, then take the shovel or hoe and go into the garden to work, and stay there until you feel as though you could enjoy the game you called stupid. Then you will find true enjoyment in play, and when years have passed over your head you can look back with pleasure at your happily spent play hours, and the love which you bore your companions in childhood will strengthen with your years, and should your after days be spent in their society you will find much pleasure in it.

Do you think James Jackson accomplished a great work? You try the same. Mark out for yourselves a course you know is right and walk therein, and when you are satisfied you have found the right way help one of your playfellows to find it also. He may at first laugh at you for your pains, but prove to him by example and precept that the right way is the best way, and when you have started him aright, remember you are no longer working alone, you have one to assist you, and the united arguments of both of you will have double the weight of one, consequently t will be less trouble to convince the second one. Every one becomes to you a helper, and your

army is increased every day. You may think I am severe on marble playing, out for the last ten years I have been where I have watched, day after day, with much interest the play of a hundred children, and I have seen no game which called forth such a torrent of pro fane words or which I thought had such a demor alizing influence on the players, and my friends the school books, tell me the same story.

And now, my dear children, remember that on of the greatest of duties is not only to do right yourselves, but encourage others to do so also.

> Written for the Banner of Light. TWO BOATS.

BY SARAH E. PALMER Lightly over a summer sea. With silver prows, one eventime Two boats went dancing wild and free With oars that beat to the rippling rhyme Of azure waves as the boats sped by, And the sun looked forth from a cloudless sky.

But the storm-flend broke from the radiant West And shouted aloud in his demon-like glee; With his lightning spear and his leaden crest. He strode in his might o'er that tranquil sea And the waves leaped up in their wild affright, And foamed and dashed into turbulent night.

And the boats that danced when the waves were blue, And rocked to the dip of the musical oar. Were roft by the wild waves surging through, And wrathfully swept from the welcome shore : But, though far apart by the tempest driven They were moored at last in one common haven.

And thus, though our boats, on the sea of life, Together may drift in their musical chime Or be driven apart by the waves of strife And the winds that beat from the shores of time, Yet 't is sweet to think that no storms can sever Th' immortal heirs of the bright forever.

Swift are the life-tides drifting us on; Soon we shall stand on that beautiful shore, In the morn of a life whose night shall not come In the dawn of a day that shall never be o'er. Oh, wealth of the ages and joy of the spheres, Ye shall crown us at last with the glory of years!

Letter from Daniel Wood.

MESSRS. EDITORS-I write to ask if Dr. Child will write another book—for his books make many happy hearts. I have read his "ABC of Life," "Whatever Is, is Right," "Christ and the People," and "Better Views of Living," over a dozen times and more, and each time found them as good and and more, and each time found them as good and interesting as new books would be. Again I have read and re-read them, and enjoyed the reading of them more and more—they seem better and better. I read them to make me happy; I cannot tell which I like best, but invariably think the one I am reading for the time is the best. They are to my soul what the anchor is to the ship. I write this for the Banner to print, because I think every Spiritualist should possess and read think every Spiritualist should possess and read DANIEL WOOD. Lebanon, Me., Feb. 28th, 1870.

According to the latest statistics, Englishmen are about two inches taller and more than seven pounds lighter than Americans of the same age and similar pursuits.

SPIRITUALISM ABROAD - MADAME BELZONI-MADAME CAILLE.

BY G. L. DITSON, M. D.

EDITORS BANNER OF LIGHT-It is a common aware of it they found themselves calling each aphorism, and of somber significance, that "death other hard names and had angry, wicked thoughts. strikes at shining marks;" but with our concep-Now he thought he could understand why so tions of the crysmutatio, or golden change, called by the dismal name death, we feel like saying committed. If boys could become so excited of the good, the gone-before, the loved, the lostover marbles, how much more so might men be- to-sight, that, winged with light, they have float-In a recent article I recorded the crysmutatio

lay down to sleep, but for a long time he lay whom I had the pleasure of knowing in Algiers. I have now to state that the new birth of great Now I saw with pleasure that I had done good, joys which greets earth's enfranchised has just for I had opened the doors of Jamie's mind, been the happy lot of two more of our co-rellwhich had been closed, and his spirit mother gionists. The first I will name is the eminently could enter and impress good thoughts, of which estimable widow of the learned Egyptologist privilege she quickly availed herself, for it was Belzoni. Her husband, after his various and one she had long been wishing for. Good spirits, valuable discoveries along the banks of the Nile however dearly they love you, cannot approach and the shores of the Red Sea, undertook a to guide and direct you, unless you will permit journey to Timbucin; but falling ill, returned to Gato, where, Dec. 3d, 1823, his spirit left his manly I have said that if you once start in the right form. Madame B. was residing then, I believe, way, to do right will be much more easy than to in Brussels; it was at least in that city that she related to a lady friend of mine, Mrs. Dr. W., of New York, the following circumstances: . During He saw that his bad example had encouraged the night of Dec. 84, 1823, she was aroused from others in wrong doing, and he now determined her slumbers by three fearful raps upon the headto give them a good example to imitate. That hoard of her bed. Springing up, she saw the he thought must be the first thing to undertake, curtains around her waving as if some hand had to set the other boys right, especially the little just separated and then released them. "Belzoones; and the blush of shame arose to his cheek ni is dead!" she exclaimed, in all the tremor as he thought that he had sometimes refused to and agony with which the conviction of such an play with the few boys who would rather not event would naturally overwhelm her. Stepping to the floor, she examined every part of her chamber, but found her doors locked, and herself alone, (except perchance with her husband's spirit)-alone with the dread secret buried to give up in despair, but right is always strong, in the depths of her heart like a poniard of burnand he was cheered on by whispers of encourage- ing steel. Convinced of the dire calamity, she ment from his spirit friends. He finally came out noted the time, and went to her escritoir and conqueror, and when I took my farewell ride wrote, in the solemn silence of that dreadful hour, " Belzoni is dead!"

Those who have visited the Museum of Brusno profane words; there was no undus excitement sels, may have noticed there the mummified among them, only an earnest interest in the game | form of an Egyptian princess, minus one hand, which pleased me, for I like to see a boy play as | That hand Madame Belzoni carried in the bosom" though he enjoyed it, and work as though he of her dress for years-a prized relic of her loyed meant to conquer it. We particularly noticed, husband's historic emprises-but finally presentas one troop of boys dishanded to go to their ed it to her amiable and accomplished friend, homes, that they each took no more marbles than Mrs. Dr. W., referred to above, and to whom I they had brought, and that instead of parting in am indebted for these interesting facts. Mad; ame B, was eighty-eight years of age when hard names, they seemed to have enjoyed each her genial spirit left the form. The event took place in the Island of Jersey, Jan. 12th; and now, in the new Temple of Isls, with brows girt with emeralds* of unfading lustre, under the shadow of the wing of the great Osiris, may her sweet soul find soluce with the Belzoni not dead.

The February number of the Revue Spirite contains a record of the noble services and charities of Madame René Caillé, who has just departed this life at Strasbourg. She too was the wife of a distinguished voyager, and owing to her superior abilities, had been employed by the government in its educational departments. The charity schools of Alsace were largely indebted to her for their efficiency and far-famed success; and it was there particularly that the lamentations of many warm friends, and the tearful eyes of multitudes of loving children, attested her great worth. Monsieur Eudes pronounced at her great a called which though short was full her grave a eulogy, which, though short, was full of those lofty and tender sentiments which the active good, like Madame Caille, must ever elicit. Madame C a biographer states that she was one of the first of the elite intelligences who studied the manifestations of Spiritualism, then accepted the logical and rational doctrine which follows as a natural consequence. Though surrounded by many hostile elements, Madame C. succeeded, by persevering efforts, in establishing in Strasbourg one of the first regularly organized sociétés spirites; and it has been fruitful of much

Under the heading, "Spiritualism Every-where," a correspondent of the Revue Spirite gives the conversation which he overheard in a railroad car, which is a fair sample of what dally greets the traveler in this country: Two young officers of artillery were talking of matters connected with their profession, when one of them suddenly asked the other it he had ever seen

"What," replied his companion, " are they still occupied with that in Paris?"

occupied with that in Paris?!

"More than ever," was the response, "I have been passing my conge in the family of my sister-in-law. Well, this lady's mother, without even wishing it, puts all the furniture of the house in motion. I have been witness to it, and can guarantee that such like facts cannot be explained by any scientific laws at present known." After stating that he had seen the tables moved. any scientific laws at present known." After stating that he had seen the tables moved, hells rung, see, without human contact, he said: "See now, what else happened, and which I would not have believed had it not occurred while I was there, and had not the concomitant circumstances with which the thing declared itself been familiar to me. There was in the chamber of my sister in-law a bottle of cod-liver oil. In the middle of the night this lady and her husband were awakened by a loud detonation. Jumping from bed and lighting the candle was the work of an instant when, to their utter bewilderment, they found that the bottle of oil had feen wafted, by some invisible hand, into an adjoining apartment, where on the floor it had exploded with the noise of a

It is rather a tough story," responded the "This lady of whom I speak," continued the narrator, "had the misfortune, a few years since, to lose a beloved son. His death, caused by a wound in his left side, occurred at a distance from home. Well, that same evening, at that same hour—five o'clock Tuesday eve—when her son expired, as she was standing in a well-lighted room by her husband, she suddenly cried, 'Do you not have the standing of the standing o see Emile here near me? He looks at me! He has a wound in his side! Her husband replied that he saw nothing—that it was hallucination. The following day, however, brought the terrible news of the melancholy fate of the youth, which

was in exact accord with what I have stated."

The same Revue has an interesting letter from M. T. Jaubert, vice president of the civil Tribunal of Carcassonne. He says: "Spiritualism reposes now upon a solid foundation. All men would now make use of their reason; it is for this reason the doctrine triumphs. The movement spreads. France no longer laughs at it, but begins to study it. My correspondents in Prussis and Austria assure me of its rapid and sustained progress there. * * For twelve years I have preserved the letters which have been addressed to me concerning our beautiful doctrine. I count them by hundreds; and among them some that are invaluable. Philosophers, crudits, authors, distinguished mathematicians, professors, functionnaires, militaries, men of profound thought, those belonging to the most elevated ranks of

society, figure in my rare collection."

As the tide of Spiritualism rolls eastward it will encounter the majestic wave of the orient that has for thousands of years sung in hillowy grandeur and sparkling mith the song of the sond round Central Asia's semi barbaric hordes. Are there any among us who fancy that our spirit-commun-ing is a child cradled only in our hemisphere? I have seen those in India who would laugh at our baby-toyings with the pebbles that glitter along the shores of time. There they who are by Eu-ropeans deemed tools, or in part if not wholly in-sane, (insanity is the petty but favorite weapon here of our opponents,) some of whom walk the earth naked, and sleep on pointed irons—there they, in no small numbers, by pure and abstemious lives and unstinted contemplation of heavenly things, have heard that sweet music of the spheres which sometimes breaks upon our ears in dreams and makes us long for their full enjoy-ment in the home-land of the soul.

*Giovanni Battista Belzoni discovered the emerald mines of Zubara.

Spiritual Phenomena.

Remarkable Spiritual Manifestations Albert E. Carpenter, Agent of the Massachu setts State Spiritualist Association, at a recent Convention, held in the Meionaon, Tremont Temple, Boston, Wednesday, March 2d, related the following remarkable phenomena as occurring in the presence of Julia M. Friend, himself, and

Dr. H. B. Storer Associated in business relations at 116 Harrison Avenue, with Mrs. Friend: Dr. Storer came into the office about 11 o'clock Saturday morning, February 19th, and taking off his overcoat and gloves. he put the latter in his pocket and hung the coat up in a closet, near the entrance door of the office. The medium was sitting in a small adjoining anartment, wherein it is her custom to receive patients, engaged in sewing.

I had entered the office but a short time before, and when the doctor came in I sat reading the morning paper. Very soon, however, I arose; and entering the room where the medium was sitting I noticed that she had laid down her work and seemed to be strongly influenced. She said, "Suppose we go out in the other room and have a sitting." I assented at once, and we both stepped out where Dr. Storer was, and I told him what she wanted. He immediately arose from his reclining posture on the sofa, when the me dium approached him and took his hands. She said, still under much influence, and looking toward the closet door, "I see Sarah," (the name of Dr. Storer's wife, who has been in spirit-life about twenty years, and whom the medium had often seen before); "she is coming toward me. Oh, how clearly I see her, and how real she is! I can lay my hand upon her shoulder"-putting out her hand and apparently resting it on something. "Now she comes so near I can put my arms around her!" Turning to us she said, with the greatest earnestness, "I have her in my embrace now. Is n't she beautiful?" Alas! to us her arms clasped the empty air, but to her they held a pure and loving angel full of life, and radiant with an immortal beauty. Again the medium said, " How pleasant it seems here! Oh, this is heaven! Then she led Dr. Storer toward the closet door and opened it, but instead of entering, stood for a oment on the outside of the threshold. Then eturning to the place she had left, all the while holding the doctor's hands, she looked toward the closet again, and said, "I see Sarah again as plainly as before; she is going into the closet; she approaches your overcoat and puts her hands in the pockets; now she is coming out. How very strange it seems! she does not walk on the floor, but glides along just a little way above it! Now she is going up. Oh dear, she'll fall! she will certainly full! Don't let her!" she pleaded, turning to us. This was no acting. No person could have displayed such perfect interest and frightened solicitude as was expressed in both the voice and look of the medium, did they not actually see what was described. We calmed her fears and begged her to tell us all she saw. She continued: "Sarah has something in her hand now—it is a piece of paper, and she has got a pencil. How queer the pencil looks; it seems to be transparent. She is writing. What's that? She has got something dark colored in one hand. I see what it is, now-it is a glove, and there is | their view, an offence demanding the interference another one! She has a pair of gloves. She folds up the paper on which she has been writing, and puts it in one of the gloves; now she comes down and drops them behind the sofa"-the sda was cure such interference. directly in front of us, and not more than three feet from where we were standing. It was moved out from the wall five or six inches. Then the medium was entranced by Sarah, who said to the doctor, "I have done all that the medium has described. Move out the sofa and you will find the

saw me write for you." We moved out the sofu, and there, lying upon the floor, were the gloves! The doctor picked them up and took from one of them a half-sheet of paper, with one side written over by a beautiful message ' from Sarah."

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Here are the facts, related as nearly as I am able to do so by words, precisely as they occurred, stroyed by all the wars and battles, by sea and witnessed by myself and Dr. Storer, in our natural land, during that time. The blood of millions of in, and which he put in the pocket of his overcoat, tered by Mrs. F. until after the manifestation was produced. We know the medium to be above deception. There is no doubt but she saw all that she described, taking place in the time and manner that she described it; and yet the doctor and I, watching as closely as possible, saw nothing whatever, until we moved out the sofa and found the gloves with the message.

On the next Saturday evening, Feb. 26th, I was sitting with Mrs. Friend in the office, when she was entranced by a spirit who calls herself Lillian Ashley-a guardian of the medium, who has produced many very surprising manifestations, secrets locked up in technical words and phrases of which I may speak at some future time. I asked her, referring to what had been done the week before, if it was possible for the invisibles to hold a material substance unperceived before the eyes of whoever might be present. Lillian answered in the affirmative, and added, "I will try and show you now that I can hold a material substance before you, and the medium shall see and describe lustrated Mother Goose, with a troop of happy it, but you cannot."

She left control of the medium, whose eyes were directed toward the wall near the ceiling overhead. She said, "I see a hand, and it holds something bright and round; do n't you see it?" I answered, "No, but I wish I could." "I can see it very clearly," she said; "and I am going to reach up and get it." So she extended her arm as far in vain for the object which she said was in her hand. "Now," she said, "it slips from my fingers I can. Can't you see it? It's not more than six inches from my hand; and she crossed the room, back and forth, twice, in a vain endeavor to grasp the, to me, airy nothing, which she declared kept upon a chair and reaching nearly to the ceiling, it!" "Give it to me," said I, extending my open palm. She lowered her hand, and opening it,

button neither of us had seen before, and we do n'tknow where it came from.

Lillian entranced the medium again, and said. Did n't I do what I said I would?" "Yes." I replied; "I am satisfied of your ability to hide objects in the air secure from physical sight; but the sleeve-button would be more useful if we had its mate." "You hold the medium's hands and I will bring it to you." Lillian left the medium and I grasped both her hands. In a minute something dropped with considerable force near my left foot. I looked down, and there lay the other button, an exact counterpart of the one before received!

On another occasion, while I was sitting holding the hands of the medium, a bouquet of artificial flowers was taken by Lillian from a vase standing on the shelf on the opposite side of the room from where, we were sitting, and held suspended over my head, invisible to me, and the medium reached up and took it from Lillian's hand. I saw her reach an empty hand up, and taking it down again, it held the bouquet. I held her other hand at the time. After this was done, Lillian entranced the medium, and said:

'If you will lay this book" (referring to one that was lying upon the stand; between myself and the medium) "upon the floor, with a pencil by the side of it, I will write my name in it." Well," I said, "I would like to have you do so; but first I am going to know that your name is not already written in the book." So I carefully looked the book through, and satisfied myself that the name was not there. Then I laid it upon the floor at my left hand, with the pencil. I then held the medium's hands for perhaps ten minutes, during which time she was under strong control. Then Lillian, entrancing her, said. "I have done it, but it was hard work, and I had to move the book behind the end of the sofa, so I could work better, because it was darker. I did not do it very well, for I got part of the name into the reading matter, and it is written crosswise." "What page is it on?" I asked. "Two hundred and fifty-third," she replied. I looked down at the book. It had been moved some eighteen inches from the place where I laid it; I picked it up and turned to the 2534

lescribed, was the name "Lillian." Science, theology and theorists to the contrary, here are the facts, and many such facts are coming in upon us from all parts of the country. I might relate many more equally wonderful, that have occurred in the presence of myself and others through the same medium, but time will not permit.

page, and there, written in the manner she had

Now, in conclusion, I would say to skeptics, if such facts as these do not teach and prove the existence of our spirit-friends and their communion with us, in the name of heaven what is their significance?

Relieving Pain and Saving Life Without a License.

EDITORS BANNER-One of the distinct charges of "the Rhode Island State Medical Society' against healing mediums and clairvoyant physicians, is that "they practice the healing art without a license from any State Medical Society." To treat diseases, relieve pain, and save life without a license from some society of drug doctors, is, in of the Legislature, and Doctors Wiggin, Snow and Collins, of Providence, are a committee appointed by the State Society of Doctors to pro-

Mark the charge! Note it well! The Legislature of the State are to enact laws, making it a penal offence for a man or woman to relieve pain and save life without a license from calomel, quinine and morphine doctors.

Napoleon I, said to his physician at St. Helena, You physicians will have to answer for more lives at the day of judgment than were ever destroyed by conquerors." This, I believe, is literally true. More lives have been destroyed more men, women and children have been killed by medicinal drugs and compounds given by the regularly educated professional doctors during the past two hundred years, than have been desenses, in the daytime, and with the room light innocent but really deluded men and women has enough to read the finest print in any part of it, been shed unto death by the regularly licensed The manifestation came entirely unexpected and doctors. Opium and calomel alone, as ordered to unasked by us, and was a source of as much sur- be taken in various forms by the medical faculty, prise and wonder to the medium as to ourselves. have killed, the past one hundred years, more Those who are disposed to be skeptical in regard than the sword and gun, as wielded by the warto the matter, will please remember that the rior. I wonder not that the far-famed Dr. Rush gloves in which the message was found were the should exclaim, "Those physicians generally besame ones that the doctor had on when he came come most eminent who the roonest emancipate themselves from the tyranny of the schools of hanging the cost in the closet, which was not en- physic." Hear! hear! all friends of human health and life! Believe that great philanthropist and honest doctor. He certainly had legal, educational and moral qualifications to give advice in regard to the tyranny of "the schools of physicians" and of " the medical art."

The time was, and that not long ago, when those who were admitted to the practice of the medical art were sworn to keep all things secret pertaining to the profession." Thus the doctors had an unbounded chance to impose upon the ignorance and credulity of the people. In this day the profession keeps its prescriptions and its purely of Greek and Latin origin. Not one patient in a hundred has the least idea of what deadly poisons he is taking into his system when he swallows the nauseous drugs of doctors.

Dr. Harrison says, "Medicine is from beginning to end an artificial means of restoring health." Better amuse the patient by a good dose of an ilchildren around, and let "Nature cure the disease" and restore health.

The following is within my knowledge: A friend of mine in Boston was taken sick; had one of the most learned and celebrated doctors of the city to attend him. He gave him drugs some five weeks; the patient grew no better. By much persuasion my friend was induced to resign himup as she could reach, and clasping her thumb self into the hands of his daughter. She called and finger nearly together, she joyfully exclaim- in a healing medium, who relieved pain and saved ed, "I've got it!" "Got what?" said I, looking life without a license. She gave a clairvoyant examination, directed by an unseen agency; she prescribed—her prescriptions were followed—my again, and floats along just a little ways in front friend began to recover, and in a few days did reof my hand. I will follow it and catch it again if cover—so far as to be out walking the streets greeting his friends and attending to his busi-

"What became of the doctor," do you ask? Why, he made his regular calls twice or thrice a just beyond her reach. "It's going up! I shall day, left his powders and his pills and his pellets, bave to step in a chair to reach it." She stepped his carefully selected and sagely and oracularly prescribed drugs. The daughter even more sageshe suddenly shut her hand, exclaiming, "I have ly and oracularly put them all into a drawerlocked them up where not even mice could get at them, and went on to follow the directions of the dropped into mine a large gold sleeve-button. I healing medium, who was simple enough to think know that she had nothing in her hand when she it was right, with the consent of the man and his reached up, that is, nothing that I could see. I daughter-nurse, to relieve his pains and save his held her other hand, so she must have taken the life without "a license from any State Society of button from the air, held suspended there by the medical doctors," and without being "graduated hand of Lillian, or some one else. The sleeve- from any chartered school of medicine." Those

ing. Nature in her kindly and correct efforts to throw off the disease and save the life of my greatly loved and noble friend.

The doctor being an old friend of the family, and its time-honored physician, probably never knew what became of his prescriptions. He got his money all the same.

I will close by saying that in no one department of human life and experience in the body, is Spiritualism to witness more signal triumphs than in its bearing on the bodily health of men and women, and in the language of Dr. Rush its emancipation "of the race" from the tyrainy of the schools of physicians, and from the professional egotisms, folly and tyranny of "the Rhode Island Medical Society," and of societies of simflar calibre and character.

God speed "clairvoyant and magnetic physicians and healing mediums," and all visible and invisible agencies that are working to relieve human suffering and save human life, even though they do it "without a license from any State Society of doctors;" and even though they are confessedly non-graduates from any chartered school of medicine, God speed them all in their efforts to "emancipate physicians (and ail others) from the tyranny of all schools of physicians."

HENRY C. WRIGHT.

Correspondence in Brief.

GLENORA.—F. S. Robbins, writing from this place, says: There seems to be a general impression among the most ad-vanced minds, both in Spiritualism and in the Church, There seems to be a general impression among the most advanced minds, both in Spiritualism and in the Church, (whether it be Liberal or Orthodox, so-called.) that we are seen to have a newer impulse and newer inspiration with regard to religious life and the higher forms of spirituality than has yet been received by any-of the various sects. There is in the interior consciousness of every good and no ble man, of every spiritual and carnest woman, a desire for purer ideals of faith and practice, than they now find in all the religious of the day, Spiritualism in its past and present forms not excepted. The mind of modern humanity, beating under the impulse which the inspirations of the spiritual world has given to it, demands a philosophy and a theology which shall be more attlient with eclestial truths, and the hearts of men and women will not be satisfied until they can receive higher and trucromeogitions of knowledge about all the relations of life. Through all the different stages of Spiritualism we have had this promise from the lips of its mediums and its expounders by the raps and by the tippings, that ere many years, we should see higher forms of its manifestations; that persons were being prepared, by the angel world through whom this higher form of inspiration should be revealed, when freed from the fanaticism and irregularities which have characterized so many of its instruments in its entire rages. regularities which have characterized so many of its instru ments in its earlier stages. These persons shall be the em-bodiment of the great and glorious truths which they utter, remembering that it is one thing to be a channel throng

bothment of the great and glorious truths which they utter, remembering that it is one thing to be a channel through whom these beautiful inspirations, may come, and another and far different thing to have those inspirations and those truths outworked into actual ile, so that both in spirit and in deed they can be exemplars to those who receive the teachings which they are inspired to kive.

Many of those individuals who came under the influence and inspirations of this angelic influstration aftern or awarty years ago, and who have grown with its growth and advanced with its advancement, know that it has been a school to them greater than all the universities of earth, know that they have had an experience which they could have got in no other way, and many of us realize that we have found unexpected potencies springing up within us, working recreative miracles, both in our understandings and in our bodily frames; that the spirit of the AB-Pather found us rough blocks, but that through varied experiences which the world knows not of, through tempetations and through trials which have ofitimes made us marryis, and finally made as willing servants to do the right, we feel that we are being made to grow into living statues under the plastic hand of this controlling power, and that out of Spiritualism will grow up some of the unblest types of humanity that the world has ever seen; \(\frac{\pi_0}{2} \)

the world has ever seen? \(\frac{7}{25} \) \(\frac{7}{25} \) \(\frac{7}{15} \) \(\fra lage of Tioga. Penn., where the cause is prospering finely, by the aid of our zealous and worthy brother, Col. J. S.

Johnston and family.

Vermont.

BRIDGEWATER.—The following note is from a medium, (Mrs. 8. A. Jesper), now in Vermont: I cannot refrain from saying a few words to the people through your columns. During the months of November and December, I was an attendant of the spiritual meetings at No. 8. Boylston street, Boston. There was always a full hall, and a good degree of interest felt for the truth. Many of the most remarkable tests were given of spirit presence. The last week of December I went from there to Lawrence. While there I was engaged as a healing medium. I attended the Eelectic Association at Post Office Hall, conducted by our worthy and able worker for the right. Bro. Bowker. There I found some very earnest inquirers for the truth, and I hope did some good for the cause. Jan. 7th I started for the Green Mountain State. While in the cars I overheard an old gentleman, English by birth, making remarks on religious subjects. He said that while in Boston he had heard a lecture on "that absurd theory." Spiritualism: that the lecturer quoted a great deal of Scripture to prove his theory. This was spoken as though be would gladly ignore the thought that the Bible substantiates Spiritualism. He also revarked that it was very sorprising how very fast "this absurd doctrino had spread in the last twenty-one years, in spite of the Church of England's ellor to put it down." In the days of Jesus and the apostles, the demand was for more laborers for the parcent day are of the elass who sorely need that pecuniary support in their wanderings which they do not readily obtain.

Mrs. Jesper, if called, will go again to the work of healing and lecturing, but would prefer to labor where but few, if any, have been striving to just forth the truth, as the guiding influences may direct. Those desiring her services may address hor, Bridgewater, Vt.

WORCESTER.—A Spirtualist Society was organized at this place, Jan. 29th, 1-70, having for an Executive Board N.

address her, Bridgewater, V.

WORCESTER.—A Spir-tualist Society was organized at this place, Jan. 29th, 1870, having for an Executive Board N. Horsey, President, Alvin C. Ellis, Secretary, and Isaac F. Wheeler, Treasurer. So wiles the Secretary, under date of Feb. 27th. He says: "Our society is small, but our numbers at 6 fast Increasing, and there is a good spirit manifested." About fifty members were curofied at the time of writing; the attendance was good, and the remarks of the regular speaker, Martin E. Wheeler, (trance medium) were always attentively listened to.

speaker, Martin E. Wheeler, (trance mention) well aways attentively listened to.

Those who have thus organized believe "modern Spiritualism comes nearest to the wants of the people at the present day," and thank God that they have the right to worship according to the dictates of their own consciences. At the same time they desire to exercise the greatest charity toward all who are yet bound by the church systems.

At the same time they desire to exercise the greatest charty toward all who are yet bound by the church systems.

Maryland.

CUMBERLAND.—G. B. McLaughiln writes: I wish very much to have the friends of Spiritualism everywhere know what a hero, what a mighty champion of truth is E. V. Wilson. Our corner of the world is a dark region as regards Spiritualism, and for a n mber of years I have been trying to get apeakers and mediums to visit us, but, owing to poverty and the small number of avowed Spiritualists in the place, (there being only three or four.) no one—with the exception of J. V. Mansfield, who stopped with us for a few days some years ago—could be prevailed on to visit us, until Bro. Wilson was prompted by his own generous heart and the influence of his angel-band to come to our relief. He came with scarcely a hope of getting his traveling expenses paid, or any reward save the good he might do; at the same time passing by places where Spiritualism was well established, and rejecting offers of large pecuniary reward. He gave us a course of four lectures on the Spiritual Philosophy, Illustrating it by the power of spiritual influences in reading the history and character of persons selected promiceuously from the audience, and his description of spirits, some thirty or more, marly all of whom were at once fully identified by the audience in a well filled hail. I have heard many speakers on the Spiritual Philosophy, but I never heard the subject hamiled in such an able and masterly manner as it was by Bro. Wilson. He seemed to be under resistless power of its penetrating gaze. The would-be wise ones of Orthodoxy were made dumb by the stray of facts. an influence that made the sneering skeptic quait under the resistiess power of its penetrating gize. The would-low wise ones of Orthodoxy were made dumb by the array of facts a change to be seen in the minds of many in regard to Spiritualism. Instead of the degmatic sneer, our philosophy is now treated in a spirit of carnest inquiry. I think we have been for tunate indeed to have him come among us to break the ice in this cold, batten region. Long may be live,

New Jersey.

CAMDEN, March 2d, 1870.—S. E. Dickson writes: I have just closed a very pleasant locturing engagement of six weeks, with the good spiritualists of Camdan. They have a nice hall called "Ceniral Hall," corner Fourth and Plum streets. Good audiences have attended every Sunday, and prominent among theh were a class coming under the head of variety—Catholics, Baptists, Methodists and Advents—

drag nostrums of the "learnol and celebrated Boston doctor of medicines," or administerer of polson, I saw in their safe and innocuous hiding place, and that doctor I met as he came on his visits. It was amusing enough to hear him congratulate himself and his patient; recovering under his prescriptions, as he supposed, when his drugs and his poisons were safe under lock and key within two feet of him, instead of helig in the blood of his patient, obstructing, instead of helping, Nature in her kindly and correct efforts to

Musmehmetts.

WORCESTER, March 8th, 1870.—Leander Eaton writer: Brother George Amos Petree gave us good eatsfaction in his lectures Subday. March 6th, and will, we think, do a good work here. He spoke from a Bible standpoint, but is thoroughly progressive, is a live speaker, a true and good man, and far above the ordinary class of speakers, showing signs of growing better each time hos speaks for us. He would like to make engagements to becure Sundays or, week-days in Missachus its any time after this moith. I hope some of our Spiritualist Associations, will give him a call, as I feel be can do a good work if kept in the

WORGESTER, March 8th, 1870—We take the following extract from a letter written by G. Amos Deirce: We are happy to write you that the prospect here appears very favorable for a continuance of inceilings. Much interest is manifested by the Spiritualists. The meetings last Salbath were well attended, and all seemed to be much interested. A willingness to pay indicates favorable results, and that spiritual things, are being appreciated as well, if not better, than the material. Could the hundreds of towns and cities in New England go and do as the friends in and cities in New England go and do as the friends in Worcekter are making effort for upon the spiritual plane of gaining knowledge, how soon would our glorious gospel of gaining knowledge, how soon would our glorious gospel be, what so many are waiting for it to become, viz.; popular before they will act. If Spiritualists and their rim are ever to become honored and loved in the work amongst men. Spiritualists, themselver must work, and make it so; for its enemies, and skeptles of the cause, will not. Thorofore we have Minnesota.

CHAMPLIN,—M. J. C. writing under date of Feb. 26, says: Spintoalism has taken deep root in this section. Opposition is weating away, and bigotry yields so far that Orthodox Christians venture to employ tost and healing mediums. Missionary labor is not so much needed as effective organizations and regular Sunday meetings. Such meetings and sectices are meded everywhere, and should be instituted wherever three or four Spiritualists can meet together. They can be maintained at little expense, and will form centres around which will aggregate progressive minds and such as are recking to tree themselves from the thrailtom of supervition and poissterait. Union to be able ore long to report the establishment of several such societies in this region.

Utab.

SALT LAKE CITY.—W. M. Avriting under date Feb. 21, says: We are enjoying a visit from Mrs. Olive N. Robinson, who has delivered a few lectures on mode in Spiritualism, one of which was given in the Unitreenth Ward Mormon Chuirch, on the evening of February 10th. The lecture was a very beautiful one, and pathetically delivered. This lady has an excellent flow of language, and is a great favorite among the people generally, and especially among our little band of spiritual believers. Mrs. Robinson has visited Brigham's baren, and has passed a few pleasant evenings with some of his wives, who have become fondty attached to her. I believe she will do much good if she can stay here.

Oregon.

LAFAYETTE .- E. Morgan says; Benf. Told was here a w weeks ago, and his fectures on Spiritualism created quite a sensation.

AUTOMATIC POEM.

The following lines, we are informed by a correspondent, Daniel B. King, of Waterford, N. Y., were given automatically through the hand of a lady medium in that vicinity MORNING.

See! Aurora's rosy flugers Gently ope the gates of morn Gathering up each tiny star-gem Which the midnight blue bath worn Crimson, purple, golden stadows,

Fift athwart the eastern sky. Piling high their rosy cushions, Where the sprites of morning lie Springing from their gorgeous conche

O'er the earth they lightly wing, Waking from their sleep the flowers, Calling birds their praise to sing:

Gathering dew-drops from the litter, Fragrance from the blushing rose-Crown Aurora! radiant goddess! With the beauty earth bestows.

Rising o'er the hills in glory, Comes the god of day-the Sun : Bending, all shall own his power. Ere his daily course is run.

Bird and bee, and bud and blossom, Hall the gladness that he brings, As he bursts the gates of morning. And o'er earth his glory flings.

HERMOINE.

IOWA.

State Association of Spiritualists.

Sin, 1869.

Points visited, and number of lectures given at leach:
DogMoines, 3; Monogona, 3; Nevada, 2; State Centre,
Marshalthown, 1; Brooklyn, 3; Cones Schood-home, 3;
Animosa, 2; Worthington, 1; Ekader, 3; M'Gregor, 8;
Voluey, 4; Smith's School-home, 2; Portville, 1; near
Lyth City, 4; do, Dayton, 1; do, Richmond, 4; at Pradic
City, 4; Whole number, 55.

**Sums Received: On last year's subscription, 8; D Cone,
Victor, \$875; C. C. Cone, do, \$10,0); A. Ostrom, do,
\$5100; L. M. Ostrom, do, \$200; A. Ustrom, Brooklyn,
\$600; amount, \$175. Of the filends in Des Molnes,
\$600; amount, \$175. Of the filends in Des Molnes,
\$5100; L. M. Ostrom, do, \$200; do, Richmond,
\$510; Monogona, \$2500;
Individual Danations; G. W. Miller, Molugona, \$500;
Individual Danations; G. W. Miller, Molugona, \$500;
Mr. Rowen, State Centre, \$5,00; John Davis, Portville,
\$5,00; Reuben Smith, near Hardin, \$10,0). In smaller
donations and collections, \$370; Work amount, \$27,44; Expenses, \$800;
Balance, \$217,0; Works amount, \$27,44; Expenses, \$800;
Balance, \$217,0; Avérage per month, above expenses,
The four months, which should have lended Feb. 7th

S61.70.

The four months, which should have ended Feb. 7th were really extended to the 25th, from the fact that had reads and poor health rendered it unfit for me to travel. Therefore I rested from speaking nearly three weeks, devoting my time to writing, and of course gould not charge that time to the Association.

Respectfully submitted.

Let Moiner, Fibruary 25th, 1820.

The above report of Slater Lols Waisbrooker for the pist The above report of Sister Lois Waisbrooker for the just four mopths, as our State Missionary, we forward you for publication in the Hanner. The data of the report show very clearly that she has not been lefte, and that her labor has not been entirely unrequited. That she has done so well is, to us, a matter of gratulation, knowing that she has been operating in new flelds, overgrown with roots of bilterness and narcodic prejudices. In sending you her report, we would be doing violence to our own sense of right in withholding the word of commendation that is justly due to her industry and ability as a reform advocate. We, think that Sister Waisbrooker, as a becturer has but few superiors in our field. We have, I doubt not, those who dazzle more but give less true light; whose florid rhetoric bewilders you in trying to find their aim, while she starts to make out her case, pursues it with logical fidelity till every part is artistically joined, and her argament stands before you, evidencing the skill of a master hand; ing the skill of a master hand.

If you of the "Hub" would like to avail yourselves of such lecturing, we might, be induced to loan you the author of "Alleo Vale,"

"Allco Valo,"

J. P. Davis. Pres. Inna State Asso.

W. W. Brinner, Trass.

P. J. Connelly, Pres. Des Moines Asso.

J. K. Marsh, Vice Pres.

B. N. Kinyon, Cor. Sec y

Mrs. A. F. Patterson, Treas.

Des Moines, In., March 1st, 1870.

MASSACHUSETTS.

Members and Subscriptions RECEIVED FOR THE MASSACHUSETTY ASSOCIATION DURING JANUARY AND FEBRUARY, 1870.

To H. B. Slorer, Secretary: Contribution, Pembroke, \$1,72; Contribution, North Ab Contribution, Pembroke, \$1.72; Contribution, North Abington, \$4.68; Contribution, North Hanson, \$1.88; Contribution, Higham, \$5.69; Richard Everson, Hanson, \$1.00; Mrs. J. 8, Beals, South Higham \$1.00; Asa Tribon, Campello, \$1.00; Lake Beynolds, North Bradgewater, \$1.00; Contribution, Klugston, \$1.00; Mrs. Probock, Boston, \$1.00; Contribution, Klugston, \$1.00; Contribution, Klugston, \$1.00; Contribution, Stoneham, \$1.00; Mr. Potter, Boston, \$1.00; Contribution, Stoneham, \$1.00; Mr. Potter, Boston, \$1.00; J. Boyd, do., \$1.00; Th mas Hasked, West Glouce-ter, \$1.00; Contribution, Essex \$6.20; Contribution, Essex \$6.20; Contribution, Essex \$6.20; Contribution, Essex \$6.20; A. E. Campenter.

An Indianian was much annoyed recently on discovering that a clock which he had been winding up daily for twenty years, was an eight day timepiece.

Wouldn't you hang a railway director with a branch line?"

The Reviewer.

"Cosmology."

Corner Coay, By George M'Ilyaine Ramsay, M. D. Boston: Published by Wm. White & Co.

This is a bold and original work, the product of a philosophical intoker and student of Nature. It is the presentation of an idea concerning the methods of world-formation. and the cosmical changes which are constantly takingplace, essentially original, and which, if true, as the author remarks, "will yet revolutionize the whole emidre of thought ". Free from dogmatism, and fully appreciating the grand ideas and discoveries of the embient men whose opinlous constitute the foundation of current cosmological theories, Dr. Ramsay is yet confident that Nature has not yieldest up all her recrets to them, but that even the key to her scoret springs of motion and the revolution of planets upon their axes has been heretofore overlooked. That key he be-Beyon that he has found, and, with the enthusiasm of a discoverer and yet with due caution, he proceeds to test its effleacy in unlocking many of the problems of natural science.

Affirming man's inability to solve the origin of matter, but recognizing the study of its laws and properties as essential to any knowledge of the inniverse, he devotes one chapter to the creative elements or properties of matter, assumed to be heat, moisture and attraction. Accepting the atomic theory, or subdivision of matter, and its original diffusion throughout souce in a nebulous condition, he proceeds to notice the prevailing theories of M. Pontecoulent, La Place and others, as to the processes by which suns and planets are said to have been originally formed-particularly the means by which rotatory motion, is claimed to have originated-discarding the theory of centrifugal distribution of plastic worlds from a rotating central mass, as void of all philosophy and fact.

He next proposes "a demonstration going to prove that the universally accepted theory of planetary motion, as be lieved in and taught by all institutions of learning, both in Europe and America, is in error, and has for its foundation confecture of the most frivolous character, and in violation of the very laws, of Nature, by which planetary motion is claimed to be made continuous." Sir Isaac Newton's theory of a primitive impulse having been, arbitrarily imparted, by which planets obtained motion, here comes in for well icilted and ably sustained criticism,

Having cleared away the rubbish of a false theory our author next presents his great idea of the origin of diurnal and orbital motion. We cannot, in the limits of this notice, present his line of argument, but take pleasure in referring the reader to the author's very ingenious, and clearly illustrated propositions, which are certainly worthy of consideration, even if they fail to convince the indement . Suffer it to say, that solar heat, moisture and attractions in proper combination, are deemed to constitute a power by which axial and orbit at motion originated; and are maintained by all the planets of the solar system possessing these elements; and that wherever any one of this three is absent, as in the care of moons, there axial rotation has ceased.

The origin of diurnal and orbital motion, the creation of polar centres, the formation of orbits, axial irclinations, &c. are illustrated by plates, clearly described in the text

The presentation of the limit and results of axial inclination involves some startling statements as to the sudden and violent changes through which the earth and its inhabit ants have passed, that naturally suggest rather a draft upon the imagination, than careful deductions from well ascer stained principles.

"In forty-eight, hours, after a reconstruction of axis, the old tropical equator, but, now, new polar regions, is frozen.

hard and deep.

The tiny brids of the forest with merry rong and gorgeous plumage, together with the hoge mastoden and negatherism of the platic size alike overtaken with host first, and are tented beneath, in less clad occans and pluties.

But notwithstanding this sad calamity on earth, and the o

But notwith-standing this sad calamity or earth and the options waitings of man and be ast, still the bright eyed stars twithkind as of vore.

The silver muon shome midtly as before.

The greval, gentle son scalled on, shedding his socthing beams upon a dramand world until the foreone waves were stilled and stayed, and the occurs found new beds; and green grass covered their radiant brows; young trees spring up and budded and bloomed, and fruit rigened; and green grass covered their radiant brows; young trees spring up and budded and bloomed, and fruit rigened; and blids again carded in heafy boxers; and fruit rigened; and blids again fruit, and placked flowers for loved ones by hesself. Bled with adoration and admitation of a resuscitated and reconstructed world.

Miracial world.

The earth's last great struggle for resuscitation was doubless the most terrible of all, and must have occurred doubless the most terrible of all, and must have occurred only a few thousand years anterior to the present time, at a period, when anomale creatures beyond numbers covered her variegated surface almost from pole to pole.

The sudden transformation of the old equator to the new polar regions resulted in such a rapid change from tropical to methe elimite, that the tropical elephant and massiod in were frozen dead upon their native plains; hence the great quantifies of fossil penalus found on Sterlam shores; whilst, again, elephants have been found in a complete state of preservation thus at once accounting for the suddenness of the change of elimine, and the presence and death of those hings animals in that region. The fossil remains may have been of elephants destroyed at a reconstruction of axis insuediately preceding the last reconstruction of axis, by mediately preceding the list reconstruction of axis, by which the lee-preserved dephants suddenly lost their lives." However improbable these statements may seem, our au-

ther, confident that if the earth changes her polar sentres at given periods, evidence thereof must be found as "footprints in the sands of time," sets out upon this unique rola hunt, attracting us by the wondrons facts of geological, pa beomblogical and ethnological science, to keep him compa-ny. The cause and origin of ice-caps and glacter periods." "ocean and river currents," and the "Indications of recenstruction of axis, in geological strata," are ably discussed.

But it is in the chapter upon Ethnology that our interest "The laws governing the origin and perpetuation of planetary motion solve the antiquity of man, and may yet solve

the mystery of his origin.

They and do to us the period in which man, as such, made his definition earth.

the debat on earth.

They unfold to us the long inysterious origin of varieties of rate.

More strange and worderful still. They demonstrate that the Negleon was the original; the Incline the first variety; and the beautiful Terranoun the second and Jest; thence, geologically speaking, the negro is father to the red man, and grandfather to the white man.

Now, then, we find that all these varieties are simply the result of national laws—of tiwe that are as ancient and etermal as time, and so, e.

result of natoral laws—of laws that are as ancient and eter-nal as time and space.

Nature at the beginning, produces creatures in harmony wite herself and the eigennistance, by which her creatures are surrounded at tath. And when Nature has changed by growth, by development toward maturity, in lobedience to the vital forces of her laws, and, thereby changed the effi-ciantstances, currounding her creatures, at both, she re-adapts those same varieties of species to harmonize with their new surroundings. Though it may take ages to con-summante the required modifications, it is certain to be com-pleted in time. Our limits will not permit more ample quotations. The

novel views of our author upon " Moons, and their motlons," Meteors, Comets," e.e., are as original and suggestive as any other portion of his remarkable volume, which, taken as a whole, must afford a healthy stimulus to thought upon these great questions of cosmology, and aid in attaining a better knowledge of "the world of facts that (at present) lies outside the world of words." and the second second second

A New Book.

STRANGE VISITORS: A series of original papers, embracing Philosophy, Government, Religion, Poetry, Art. Fiction, Narrative and Prophecy, by the splitle of Irving, Willis, Thackeray, Bronte, Byron, Humboldt, Hawthorne, Wesley, Browning and others, dictated through a Clairvoyant Published by Carleton, New York. This is a rare and unique work, bearing the impress of ig-

various authors. "The City of Spring Garden," by Margaret: Foller: "Naturalness of Spirit-Life," by Sir David Browster; "Matriage in the Spirit-Land," by Prof. Bush; "Offhand Sketches," by N. P. Willis, and "Agnes Reef-a Tale," by Charlotte Bronte, are deeply interesting-the latter having the ring of "Jane Eyre," and like this masterplece of modern fiction, holds the reader with the same enchanting spell. It is often objected that communications purporting to

emanate from the spirits of departed authors and philosophers, are far inferior to their earthly writings. This objection will apply with less force to the productions to be found in "Strange Visitors," than with any similar work, A feature highly commending this book to one's reason, intuitions and rationality, is the human element and air with which it invests life in the upper worlds. The cultivation which it invests life in the upper words. The contivation of literature, of schenes, of mise, of the flue-arts generally—the high-horn joys which come from love, and the mingling of spirit with its kindred split we are assured, are among the attfailing isources of happiness in all the worlds yet to be explored in othe wide-spread garlens of God."

Thus, instead if the weigh yapid and misty land of "airy nothings," or the orthodox heaven of everlasting monotony in the green bound and the considers walling of the damed

on the one hand, and the ceaseless walling of the damner on the one name and the censores withing of the dament on the other, we have a beautiful diversified, and ratioal world of immertal human brothers and sisters, who go ever upward in the ascending life of endless Progression and spiritual unfoldment—

"Where purer st coms through happler valleys "w, And sweeter flowers on holler mountains blow

J. BURNS, PROGRESSIVE LIBRARY, mpton Rose, Bloomsburg Square, Holborn, W. C., London, Eng., KEEPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS. EF The Banner of Light is issued and on sale every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, MARCH 26, 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 WRITE, LUTIUM COLRY, ISAAC B. RICH. For Terms of Subscription accounts page. All mail matter must be sent to our Central Office, Boston, Mass,

LUTHER COLBY. EDITOR LEWIS B. WILDON ADDISTANT.

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

A Divine and a Diviner.

One, Mr. White, paster of a Congregational church in Chicago, who according to his own profession, permits himself to be styled Reverendwhen there can be but One either reverend or good-some time last month let off a single barrefed sermon on Saul and Samuel; all about the wickedness of the former in going to consult the Witch of Endor" on the urgent subject of the besieging Philistines. Ho admits that Saul was in a corner, for Samuel, his former prophet, had passed on, an I the enemy were, ravenous for a test night with him and his forces at Gilboa. What was he to do? The Reverend White goes over the story of his calling up a trusty servant, and committing the fearful crime of "skulkingly "consulting a divining woman by night with him. He rominds us that all such suspicious characters as she had been driven forth from Israel, on pain of death if they were caught; and his humble soul is shocked beyond expression to see the King of Israel going off to an interview with a woman whom it was his duty to kill! What does he think of King David's who was Saul's successor) murder of Uriah, with whose pretty wife he had become so criminally smitten". There is another undignified King of Israel for him to chew upon with his ecclesiastical gums!

Well-says our preacher-Saul saw the woman, and she brought Samuel himself bodily before him. Samuel told Saul just what was going to happen, viz., that he and his sons were on the eveof being slain in battle. Now our very holy "man of God "at Chicago ought-any one of intelligence and fairness would -ay-to take this as evidence of the "witch's "genuine power, and of her perfeet honesty. Instead of that, the pulpit rogue accepts Samuel redicions as all right, but falls to thwacking Saul and the "medium" for their blasphemy' This is minister all over-looking out for the side of the bread that has the butter on it. If the woman could bring up Samuel, and make him speak the truth, then assuredly she deserves as much bredit as Samuel himself does in the case. But the one eyed minister won't allow any such thing. He blackguards poor Saul for skulking 'off to see her by night, when, as King of Israel, he ought to have put her to death by daylight; and he calls the poor woman herself, who did only the right and true thing, all sorts of unchristian and angebreemanly names for thus practicing her arts upon Saul. It was no art this time, was it? Did she not produce a real Samuel, and did she in any way deceive Saul? He even chuckles to think that the prophet "did not notice" the witch, as if he had nothing but contempt for her who called him up, but went on to speak his speech just as if he had come by another road.

How the thing was done, he says he does not know, and we believe him there. But when he says" we never shall know," we beginn to be a little more quiet and speak only for himself. The Rev. Mr. White, of Chicago, should not be alarm ed if he finds that a good many people will at some time or another know what he never will. Because he is filled, he must not suppose that his gill will, by some miracle, make others' pints run over. But he feels confident that there are lessons to be drawn from this occurrence. He proceeds to name a handful or so of them. One is, that people are in danger of cherishing in their hearts what they are willing to condemn in public. If he can spell Pharisee, we should n't wonder if he knew that it meant just about that. A second lesson is, that we should not think of approaching Jehovah in any but "His own appointed way," evidently meaning through the Rev. Mr. White's church door. Now that is n't exactly disinterested. White is electioneering for himself, and wants to charge the expenses of the campaign to the Lord. He can't do that, and still continue really 'Reverend," Let him be on his guard. A third lesson he mentions is, that as soon as a man seeks communications from departed spirits, he has " ceased to hold communication with Jeho vah." Then he knows more about spirit communion than anybody else does, and should leave his pulpit and salary to go around after the Daven port Brothers.

He takes the trouble to set forth before his con gregation the various ways in which "dlvining! can be compassed: One of them, he says, used to be "by smoke;" and as he insists that the art is no new thing, we have no question that it is on the smoke theory that his own claims to be a divine wholly rest. He has thus unwittingly smoked himself out, and his secret is before an irreverent world. How the poor man pities the "thousands and tens of thousands" who, he says, are being "ruined" to day by consulting the spirits of the departed! Verily, verily; ruined for all such money-yielding purposes as he and his cloth would deliberately put them to, but saved to a knowledge of truth which the selfish bigotry he illustrates would never permit them to enjoy. We can think just now of no better remedy for our Chicago friend's malady, which goes in Vermont by the name of "the narrers" (meaning a one-horse view of things), than by urgently and affectionately commending him to a good quiet sitting with a first-class medium, which we assure him he need not, like Saul, skulk off in the dark to enjoy. He will be astonished to see how a single such sitting will stretch his eyelids and his soul together.

Music Hall Spiritual Meetings.

Prof. William Denton will give his closing lecture this season in Music Hall, next Sunday afternoon, March 27th. His subject will be-"ORTHODOXY FALSE SINCE SPIRITUALISM IS TRUE." This is a most fitting theme to follow his scientific treatment of the question, "Is Spiritualism true?" As usual when Mr. Denton speaks, a large audience will undoubtedly be present.

Mrs. Emma Hardinge returns here next week, and will lecture during April.

The Banuer of Light Spirit Message Department.

Thirteen years and more has this department of our paper had an existence; yet to-day, not withstanding the accumulative evidence from year to year in nearly all parts of the world of the return of the spirit after death, many people assert that the messages given at our circles, and published in the Banner, are not what they purport to be; but that they are based upon deception and fraud, And notwithstanding our asseverations to the contrary, there are some few at this time who, through ignorance or design or both, publicly denounce Mrs. Conaut and her mediumship. Being naturally of a sensitive nature, she feels keenly the shafts of malice aimed at her on the one hand, and the anathemas of ignorance and bigotry on the other. Knowing that she is used simply as an instrument by which departed intelligences communicate, and being willing that all who seek return may reach their friends of earth by coming en rapport with her physical organization, is it strange that she feels she has had injustice done her by a portion of the public? To such an extent of late have designing parties carried their warfare against Mrs. Conant personally, and the Message Department of this paper, that, desponding somewhat, she addressed the following note Theodore Parker in spirit-life, sealed it carefield, of New York, for answer. We complied opened letter was returned, answered, which auswer we also copy:

MRS, CONANT'S LETTER.

as noted in your scaled package. A What matters it if the would be wise inhabitants of earth cry humbug or imposture at such ministrati as of angels as are exhibited through your feeble organism from week to week? Was it not so in the time and life of the meek and lowly Nazarene? What age of man's existence was there, even in doing this, they confess to the abominathat was not abused in the same way that the socalled Spiritualists are at this day?

ed upon us?

cree is, and so completely are they made transparent to the minds of those in the humbler walks of life, that they do not fail to see the error that has been practiced upon their credulity, and almost en masse come out boldly and declare they will think for themselves.

Sister, let skepties cry humbug. They did so at my teaching, and even prayed God to put a hook in my jaws to prevent me from uttering sentiments I did then verily believe to have originated in spirit-land. I have but one thing to regret of and night, proclaiming this heaven born truth to a much deceived people. But my work will follow me, I trust, and so will Bro. Pierpont's-to some good degree-that it may not be said of us we lived in vain.

The teachings given through you are sound, and will stand the test of sane minds. You are under the especial charge and watchful care of a band given: of spirits who leave you not, day or night. Be. then, passive, and let us come in our own way.

We are humbly, THEODORE PARKER, JOHN PIERPONT, RUFUS KITREDGE

On reading the above spirit-message, given through Mr. Mansfield, Mrs. Conant remarked that Mr. Parker had made a mistake in stating that her note without date was before him, etc., as the sealed letter, she found, much to her surprise, in precisely the same condition we sent it away. We are willing to take our oath that it was not opened, or tampered with in the least, from the time it same effect.

Slightly Romantic.

Not very long since, a writer of a sketch in the Alta Californian, entitled "The Aztec Princess," proceeded in the course of his story to describe a circle held by a party of American travelers at the Castillo Rapids, on the San Juan River, at which Judge Edmonds was present. The party was crossing the 1sthmus, and at the time awaiting the arrival of the California passengers. This was in December, 1852. He really makes out a rather highly wrought experience of it, as if the Judge had been predetermined to satisfy him with belief which he was himself resolved to reject. The dramatic part it is needless to recite. It may be only alluded to, in order to introduce to view an individual who evidently mistakes enthusiasm, even in writing, for substantial faith. As a piece us in the conflict. Shall we hesitate? Never! of exaggeration, the article comes up pretty near to perfection. There was a circle held-no one need deny that. But what is afterwards described is purely the spinning of the writer's too facile imagination. The journal kept by Judge Edmonds on that trip to Central America speaks of several of the passengers having gone into a vacant storeroom to form a circle, and of having got a manifestation; after which they sent for the Judge, he not being with them at the beginning. He went, and witnessed several distinct manifestations, which were by tipping the table. They tried to use the alphabet, but could not. All that the writer of the sketch in the Alta Californian to prepare for a journey to her friends in New tries to make out of the "Aztec Princess" business, is purely the product of his own fancy. He piles it rather high for so slight a foundation.

.... Test Mediums.

There are more calls for test media. We have no power to supply the demand. The friends who make the inquiries had better communicate with Mr. Charles H. Foster, of New York City. Very likely he would visit their localities should sufficient inducements be offered. He is one of the hest test mediums in the country.

The American Spiritualist. The number dated March 12th comes to our table sparkling all over with the living waters of truth and spirituality.

The Plegan Massacre.

We came far short, in our last week's comments on this outrage on civilization and Christianity, of expressing the sentiments which inspire every humane breast, on a perusal of the details of the shocking case. That such a heartless massacre should have occurred, is shame enough to our country's name and professions; but that it should have been deliberately plotted months before by Lient. General Sheridan, and approved in the outline by General Sherman, and finally endorsed and praised after its successful accomplishment, is a worse commentary on the transaction than any we had dreaded would ever come. Such, however, is the real truth of the case. Gen. Sheridan even approves of the barbarous wholesale murders in an official order and Col. Baker, the person who conducted the massacre to its bloody termination, is already recommended for promotion! What is this but open, notorious, criminal endorsement by the military branch of our Government of the entire transaction? In the face of such conduct, it was not to be wondered at that Congress blankly refused to turn over the control of Indian affairs to the War Department, in the late vote in the House on the Army Bill of Gen. Logan.

But the affair is so very bad that it cannot hope to be whitewashed or smothered even by a fully, and requested us to forward it to Mr. Mans- mercenary press. It is being discussed in its length and breadth by the daily journals. A with the lady's request, and in due time the und leading article in the Boston Post condemns it. as it deserves. The Daily Advertiser, of opposite politics, remarks in this strain:

MES. CONANT'S LETTER.

My Dear Friend in Spirit-Life, Theodore Parker:
Tell me, are the messages printed in the Banner of Light gennine? Do they come from the parties whose names they hear, or am I being used to decive the world? I ask for light upon this subject, because I am in darkness, and because the skeptical world say I am a humbud. I pray you, give me light! And if I am doing a GOOD work, oh tell me so, and give me that encouragement so much need. Your mortal medium,

FANNIE A. CONANT.

RESPECTED LADV—Yours without date is before me and my friends Pierpout and Kitredge, and we conjointly proceed to answer your quories, as noted in your sealed package. "In the midst of the recriminations between Mr. Vin we believe that the whites are in the infority. But under no circumstances can we look on the affair in Montana as soldierly, or Christian, or as anything less than a disgrace to humanity, equal to the vindictive executions by Junre after his victory over the French, or the barbarian slaugh ter of captives by a tribe of cannibals."

Other journals are inclined to touch the mat tor tenderly, for obvious or covert reasons; but when any new sect or doctrine was projected, ble character of the transaction, and condemn all who had a hand, in it. We cannot but apply the memorable words of Thomas Jefferson to this Have we reason to expect anything less? or ease-words used on another but not wholly unshould we mourn if such vile epithets were heap- related subject-that "he trembled when he considered that there was a God in the beavens to I tell you, sister, "a wounded bird always flut- edeal out justice and punishment on these guilty ers when bit in the vitals." The Church knows | offenders." Whatever the Indian may have bethat its foundations are tottering and crumbling to come since his contact with the white man, he the earth, and soon will be entirely lost under its has never been guilty of worse conduct than the own rubbish. Spiritualism sheds a light over all civilized world will point to with a shudder of horror, in contemplating this late massacre of one hundred and thirty sick and helpless Indian women and children! Humanity condemns it as loudly as if they had every one been white.

Elder Lewis Andrews.

This gentleman, writing from West Winsted, Conn., under date of Jan. 27th, 1870, says that the article, "Jottings," by Moses Hull, in the Banner, has created quite a sensation among his (Anin spirit-land. I have but one thing to regret of my past life, and that is that I did not work day said Moses, have turied their guns on him, he having publicly renounced Adventism, and taken upon himself the faith of Spiritualism during Mr. Hull's late visit to that place. He says: "I have just read in the World's Crisis a report of the Connecticut Advent Christian Conference, in which the following preamble and resolution are

> " Whereas, It has been published in the papers throughout the State, that Lewis Andrews, of Winsted, is an Elder in the Second Advent Church; therefore,
>
> Resolved, That we, the Connecticut Advent

his body, or an Elder in the Church." Mr. Andrews says he was invited and indeed strongly urged to join an Advent Conference upon its formation some years since, but not she believed she had dated it. But upon opening liking the plan, he refused, thus showing that he was considered a "good enough Elder" at that that she had omitted the date. Before the letter time. This organization broke up in a quarrely passed from our own hands to Mr. Mansfield it and its members were not on very friendly terms was carefully examined, and was returned to us with him. The statement is false that he was not an Elder, as he had been acknowledged heretofore by the official action of Advent Conferences, although because he would not join them left our hands until it was returned to the writer. his name did not appear on their books as a Other witnesses are willing to make oath to the member. He had been regularly ordained, and voted by the side of the managers of the Connecticut Conference at the National Camp-meetings at Wilbraham and Springfield, and was there recognized as a brother.

He says: "The General Conference have taken no action in my case, and may not. Should they, I shall be happy to respond to their call. I have ever been opposed to the time movements, so called, but the majority have ruled, and ruin is the consequence. But few believe in the Advent doctrines at the present time-they have outlived their prophecies. The hell of theology is dying out, whilst Truth is marching on to a mighty conquest. Now is the time for actionnow is the time for united effort. Friends of this glorious and eternal truth, let us rally to the onset; loved ones on the other side are reaching their hands over the dark waters to aid Buckle on the armor-the battle must be fought -the victory will be ours! The shackles of theology are falling off, and the glorious gospel of Progression is everywhere triumphant." Mr. Andrews will lecture in the vicinity of

Winsted, if desired.

Fannio T. Young.

This earnest laborer in the lecturing field writes us under date of March 21, that by reason of a severe sickness, she has been obliged, for the present, to rest from her labors. She was overtaken by disease while in the West, and hastened Hampshire, but grew rapidly worse during the last part of January, till her recovery was despaired of. The practicing physician of the town where she stopped not understanding the case, her spirit band controlled her and directed that she should send for Dr. Blain, then in Chicago. On his arrival he was able to give her much relief, and the disease was stayed. At the time of writing she intended soon to start for the East, where, in the air of the mountain region, she hoped to regain her health, although it might be some time ere she could enter the field again. In conclusion, she says: "A word from my dear friends will be received with pleasure, at Centre Strafford, N. H., care Dr. H. C. Coburn."

"Singular if True."

Under this head the Boston Journal of a late date gives an account of singular phenomena occurring at the designated locality in this city. It

" Strange things, if we can credit the newspa-pers, are continually happening about us, some of apparently beyond the reach of philosophical explanation."

And yet for the declaration that he had seen, leard and conversed with the invisible producers of some of these things " beyond the reach of philosophical explanation," the Journal, some years since, proclaimed Judge Edmonds, of New York -a man well known in the community as learned in law, truthful in life, and of an unblemished personal record—to be insane. The Journal proceeds to affirm:

"It is a little singular, however, that most o these happen at a distance, so that the credulous and incredulous alike are deprived of the opportunity of getting at the exact truth. * * * This eculiarity is liable to breed doubt in thinking ninds as to the correctness of most of ratives. It need not, however, have that effect as ar as regards the following, the facts of which are vouched for by more than one person of the highest respectability.

For several weeks, or months past, the occu

pants of a residence at the South End have been strangely troubled with the removal of articles of clothing, jewelry, & \cdot , from one part of the house to another at all hours of the day, and in the most unaccountable manner. A watch laid upon a toilet table one minute may be missed the next to be found, perhaps in the attle or kitchen, as may happen; or a hat or cane may disappear just as suddenly, and turn up in just as unexpected places. These phenoment, or, more properly, this skillful prestidigitation, is unattended by any of the door-slamming, knockings and groanings by promises of work and good pay, had come to which are the usual legitimate accompaniments the great city only to be disappointed and betravof such manifestations. The closest watch has een kept over suspected members of the household, and every plan resorted to to detect the trick, if trick it be, but thus far without avail. It is a singular fact that nothing of a heavy nature is ever moved, all the changing being confined to articles which could be easily concealed about the

clothing. however, of only the usual number of horns. whole thing is a skillful trick, or it is not. If it is, the presence of a sharp detective in the house would explode it in twenty-four hours' time, and give at least a temporary rest to the tongues of the gossips of the neighborhood. If it cannot be proved a trick, then the public can put down upon its books one authenticated case, at least, of genuine, unaccounted-for manifestations."

Notwithstanding the thin veil of pleasantry which our cotemporary is disposed to throw over of those who "know" there is nothing under the sun which is not embraced either in the moral code on the one hand, or the materialistic on the other, facts like the foregoing are constantly passthe existence of such phenomena, by reason of an improved and partially awakened public senti-

"The Battle of Gettysburg."

One of the most remarkable historic paintings that has ever visited Boston is now on exhibition at the Art Gallery of A. A. Childs & Co., 127 Tremont street. This is a large view of the battle of Gettysburg, particularly that part lying between "Little Round Top" and "Cemetery Hill," (distance about three and a half miles.) on the third day of the battle, July 3d, 1863-the chief point being the repulse of Longstreet's assault The picture is by James Walker, and was painted and historically arranged, in every particular under the personal supervision of John B. Bachelder, who visited the ground when the dead were Christian Conference, do not, neither have we in going over it, for the purpose of sketching, &c. ting information, given him by the United States Government, not generally enjoyed-and many officers, both of the Union and rebel armies, made visits to the studio while the painting was in progress, and gave explanations of the positions of troops, &c. It is therefore wonderfully accurate, in the opinion of all who were present on that day of trial. Massachusetts is represented an essential part of public education. there by sixteen regiments and four batteries. Two hundred and nine regiments and seventyeight batteries are represented (on both sides), the correct positions of which are demonstrated by Mr. Bachelder, who is writing a history of the battle. This picture will at a future day be put forth in the form of a steel engraving. It will remain for some time on exhibition at the above named Art

Though the war which called forth such scenes has ended, yet our children should be instructed. as to the sufferings of their fathers, that they may thereby cherish more dearly the heritage of freedom, embalmed, as it is, by the blood, sighs and tears of this as well as of anterior genera-

The picture forcibly calls up to mind the stormy hour when three hundred opposing cannon rent the sultry summer air, and with hollow tramp, like the herded bison of the West, the hordes of treason precipitated themselves upon the Union lines! And mournfully and thrillingly,

"It leads the heart to the fearful scone Where the footsteps of glory have lately been : Strewing the earth with each broken tic-The sunless wasting of agony!"

The souls of those misguided instruments of scheming traitors who here ascended in the smoke of battle-their vision cleared from the mists of earth-and those of the brave defenders of our land who here preached with their physical lives a fearful homily on the value of liberty—waiting for no fancied resurrection morn, have ere this smoked the "pipe of peace" beside the council fire of the Great Spirit on high! Let those who linger in the form strive to imitate their example while yet they remain on the earth, that the sun of national independence may shine in truth upon a reunited brotherhood.

Traverse City, Mich.

Mrs. H. R. Knaggs, clairvovant physician in that locality, is desirous, with other friends of the cause there, to see what can be done in the ful as a book of great merit. Its author is a way of erecting a hall in her neighborhood, which shall be dedicated to the utterance of free thought and spiritual truth. There are but few believers there, but those who are, are of the earnest working stamp, and our correspondent informs us that the number is increasing. Any assistance, however small, which charitablydisposed persons may feel willing to contribute toward aiding in the building of this edifice, can be sent to the address of the above named lady, box 201, Traverse City, Mich., by whom it Thanks to B. F. Butler, M. C., for public will be thankfully received, and applied to its

"The Battle of Life."

Morgan Chapel, in Indiana Place, Boston, was well filled, (notwithstanding the tremendous snow storm,) on Sunday morning, March 13th, to listen o an address upon the above subject from Mrs Mary A. Livermore, the well-known lecturer on Woman's Rights, and editor of the Woman's Journal. She founded her remarks on 1st Tim. i: 18: War a good warfare."

She premised that earth is a great encampment. and each son and daughter of Adam drafted into the service. There is no exemption till God relieves the soul by death. The mere struggle for physical existence was in olden time a very simple matter. Aboriginal man drew his subsistence from the fields, the woods and the streams, but now the requirements of civilization make the strife Titanic for even bread to eat and clothing to put on. What wonder that in this city alone, where are said to be 20,000 women who toil for a living, some trying to bar the way to hell by a shining needle, that some go down and lose their souls, that many find it impossible to gain an honest living.

She referred in terms of high commendation to Miss E. Stuart Phelps's new work, " Hedged In." saying that it so closely tallied with her own experience that it often seemed as if she must have written it herself in some brief week of somnambulism.

Mrs. Livermore depicted with moving pathos an incident of her own experience in Chicago, a night visit to the dying bed of a fallen girl, who but three years before had been pure, sweet and good as one of her own daughters, but who, lured

ed. Her death of fearful agony, her remorse, contrition and penitence were vividly portrayed, and her earnest appeals to her companions to forsake their abandoned life. Mrs. Livermore said that on taking her departure she had seconded these appeals, and the poor creatures had turned away The proprietor of the house is in a dilemma as sadly saying, "It cannot be. We have fallen in to what to do or what to think. It is a dilemma, the battle of life and there is none to aid us." And one, more frank, than the rest, had added. "The Christian women of whom you speak, they bar the way. We have tried the service of God. and the service of the Devil. We find that the former gave cold, hunger, want, and starvation; the latter gives all the comforts of life. We are lost women." The speaker gave a touching application of Christ's parable of the lost lamb, and said we must recognize the fatherhood of God and the brotherhood of man; must take a new departure these occurrences in order to pander to the tastes and cease our inclination to pull another down, in order to rise in his place, and lend a helping hand to aid him.

The speaker urged cooperation in all the great reforms of the day. There are many ways ing along the flood of our times, showing these in which we may fight the battle by merely standfast anchored, would-be guides of the people that ing still for the right, by the voice, by the life. He the tide was turned, and they had better swing cannot be in the wrong whose life is in the right. at their heavy moorings and indicate the true po- We often have to fight without leaders, but God sition of affairs. The day is not far back in the takes care of the consequences if we only do right, past when the spectacle of such a paragraph as Though we may seem to be unsupported, could the above, running, as this did, through three of our eyes, like the prophet's, be opened, we should our city dailies, would have excited the utmost see the white tents of the angel hosts encamped ridicule, and have been regarded as evidence of about us. God and the good, here and beyond, the insanity or inebriety of their editorial corps; fight on our side. Only through the travail throes but now the press is allowed timidly to hint at of great toil, suffering and sorrow, is any great good born. Death is only a circumstance in an unbroken life. What is good we take with us. Let us accept the situation, and like the three worthies go into the flery furnace assured that the form of the fourth will be among us, and we shall come out with not even the smell of fire upon us.

The Schools in Washington.

Mr. A. E. Newton, one of the Trustees of the Washington Public Schools, has expressed his views with a wise freedom before the Board, on the subject of moral and religious education in schools, and the reading of the Bible in the same. He advocates truly religious instruction equally with mental training. But if the reading of the Bible by or before pupils is for this purpose, he suggests that only such passages of it as are unyet lying on the field, and spent eighty-four days deniably calculated to secure the end in view be selected by the proper authority and to the general acceptance. If it is for the lessons inculcated that the Bible is read at all, and that, too, without note or comment, he suggests, with logical force, that only such parts be read in the presence of scholars as are first adapted to their understanding; and secondly, outside of the pale of controversy. But as to moral and religious instruction, he holds that it is, and ever must be,

> Massachusetts Tachygraphic Society. This organization held its annual meeting at the regular point of assembly, Sewall Place, Boston. After the reading of the records, the next business in order was the election of a board of officers to serve the ensuing year. The following persons were chosen: President, Rev. W. S. Bartlett, Chelsen; Vice President, Rev. J. F. Spaulding, Northampton; Secretary, Charles Colburn; Treasurer, Henry N. Butman, Lawrence; Executive Committee, Rev. D. P. Lindsley, Mendon, John W. Day, Boston, Benj. F. Burnham, E-q., South Boston, Miss Fannie F. Merrill and Miss E. M. Simonds, Boston; Corresponding Committee, Adam Howe, Heman White Chaplin and Edmund J. Hudson, all of Boston, and Asa A. Knowlton, of East New Portland, Me. After the consideration of an amendment to the Constitution, and remarks by Messrs. Lindsley, Burnham, and others, the meeting adjourned.

The Twenty-Second Anniversary.

The Twenty-Second Anniversary of Modern Spiritualism occurs on Friday, March 31st. The occasion is to be appropriately observed in our neighboring city of Charlestown, as will be seen by a programme in another column. Also by our friends in Buffalo, N. Y., and probably in other places which we have not yet heard from. We hone it will be generally recognized in some way all over the country. It is an epoch that should never be forgotten.

Mr. Mountford's New Book,

"MIRACLES, PAST AND PRESENT," was issued from the press last Saturday, the 19th. It is an elegant volume of five hundred pages, and will have a large sale. We have from time to time given our readers choice extracts from this work, while the contents were being printed in The Monthly Review. We commend it to the thoughtscholar of brilliant attainments.

Lowell, Mass.

The course of free thought lectures, arranged by Mr. Samuel V. Spaulding, in Huntington Hall, Lowell, is meeting with success, notwithstanding the strong opposition of the churches. Mr. Higginson's lecture was well attended. Mr. O. B. Frothingham lectures on the 23d.

Mrs. Joice, the mother of the children murdered in the Bussy Woods, Roxbury, is requested to call at this office, or forward us her address.

Work of our old Subscribers. Nobly have our subscribers aided us in procuring new ones. Since our last report one hundred and ninety-six new names have been added to our list, forwarded with the money, by our patrons whose names are given below. Thanks, friends; your response to our appeal for assistance in this direction encourages us and strengthens our hands for continued usefulness in the glorious cause in which we are enlisted. A.E. Axtell sent one new subscriber; R. Babcock, one; not heretofore witnessed the manifestations, now H. L. Clark, one; G. S. Paine, one; Mrs. Campbell, one: A. D. Wilcox, one: Charles Eddy, one: D. U. Taylor, one: S. Farnham, one: C. H. Marsh. one; J. R. Miller, one; W. R. Righter, one; Chas. Daily, one: Allen Pence, one: A. I. Munroe one: Jos. Dillery, one; Mrs. A. J. Dutch, one; Jos. Os. good, one; Geo. Raine, one; L D. Akin, one; W. W. Skinner, one; Sol. Finch, one; S. Squire, one; L. W. Morse, one; Wm. Pickering, one; E. Sibley, one; H. Snow, one; Mrs. S. C. Loomis, one; John Morrison, one; Julia B. Dickens, two; John F. Arnold, one; Calvin Hall, one; Mrs. R. Weston, one; N. Huckins, one; J. H. Scott, one; E. Tyhurst, one; Wm. Stackhouse, one; J. F. Cooper, one; Mrs. E. Stone, one; D. E. Rice, one; D. Williams, one; E. G. Smith, one; J. E. Tyhurst, one; J. F. Hayes, one; W. F. Monteith, one; D. Upson, one; B. P. Webster, one; Aaron Dow, one; J. A. Clark, one; D. Peck, one; E. Harvey, ral gifts. one; Mrs. M. L. Knapp, one; D. S. Green, one; Samuel Ammon, one; B. Bartlett, one; Mrs. D. B. Briggs, one; E. H. Hammond, one; Dr. C. R. Fowler, two; J. Racklyeft, one; P. Savidge, two: Dr. J. Cooper, one; Geo. A. Pierce, one; Rev. C. Koener, one; L. Bedford, one; Chas. Sabath, one; W. H. Barnard, one; M. E. Butterfield, one; Geo. Knowlton, two; 'A. French, one; B. M. Cowles, one; A. C. Daniel, one; D. Maltby, one; Wm. Alexander, one; L. P. Heywood, one; Friend, one; James W. Leonard, one; E. W. Lewis, one; A. G. Reynolds, one; E. B. Chase, one; A. Porter, two; G. B. Dutton, three; A. Davis, one; Daniel D. Wait, one; Mrs. T. Tryon, one; H. Best, one; J. N. Fisher, one; J. Jewett, one; James S. Bennett, one; Mrs. J. Purdy, one; E. Nichols, one; Charles H. Proctor, one; I. Work, one; J. Bunn, one; T. N. Hickox, one; Mrs. J. Dillon, one; Isaac D. Gaylord, one; J. W. Allyn, one; Ira Gill, one; Silas Howe, one; A. Bates, one; T. Terry, one; L. Weaver, one; A. B. Swift, two; C. R. Bosely, one; Mrs. E B. Cheney, one; Mrs. Dr. S. M. Miles, one; H. F. Wood, one; E. M. Wallace, one; Mrs. B. Smith, one; S. T. Holly, one; Mrs. C. Howell, one; J. C. Bell, one; Mrs. E. M. Wallaze, one; James Justin, one; N. Allen, one; J. J. Dickson, one; R. S. Smith, one; N. W. Underhill, one; C. T. Shellman, one; J. O. Bump, one; Mrs. C. T. Field, one; Mrs. S. C. Joslin, one; W. J. McGladery, one; P. Gale, one; N. Bukeley, one; R. C. Sweaney, one; S. R. Bowers, one; Dr. T. Wilson, one; C. Hoan, two; E. C. Galusha, one; Miss S. Woolley, one; T. J. Symes, one; Mrs. W. Wiggin, one; J. Fentriss, two; A. O. Hoyt, one; Mrs. E. Hardinge, one; Friend, one; P. B. Oakley, one; E. A. Currier, one; R. L. Kendall, one; Dr. N. B. Butler, one; Jane B. Hoyt, one; C. Underwood, one; William Corey, one; J. McClure, one; S. P. Shaw, one; H. E. Lepper, one; S. E. Clark, two; H Smith, one; C. W. Bannon, four; A. R. Stevens, one; R. T. Robinson, one; Calvin Hall, one; Mrs. M. J. Wilcoxson, one; N. H. Prewitt, M. D., two; Geo. Livermore, one; H. N. Goodwin, one; J. Noble, two; W. Granger, one; Mrs. S. B. Chamberlin, one; M. A. Hilles, one; Purple & Barton, one; H. Beckman, one; E. D. Smith, one; J. Hitchcock, one; L. A. Butterfield, one; A. E. Pinkham, one; T. J. Presho, one; P. S. Sheldon, one; P. L. Shricking, M. D., one; R. H. Ober, two; Mrs. M. Barnes, one; George Sloan, one; Charles Pike, one; J. Doble, one; G. E. Johnson, one; J. Mills, one.

Emma Hardinge Going West.

During April Mrs. Hardinge lectures in Music Hall, Boston, after which she goes West. The American Spiritualist anya:

"The Spiritualists and people of Cleveland will have an opportunity to hear for themselves, as Mrs. Hardinge has been engaged to speak in Lyceum Hall during August and September. This gifted and eloquent defender of Spiritual-ism has attained great popularity as a speaker in both England and America. Among the earliest advocates of an unpopular theory, she has won her way upon the rostrum to that respect and success as a public lecturer, which nothing less than superior talents, and a sincere, true and womanly devotion to the cause she advocates,

working the victory to the cause of the could secure.

Her late elaborate contribution to American literature—'A Twenty Yenrs' Record of American Spiritualism'—ought of itself alone, had no other service by her grand medium nowers been given to the cause, to place her name among the immortals. It is truly a glorious pen record of irrefutable evidences of a 'life beyond the

Movements of Lecturers and Mediums.

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N. Frank White is lecturing in Newbern, N. C., during this month. We learn that quite an interest is being manifested there. Besides being a first-class lecturer, Mr. White is an excellent trance medium for investigators to consult. Mrs. Lois Waisbrooker's address is Des Moines

Iowa, P. O. box 314.

Cephas B. Lynn lectures in Sturgis, Mich. during this month.

Dr. George Dutton will speak in East Bethel Vt., the 27th inst.; at West Randolph Academy in the evening of the same day; at Snowsville Braintree, Vt., April 3d, and once in two weeks afterwards till further notice.

Mrs. M. E. B. Sawyer will lecture in Manches ter, N. H., March 27th; in Milford, N. H., April 3d. Those wishing her services during May and June, address early at Manchester, N. H.

The Davenport Mediums. A California paper gives the following item in

regard to an attempt made to catch the spirits: During the rope-untying in the Davenport dark scance, on Thursday evening, Mr. Potter, who was behind the scenes, slipped out upon the stage for the purpose of catching the fellow who did the untying. He took his place behind Fay's chair, and placed his hand on the latter's shoulder. He says the ropes were flying all around him, but he could not discover any movement on the part of Mr. Fay. The lashing he received from the flying ropes made his position somewhat uncomfortable, and he left."

It will be seen by their card in another column that Mr. and Mrs. M. B. Dyott, of Philadelphia, have retired from active duties in the Lyceum. The Lyceum movement owes these friends a lasting debt of gratitude for their indomitable efforts to place this system of education on a moral basis of practical usefulness and permanent success. It is to be regretted that they now feel obliged to retire-though they need the rest after so many years of arduous labor-from their usual participation in the Lyceum exercises.

The great snow storm of the season took place on the New England coast, March 12th and 13th. About two feet of snow fell in the course of forty hours, accompanied with a strong east wind. Two years ago the great snow storm came as late

ALL SORTS OF PARAGRAPHS.

Thos. Gales Forster's grand lecture on Protoplasm, or the Physical Basis of Life," is published in this issue of the Banner. Also an article from the pen of Judge Edmonds, addressed to scientists. The sixth page is especially interesting. The answers to questions given at our circle are increasing in interest and importance every week; so much so, that many people who have visit our circles for the purpose of deciding for themselves in regard to the reliability of the messages, and in several special cases parties present have received unmistakable evidence of the presence of their spirit friends.

BD Hudson Tattle, the successful author, and one of the most industrious workers in the ranks of Spiritualism, has of late been dangerously sick. brought on by too much mental labor; but it gives us pleasure to state that he is now convalescent. We hope he may be permitted to remain with us in the form a while longer, for he is an excellent medium and an excellent man.

Mrs. Davenport (Dorchester District) sent an elegant houquet to our Free Circle last Tuesday. The invisibles unite with us in thanking her and other kind friends for their beautiful flo-

Douis Perrault & Co., steam job printers, 143 St. James street, Montreal, have sent us a large number of specimens of their work. The printing is done in the highest style of the art.

The annual meeting of the Society for the revention of Cruelty to Animals, for the choice of directors and for the transaction of other busi ness, will be held at Horticultural Hall, Boston, on Tuesday evening, March 29, at 7 o'clock. The attendance of every member is desired. A publie meeting will be held at 8 o'clock, to which the members of the Legislature have been invited: The Reys, Phillips Brooks and William R. Alger. Hon, C. L. Flint and Dr. George B. Loring, will make addresses, and general discussion be in order.

RT Read the advertisement headed "Rare Chance. A Medical Institute for sale.

HOME AGAIN.-We were pleased to take by the hand last week our old friend, John Wetherbee, who has just returned from Colorado, where he has been since Christmas time.

Samuel K. Head, formerly proprietor of the Boston Herald, and of late in the service of the United States, died at Savannah, Ga., on the 15th

When Adam and Eve partook of the tree of knowledge, did they study the higher branches?

Maine offers timbered land to actual settlers for fifty cents an acre, and even that can be worked out" on the roads leading to the new settlements.

Riches got by deceit cheat no man as much as the getter.

A correspondent of the New York Observer, resident in Rome, writes to that paper that an American, who has been suspected of reading the Bible and having worship in his family, has been visited recently three times by the police. and this while the Ecumenical Council is in session in that city.

Father Hyacinthe is to become a secular priest, under the title of L'Abbe Loyson.

"Biddy," said a lady to her servant, "I wish you would step over and see how old Mrs. Jones is this morning." In a few minutes Biddy returned with the information that Mrs. Jones was seventy-two years, seven months, and-two days

The English Peabody fund has been increased about £36,000 by rents and interest.

The New York Emigration Commissioners have a surplus fund of over a million of dollars, and yet the poor emigrants from whom this money is storted are treated worse than cattle.

Nilsson, when a little girl, sang in a ventrilomist's booth-in Sweden for twenty francs for an eight days' engagement. Now she can demand her own terms from the leading operatic man-

agers of the world. Queen Victoria has announced to her Parliament that arrangements have been made for the scientific observation of the transit of Venus across the sun in 1874.

A clergyman in Pennsylvania, who could n't see the joke, has refused to buy Mark Twain's book, and is in fact disgusted with it. "Why," said he to the agent, "the man who could weep at

the tomb of Adam must be an idiot." The California Legislature has repealed the act

probibiting the carrying of concealed weapons. An International Congress of Geographers at Antwerp is proposed. Eminent French geographers have promised to take part.

A missionary reports from China that the population of that country has been greatly overestimated. Instead of having 400,000 000 population, there are probably not over 250,000,000. He adds that the late wars have wonderfully diminished the people.

The inundation of the Nile has this year taken the proportions of a flood. It was never known to be so high, and has caused damage to the extent of nearly \$40,000,000,

There are eleven Scandinavian newspapers in the United States, four of which hall from Chica-

Barbara Ubryk, the lately imprisoned nun of Cracow, died in that city on the 24th ult. The interment of her remains was to take place in secret, for fear of an expression of popular indignation against the cloister of the Carmelites.

The new organization for securing an amondment to the Constitution which shall expressly recognize a religious dogma, claims to have among its adherents a number of Congressmen, two of the Supreme Judges and other high officials. One of the Judges is Mr. Strong, who has just taken his seat.

Fault-finding does not require and does not generally indicate a high order of talent.

All the medical gentlemen connected with the Welsh fasting girl case have been summoned to answer a charge of "willfully killing and slaying "Sarah Jacobs. So say English news.

A church in England has achieved immense

Twenty-Second Anniversary Exercises in Charlestown.

espectfully announce that the twenty-second anniversary of the birth of modern Spiritualism will to recuperate my exhausted physical forces, that be celebrated under the auspices of the First Spir- I may more effectually labor in the great fleid Union Hall, Main street.

In the afternoon, commencing at half-past two, singing, &c. Admission free. It is to be hoped that all Spiritualists will avail themselves of an

Lizzle Doten, C. Fannie Allyn, Dr. H. B. Storer, ble, For Truth and Progress, Yours, A. E. Carpenter; I. P. Greenleaf, Dr. J. H. Currler, Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, and other speakers are also expected. A small adevening to assist in defraving expenses.

at two A. M. Music by Bond's Band. Tickets, A full attendance is expected. including dancing, 75 cents. Refreshments can Per order. be obtained at the hall.

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

Twenty-Second Anniversary of Madern Spiritualism.

The Spiritualists of Buffalo will celebrate the be the mazy dance. The Spiritualists of the ad-

Per Order of Committee, S. H. WORTMAN, Secretary.

Ruffalo, N. V., March 11th, 1870.

Spirifualism in Boston and Vicinity.

the severest snow storm of the season-horse cars were blocked and "meeting houses" depopulated. A general within doors, rather than dare the fory of the elements. It is no way remarkable that and selegant and popular assembly room in the city desire manifested itself on every hand to remain spectators s in no way remarkable that under such circumstances a suspension of the spiritualistic lectures, from one cause or

The Lycoums in Boston, and those of Charlestown and Cambridgeport, made efforts at holding a session with vary:

15 cents, to be obtained at the counter of the Banner of ing results. Upwards of fifty officers, leaders and children Light Bookstore, 153 Washington street, and at the hall. were present at the Mercantile Hall Lycoum, exhibiting a determination to push matters through to a successful con-Spiritual Feriodicals for Sale at this clusion. About the same number were present at Cambridgeport, and an election of a portion of the officers took place—it being the regular time for such action.

On Tuesday evening, March 15th, the Cambridgeport Lyceum gave a complimentary levee at Harmony Hall, in monor of its Musical Director, Mr. Leavitt, whose faithful Price 8 cents, services it desired to recognize. Coite a pleasant party assembled. The exercises consisted of dancing, the performance of several difficult passages on the violin by Ste- | Pric phen Conant, songs by Charles Neal, and the presentation . The Heraldo of Health and Journal of Physical Collection Mr. Leavitt, in behalf of Mr. Martain and other friends of Tone . Published in New York. Price 20 cents per copy. and lu the Lycouts, of a valuable soil ring.

The meeting of the Social Society connected with the Charlestown Association of Spiritualists-at the house of Mrs. G. Baker, 551 Main street, Wednesday evening, March 9th, was well attended. Quite a delegation from Dorchester. composed of mediums, &c., lent their presence; remarks were made by Dr. A. H. Richardson and others, and a large collection taken up for the benefit of the lecture course. In another column will be found the announcement of a

protected levee in honor of the advent of Modern Solritualism, to be held at Union Hall, Charlestown, Thursday eve,

The whole country and the chief cities of England were made glad March 19th, by a despatch from Queenstown saying that the missing steamer City of Boston (15 days out from New York) had arrived there, and the disappointment was bitter when it was discovered that the store many from New York had arrived there, and the disappointment was bitter when it was discovered that the store many from the country was belief the country and the chief cities of England were sealed letters, at 102 West 15th street, New York, Torms, \$5 and four three-cent stamps.

The Ohlo House of Representatives, after an all-day's de-bate, on the 16th, rejected by a vote of 51 to 54; the woman's suffrage amendment to the Constitution.

in Wyoming is fifty-seven years old, the mother of three, sons, and although she writes for the Revolution she never lectures. On her first court day she wore a called gown, worsted breakfast-shawl, green ribbons on her hair, and a

It is announced that an English cleven cricket club will visit this country during the present season. The team will be selected from all the great cricketing counties of England. The captain will be Edward-Willsher. Several of the club, including the captain, were out here with the English eleven in 1808. These are Lilywhite, Charlwood, Humphreys and Smith.

Later dispatches from Hong Kong announce that Cap-tain Eyre, of the steamer liembay, which run down the Onel-da, has been suspended, not on account of the collision, but because he neglected to inform himself of the seriousness of the damage that had been entailed, and because he took no measures to preserve the lives of the drowning crew.

The U. S. Senate Committee on Foreign Affairs decided, by t yote of five against two, not to recommend the ratification of the St. Domingo treaty.

A large delegation of Quakers and Quakeresses waited up-on Vice President Colfax March 15th to plend the cause of the Indians, and to urge that they may be civilized rather than exterminated.

Brigham Young has informally sent word to Washington that he is willing to abide the decision of the Supreme Court on the constitutionality of polygamy as a part of the Mormon religion, protected by that clause of the Constitution which guarantees religious freedom.

A Romo dispatch received at Paris March 14th, states that 610 votes are now sure for the Papal infullibility dogma in the Ecumenical Council.

While the Italian Kingdom, with a population of 24,000,-Nile the Tailan Kingoni, with a population of 23,000, of represented in the Equinentical Council by 133 members, and the Papal States, with a population of 700,000, by 141; France is represented by only 84 members, Austria by 48, the Germanic Confideration by 10, Great Britain by 35, and the United States by 48. The Italian members of the Council, in fact, form considerably more than a third of the whole.

It is now generally believed that the iron-clad Atlanta, which was bought of the United States by the Haytien Government, has gone down with all on board. Nothing has been heard from her since the first of December, when who been heard from her since the first of December, when an left the Delawars Capes for Port an Prince. She was officered-by young men, nearly all of whom had formerly belonged to the United States Navy. She had two Haytien Senators on board, the wife of the commanding officer, and a crew of over one hundred men recruited in Philadelphia, making in all one hundred and twenty souls.

According to Washington dispatches the Secretary of the Treasury and Commissioner Deliano have had a conference about the reduction of the income tax, and the latter sees what the former does not that the public pressure is so great for its modification or repeal that it will not do to with stand it. The law itself is dead. It can only be revived by a new enactment, which Congress will best please the countries of the conference of the conf try at large by not doing. The tax ought to be abelished al

It is understood that the Massachusetts Legislative Com-mittee on Towns will in a few days report a bill uniting the cities of Charlestown and Justan, leaving the question of its acceptance to a vote of the people of the two cities.

popularity because the sermons only take ten minutes in delivery!

Those who have no settled occupation themselves are most prone to find fault with the work of others.

There are but two Welsh newspap rs in this country, both of which are printed in Utica, N. Y.

A Havana letter of the 7th inst. states that the volunteers recently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners, which were sent to the Cabanas, and there, without preliminaries of any kind, the men were shot in the night. Nine other years of any kind, the men were shot in the night. Nine other sently delivered over a lot of prisoners, which were sent to the Cabanas, and there, without preliminaries of any kind, the men were shot in the night. Nine other sently in the night. Nine other sently delivered over a lot of prisoners, which were sently delivered over a lot of prisoners. A Havana letter of the 7th last, states that the volunteers

Card from a Lecturer.

After two years' absence from the loved scenes The Committee chosen for that purpose would and friends of New England, I am once more enscopeed among the grand old Green Mountains. itualist Association of Charlestown, Thursday of reform that Spiritualism is cultivating. I deafternoon and evening, March 31st, 1870, with sign to rest till the first of May, when I hope to highly appropriate and interesting exercises at greet my old friends in all places in New England, whence calls for my services may come in the meantime. In addition to my gift as an ina social levee will be given, consisting of dancing, spirational speaker, 1 have been frequently used of late as a developing medium with marked success. I would be happy to spend the Spring opportunity to grasp a friendly hand, and bring and Summer months in the East, and, if possible, their children with them to enjoy the festivities of to make engagements for July and August on the seashore. Priends wishing my services will In the evening brief addresses will be made please address me at once at Salisbury, Vt. I (commencing at half-past seven o'clock) by Miss | would prefer monthly engagements where possi-

DEAN CLARK.

Massachusetts Spiritualist Association. mission for will be charged at the door in the The Executive Committee of this Society will meet at the Circle Room of the Banner of Light,

After speaking, the exercises will conclude with on Wednesday, March 234, at three o'clock r. M. dancing, commencing at ten o'clock, and ending Business of great importance is to be considered.

H. S. WILLIAMS, Sory.

A Family Medicine.

We call the special attention of our readers to the advertisements of that favorite homeremedy, Perry Davis's PAIN KILLER. It has been before the public over THIRTY YEARS, and probably has a wider and better reputation than any other proprietary medicine of the present day. At this period there are few unacquainted with the mer-Twenty-Second Anniversary of Modern Spiritual- its of the Pain Killer; but while some extol it as ism, March 31st, 1870, at Kromlin Hall, in that a liminent, they know but little of its power in city. The alternoon of that day will be devoted easing pain when taken internally, while others use it internally with great success, but are equally internally with great success, but are equally ignorant of its healing virtues when applied assist in which good speakers from abroad have externally. We therefore wish to say to all that been invited. The evening's entertainment will it is equally successful whether used internally be the mazy dance. The Spiritualists of the ad- or externally, and it stands to day unrivaled by be the mazy dance. The spiritualist of the ad-joining towns are most cordially invited to units sufficient evidence of its virtues as a standard with us in the festivities of the occasion. The medicine, to know that it is now used in all parts of the world and that its sale is constant'y creasing. No curative agent has had such wides spread sale or given such universal satisfaction. It is a purely veget oble compound, and perfectly e even in unskillful hands.

On Sunday, March 13th, 1870, our city was visited with Boston Music Hall Spiritual Meetings. March 27th, Lecture by Prof. Wm. Denton.

BUNDAY AFTERNOONS, AT 21 O'CLOCK suspension of the spiritualistic lectures, from one cause or another, took place on that day and evaluate in Boston. Chelsen, Cambridgeport, and Charlestown, and that the proposed Old Folk's Concert at Mercantile Hall was postported. Prof. William Benton will becure during March, and poned.

Office:

THE LONDON SPIRITUAL MANAZINE. Price 30 cts, percopp.
HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq.

THE LYCEUM BANKER. Published in Chicago, III. Price THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

To Correspondents.

TP We do not read anonymous letters and communications. The name and address of the writer are in all cases adherenced by the case of the writer are in all cases and pensible, as a guaranty of good faith. We cannot undertake to return or preserve communications that are not used. G. L. D., ALBANY, S. Y .- The alteration you altude to

Business Matters. Miss. E. D. Mittiery, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w,M12.

MRS. S. A. R. WATERMAN, box 4193, Boston The Prince imperial of Prance was fourteen yearsold, darch 16th.

Mass, Psychometer and Medium, will answer letters (sourteel or otherwise) on husiness, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3 cent some, and although she writes for the Recolution she never stamps. Send for a circular.

112.

TESTED BY TIME,—For Throat Diseases, Colds and Coughs, "Brown's Brownial Troches" have proved their efficacy by a test of many years. The good effects resulting from the use of the Troches have brought out many worthless imitations. Obtain only "Brown's Bronchial Troches."

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Notice to Subscribers of the Banner of Light.

Your attention is called to the plan we have adopted of placing ligures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: i. c., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for its to sand receipts. Those who desire the paper continued, should renew their subscription at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date. Notice to Subscribers of the Banner of Light.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the drst, and fifteen cents per line for every subsequentinsertion. Paymentin alleases in advance. P For all Advertisements printed on the 5th

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

CAMPBELL'S CIRCULATING LIBRARY,

18 Tremont street (Museum Building,) Boston. THE Spiritualist Section will include all Books on Modern Spiritualism. New ones added as soon as published.
Library hours from 9 A. M. to 7 P. M.; Saturdays 9 P. M.
Mar. 26 — 3 w

HOBART, Lecture Control of J. William Van L. Namee, from spirit picture drawn by Wella Anderson, Artist for the Nummer Land. Copies by mau, 22 cents and a stamp; 5 for \$1.00. Address, JAS. H. MILLS, Elmira, N. Y. Feb. 28.-5wis*

1840. 1870.

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Perry Davis's Pain Killer

TAS been tested in every variety of climate, and by almost every mation known to Americans. It is the almost constant comeaning and inestinable friend of the mast nary and the traveler, on sea and land, and no one should travel on our Lakibs of Rivers witnerty.

It is a speedy in desafe remedy for burns, scalds, ents, brokes, wounds and various other injuries, as well as for discinitive, distribution, and bowl complaints generally, and is admittably suited for every race of men on the face of the globe. He sure you call for and get the genuine Pain Killer, as many worthless normans are astemyted to, be sold on the great regulation of this valuable med rine.

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Price 25 cents, 50 cents and \$1,00 Per Bottle. Note by all Medicine Dealers. Mar. 26. NEW AND VALUABLE PAMPHLET.

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as will instruct any person, how to procure 168 acros of rich farming land for in their six months before having home, on the free lands of the West. Also, an article on the

the free lands of the West. Also, an arta le on the NEW WLST, or that portion of country lying west of the Mississippl, and Northwest, giving an accurate account of its area, population, trajectly variations, majuratery, bands the estimated West of Percoins which, no close of relate, the variation trade of the state of the armost reading falls of experts made of estimate of the state of the s Attorney at Law, P.O. Box (50) Chearo, III.
Mar. 25 - 3m

DR. J. R. NEWTON WILL BE ABSENT ONE TEAR.

He will commence healing in ; LONDON, ENGLAND,

About May 18th, And will certainly close in this country on Saturday, April 16th, 1550, at 3 o'clock p. M., at

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Mar. 26. BOSTON. A RARE CHANCE.

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Mar 2a, 188*

WANPED — By a respectable middle aged American woman, onercive, trustworthy and capable, a situation as honoxeess) in a pressent and of the matronship of a public institution. It expected to an utility competent. The best of references for plot and required. Please address, MRS E. LEWIS, Westerly, R. L. Mar 26, 28.

MRS NEWELL, Clarroyant, Test, Healing, IVE and Business Medium, No. 6 Indiana street (Circles of day and Sambay events, s. 1885 - Mar. 26. M. RS 8 M. VOUNG, Medium, No. 19 Premont low, Room B. Boston Section 19 Premont

MY AFFINITY,

OTHER STORIES.

BY MISS LIZZIE DOTEN. TABLE OF CONTENTS.

My Affinity.

This story is a satire on the doctrine which gained so many friends among those peanle who, by continually thinking that they have made a mistake in their commutal relations, at last beliave it, and, straightway seek some one when they think can sympatistic with them, without whom there would be an "Incompleteness," and with Woom can only come the "Indissoluble" that shall last "Throughout the ages of eternity." It treats of a man who having invoked this doctrine, seeks to put it his practice, and is suddenly brought back to his softer senses by the plain talk which be received from the lathey of the lady whom he came to befree was be "affinity". He returned tichts home and no longer sought for that which well-nigh wrecked the happiness of his tamity.

Medow Respired and and Respired to the Respired to the source of the lady were described and the happiness of the Respired to the source of the lady when he came to befree was he "affinity".

Madam Bonnifleur and her Roses.

Women and Wisdom. The Faith of Hasupha. The Bachele The Great Carbuncle. Marrying for Money. The Prophet and the Pilgrims. Mr. Silverbury's Experience.

The Sunshine of Love. The Elfin Spring. All of the above stories teach a truth that shines clear and trealfast. Every one-would do well to enlither a love for the beautiful, so that they too might say of the works of mature. They are the beautiful, the altogether lovely? and also to keep tar from the Elin Front, whose winsoine waters teach falle blens and privered theories of life.

Geraldine.

Dr. Purdie's Patient.

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THIRD THOUSAND EDITION JUST FROM THE PRESS. OF THAT BEHARKABLE BOOK TALE OF A PHYSICIAN;

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NEW ENGLISH EDITION, THE IDEAL ATTAINED:

BEING THE STORY OF TWO STEADFAST SOULS, AND HOW THEY WON THEIR HAPPINESS AND LOST IT NOT. BY ELIZA W. FARNHAM.

Author of "Woman and Her Era," " Eliza Woodson," &c. WE have been able to procure but a few copies of this fine work, (which has been out of print for some years in this country,) so those wishing to obtain it must send in their orders early.

s carly, co \$2:50, postage 24 cents. sale at the BANNER OF LIGHT BOOKSTORE, 158 dington street, Boston.

as the 21st of March.

Message Department.

EASH Message in this Department of the BARNER OF LUGAT we claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. II. Conant,

while in an abnormal condition called the trance. These Massages indicate that spirits carry with them the charac-to using of their earth-life to that beyond—whether for good or eril. But those who leave the earth-sphere in an unde veloped state, eventually progress into a higher condition.

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

The Banner of Light Free Circles.

These Circles are held at No. 158 Washinston Street.
Room No. 4. (up stairs,) on Monday, Tursday, and Thersal Afternooms. The Circle Room will be upon for visitors at two clocks; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.
Mai. Conant receives no visitors on Mondays, Thesdays, Wednesdays or Thursdays, until after six o'clock r. M. She gives no rivate suttings.

gires no private slitings.

Donations of flowers for our Circle-Room are solicited.

Invocation.

In thy name we are bere assemble bob Past, Present and Future Soliit, we see here, both the living and the dead, here to receive the handism fixing and the dead, beth to resolve by daptism for truth; here to breedee the bone-licition of thy holy spirit; here to receive new light, so that we may come mearer to thee. On Innivite Bast, we have reason to bless thee for the gifts them has bestowed upon us; al-limite Present we also bless thee for the glory with which them has crowned us; oh Inimite Fourte, we ask something of thee-we ask thy blessing; we ask that thou wit curves on to greater triumobe; that thou wit hold our hards in thing, and lead us away from darkness intolight; we ask, oh Infinite. Future, of thee, that which thou caust so well be-stowneon us. Oh Life, beautiful, sacred Life, we know that thy blossing is ever apon us; we know that as thou art, and ever must be, so we are, and over must be. Since we are parts of thyself, and since we believe then must always exist, we have our faith in our immortality upon thee. We believe that we are thy clothren, and that we are thus endowed by thee with an eternity equal unto thyself. Oh, give us wis four and truth; give us those shining genrs that shall light up our pathway in, the future, that shall serve us well. Oh Father, Spirit, we ask thy blessing this hour; may it rest. upon these human hearts, comforting cheering, blessing each according to their needs; and when they shall have done with the scenes of mortality, and the angel of death shall call them hence, oh, give them light, give them strength, give them, our Father, the key that shall admit them to e, to righteousness, to life evermore. Amen,

Questions and Answers.

CONTROLLING SPIRIT.-Your questions, Mr.

Chairman, I am ready to answer,
QUES —Can you explain the cause of the beautiful auroral phenomenon which was witnessed in the heavens on the morning of the 3d inst?

Ass—It was simply an electrical condition of

the atmosphere, dependent upon conditions at the earth's centre, and also upon conditions in the earth's atmosphere, in the orbit in which the earth revolves. Much might be suid in regard to these beautiful manifestations of the Infinite, but we have not time to speak concerning them as we

Q -The Banner of Oct 30th, savs: "Our spirit friends inform us that the present is the most mo-mentous and perilous period of the world's his tory," but leaves us in the dark as to the natural forces that are producing the crisis. Can the spirit-world enlighten us upon the subject more in

since the Christian era dawned, because it holds which itself so great an indux of spiritual truth which acts in religion, in ubilosophy, in all the arts and sciences with which you are engaged, that it is in one sense overturning the world mentally and socially. Now, every effect has its cause. What is the cause of this? Why, your house, what is the cause of this? human minds and bodies unfold in correspondence with the growth of the earth. The earth has grown into that condition materially, as to be able to sustain your connection with those great spiritual truths that are finding manifestation through human bodies all over the land. The time was when these truths could not be uttered. They were in the air; they were all about you, but there was nothing by which they could be expressed, because the earth, your mother, had not the power to sustain you, physically, in the ex-pression of those truths with which the very air was filled. But in the present, your mother earth was ained. Dut in the present, your mother earth is able to sustain you, therefore you are able to give expression to those truths. And what will be the result? Why, the Christian era must die It has lived nearly its appointed time. It has performed its reission, and even now the angels are calling it hence. Mourn not over your id d, for the Father doeth all things well; and he bath done well in this. Shall be leave you without a comforter? No; but he will give you the comforter which is found in the boly spirit of the new revelation. You have it with you the present hour, It has found a resting place all over the earth Wisdom never tears down till it is ready to build again. It leaves no waste desert places. It is al-ways ready to build more beautiful structures upon the rules of the old. Your religion has served you well; but to day, you are living in the very vortex of change—religious change; and as you live socially, politically, mentally and moral-ly, by your religious beliefs, we can see at once how great an effect it must have upon you when

the change takes place.

Q-Are there many in comparison with the Q - Are there many in comparison who is whole, who believe in the growth of the earth?

A.—Those who believe in it are in the minority, Q—In what condition does a spirit appear on entering the spirit world after having lived on earth to a good old age? or of one who dies in child-hood? Do they appear the same externally there A .- The child enters the spirit world as a child.

because its growth has not been perfected, either in stature or in mind. But the old man enters it, not as no old man, but as a fully developed spirit, corresponding to what he was at mature life here The conditions of old age belong to earth and not Q-It is a well known fact that a hemp rope

will shrink, or contract in length, by moisture, exorting a power amounting to many pounds weight, according to the size or diameter of the rope. What is the philosophy or cause of this apparent reversion of the principle of expansion and contraction of substances?

A.—I am not aware that it is as your correspondent affirms. I would recommend that he try the experiment, and then question us again. We should be glad to answer.

Q —Are there such conditions, as heat and cold, hunger and thirst, in spirit-life!

A.—There is what corresponds to those condi-tions that are known to you, in spirit-life, but it is not precisely that hunger, thirst, heat and coldwhich the physical body recognizes. It is a spir-itual something equivalent to that; a something that appeals to the spiritual senses, but does not

to the physical sense -What does the spiritual sense of hunger re-A.—It would be absolutely impossible for me

to clearly demonstrate it to you, because there is nothing by which I could demonstrate it. Spiritual things are to be spiritually discerned. It is a and things are to be spiritually discerned. It is assense of want of spiritual sustenance. The spirit body recognizes its losses, and the need to make up for them by obtaining sustenance from such food as is adapted to the spirit.

QR.—I supposed that spiritual hunger was the counterpart of physical hunger, and required spiritual food. -So it doos-so it is the counterpart of phys-

A.—50 II o ical hunger.

QR.—You speak of having trees and fruit as we have here. I supposed spirit hunger to require

A.—Yes, you are right. Q.—It was hunger in that special-sense that I understood the first questioner to mean, not a mere general sense of want. We have that gen-eral sense of want here, and we have also the special hunger for something to satisfy the stomach. We sometimes hear of a spirit with a great thirst for liquor, seeking for a medium by which to gratify it. Will you explain this?

A.—It certainly is so. He has that thirst be-

cause he is as yet in rapport with some physical

deemed from that condition of earthly thrall-

Q -Do spirits eat the fruit of their fault trees? A -They do.

O -Then is not the hunger by which they crave

it, analogous to the hunger of our bodies here? A -Yes, it is. O -Then they do have the hunger and thirst

that we have here?

n't much expected of them, and they have beautioned the full less. There is always somebody to take care of them and give them beautiful places. I should not want to live here any more, and be sick and have to die, and have to take medicine, and have to die, and have to take medicine, and not come back here, only if mother wanted me to and God would let me I should not should not and God would let me I should, but I should not an only it seems the laws of Nature want to what I come have not remarked that we know of—want to what I want to what I want to want to-should rather she would come where I am. Tell her about Uncle Ebjah, won't you? and he sends his love. He was at sea; he was going round the Horn, be said; he was sick; he was n't very well-had n't been very well for a good long time, but was n't real sick only five days. Good-by, str. My mother's name Charlotte, like mine.

Benjamin Taylor.

I've been dead since 1863. Thave tried at all I've been dead since 1863. I have tried at all points of the compass to come back and send some word to my mother. It has been hard work and no success. We lived at what is called Chark's Cross Roads, near Hanover Court Houses Virginia. My mother has the story that I deserted and came over to the Union army, which is n't so. I was wounded and taken prisoner and died, but not because I had n't as good earn as any. so. I was wounded and taken prisoner and deal but not because I hadn't as good care as any body had, for I did; I was taken to the Lincoln Hospital. I don't suppose you were ever there. [No.] Was u't in the war? [No.] You were lucky. My father got into a quarrel with a Union man just before the war commenced, and got the soul in its expression, but all must be restalled so we are both here. We have a young killed, so we are both here. We have a young sister alive, and my mother. My mother had some belief in these things. That's why I very tited so hard to come back. She was born in Massachusetts. Her name was Cushman before Massachusetts. Her name was Cushman before she was married. My father's name was Henry Taylor; mine was Benjamin. I might tell her a good deal about the place where I live, but she would u't understand it if I did, so I will only say it is a very good place and I am very well off. it is a very good place, and I am very well off; and father wishes her to write to his brother in that been growing slowly—gathering to itself new California, and urge him to pay that bill to her of one hundred and sixty-live dollars, because she needs it. He thinks if she writes the right kind of a letter she will get it. Good day. Jan. 18.

| A-It is not possible to define justice absolutely, herause it is an infinitude of itself. The only was that we will get it.

Deborah Eldredge.

I told two of my grandsons when it pleased God to take me I would visit them in this way. They thought I'd be too old to travel so far, I have got two grandsons here in Boston. I have got two grandsons here in Boston. I was in my ninety-third year. Deborah Eidredge was my hame. My grandsons' names—William and Samuel Eldredge, and they don't believe a thing in this —not a thing. I told them I should come to Boston and see them when I got over the river. They said they would be most happy to have me come, but they thought I'd be too old to travel so far, I was never sick much; I was travel so far, I was never sick much; I was blessed with good health all my life, and I died of old age. I believed in this truth because I felt it to be true. I had n't read much myself. I used to hear about it, but everybe by thought it was n't best to read to me. I did n't bave much light when I was here, only what God pleased to give me in my spirit intuitively. I felt it all. Tell my grandsons that their father would be glad to communicate with them; tell them that although I feel my aze when I co on back, feel as I

although I feel my age when I co on back, feel as I although I led my age when I co no back, teel as I was when I was here, yet in my home in thospiritworld I am young, not old. They will hardly know me when they come, but I shall know them. Tell them I bring my blessing—my blessing. I gave it to them the last time I saw them, and I bring another blessing from my new life. I hope they will investigate this beautiful truth, and satisfy themselves that it is true. I am their grand-mother. Good day—good day. Jan. 18. mother. Good day-good day.

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

Invocation.

Mighty Allah, thy children here are in the darkness of the earth's shadow. Pity them, and give them light. Mighty Allah, they are weak. Pity them, and give them strength. When thou takest away their friends and carriest them beyond them, and give them strength. When thou takes the way, their friends and carriest them beyond their mortal sight, lo! they mourn, and their hearts are heavy with grief. Oh, bring that other life so near to them that they shall know no separation. Mighty Allah, make the sun of truth to shine so brightly into their souls that their lips shall give interance to songs of joy because of their inward light; and when thou shalt have no further need of them in mortal life, may they sleep sweetly through death, and waken in the other life under clear skies, in the midst of fresh blooming flowers, where the water is clear, and blooming flowers, where the water is clear, and

Questions and Answers.

Ques.-It is worthy of notice that Indian spirits, on their return, so far as we are able to judge, exhibit a greater amount of truthfulness, and express less regret of their conduct in earth life than spirits who have passed from what is denominated highly civilized and refined society. How is this? Are civilization, education, and so-called refinement detrimental to spiritual progress?

ANS.—That the Indian lives nearer to Nature, and thus nearer to Nature's God, is a well attested fact. They demonstrate this fact as they return from the other lie to you, and they demonstrate the bare there.

form here which is addicted to the same excess. He is attracted to that form because there is a shadow upon his sprit that has been thrown there by the life he led here. He returns add per chance comes in contact with some media who naturally have no inclination that way. But he throws his desire upon them, because as soon as he comes in contact with physical life his desire becomes intense. He psychologizes his subjects and strictles the desire through them. It is generally not repeated; once suffices, and he rises redefined from that condition of earthly thrallso that you cannot understand them; they have no desire to mislead you—no motive to carry you away from the truth; they intuitively, in the other life, feel your need of truth, and feel as intuitively that they are to become the agents in the hands of the Great Spirit to lead you to truth; they feel

that the Great Spirit has bestowed many blessings upon you that he has withheld from them, but they are anxious to tell you what the Great Spirit has done for them—what they see—by what they are surrounded—how they live in the that we have here:

A - Yes.
O - Does the denial of that desire cause disconfort to the spirit as it does to us?
A - Yes, but fortunately for the spirit, the law of mine and thine is not in existence in the spirit world. There is plenty for all there, as there is here. Your false customs make it right for one person to have more than enough, while his neighbor is starving. It is not so in the spirit world, but the blessings of the Infinite Spirit are free for all, and no one can claim more as their sown than they can well appropriate. There is no hearding there; you can have all you need, but no more.

What they are surrounded—how they live in the what they are surrounded—how they live in the coher life; and they tell it in such a plain, simple manner that you cannot misunderstand them. They have no incentive to lead you astray, while the cultivated spirit that has received all the advantages of an education here—of civilization, if you please—desires, perhaps, to lift you over certain impediments that are in the way of your progress, and they know, if they tell you that these impediments are in the way, the chances are more perhaps, than ten to one, that, you will stop in the pathway and refuse to follow them any further. So they equivocate, They do not tell you all the trials that are in your way; they smooth the matter over, and carry you along as Charlotte Baker.

Charlotte Baker.

I am Charlotte Baker. I was born in Hyannis, Mass. I was eleven years old. I have been gone about one year and one mouth. I hoped I would not have to go far away from earth, and I should not have to go far away from earth, and I should not have to go far away from earth, and I should not have to go far away from earth, and I should not have to go far away from earth, and I should not have to go far away from earth, and I should not have to go far away from earth, and I should not have to go far away from earth, and I should not have to go far away from earth, and I should not have to go far away from earth, and I should not have to go far away from earth, and I should not have to go far away from earth, and I should not have to go far away from earth, and I should not have to go far away from earth, and I should not have to go far away from earth, and I should not have to go far away from earth, and I should not have to go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth a should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I should not have the go far away from earth, and I s

wouldn't have to go far away from earth, and I didn't have to go away at all. Tell'mother for me that Uncle Ehjah is here—she don't know he is dead, but he has been here—this is the ninth day. He wasn't sick only five days. Says he don't feel very comfortable here just yet, but he supposes he shall when he gets used to it. Mother thought it was so hard for me to go alone. I didn't go alone. There was, oh I don't know how many, a whole company of children came for me, and I was n't alone at all. [Did you know any of them?] No. I don't think I did. I knew little Emma when she was here a baby, but I didn't know her in this world? Emma Baker. [Your consin?] No; wasn't any relation, as I know of. Mother used to say she was a sort of forty-fifth, cousin. She died when she was a fer baby, and I knew her ithen, and she was a with baby, and I knew her ithen, and she was with

baby, and I knew her then, and she was with everything—and the higher you rise in the scale them. Tell mother not to cry, but to be happy of human progress, or natural being, the larger about me; and I shall come for her when it pleases and more perfectly defined are the mediumistic God to take her—I shall come. I want her to qualities of the thing, the individual, the animal, be just as good as she can; do all the good she can, it may be. It is absolutely useless, in because every good deed makes something beautithese days of investigation, to say that animals tiful for you in the spirit-world, and I want my cannot be influenced by spirit-power. You know mother to have a great many heautiful things.
[Will she find them in her dwelling?] Yes it look—by simply fixing your attention upon them, makes the dwelling, and makes all the heautiful You can psychologize them; you can magnetize makes the dwelling, and makes all the heaultule You can psychologize them; you can magnetize things in it, but if you aint good you won't have them; you can invest them with certain qualities anything. [Did you find a beautiful place?] of your own life. Now if you, in the body, can Well, little children aint expected to do much. They do sometimes do a great deal, but there is n't much expected of them, and they have beautifully do far more. I have no knowledge of this

everything produces its kind, and always has, Idiots we have always had, and brutal men, but they are still men, with uncultivated reason, and not animals.

A - Your correspondent seems to forget that earth has grown out of its primary condition It has been coming up through the ages in culti vat on, step by step, till to day reason stands pre-emment and looks down upon all beneath it, and recognizes its power over all. Why are they not cr ated so to-day? Because there is no necessity for it. The earth determines concerning the conmonkeys, ages ago, the earth was not to blame, She gave in accordance with the law of her own

way that we can define it so, that you can under-stand by human, sense what it is, to my mind, is in this way: Justice to your neighbor would be simply to do by him just what you would be willing he should do by you under similar cir-cumstances. The golden rule as given by Confu-cius, and promulgated by Jesus, covers all the ground. You need nothing else.

Q -What is the cause of the present mild winter? Have the iron raits from the Atlantic to the

Pacific anything to do with it?

A.-I should say not. Scientific spirits who are investigating such subjects, have noticed for a long time that your climate is changing, and not very slowly either. But they are not as one in theory, but like all investigators have many theories upon the subject. Some, attribute it to the peculiar magnetic influence that the sun exerts at the present time over the earth. Others attribute it to the influence of the moon; others cannot so understand it, but I believe that the majority attribute it to the peculiar magnetic condition of the earth's atmosphere in certain localities. But it seems to me they might go further, and inquire what produces this peculiar magnetic atmosphere. What is it? Is it any change that has taken place upon the earth itself? I do not know. I have not investigated, myself. But as they have, it is fair that we call their attention to this subt, and ask that they come and give us the clear result of their investigations.

Q.-What is the cause of the terrible tornadoes, mostly in the West? and why do they happen more in the West than the eastern part of our country?

A .- That also is an unsettled question. If I were to attempt to answer it, I should only give my own individual vague opinion, which I decline to Jan. 20.

Florence Kimball.

I want to send a message to my aunt and cousin in Atlanta, Georgia. I did not think that I was going to die before I saw them again. But I told it depended upon me to say, I can't say. I do n't know. When I told my Aunt Emma about these where thy children know sickness nor death no things, she said there were two things in the world more.

Jau. 20. she could n't account for, and that was, this rapid spread of Spiritualism, and the cause that led my father to go to war against the South. If he couldn't have expoused her cause, the least he could have done was not to have taken up arms against her. Aunt Emma lived at the South. She was my

father's sister, and my father was born at the South. He was born in Georgia, and she thought it so strange that he could take up arms against what she called the land of his birth. She thought he must have been under some terrible influence. I told her then that I expected my father loved the government of the United States better than any and thus nearer to Nature's God, is a well attested at the United States, and that he wanted to support the United States, and that he wanted to support the Union and not any particular State, or any particular notion of any of the people. Strate it here, before they pass on to that other

belonged to since I come here, and he says that most of his family are with him, but he has a daughter living in St. Louis, and he would like to have the ring sent to her. His name was Daniel Gaines, he says, and at the time of his entering the army he was in Illinois. He enlisted there, and he would like to have this ring sent to his daughter, because it is all there is left. Her name is Frances E. Gaines, and it can be sent to her through the post-office, and my mother must do it liegause she has got it. Have you got it straight? Ves. I think so. I felt terribly when I got it, because I was thinking of some poor soldier, somebody that died on the battle-field, and nobody knew how they suffered. I never thought I should know who it was. She did n't want the hateful. thing, because it was taken off a Union soldier's hand! I hope she will think differently some time. When she comes North again I shall try to find some way to speak to her, because I know if they could only feel that this was true they would be so much happier, and would do so much good, because they can do a great deal of good if they are a mind to. I am glad mother did n't go South after I died, because she would n't have been very happy. People there do n't believe as she does, and she would n't be very happy. I am glad she did n't go, and she better not go. Good Jan. 20.

Benjamin Franklin Weed.

No communication between myself and my family that I left since 1853. They don't even know how I died. But I know, and as there is a time for all things there is a time for me to tell. was born in Jersey City. After roaming round through several States I finally went back to my native State and thought I had settled down in life, but when the fever of California gold was prevalent in the Atlantic States I took it bad. I could not get rid of it without going to see what I could do. So I went. I went in the latter part of 1851, pretty near to 1852. I got along well. I say well—not so well as others I saw around me, but was pretty well satisfied with what I was doing. And I was foolish enough to go into a sort of loose partnership with a man by the name of Huckins—Sam Huckins. He was from Pennsylvania, I think, I am not quite sure—that is, if you can believe anything he said. He had a great desire to get rich suddenly, and that desire seemed to over-ride all the good qualities of his nature, and he would cheat you if he could, and when he could n't do that successfully he would resort to harsher means. Finally he took it into his head harsher means. Finally he took it into his head that he had better possess himself of what I had. He knew just what I had. But I stood in the way, and I had to be got out of the way, so he murdered me. That is talking it right straight and clear. He murdered me. Such things were not an infrequent occurrence in those days, in that country. He is living now on the earth. He sent word to my friends that I died of cholera, that I was taken sick about dark, and died before morning, and that I left only enough to pay some debts that I had contracted; after squaring up my accounts he found I had left nothing—which was false, to the tune of between seven and eight thousand dollars, if not more. My folks do n't know where he is he is he had better the had better the the seven seven and the seven seven and the seven seven seven had better the seven where he is, but I do. All I ask of him is that he will make restitution to my people, and, in return, will take care of him and see that these ugly hu-I will take care of him and see that these ugly human laws don't visit their vengeance on him. He has had enough already. He has prospered in worldly things, but he has been deucedly unfortunate in spiritual things. His mind has been harassed and torn till be has many a time comtemplated suicide, thinking he would get rid of being tormented. But he will get in a worse place if he comes here, for he will bring himself. Better stay where he is, and clear up his dirty work. Now this much I promise to him: to take care of him, see him straight through this life and meet him in kindness on the other side, provided he will do right by my friends. [Has be sufficient he will do tight by my friends. [Has he sufficient means?] He has, and will have enough left, after doing that, for himself—more than he will ever use. I know very well that those I have left will take no means to bring him to justice, because they have n't the money, in the first place, to back it up, and they have n't faith enough in these messages from the other life to take any step in the matter. So he is safe, so far as they are concerned; but so far as his own conscience is concerned he is not safe a moment. He had better clear up that dirty job before he comes to the other life. He that dirty job before he comes to the other life. He can clear it up easier. He may think he can do it better after death, but he will be mistaken.

it better after death, but no will
Better take care of it now.
I have n't given you my name, have I? It was
Benjamin Franklin Weed. Now don't think I
have done what I ought not to do in coming here have done what I ought not to do in coming here and making a clean statement as I have, for I have done just what I ought to do—the best that could be done for him. I intend to save his soul from future evil by doing it. I don't mean eternal damnation, because I don't believe in that. But it is far better to suffer here in this life than to carry with you what will produce suffering in the future life, for I tell you it is ten times more keen there. If you don't believe it, bring along some such truck with you when you come, and some such truck with you when you come, and you will have a fair show to demonstrate it. Good-day, sir. Jan. 20.

Bridget Kehoe.

ls it Boston? [Yes] Well, I died, sir, four years, ago, on Dediam street, in Boston. My name was Bridget Kehoe. I come back here to get some kind of a chance to talk with my daugh ter Ellen. She is in trouble all the time, because I died so quick I had n't the consolations of the church, and she don't know as it is very well with me, but I want her to know that it is. I died in a fit. I was very well one minute, and was gone the next. I had had two before. And she is making berself very unhappy because I died before the priest got there to give me the consolutions of the church. She thinks it is n't so well for me; but it is. I am very well off liere, and I am getting along very well, and I want her to know it and not trouble herself any more, for it makes me all the unhappiness I have here—is her trouble about me. I was here yesterday, but could n't have the chance to communicate. couldn't have the chance to communicate. No, not yesterday, but the last time it was here. The father that was here then thought I would ask the priest here in this life to tell my daughter that it was well with me, and that he would do so. That's all I care for—is to make her happy about myself, because it's very bad for her and makes it very bad for me. Good day. makes it ve Good day.

Prayer by Ab-Del-Hada; questions answered by Thomas Paine; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

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Monday, Jan. 24.— Invocation: Questions and Answers: George E. Show, 29th Mass. Co. G: Mambe Emerson: Phineas Holbrook, to friends: Ella Winters Edgerly, to her triends in California.

Tuesday, Jan. 23.—Invocation: Questions and Answers: Henr, Packard, 6ist New York, to friends: Mary El zabeth Kent, to her family: James Casey; Thereas Simpson, to her mather, in New York.

Thursday, Jan. 21.—Invocation: Questions and Answers: Elizabeth Cushman, of Boston, to her daughter: Lucy Ann Thoroe, died at the Island of St Thomas, to her husband; Alexander Ingraham, to his brother; Mary Leslie, to her mother. In Boston.

Monday, Jan. 31.—Invocation: Questions and Answers: Thomas Itavelle, who died in Rome last evening, to his brother in the Church, William Arland; Henry D. Mills. o' Elmira, N. Y: Betsey Brown, o'Derry, N. II.; Nancy Leonard, of Somerset, Mass; George Hersey, o' New York, to 1 is mother.

of Somerset, Mass.; George Hersey, of New York, to 1 is mother.

Tuesday, Feb. 1.—Invocation; Questions and Answers; Rufus Einner, of Springfield, Mass.; Fredgric Vogel to his brother; Jennie Atchison, of Brooklyn, N. Y., to her mother Thursday, Feb. 3.—Invocation; Questions and Answers; Catrie A. Swan, to friends in Framingham, Mass.; Nancy Jane Wedger; Theodo e Barnes, to his brother; Thomas Young Crimpton, died at Cronstadt, Russla, Feb. 2d.

Monday, Feb 7.—Invocation; Questions and Answers; Samuel F. Severance, of South Boston, to his family; Annie Catter, (who died Feb. 6th.) of New York City, to her mother; Theodore Shurburne, to James Houston, Savannah Ga.; Mary Elizabeth Plummer ("Aunt Polly"), of Newburyport, Mass., to her relatives; Capt. John Blisby.

Tuesday, Feb. 8.—Invocation; Questions and Answers; George English Clark, who died at 10 'ciock this day in Fen sacula, to his grandmother, in New York City; Michael Minley, to his brother; Charlotte Beaumont, to her mother, in St. Louis; Nellie French.

Louis: Nellie French.

Thursday, Feb. 10.—Invocation; Questions and Answers;
Georgie Day, of South Boston, to his mother; Stephen Calrow, of Georgetown, D. C., to his brother; James Robinson,
of Boston, to his sister.

Monday, Feb. 14.—Invocation; Questions and Answers;
Alfred H. Henchman, of Boston, to Philip Henchman; Lem-

nel Porter; Mamie Emerson; Capt. Elihu Davis, of New Bedford, to friends. neutora, to triends, Tacsday, Feb. 15.—Invocation; Questions and Answers; Richard Coteman, of Davencort, lown; Belsey Ricker, of Thomaston, Me.; James Devine, of Manchester, N. II., to be bother.

Related Coleman, of Davillout, lowa; Belkey Ricker, of Thomaston, Me.; James Devine, of Manchester, N. H., to habrother.

Thursday, Feb. 17—Invocation; Questions and Answers; Philip Gaiway, to his friend James Kelley; Mary Ann Marden, of Boston, to her children; Alfred Hunting, of Boston; diaming Random, of Angusta, Me. to his mother; Lizzie Tower, of St. Louis, Mo., to her sister.

Monday, Feb. 21—Invocation; Questions and Answers; Mrs. E. S. Emerson, of Newark, N. J.; Manne Emerson; James T. Farmun, of Lasaile Ind., to his brother; Edwin Cudworth Co. E., Sith Mass.; William Benson, to his family, in Liverpool, Eag; Elizabeth Grey, of New York City, to her sister.

Thursday, Feb. 24—Invocation; Questions and Answers, Rudolph Zaidlen, to his brother; Edwin Hill, of Pensacola, Fln., to her darents; Charlio Adams, of Augusta, Me., to his mother; Deborah Barrows, of Boston, to Fer relatives.

Monday, Feb. 28.—Invocation; Questions and Answers; Fra & Kinder, of Boston; Johnnie Jolee; Benjamin Wadleigh, to his brother, in Ohlo; conne Emerson, of Destroit, to her mother; Reuther Stevensen, to his brother, in Boston, Tuesday, March 1.—Invocation; Questions and Answers; Eliza Williams, died in Jacksonville, Fin; John King; David Parker, of Bostoneville, Mo., to his relatives.

Thursday, March 3.—Invocation; Questions and Answers; Livey Stacy, to her mother, in California; Charles Gould, of Marolehicad, Mass., to his friends; Matthew Young, of England.

Monday, March 7.—Invocation; Questions and Answers; William II. Dresser, of Boston, to his brother; Polly Cutts.

Marolehead, Mass., to his friends; Matthew Young, of England,

Monday, March 7.—Invocation; Questions and Answers;
William II. Dresser, of Boston, to his brother; Polly Cutts,
of Portsmouth, N. 11; John Bovee, of Columbus, O., to Alexander Hendee; Mahala Dasis, of Boston, to her sister.

Taesday, March 8.—Invocation; Questions and Answers;
Rebecca Noyes, of Hoston, to her niece; Matthew Finnegan,
of Killine, Cork Co., Ireland; George D. Frentice, to his
friends, in Louisville, Ky.

Thursday, March 18.—Invocation; Questions and Answers;
Samuel Locke, of Rye. N. 11.; Esther Brown, to her aunt,
Esther Balley, of Tewksbury, Mass; Annie Planmer, wife
of Capt Wm. Planmer, of the salp "Scablad"; Mrs. Magoin, to her son in Boston.

Monday March 14—Invocation; Questions and Answers;
Henrico Cremonic, of Orlando, Italy, to his brother; W. II.
Harper, of Sandwich, Mass; Carrie Lennison, of Hoboken,
N. J., to her mother and aunt; Mary Jane Perry, died in Boston, to her daughter.

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LIST OF LEGTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed.]

J. MADISON ALLEN WIll speak in Lyan, Mass., during March, Will make further engagements. Address Boston, ecce Ban-

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C. Fannie Allyn will speak in Charlestown during March, in New York (Everett Rooms) during April; in Millord, N. H., during May; in Lynn, Mass., during June; in Stavord, Conn., during May; in Putnam during Angust. Will answer calls to speak week evenings. Address as abovo, or Stonelism, Mass.

J. Madison Alexander, inspirational and tranco speaker, Chicago, Ill., will answer calls East or West.

Hardfoon Akely, M. D., 194 South Clark street, Chicago, Ill., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.

Mas, N. A. Adams, inspirational, box 277, Fitchburg, Mass. Hardfoon Ather, Chicago, Ill., Ictures on Laws of Life, Temperance, and Reform and Progressive subjects.

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Rev. J. O., Bardff, Glebenster, N. S.

Mrs. Rev. N. Brown, P. O. box 452, San Francisco, Cal.

Mrs. Ardford Nass

Mrs. Sarah A. Byinger will speak in Putnam, Conn., during Marci, in Plymouth, Mess., during April; in Worcester during May; in Willimantic, Conn., during June. Would like to make epagements for the conting fall and winter, Permanent address, 57 Soring street, East Caribridge, Mass. Address L. Ballou, inspirational speaker, Chicago, Ill., care R. P. Jonenal.

Rev. De. Barnard, Battle Creek, Mich.

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MISS. J. P. COWERS, M. P. CONTANTAN, J. C. C. C. C. C

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J. Th. HASCALL, M. D., Waterloo, Wis.
J. THAN C. Howe, inspirational, box 99, Fredonia, N. Y.
AMOS HUNT, trance speaker, Cold Water, Mich.
DR. J. N. Holden, inspirational speaker, Ao. Clarendon, Vt.
DR. J. N. Holden, inspirational street, East Boston, Ms.
MRS. A. Hacke, inspirational, Mount Ciemens, Mich.
CHARLES HOLT, Warren, Warren Co., Pa.
MRS. EJMA HARDINGR lectures in March in New York; in
April in Boston. Permanent address, 229 East 60th street,
New York.

Mis. Emma Hardings lectures in March in New York; in April in Boston. Permanent address, 229 East 60th street. New York.

E. Annie Hinman, Apent Connecticul State Association of Spiritualists. Permanent address, Rails Village, C. nn Moses Hull, will speak in Washington, D. C., during April. Permanent address, Hobart, Ind.

D. W. Hull, inspirational and normal speaker, Boston, Mass., care Bonner of Light.

Mass. P. O. Hyzer, 122 East Madison street, Raitimore, Md. Miss. M. S. Townsked Hoadley, Hu son, Mass. Miss Nisle M. Johnskon will speak in Harwichport, Mass. Murin March; in Stafford, Conn., during April. Permanent address, Milford, Mass.

WM. F. Jamieson, drawer No 5966, Chicago, Ill.
Abrahm James, Pleasantville, Venango Co., Pa., box 24.
S. S. Jons, Esq., Chicago, Ill.
Harvey A. Jones, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore. Ill., on the Spiritual Philosophy and reform movements of the day.

WM. H. Johnston, Corty, Pa.
WM. H. Johnston, Corty, Pa.
DR. P. T. Jonnson, lecturer, Ypsilanti, Mich.
DR. C. W. Jacknin, Oswego, Kendall Co., Ill.
George Kayes, Dayton, O.
DP. Kellong, East Trumbull, Ashtabula Co., O.
Biss, Frank Reed Knowles, Inspirational speaker, Breeds ville, Mich.
George F. Kitterdor, Buffalo, N. Y.

GEORGE F. KITTRIDGE, Buffalo, N. Y. Mas, M. J. Kutz. Boatwick Lake, Mich.

MAS. M. J. KITZ, HORTWICK Lake, MICH.
J. S. LOVELAND, Monmouth, III.
CEPHAS B. LYMM, impirational speaker, will lecture in

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Mrs. E. A. Williams, Hannibal, Oswego Co., N. Y., hox 41 Elijah Woodboorti, Inspirational speaker, Leello, Mich. A. C. and Mrs. Eliza C. Woodbordy, Eagle Harbor, N. Y. Mrs. Juliette Yraw will speak in Leominster, Mass. March 27; in Lowell, April 3 and 10. Address, Northboro', Mass.

Miss. Fannie T. Young, trance speaker, Address, March.

Mass.

Mass. — Marchael T. Young, trance speaker. Address, Marengo, Ill., care Miss II. II. Carlton.

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Married:

At Americus, Ga., Feb. 23d, by Rev. Samuel Anthony, Alex A. Wheeler and Mollie L. Bruner, daughter of Louis Bruner

A. Wheeler and Mollis L. Bruner, daughter of Louis Bruner, deceased, formerly of Norristown, Pa.

May they scatter flowers on their pathway of life by good deeds and by devoting their energies to the dissemination of the principles of truth and progress, thus entering the rund to happuress.

A. K.

Passed to Spirit-Life:

From Woburn, Mass., March 6th, Mrs. Prudence Curtis

From Wohnro, Mass., March 6th, Mrs. Prodence Curtis, aged 79 years to months.

Ripe in years and in spiritual experience, the desire of her spirit is at last gratified, and the reunique so caluit, awaited is realized. Sister C. was a firm and consistent believer in our glorious philosophy, and ever ready to add in its promulgation. The Banner was to her an ever welcome guest, whose weekly visits were anxiously expected.

Funeral services were performed by the writer, at her request, on Wednesday, March 9th, at the residence of Mr. W. B. Sisson, her son-in-law, at No. 18 Shawmut Avenue, assisted by a flue quartette choir, whose music ascened typical of those angelies and the choir and speaker of the exercises houghed, the choir and speaker, were bright at its glorious plotts, at her request, were presented to a few cherished irlends, the choir and speaker, when kindred ard frends gazed for the last time on the beloved form, and tenderly here it to its tomb.

March 4th, Mrs. Sally McCray, of Concord, Pa., aged 74

She was a true friend of reform in the stritual philosophy.

And may the glorious truths that cheered and sustained her with patience and gentle submission through her approaching change, reconcile the anxions hearts of her kindred triends, who may ever be reasy to invest all truths from their mysterious coverines; and may those joyful truths prepare her to meet her long-tried filends of earth who have passed on before and stand ready to welcome her to their heavenly abode as she opens the door of their celestial mansion. She was a kind and affectionate mether, and an endearing friend to a large circle of relatives and acquaintances. Truty a glorious change.

1. Mixes.

From Fulton, O., Jan. 14th, Henry G. Rittenhouse, ared 74

From Fulton, O., Jan. 14th, Henry G. Efficiency, agea is years 7 months and 9 days.

The departed leaves a large circle of friends to mourn his absence, and yet they mourn not as those without hope, for they feel that he still lives and can return to them. He had long been a firm believer in the beautiful truths of the Spiritual Philosophy, which comforts and sustains his bereaved companion in her hour of trial. He was a just and good man, beloved by all who knew him. The Banner of Light has long been a welcome visitor in his home.

A FRIEND. From Chelsea, March 3d, Laforrest Scott George, youngest

son of Horace S. and Victoria M. George, aged 4 years 1 From Burton, O., Feb. 24th, Hepsibah Hodges, daughter of

Zachariah Ober, formerly of Washington, N. H., aged 67 years. She was known only to be beloved.

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SAMUEL GROVER, HEALING MEDIUM, NO. 13 Dix Piace (opposite Harvard street). Mar. 12. MRS. OBED GRIDLEY, Trance and Test Business Medium, 44 Essex street, Boston. 4w-Feb. 12

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NEURALGIA,

When every nerve in your being is like the sting of a wasp, circulating the most venomons and hot polson around your heart, and driving you to the very verge of madness;

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that I have just got through with,) that meet awful, most heart-withering, mest strength-destroying, most spyli-breaking and mind-weakening of all the diseases that can afflet our poor human mature.

When you have the

lying and withering in agony and pain, unable to turn your-self in hed, and every movement will go to your heart like a kulfet 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 faculities of the mind known as the five senser.

Headling from a combination of those five special faculities is the production of another called memory, by which he is enabled to accumulate knowledge.

Having learned a fact vosterday, and another fact toolar, and tomorrow he may combine these too facts, and thus chelt a thirt, by much the same process, mentally, as the chemist, by a minor of two kinds of substance, produces a new and third kind.

Man has still another faculty, which we have all agreed to call featon, by which he turther adds to his knowledge through a process calle madog. Having obtained a limited knowledge of sementing which he sees or feels or hears, he there reasons by analogy, either retrospectively or troe positively, and thereby gains for their knowledge; e.g., if, on traveling through at frest the first time, he sees a great many trees standing neighbor and a few lying down, his reason intuitively singersts that those free ising down his teason intuitively singersts that those free ising down his featon and this live, much the those yet standing in wend executably fall to the ground. Still extending his chain of thought, he would learn fight some of those trees thing two hooked fresh and this live, much the those yet standing is white others again, were very much decayed, the conclusions in such a case would inevitably be heat only a standing our earth.

The file of man, and indeed the race of man, is so short, when comparatively, noting could be known in regard to either had fallen but receiving down then we come to study the heaven't hoobes, including our earth.

The file of man, and indeed the race of man, is so short, when comparatively, noting could be known in regard to either tool, and make the best of su

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EDITORIAL CORRESPONDENCE.

THE TREE OF KNOWLEDGE.

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There is some sense in which this old fable of man's eating of the tree of knowledge has a significance. Man is the only creature on earth that does cat of the tree of knowledge of good and evil, or, in other words, is the only being that becomes a centerstance of intelligence, developing from within outward. In the early stages of the race, he reached a sense, of right and wrong, and became conscious of nakedness and shaine as no animal did or has to this time with all the progress of the world. He evidently possesses a quality that no animal does, and it may be called eating of the tree of knowledge with its full share. of evil attending it; but death certainly cannot be one of the consequences, as that befalls both manand beast alike, so far as this life is concerned. Labor and sweating; too, belong in part to beast as well as man, although not accompanied, as in man, with the mental and physical efforts and suffering. The pains of maternity, too, which are said to have been one of the curses that followed the eating of this tree of knowledge, are, in a slight degree, also a burden on the heasts. The universal yearning of woman for man and man for woman, for the companion-hip of life, is evidently exclusively the property of the race, as is shame,

religion, hope and faith, No.

Man is also said to be, the only being on earth that manufactures tools, and with a slight addition in the goriffa, the only one that uses tools for mechanical or destructive and defensive purposes. The superiority of man in the sphere of knowledge in this life is sufficient to establish not only his superiority over the animals, but to establish his right to be a distinct kingdom from the animal. When we add the spiritual life that awajts him, which is now fully established, he is, surely entitled to a distinction greater than that of species, genera or order. It can no longer be denied that man is both a physical and spiritual being, and has a continued life after the death of the body, and this fact surely comes to us from eating of the tree of knowledge which bears the double fruit of good and evil. There are those who say all the fruit of this tree is good, and that it bears no eyil, as evil does not exist, only in the name we give the bitter to distinguish it from the sweet or pleasant. If this he admitted, it does not alter the case at all, for we do have both pleasure and pain, and both, in some degree, arise from knowledge, and we must have words to distinguish the one from the other.

It is also said that if the author of our and all existence is infinitely good, infinitely wise and omnipotent, RE, or SHE, surely could not create evil, or that which in itself brings only suffering. In an absolute sense, and above the facts of experience and beyond the sphere of our senses, this may be true, but to us it seems that the tree of knowledge must of necessity not only bear the two varieties of fruit, but must also bear "twelve manner of fruits, and yield its fruits twelve times in a year." It seems to us as much a matter of necessity to have pain as pleasure, night as day, winter as summer, cold as heat, and yet one is as real as the other, however much we may theorize and speculate and proce that cold is only a low state of heat, and darkness a scarcity of light, and pain an absence of preasure, and evil a negative. good, or its absence. What can be the sense in saying God never would create evil or wrong or cold or darkness, when our senses and our knowledge prove every day the fact of their existence as real to us as the opposites? Suppose we say they are not eternal. What of it? Who knows what is eternal? Eternal rest would not be rest. We could not hear any one condition eternally

SCHOOLS.

The subject of public schools and their relation to religion and the Bible, is an almost universal subject of discussion in and out of the press. It is surprising to some that it should come up at this late day, when our public schools are so strong and so popular, but there is a good reason for its starting now, and not sooner. When the system was new and weak, its control was almost universally yielded to the clergy, and no legal or political objection was raised to their control of the schools and teachers, and of course prayers and Bible reading went into all, except those controlled in some localities by Catholics. Almost universally the Protestants had this control, and Catholics had to yield. Within the past few years liberalism and Spiritualism have taken hold of the system, and with social, scientific and political progress and the popularity of the schools, are slowly removing sectarian control of all kinds, and resting the schools on a scientific basis; and as the Protestants begin to lose their hold on the schools, and raise loud and long complaints, the Catholics think it a good time to put in their claim, and they hope, by the disaffection among Protestants, to secure a general break-up of the aystem, and a division of the enormous funds, by which they will be greatly the gainers, as they have many children, and pay very little taxes. or much less than their share in proportion to numbers. It now remains to be seen, first, how far the Protestants will join the Catholics in a call for division and a general break-up of the system, on the principle of rule or ruin; and second, whether the Catholics, with such Protestants as will join them, can secure the destruction of the most popular and successful system of education ever adopted in this world, merely because it is rapidly developing the rising generation out of sectatian religion, and consequently out of Christianity, as it surely is, and surely will, if continued.

The great question of our age is, shall we go on into a scientific education and natural religion, or shall we stop and face about and turn back to the dark ages of superstition for authority and a religion based on fabulous stories of miracles and supernatural revelations, and ignore the discoveries now being daily made among the most enlightened people of this world? On the issue and decision of this question every man and woman is expected to take sides, and it is curious to see how people speculate on the various side issues. Some of the religious writers advocate woman's suffrage, because they think she will help the churches into power and control, while nearly all the religious radicals and Spiritualists advocate the extension as a matter of justice and principle, and express no fear of her going over to superstition with her newlyacquired elective franchise. For ourself we say, let us do right in every case by itself, and never act against principle for policy, and with this

meet the school issues squarely.

DANGER.

CINCINNATI, Feb. 16 -Of the Judges of the Su-CINCINNATI, Feb. 16—Of the Judges of the Superior March numbers of the London Spiritual Magazine preme Court who yesterday decided the question. March numbers of the London Spiritual Magazine regarding "the Bible in the public schools," Judge and Human Nature: Storer is an Episcopalian, Judge Hogan a Metho-dist, and Judge Taft a "Liberal Unitarian."

We have ever contended that the government and institutions of our country were not safe in the hands of sectarians, even if belonging to different churches. Any person acquainted with the fundamental principles of law, who will read the arguments of the three judges in the above case, will see at once that the two Orthodox Judges decided by their religion and not by the principles of law, nor by constitution or statute, but actually distorted them to agree with their religious belief, while Judge Taft gave a clear and concise statement of the law, and of course dissented. His opinion needed no special pleading, which the accuracy of the description." other did, and which it has taken a long time to prepare. It is evident from this and other speci- TIONS - The development of new mediums in mens of judicial religion and religious jurispru- England, and the extraordinary character of the keep the Church and State separate in every deny over the consciences of men and women.

THE DRIFT OF BUSINESS.

It is plain to any observer of the tendency of sales the middle class dealers. Stewart & Claf- posing the circle were sented. ilin, and Lord & Taylor and a few others in New York, and a few such houses in each of our large cities are doing most of the profitable trade, both ness they never disturb or look after, except to with you about the 15th of May next sell them their stock; but good honest dealers. Among the many healing mediums in America, with small capital and large talent they are sure to ruin if near them. It is the old story of higher than the health of the cause of suffering humanty, and the go and St. Louis also; and although rents are time we may have it in our power to record that still kept up, and must be to meet taxes, in- his mission has been entirely successful. surance and interest on capital, yet another of Spiritualism is Australia.—Spiritualism end, by driving the poorer merchants and speen. - Melbourne Argus, Dec 6. lators to productive labor, and forcing combina- MEETINGS AND LECTURES .- During the past

We were riding on the railroad train, a few days since, when the cars were attacked by two place and by the same boys. The train was stopped, and several bands started in pursuit and followed them to the village, where they took shelter in their home, and proved to be the sons of the clergyman, who believed in total depravity, but who claimed to have had his heart changed, and hence ought not to transmit depravity nor make the fall of Adam cover the sins of the children of those who had been restored to the purity of Adam and Eve before the fall. It has over without being made over with entirely new na- been a wonder to us how those parents who claim tures, but we may keep nibbling at the tree of so much purity from original sin by the change of ieart and consecrated life should have children which are certainly no better, if as good as those of persons who never got such change nor made any profession of religion. But such certainly is the fact, and well known to those who have watched and noted the contrast between the children of Christians and Infidels. The above incldent was only one of many, but of a different kind was a fact related to us by a man who took the census some years ago in Western_New York, and found in a clergyman's house a sow and litter of pigs under the bed.

J. B. FERGUSON.

For two weeks this able and elequent advocate of the real life beyond the grave has been confined to his room with severe sickness and great suffering, but we are happy to announce to his friends that he is convalencent, and those who have been so much benefited and delighted with his lectures at Philharmonic Hall Sunday evenings, may expect to hear him again as usual. We have reluctantly taken his place the last two weeks at the desk, and need make no apology to the friends, hoping the sickness of our brother will heard Mr. Ferguson's lectures the past winter cannot tell what they have lost.

GOOD OR BAD.

Theodore Tilton says: "We have never yet seen any evidence that Evangelical Christians are ber ter men and women than Liberal Christiaus: and we can add, after fifty years of close and care ful observation, we have not seen any evidence that those who call themselves Christians are better men and women than those who make no such claim, or those who even deny being Chris tians. We have failed to find any valuable quality in the name.

HYMENIAL.

At Pleasant Cottage, St. Louis, Mo., by Rev. J.

The Orange (N. J.) Chroniele says that some individuals expressed their Woman's Suffrage sentiments by scratching the names of the regular nominees, and writing the names of women instead. In the second ward a vote was cast for Mrs. Mary F. Davis for School Commissioner, and in the third ward Mrs. Elizabeth Smith received a vote for Conneil woman.

According to the Christian Advocate, there are According to the Christian Advocate, there are over two hundred Jewish congregations in the United States. There are more Jews in the city with our prayers for the blessing of God and the of New York than in the Holy Land, or indeed angels upon the Lyceum movement, we bid all in all Syria. They are also the most enlightenin all Syria. They are also the most enlightened, and, taken as a whole, the most wealthy and enterprising of their race.

Items from Abroad.

We cull the following paragraphs from the

SPIRITUALISM IN HIGH PLACES.-Under this title the Liverpool Journal, in speaking of the volame in private circulation written by Viscount Adare and the Earl of Dunraveu, says: "The body of the book consists of letters written by Lord Adars to Lord Dunraven, giving the most simple, circumstantial descriptions of a long series of manifestations at various times, in different countries, by night and by day, in company, and when Lord Adare and Mr. Home were alone, and even when the latter was asleep. * * There is nowhere any sign of excitement, of enthusiasm, or any liability to erroneous statement. Follow-ing the introduction are the names and addresses of tifty ladies and gentlemen of the highest character and position, all of whom were witnesses of some of the facts described, and who testify to the A NEW MEDIUM - STRANGE MANIFESTA-

dence, that the only safety for our country is to manifestations recently witnessed in their presence, bid fair to equal if they do not surpass the marvelous facts recorded of American Spiritualpartment, and let those who swear alleglance to any foreign power, and claim to be subjects of any other kingdom on earth, or in beaven and under and entirely reliable witness, has described some other kingdom on earth, or in heaven and under, and entirely remaine winness, has described some lits authority as administered on earth, be left in presence at several seamon held at the residence private life, and never entrusted with authority of Mrs. Berry, where the Rev. Mr. D.—, a clergy-to subject our Government to such authority. The man attached to one of our fashionable West End graded churches, from the primitive rock of churches, was the medium. This gentleman, who st. Peter, at Rome, to the shaky Universalists, led to investigate the subject by another clergyare all dangerous to the liberties and rights of the man of the Church of England, and he has already maintee and all seek to establish a religious tyran-become a mellium of no common order. Spirit l voices are heard in his presence, singing melodiously; and on one occasion after a dark scance the same voices were heard in the light whilst the party were at supper, the room being brilliantly lighted. Many very strange manifestations have occurred to this newly-developed medium, and business that in our large cities the business among others he has been lifted up hodily, in a is rapidly concentrating in large and wealthy dark scance, and placed in a chair upon the table, houses, and running out by high rents and short around which several ladies and gentlemen com-

Dn. J. R. Newton, the eminent healer, has anounced his intention of visiting England short. In a letter to Mr. Coleman, he says: "I have long felt that it is my mission to visit your counwholesale and retail, and they are interested in try, my sole object is the welfare of humanity, keeping rents bigh, and, if possible, out of the reach of smaller dealers with less capital. The poor old shanties with a little dirty retail busi-So, with this faith and love to all, I trust to be

tish eating up the little ones. One consequence numerous extraordinary cures be has effected by of this is a very large number of stores to rent, the exercise of his marvelous gift, command for as any one can see in any of the large cities. We noticed this in New York last year and in Chicathe Spiritualists of England; and we hope in due

fect is being rapidly developed, viz., small and has been attracting an unusual amount of atten-cheap neat stores are not built to any extent iton in Melbourne, where it appears to have many but are rather being torn down, to give place to formed, and communications from the spirit-world, mercantile palaces for all kinds of business on a it is professed, are freely made to the believers large scale, so that monopoly can drive out com- One or two pamphlets and books have lately appetition, and great wealth can swallow up small beared on the subject, and a periodical has now dealers. What will be the ultimate result of nounced to be "an advocate for misapprehended this we cannot foresee. It may be better in the spirit philosophy, and a defender of its adherents,

tions of laborers to organize and buy of producers, month Mr. Peebles has conducted Sunday evening services at the Cavendish Rooms, Mortimer street, Langham Place, which have been well filled. It is proposed to make these services permanent. A choir has been formed, and a harmonium provided, to make the musical service more effective. Mr. Peobles has also given three lechoys, who threw stones into the windows, and we soon learned it had been done before at the same place and by the same boys. The train was held in Manchester, Halifax, and other towns in the north. The lectures were fairly reported in the Norfolk News. Mr. Shorter, has recently lec-tured on Bible Spiritualism at St. John's Hall, Corporation Row, Clerkenwell. The Glasgow Sentinel reports a soirce of the Association of Spiritualists at which "Mr. Home delivered a very impressive and cloquent address." Scances continue to be held every Friday evening at the Spiritual Control of the Spiritual Contro itual Institute, 15 Southampton Row, Holborn, Private circles for investigation of Spiritualism are multiplying in the metropolis, and very remarkable manifestations are reported.

> MR. EPES SARGENT writes from Cannes, France, I am happy to be able to tell you that I am im-roving daily in health in this bright, charming proving daily climate, and that I hope to go northward in April."

We hear that M. Pierart intends some important changes in his Revue Spiritualiste. It will be published twice a month. Some change in the matter is also contemplated.

BARON KIRKUP, of Florence, thus writes: "I have likewise to thank you sincerely for the introduction of Mr. Peebles, whose falents and accomplishments as a scholar and philosopher are qual to his well-bred and courteons bearing as a gentleman."

A NEW SPIRITUAL SOCIETY has been formed in Paris on the ashes of the old Allan Kardec organization. It is doing a good work. At a recent meeting the account of M. Leon Favre's cure by spiritual magnetism was read, and a discussion followed on the difference between the magnetism of men and the magnetism of spirits. Writing mediums stood by and got information fresh from the spirits on all difficult points.

A HEALING MEDIUM IS COMING-We have had a letter from Dr. W. Persons, who is well known among the Spiritualists in America as a healer by the laying on of hands. He was form erly an allopath. He founded the Dynamic Insti-tute, Milwaukee, and has treated nearly one hundred thousand patients. He is now in Texas, and hopes to reach England in summer. A photonever require it of us again. Those who have not graphic likeuess of the doctor accompanied his graphic fiscuss of the uncon meaning and eletter, also a sheet of testimonials from patients and others. We know nothing of Dr. Persons personally, but would be most happy to see such healer as he purports to be, busily engaged alleviating the sufferings of humanity.

The Philadelphia Children's Progressive Lyceum.

A more extended field of labor having for a year or two past demanded our time, efforts and energies, it has become necessary for us to withdraw from the position we have for six years occupied in the Children's Progressive Lyceum, Six months ago we announced our intention to leave as soon as our places could be supplied with persons who would devote the necessary time and labor to insure its continuance and success. It has also been our aim to have the Lyceum in a B. Ferguson, Mr. Thomas J. Stone to Miss Sarah Wheeler, both of St. Louis, were made one in the bonds of wedlock, with hands united and hearts cemented. The happy couple have our hearty congratulation and best wishes for future life and opportunities for success were such as it never heasefulness.

opportunities for success were such as it never heasefulness.

hundred dollars to its treasurer, we announced our intention of leaving it free from debt, and with property and equipments necessary for the successful prosecution of its work. That has been attained; so that, after paying all liabilities, there is a balance in its treasury of one dollar and nine ty-five cents, a balance in its Dorcas Fund of fourteen dollars and fifty cents, in its Insurance Fund eight dollars and seventy-five cents, and property consisting of books and book-cases, plano, anti-tobacco pledges with stereotype plates tor the same, hanners, chests, paraphernalis for exhibitions, a set of gymnastic apparatus, &c., &c., which cost over twelve hundred dollars

M. B. DYOTT, Conductor and Treasurer, M. J. DYOTT, Guardian and Secretary. Philadelphia, Pa., March, 1870.

OUR NEW PUBLICATIONS.

Opinions of the Press. From the South Jersey Republican.

REAL LIFE IN THE SPIRIT-LAND; Being Life Experiences, Scenes, Incidents, and Conditions, Hinstrative of Spirit-Life, and the Principles of

Hinstrative of Spirit-Life, and the Principles of Spiritual Philosophy. Given Inspirationally by Mrs. Maria M. King. Vol I.

Mrs. King is a resident of this town, and the book has been left on our table by her busband. We have taken it up with more interest than we generally have in books of this class, because, judging from its title, we hoped to find some definite and tangible expression of the ideas of Spiritualists concerning the character, conditions and attractions of the future state. We have not been attractions of the future state. We have not been altogether disappointed. It is possible to gather from it, we think, a tolerably exact understanding of the writer's ideas of the future existence, and we suppose, of the Spiritualists, as a body, for while they do not admit the authority of any per son or persons, to speak for them, there are point on which they are supposed to agree, and this book is evidently intended to be general in character, and is, we judge, as free from points of controversy among avowed Spiritualists, as any can be. There must be points of agreement, these points must be clearly stated and well understood, and firmly believed in, or there can be no organization, no united action and no success, and although opposition to evangetical reli-gion, as represented by the several church organcass, and allhough opposition to evalue that refrigion as represented by the several church organizations, has probably been one of the chief "bonds of sympathy" in the spiritualistic organizations so far, there must be something more than a negative bond. There must be something positive, if the organization is to be more than a passing cloud, black and threatening for a time, hat soon breaking into fragments and dissippearing to leave the sky as calm and unrufiled as And while this book does not attempt to discuss

And while this book does not attempt to discuss the principles of Spiritual Philosophy, it bears directly upon the most important point in any religious belief; that is the future state. All religious derive their importance from the fact that man is immortal, and that his future existence is to be the outgrowth of this. But for these two facts, all religion, and all religious belief, would be idle. If man was not immortal, or if his conduct here had nothing to do with his condition here after, the future would be of no consequence and after, the future would be of no consequence and would have no more interest to us than questions concerning life in the planets or stars. But admitting the immortality of man, and that the conduct in this life determines the character in the next, the future possesses an intense interest, which no reasoning man in the possession of his faculties can resist. Following the promptings of common sense, he will desire to know what that life is to which this is the stepping stone, and what course of action is likely to secure the best

The editor devotes a column and a half more, n giving a synopsis of the various chapters, interspersed with comments. We give his closing paragraph:

It is known, of course, that we judge the work from an anti-spiritualistic standpoint, and that we are an entire unbeliever, in spirit-communications; so emphatically so that we do not believe any departed spirit over had or ever will have or can have communication with those still in the flesh. We are free from all doubt, and entirely at ease on this point, and our judgment of the book differs widely from the judgment a Spirit-ualist would give it. The book will be of more than ordinary interest to them, and while chap-ters fourth and ninth contain points of controver-sy among Spiritualists, the other parts of the ork will prove very acceptable, we presume.

Spiritual Matters in Washington. DEAR BANNER-It is with deep regret that I

have to announce the resignation and departure of our excellent brother, George B. Davis, who has for nearly three years been the Conductor, and I may say father of our Children's Progressive Lyceum. Ever since the organization thereof, ever true and faithful in the discharge of all the duties and responsibilities of the office, he has held the confidence and esteem of all who knew him, and it is with the deepest regret that I have said to him, "Farewell!" In him I have over found a wise counselor, a firm friend, and a faithful co-worker in the cause of human progress. His departure has left a vacancy which will not On Sunday, Feb. 27th, the first Sunday after

his departure, the Lyceum adopted the following resolutions, and directed that they be transmitted to the Banner of Light:

Whereas, Our excellent friend and brother, George B. Davis, for the past three years has been the Conductor of this Children's Progressive Lyceum; and Whereas, He has now relinquished that position, and

gone from us to a distant residence; therefore, Resolved, That we desire to record our very high appreciation of his faithful labors, in fulfilling the duties of that of fice, of his eminent qualifications for gaining and holding the affection and confidence of the officers, leaders and members of the groups, and of his excellent executive abilities and unsworving integrity in managing its financial interests. Resolved, That it is with most sincer regret that we reliaquish the relation we have so long and pleasantly held to him; and that while we saily say farewell, we assure him that the memory of his fulfillia and loving services will ever be foundly cherished by us; and that we most earnestly desire for him both material and spiritual prospority, wherever his lot may be east; and

sire for thin both material and spiritual prosperty, wherever his lot may be east; and

Resolved. That we cardially commend him to the friend-ship and love of all Spirituallists and lovers of truth as one who cannot be too highly estemed for his love of all that is good and true, and for his devotion to the duties which that love truthers.

Last evening the Lyceum reorganized, electing T. B. Caldwell, Conductor; Miss Marion Litch-field, Assistant Conductor; Mrs. Rowland, Guard-lan of Groups; Mrs. B. F. Clark, Assistant Guardian.

On behalf of the Lycenin,
JOHN MAYHEW,
President of Lycenin and First Society of Progressive Spiritualists. Washington, D. C., March 10th, 1870.

Southern Wisconsin Spiritualists' Association The Second Quarterly Meeting of the above named Associa-ion will be held at Barstow's Hall, in the village of Wanke hn, Wankesha County, on Saturday and Sunday, April 2d

and 3d, 1870.

Free accommodations will be extended to all who may come, by the Spiritualists and full-grown people of that goodly town Good sprakers will be energed, and no pains will be spaced to make this meeting, is interest, second to no other yet held in Southern Wicconsia.

J. M. TROWNRIDGE, Sec'y.

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