

## VOL. XXVII.

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## BOSTON, SATURDAY, APRIL 9, 1870.

Written for the Banner of Light. TO MY HEART. BY NAT NOLAN.

He does not love me! Oh, weak heart, be still !

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Why would you keep my eyes so dim with weeping? Why should I weep-why wring my hands and ery, I am so fired? For if he loves not me He is not mine : if mine, he would be true And happy with me. Do I love him ?- love one Who loves another with the Heaven born love That makes two, one? That would be folly! . Ah! sick heart, let us sook health and wisdom: What though my soul did twine its wealth of joy And love about his brow, and crown him king !-My heart, sigh not again ; let my eyes be Clear, bright, and hopeful, undimmed by shadows Life is a school-wo needs must learn the way, Ere we can walk in it unharmed and pure. And naught can take from me my trust in God; God does not make a soul without a mate; And sometime mine will come, my darling ! He may be at present with the angels, Or in some fair island of the Summer sea-Where'er he is, God bless him-we must meet, And all my being shall rejoico in peace !

## The Necture Room. IS SPIRITUALISM TRUE? A LECTURE BY PROF. WILLIAM DENTON, In Music Hall, Boston, Sunday, March 20, 1870. Reported for the Banner of Light.

On Sunday afternoon, March 20th, 1870, Prof. Denton continued the subject of a previous discourse. A large audience assembled, and by frequent applause endorsed the positions taken.

The speaker said that in his last lecture he referred to the evidence going to prove the first great principle of Spiritualism as true, viz.: that man possesses a spirit-or as a friend remarked to him at the close of that lecture, we might have said man is a spirit-that is true. We say man sees, but what is it that sees? Certainly not the body, the eye-the corpse possesses both body and eye, yet sees no more than a marble statue. What is it that sees, when the object is a hundred miles away, with such distinctness, when the avenues of vision are entirely closed? The answer is: it is the man, and the spirit is the man. It is not the ear which hears-the finger which feels. The corpse possesses both, and yet cannot do either. When a man is entranced, and looks down upon his body, what is it that looks down? Since the man looks down, and down upon his body, the man is the spirit that looks down.

Now (said the lecturer) the question is, does this man live when the body dies? On the face of it this seems to be the most reasonable conclusion, by far. Why should we possess these wondrous powers of vision, and yet use them so seldom? Why should we have eyes that can see through brick walls as easily as through glass, nowers are to by exercia

This would seem to make this matter of the operation of the spirit so clear that the conclusion could not be avoided. It was the sympathy existing between the child and his brother which enabled the lad to discover the terrible circumstances surrounding him. Events such as this have taken place times without number, and prove that sleep conception that death will increase them to a greator extent?

Now let us take trance, in which we have a person almost dead. A state in which the lecturer said some had been buried-so nearly did its conditions resemble death. In this connection sevoral cases were cited where persons while in a trance had received knowledge of people and places which could not have been obtained at the time from any ordinary source, but which was subsequently confirmed by information coming from the parties concerned. Thus the soul was able to go forth-in some instances even visiting its future home, and returning with descriptions of its scenery and luhabitants.

Persons rescued from drowning, after seemingly the final struggles of sufficiation had passed, had represented themselves as becoming conversant with every act of their past lives, distinctly marked and passing before them as in a panorama, and the powers of the mind were by them discovered to be inconceivably awakened and increased. A gentleman who held a bond for several hundreds of dollars, and who had placed it. away so carefully as not to be able to flud it. sometime after was nearly drowned, and, while in the approaching trance of death, among other scenes, deeds and thoughts of his past life, saw the identical book in which he had hidden the bond, and, on being rescued, found it in the spot indicated and succeeded in collecting his money. In such cases could be traced positive and real indications of the existence of the soul and the conditions of power which are to surround it in the ages of that mighty future which spread before it.

The soul, then, transcends death; that is docidedly the most reasonable view that we can take in the light of these facts. But this does not depend upon fancy, inference, or conclusions which we can draw from dreams, trance or drown-We have evidence positive, from the other ing. side of the river-from those who have passed on and are able to return, making known to us the actual continuance of life beyond the grave. This brings us to the third principle of Spiritualism, that this spirit which has left the body possesses the power and frequently returns to those who remain, satisfying them of its conscious existence after death beyond the possibility of a doubt. The speaker said that land of souls was not, as saith the Methodist hymn:

" A land of dismal shades, Unpleted by human thought ! The dreary region of the deal. Where all things are forget!"

Mrs Homan

of the hotel and the death of Henry, as stated. , the medium having a screen between her face and the disk, so that she could not see where the pointer was directed. But some might say, in this case, the lady was clairvoyant. Ah! it was very refreshing to hear those who before would not hear of it now acknowledging its existence in order to destroy the truths of spiritual intercourse. Clairvovance was the wonderful angel that such increases the power of the soul, leading us to the people hoped would bring them out of their diffi-

> refore, and many tests of surprising correctness regarding his family matters were given to the that there was an invisible intelligence present house. who remembered its former existence; and that invisible intelligence was a spirit!

Was the evidence of a scholar desired? a man gence, culture, and unswerving integrity? The tions had occurred; tippings, raps, and bell ring- self. ings; communications from spirits, astonishing in public car. The lecturer said his own experience menced his investigations at home, in the presence time I see you." of his mother and two sisters. After that time he Indiana and Ohio, very remarkable evidences of her aunt told her the wishes of Pelen. spirit power in moving tables, having on one oc-

intelligences, they holding the paper at the time her? and delivering it up when the writing was finished. He had taken the impression of some them being the largest haust be, had over seenwhite in the presence of the shelf, satisfied by a multiplicity of proof that own that you are not situated as she is." it was an actual verity. As the world increased  $\frac{1}{4}$  - Tears started in the eyes of Alice, but she forced away; but the spiritual idea flourished best where vexed tone:

the most intelligent soil was to be found; hence, "Well, aunt, if I'm going to lend to such people there were more Spiritualists in the North than in as the Halleys I might as well open a public the less intelligent South-more in Massachusetts, library at once, and let all the ragged village than elsewhere in New England-more within children come as they wish and get the books, for twenty miles of Boston than anywhere else on I'm sure they won't be fit to be seen after havhe face of the planet. [Appiause.] These facts, so clearly demonstrated, proved us to ily." "Well, Alice, why not?" soberly asked Aunt the face of the planet. [Applause.]

Lyceum Stories.

Written for the Bauner of Light. THE BOOK'S STORY. BY MARY COLEY.

#### PART FOUR.

culties. In order to prevent any action on her . The winter had passed, and the grass had grown part, by reason of knowledge gained in this way, green on Freddy's grave, when Mrs. Julia left her Dr. Hars placed a couple of brass balls under city hous and again made one of her sister's famthe hands of the medium, as they rested on the Hy. She was gladly welcomed by all, I was table, so that she had no power over its motions: pleased to see her, though with sorrow 1 saw her In this position the manifestations, continued as a pale face had grown thinney, and her hold on earth was slight.

Jane Henry had continued to come to the loctor. On one occasion, the medium not being | library, through the winter, but not as often as Latin scholar, lines of Virgil-favorite ones of she used to do when the books were needed for his father-were spelled out at request, showing [Freddy's amusement; but now that "Aunt Julia " that there was no cliance for mind reading, but had returned, she was more often seen at the

One day she entered the library where Aunt Julia was lying alone, and something in her looks. told us she had a request which she wished, yet whose fame was world-wide, a man of intelli- dared not make. Aunt Julia's kind manner at length drew from her that one of her schoolmates, speaker would then refer to William Howitt. Helen Halley by name, having found out that This gentleman states that at his own table, in she had horrowed books from Alice Green, had the company of friends, remarkable manifesta-) requested her to ask the same privilege for her-

"I did n't like to ask," continued Jenny, "for their character were of daily occurrence, some of I know how careful Alico is of her books, but general interest, some things too sacred for the she urged me so hard I did n't like to refuse her." " Very well," said 'Aunt Julia, " I will talk the had been like that of Mr. Hawitt's having com- matter over with Allee, and let you know next

The next morning, as Alice met her aunt in the had seen in Canada, in the States of New York, , parlor and gave her her customary morning kiss,

"Oh, Aunt Julia," said Alice," why didn't you casion seen a large dining-table turned complete- tell her no, right off. You know I could a't lead ly round without a hand touching it, and in full my books there. Why, they would n't look it to daylight. He had also seen and folt hands in day- be seen. If she wants books why do n't her falight repeatedly, and had had writing done by these "ther" leave off" buying rum and buy books for

" I have no doubt but that Helen would be very glad to have him do so." replied Aunt Julia. " By of these hands on plastic substances-one of that habit of her father's she is not only deprived of books, but of many things that serve to make one young lady, her life comfortable, or even endurable, and if by so hands being in sight. He had had these phenom- simple an act as lending a book we can make her ena demonstrated till he could doubt no more. He more happy, is it not our duty to do so? Im-This question of physical phenomena produced, agine yourself, for one moment, in her situation, by unseen intelligences, was one he had laid on and then consider that it is by no meritor your

in intelligence, these manifestations multiplied, them back and slowly east her eyes up and down When chemistry came in, alchemy went out, and the long rows of books, so neatly and orderly aras astronomy gained power, astrology passed ranged on the shelves. At last she said, in a half-

"Yes, annt," she replied; " and I have concluded to lend my books to Helen; and if any other little girl wants, to, borrow them, why, they have only to ask. But-but some of the hooks were given me by absent friends, and I think perhaps I'd better put them away, and not make them public property."

NO.

"Well thought of, Alice; I perfectly agree with yon; and there are a few, also, which are to be valued for their elegant bindings alone, those you had better put aside.

"Shall I not take those, too, away, aunt?" and as Allee spoke, she placed her hand upon a row of hooks,

Aunit Julia's face grew pale, and the tears started to her eyes, but only for a moment did she permit her feelines thus to overcome her. Those books had been the property of her own daughter Maud, and to her they had been almost sacred. One year, ago, she could not have endured the thought of the possibility of their destruction without a shudder, but since she had listened to the teachings of lame Freddy, she had experienced different feeling in regards to the loss of her friends,

"I have never told you, Emma," she said, addressing Mrs. Green, " what I did when at home last winter. You know how miserly I have always hoarded everything belonging to my children. I could not hear to look upon them and yet would not part with them. Soon after I went from here, in the fall, I received a call from a lady friend of mine. I tolther of little Jane and Freddy Henry, and of the wonderful proofs of the truths of Spiritualism which I flad received through the latter. She listened to what I had to say, and then told me of one of her friends whose daughter was a medium. "They do not call themselves Spiritualists,' she said, 'and they will only on rare occasions form a circle; but if you will call with me some day. I think I may prevail upon them to sit for you; and it will be a test to me if they tell things concerning yourself, which of course they cannot know.' I gladly consented to accompany her, for 1 wished for an opportunity to converse with my loved ones once more. An early day was set, and we visited Mrs. Snow and her daughters at their home. We had no difficulty in prevailing upon them to sit for us, not only on that occasion but on many others. I did not receive so many tests through Lilly Snow as I did through Freddy, but I did not need them. I felt that I was talking with Maud, and I was happy. On one occasion when I was there, the dear child talked to me, and in a kind way pointed out to me my folly in hoarding up her clothing and other things in so selfish a way, when to distribute them among the poor would be not only a joy to them, but to her and myself as well. My eyes were open to my folly, but even then I could not think of parting with them without a sharp pang of sorrow, until, one cold day, while passing down the street, I chanced to see, scantily clad, a little girl. In the glance she gave me, while hurrying along, I saw or fancied I saw in her eyes a

other realm suited to the spirit as the material world is suited to the physical body? Viewing the grand powers of the human soul-exercised by not one in ten thousand-the lecturer inquired if there were any who could give a satisfactory, answer to the question apart from the conclusion that this body was a shell, subserving its part as the case does to the worm to a spirit that was dust, in a realm where all these powers could be legitimately exercised. In proof of this we have strong evidence in the fact of sleep and dreams. The speaker said in the previous discourse he had them in another light.

The body passes into a condition in which its the emigrant who, to better his opportunities of ordinary senses cannot be used; the blood flows | living, came from the East to the West, still cherlanguidly, the brain is in a more unfavorable condition for exercise; it cannot be as fully oxygen- the sea to friends afar, so with the departed spirit; ized because breathing proceeds more slowly, and | it still retained its loves, sympathies, affections, at the same time it is in a contracted condition. Yet, even then, when the senses are thus locked by sleep, we know that the soul can go out and the power? And science, I think, answers that do that which could not be done in the waking there is the power as well as the disposition. state; questions are mastered which the waking man could not solve, because the soul is partially freed from the body, and can do what the body cannot under ordinary circumstances. Condorcet, according to Dr. Carpenter, found that in dreams he had received the true solution of a problem ence brought to hear upon him, a letter sent apwhich had long occupied his attention while waking. Experiences in the lives of others were quoted by the speaker wherein questions which had baffled the man while waking, had been taken a man possessed the power to influence the spirit up and accurately solved during the hour of slumber, by the soul that never sleeps. Facts demonstrating the knowledge in sleep of distant events transpiring at the time, were also referred to, among which was a case happening in Cornwall, England, where a gentleman who had never been in London, or in the lobby of the House of Commons, dreamed three times that the Chancellor was shot by a gentleman, (whom he accurately described, as also the Chancellor, and the exact friends after death, and their ability to communispot where the deed took place,) and upon the arrival of news from London, some three days after, it was found that the dream was true in every pose. Did we want scientific evidence-the eviparticular. The speaker would inquire, what was it that did this? The spirit, certainly, for the body | fessor of science in one of our universities-Dr. possessed no such power. Sleep, therefore, could not prevent but rather extended the power of the itual manifestations, to unmask the villainy and spirit by giving it partial liberty. Why should not deceit which he supposed lurked within them, death, its twin brother, give added power to that but who came out of the contest satisfied beyond spirit because bringing with it perfect freedom? | a doubt of their truth? The statements made by And would its power be less when death gave it Dr. Hare-were Spiritualism as Orthodox as it is that freedom?

telegram from St. Louis, at noon of the next day, confused manner and indicated by a pointer brought the news to his parents of the destruction ' which was affected by the tipping of the table-

" Eye hath not seen it, my gentle boy ; Ear hath not heard its deep sounds of joy !"

Not a dim land of darkness whence the spirit could not return to the friends it had left behind: the soul was not prisoned there by insurmountable walls, but could descend to hold communion with those it had loved while in the body. The mother carried the loving heart of the mother to live, when that body returned to its original with her, and cared for her children just as much as she did on earth. Could she not discover their condition and know of their surroundings after passing from the perishing form? Was the father torn perhaps in a moment from the circle of referred to these, but to-day desired to consider his dear ones to know no more of the welfare of those for whom his every act was put forth? As

ished longing memories and sent letters across otherwise it would not retain its selfhood. The desire exists; given the desire to return, is there

The lecturer then detailed an experiment in magnetizing, in which a subject was magnetized by the will of the operator, at the distance of three hundred miles-the person thus operated upon being entirely without warning as to the influprising him of it having been purposely withheld by those surrounding him till after the conclusion of the experiment. Here was a case where of another three hundred miles from him, the facts being certified to by reliable witnesses. What, then, was to prevent a departed spirit from influencing spirits in the hody? The speaker held that the same principle which enabled the magnetizer to influence the subject when both were in the form, was open to and used by departed spirits to the same end. When I come to look for evidence with regard to the existence of our cate to us, the only difficulty is to choose out of the immense mass which is presented for the purdence of a man who for thirty years was a pro-Hare, a man who took up the study of the spiritnow the opposite-would have great weight with

The lecturer then related an anecdote connected the mass of mankind. The speaker then detailed with the burning of the Pacific Hotel, in St. Louis, in some of the experiments made by this gentlewhich many lives were lost. A boy in Rochester, N. man, where, according to his published state-Y., awoke on the night of the accident crying and ment, names were spelled out and sentences screaming out that his brother Henry was burn- given by means of a disk of pasteboard containing to death. Though not credited at the time, a | ing the letters of the alphabet arranged in a most

be connected with the spirit-world, and we could make ourselves satisfied that there is an endless, Julia, as she smoothed the bright curls which, enduring heritage for the soul. Dr. Ashburner had adorned the head of her niece.

said: "I could not if I desired put away the testimony that I have received." An account of this " Open a public library, even as you proposed, 1 was made in giving them where they were ceived by the other individuals mentioned in your books."

another part of the lecture, the medium being Mr. Charles, H. Foster, who while in England gave as well do so. Surely, you must be in fun; you tests to several ladies-whom he had never before would not advise me to lend to the public my seen, at the house of the Doctor, who had known beautiful books-to strip my well-filled shelves of him but a day or two-which involved a knowl- them, and leave them bare and empty?" edge of their private affairs that it was totally "If it is to keep your shelves well filled with

impossible for him to have attained by any ordi- ornaments, we can overcome that difficulty, and nary means.

there were who could not believe on the testimony of another. To such the lecturer recom- continued:

mended his own determination at the outset, viz: that if a journey of a thousand miles would satis. Take time to think it over, and some evening when fy him of the truth or falsity of this most impor- your mother is not busy, we will talk the matter tant question, he would take it; if these persons over. Now I am going to ask you to take a drive would take as much trouble to satisfy themselves , with me. I intend making some calls."

on this matter as to earn a thousand dollars, the For the next few days Alice spent an unusual majority of skeptics would speedily disappear amount of time in the library and was in sober and a flood of converts bothe result. This phi- thought. I could see that a severe struggle was losophy rested not upon the testimony of a dead going on hetween self and a desire to benefit that Peter, James or John, but upon that of thousands class of people on whom she had called while of living, known, reliable witnesses of our own driving with her aunt.

with ours, and we are constantly receiving com- Green on the subject, and she had given her permunications thence. Our friends are not lying in fect liberty to influence Alice as she pleased, our graveyards waiting for the bugle blast that though it was evident, from her manner, that it is to waken them from their long, long sleep. met with no very hearty approbation on her part. We liave put away the shells, the shards, the Mrs. Green was a worldly woman, a good mancases in which the soul resided; let them go back | ager of her large property; but she loved her sisto the dust, that they help to make bodies for ter Julia, whom she feared would soon follow her those who are to come after us-the best use to sisters "over the river," and but for the sake of which they can be applied. Their spirits are her little Emma Alice, she would have gladly saclooking down upon the mourner, seeking to lift up | rificed her own life to have saved her sister from the heavy burdens of time. We will not mourn suffering and pain. It would be very disagreeas those who believe that death is the land of able to her, certainly, to have the village children darkness and silence, but only as those who for a running there for books, but if Julia desired it, and few brief years are physically separated from she would be made happy by it, she should rais; loving friends-spiritually, never-and who are no objection. destined to meet again to enjoy the realities of a About five days had passed since the conversaglorious futurity! The gates are not ajar nor tion between Alice and her aunt, and the family wide open, they are gone! post and sill-gone for | were all seated in the library, as they were in the ever, and we may revel in the glories of the im- habit of doing evenings. Alice had manifested mortal land! [Applause.] There is a gospel some uncasiness, as if she were anxious to say which a man may preach without blushing for something, and yet dreaded to. Her aunt was its beggarly characteristics; let it be sounded watching her with some interest, and guessing forth as with the voice of an archangel to all the what was passing in her mind, thought to help people of this planet, Death is dead! for it is but her, by saying: the entrance into life; life, immortal LIFE! [Applause.

"Why not what, aunty?"

testimony was given, similar in effect to that re- and let all the 'ragged village children' enjoy

"Oh, aunt, I did n't mean it. Lonly said I might

you can lend your books. We can call in the car-

It was not necessary, however, thought the penter and he shall saw out any number of blocks speaker, to seek further evidence on this point at the size and shape of your books, then we'll call the present time. There was evidence enough in in a painter to paint and letter their, backs, and the minds of those who listened to fill fifty bibles, they shall stand upon the shelves in place of the as large as our common one, and they would be books. The expense will not be much, and those more truthful than the most of it. Some persons mock books will not require the attention the were ready to receive human testimony-others real books do to prevent their becoming musty." Alice laughed at the novel idea, and her aunt

"I do not wish you to decide this matter hastily.

times. The spirit-world is in direct contiguity | Meanwhile Aunt Julia had talked with Mrs.

"Well, Alice, have you thought of what we were saying a yew day ago?"

mblance to my Maud. her name and where she lived. I visited that home, and among herself and companions in poverty I distributed such of my children's things as " I thought would be suited for and would benefit them. I had never experienced any pleasure in keeping them, but words cannot tell how happy needed. "Verily, it is more blessed to give than to receive."

It was not a long time before the news that Alice Green would lend her books had reached the ears of the village children, and it was found necessary for them to have regular hours to call. Meanwhile Annt Julia, in one of her visits to her city home, had become much interested in the Children's Progressive Lyceum, and had, on her return to Mrs. Green's, explained it to her and Alice. She also found out, by inquiry, that but few of the village children, especially those of the "lower classes," as they are called, attended Sunday school at all. The general excuse was they could not dress well enough. An idea entered her mind that she might hire a room and invite those liftle ones in on the Sabbath mornings, and instruct them concerning their earthly and spiritual welfare. The finding of suitable officers was for a long time a great stumbingblock in her way, but she thought: "I will at least venture. If I fail, it will be in a good cause, and have I not a large band of spirit-friends to assist me, in this mighty work? At any rate; I shall never havailt to regret that I did not try, and ascertain what I could do."

At last even this obstacle to their development and progression was overcome, and the Children's Progressive Lyceum, of Mill Village, in ----, is reported to be" well attended and in a flourishing condition,"

Alice's books were plozed in the library belonging to it, and Alice experiences more pleasure in knowing that they Add to the children's happiness than she formerly did in seeing them in their well-kept heauty on her library shelves, for Alice, under her Aunt Julia's tuition, and by the example of her companion, Jane Henry, is fast. learning to overcome those selfish propensities which, if one indulges in, will grow stronger, and at last will obtain complete control over them, choking out all the good and noble impulses of the soul; even as you have seen the weeds in the flower-bed draw all the richness from the soil, and grow and thrive and eventually bide the plants which are there. Often, when I see a selfish person, I think of this flower-bed, and reflect, could we only uproot the weeds we should find flowers of beauty, even though they were dwarfed and stunted.

I, of course, was among the books placed in the library. I visited many homes, and saw some sad as well as some pleasing sights. At a future time I may tell you some of them, but now I must bld you good by, hoping both young and old will profit by this moral of my tale-" It is more blessed to give than to receive."

# Spiritual Phenomena.

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Nonrit Consvilla, Mr. January 14th, 1870 Entrons Bansus or Liour-The enclosed manuscript was copied from the original in the hands of Mrs. Wingatedaughter of Com. Tingy-who received it from the hands of Mr. Tuck, surgeon on board of U. S. Frigate President, about the time, of the occurrence. Seeing your notice calling for the same, I have copied it for the benefit of the readers of your valuable paper.

Yours truly. MRS. JACOB JEWELL. THE SURGEON'S ACCOUNT OF A SPIR-

ITUAL PHENOMENON. Although the events, now for the first time recorded, occurred ten years since, they are still fresh in my recollection, and have made so strong an impression upon my mind that time can never obliterate them. They partake so much of the marvelous that I should not dare to commit them to paper were there not so many living witnesses to the truth of the facts narrated, some of them of the greatest respectability-even sanctioned by Com."Rodgers. The story is considered by all who have heard it too interesting to be lost. 1 therefore proceed to the task while those are in existence who can confirm it, living in an enlightened age and country where bigotry and superstition have nearly lost their influence over the minds of men, particularly as regards this citizens of this republic, where knowledge is so universally diffused. I have often been deterred from relating circumstances so wonderful, but facts are stubborn things, and the weight of testimony in this case cannot be resisted. Unable for want of time to enter as far into particulars as I should wish, I will give, to the best of my recollection, the most prominent and striking occurrences in the order in which they took place, without comment or embellishment.

Some time in the latter part of December, 1813, a man by the name of Kemble, aged about 23, a seaman on board the U. S. Frigate President, commanded by Com. Rodgers, on a cruise then near the Western Islands, was brought to me from one of the tops, in which he was stationed, reading, or mixing in other society than that of having burst a blood vessel in his lungs, being at the time in great danger of instant death, the blood gushing with great violence from his month and nostrils. With much difficulty I succeeded in stopping the discharge, and he was put upon the use of remedies suited to his case. I visited him often, and had the best opportunity of becoming acquainted with his temperament and intellectual attainments, and under all circumstances during his illness found his language and behavior such as stamped thim the rough, profane and illiterate sailor. It is my belief, though I cannot positively assert it, that he could neither read nor write. It is certain that his conversation never differed in the least from that of the most ignorant and abandoned of his associates, constantly mixed with oaths and the lowest vulgarity. Had he possessed talents or learning he must have betrayed it to me during his long confinemenť.

In the early part of January a vessel bore down upon us, with many appearances of being an English frigate. All hands were called to quarters, and after a short and animated address by the Commodore to the crew, all prepared to do their duty. When I descended to the cockpit, well knowing Kemble's spirit, and how anxious he would be to partake in the glory of the victory (defeat never entered our thoughts), I thought it best to visit him. I entreated, nay, ordered him not to stir during the action, which he promised to observe. We were soon after obliged to fire. At the sound of the first gun he could restrain himself no longer, but regardless of any admonitions and of his own danger he rushed upon deck and flew to his gun, laying hold to help run her out. A fresh and tremendous discharge from his lungs was the consequence, and he was brought down to me again in a most deplorable state. I apprehended immediate death, but by the application of the proper remedies I succeeded ouce more in stopping the hemorrhage by which he was reduced to a state of extreme debility. Being near the equator, and suffering much from heat, his hammock was hung upon the gun-deck, between the ports, as offering a circulation of air. unering hemorrhage, but was under the constant use of medicine, and was confined to a particular diet. This made him fretful, and he would frequently charge my mates with starving him, at the same time "damning" them in true sailor style. After some time, being again called to quarters at night, he was necessarily removed to the sick berth below, commonly called " Bay." This was followed by another discharge of blood from his lungs, which was ienewed by intervals till his death, on the 14th of January, in the afternoon. Dr. Birchmore, my first mate, came, to me on deck, and reported Kemble to be dead. • I directed him to see that his comrades did what was usual on such occasions preparatory to committing his remains to the deep. About two hours after this, Dr. B. again called upon me. He said Kemble had come to life, and was holding forth to the sailors in a strange way. I directly went down, where I witnessed one of the most remarkable and unaccountable transactions that had ever fallen to the lot of man to behold. Kemble had awakened, as it were, from a sleep, raised himself up, and called for his messmates, in particular, and those men who were not on duty to atnd to his words. He told them he had experitь ad death, but was allowed a short space of eno. to return to them, as well as the officers, and time em some directions for their future conduct give th In this situation I found him, surrounded in life. w, all mute with astonishment, and payby the cre t serious attention to every word that ing the mos his lips. The oldest men were in tears; not a dr. solemn, silent as the grave. His whole body was a sold as death could make it; heard : all was tible pulsations in the wrists. temples or chest; his voice was clear and powerly brilliant and animated. After a short and perflat "nt address to the medical gentlemen, he told me, fe . a peremptory manner. to bring Commodore Rodga rs to him, as he had something to say to him bern e he left us. The CommodOre consented to go vith me, when a scene was presented truly novel and indescribable, and calculated to fill with an e the stoutest heart. The sick bay, or berth, is entir, ily set apart. to the use of those who are confined to, their heis Supported by the surgeons, surfounded, 'y his by illness. weeping and astonished comrades, # efowed of spectators looking through the lattice work which enclosed the room, a common japaned hamp throwing out a sickly light, and a candle held opposite his face by an attendant, was the situation of things when our worthy Commodere made his appearance; and well does he remember the effect of produced by so uncommon a spectacle, especially produced by so uncommon a spectacle, especially when followed by the utterance of those words from the mouth of one supposed to be dead. "Commodore Rodgers, I have sent for you, sir, being commissioned by a Higher Power, to address you for a short time, and to deliver the messdress you for a short time, and to deliver the messsage entrusted to me when I was permitted to appearance; and well does he remember the effect

task. 'T is enough for you and the crew to know. that I have been sent back to earth to reanimate. for a few hours, my lifeless body; commissioned

by God to perform the work I am now engaged He then, in language chaste and appropriate,

such as would not have disgraced the lips or the pen of a divine, presented a hasty view of all the moral and religious duties incumbent upon the commander of a ship of war. He reviewed the vices prevalent on shipboard, pointed out the relative duties of officers and men, and concluded by urging the necessity of reformation and repentance. He did not, as was feared by the commander, attempt to prove the sinfulness of fighting and wars, but on the contrary, warmly recommended to the men the performance of their duty to their country with courage and fidelity. His speeches occupled about three-quarters of an hour, and if they could have been taken down at the time, they would have made a considerable pamphlet, which would, no doubt, have been in great demand. Dr. Birchmore, now at Boston, heard all the addresses, I only the last. When he had, finished the communication his

head dropped upon his breast, his eves closed. and he appeared to have passed through a second death. No pulsation, nor the least degree of warmth, could be perceived during the time that he was speaking. I ordered him to be laid aside and left him. I was sent for into the cabin, where the Commodore required from me an explanation of the cause on rational and philosophical princi-

ples. This I endeavored to give. I but in part succeeded. It would swell the narration too much to repeat all I said in endeavoring to elucidate the subject; at best it proved but a lame attempt, for when asked how the man, without education, common sailors, should acquire the command of the purest language, properly arranged, and delivered clearly, distinctly, with much animation and great effect, to this question I gave no reply, as it was and ever will remain inexplicable mystery without admitting supernatural agency. The days of miracles are past, and I know I

shall be laughed at by many for dwelling upon or even repeating this story; but never since I arrived at the years of discretion has anything taken stronger hold of my mind, and that man must have been made of strange material who could, on such an occasion, have been an indifferent spectator. Was he dividely illuminated? was he inspired? or was the whole the effect of natural causes? are questions that have arisen in the minds of many, and must be left to the learned of the professions to answer.

I retired to bed, deeply reflecting on the past, imable to sleep, when about two o'clock, many hours after Kemble had been laid by, I was called out of bed to visit a man taken suddenly ill in his hammock hanging near Kemble's apartment. It was at an hour when all but the watch upon deck had turned in. General silence reigned, and all the lights put out below with the exception of a single lamp in the sick apartment, where lay the remains of Kemble. I saw the sick man and he was relieved. I entered the sick room before I retired, to replace something, and was turning around to leave it, being alose, when I was almost petrified upon beholding Kemble sitting up in his berth, his eyes, which had regained their former brilliancy and intelligence, fixed intently upon mine. I became for a moment speechless and motionless. Thinks I to myself, have I done or left undone in this man's case that which should cause him thus to stare at me at this late hour and alone? I waited a long time in painful suspense, dreading some horrid disclosures, when I was relieved by his commanding me to fetch him some water. With what alacrity I obeyed can easily be imagined. I gave him a tin mug containing water, which he put, to his mouth, drank off the contents and returned it to me, then laid himself quietly down for the last time. His situation was precisely the same in every respect as before described. The time had now expired which he said was given him to remain in the body. The next day by noon all hands attended, as usual, to hear the funeral service read and see his remains consigned to the grave. It was an unusually solemn period. Seamen are naturally superstitious, and on this occasion their minds had been wrought upon in a singular manner. Decorum is always observed by sailors at such times, but now they were affected to tears, and when the body was slid from the plank into the sea every one rushed instinctively to the ship's side to take a last look. The usual weight had been attached to the feet, but, as if in compliment to their anxiety to see more of him, the body rose perpendicularly from the water breast high two or three times. This incident added greatly to the astonishment already created in the minds of ature are too limited to permit of my writing an the men. I beg leave to remark that it was not article which will grace the pages of a paper so thought proper to keep the body longer, in the latitude we were in.

revisit the earth. Once I trembled in your pres-ence, and was eager to obey your commands; but now I am your superior, being no longer an in-habitant of the earth. I have seen the glories of the world of spirits. I am not permitted to make known what I have beheld; indeed, were I not forbidden, language would be inadequate to the task. 'T is enough for you and the crew to know

me." NUMBER TWO.—May 8th.—A lady of New York manifested her presence by writing her name, and saying she was here in spirit; and it being the first intimation to us of her being in spirit-life, she was asked what was the cause of her death. She said she was thrown from her buggy and billed increases. and killed instantly. She was then asked to state the circumstances. She said, "After I was state the circumstances. She said, "After I was thrown from the buggy I was conveyed to the house of Mr. —, our skeptic friend, who mourn-ed over the lifeless romains after my spirit had gone to the Summer Land, and meaning after head ed over the lifeless romains after my spirit had gene to the Summer-Land, and mourned over the lost, departed, misled —. I am now happy in this beautiful place. I am very glad to be able to come to you, thus ever I am near you. I was returning from —., where I had gene to minister to suffering humanity, when the accident took place. It is well as it is. Thine for the truth, —..." Then was asked at what time she was killed. She answered, "The 6th of May, at 4 o'clock P. M." "What frightened your horse?" - (giving the name of the horse) wa scared at the geese that throng about —." She said she was instantly killed by the breaking of her neck, and that a dozen saw the accident. After baying written *two letters* of inquiry to the father of the above lady, and getting no reply, a letter was written to another person, who replied, and says: "SiR: Yours of — is at hand, and con-tents duly noted. Mr. — has received your communications, and informs me he will reply sometime soon. His daughter's tragic death, which has east such a gloom over his household, occurred at the time and place mentioned. The old gentleman being, like myself, a non-believer in the so-called spiritual phenomena, does not wish to give credence to the spiritual manifestations purporting to come through his daughter," The above spirit also told us who preached her fune ral sermon, which was corroborated.

#### PHYSICAL MANIFESTATIONS.

In the February number of Human Nature, a very able periodical, published in London and devoted to the systems of thought which have been reproduced in the world by the advent of modern Spiritualism, is a report of the investigations of a Committee of the Dialectical Society of London upon the sittings of Mr. Home. After describing a number of phenomena, such as the movement of objects by an invisible force, the giving of intelligent answers by raps, and the ike, the report says: "I could discover no fraud, although I availed myself freely of the permission that had been given me to use any means that might occur to me for the detection of imposture." In contrast with this, a few evenings since, an emissary of that purely material school, who can believe in nothing else but delusion. since with them to delude is the only success. gave an exhibition at The Universe Rooms, for the avowed purpose of showing that all the phenomena ascribed to spirits could be produced by trickery. This attempt, says the Universe, though utterly ludicrous as far as any demonstration is concerned, has yet some importance, as affording a ground of comparison between the real phenomena, and the very poor jugglery which claimed to imitate them; and so showing that these manifestations as they come through Home, the Davenports, Read and similar physical mediums, are really what they purport to be.

A gentleman who was present, and carefully observed the "experiments," as they were termed by the operator, has kindly furnished us with a comparison of the relative verisimilitude of them with those of the Devenports and Road.

The Davenports are tied by a committee selected at random from the audience, and are freed from the ropes in from three to five minutes. The imitator, tied by a committee, asks the au-

lience to sing, to drown the noise of his operations, and occupies from fifteen to twenty minutes in untying himself.

The Davenports tied in the same manner, in five conds a hand is shown, and on examination they are found to be securely tied. Mr. Read has both hands held by a man or woman from the audience; steel rings are put on the arms of the latter, who declare to have felt no movement of Read.

The

Written for the Banner of Light. WAVE-VOICES. NO 5 .- WHEN AND WHERE? BY LITA BARNEY SAYLES.

Our time is passing, gentle friend,

And soon I must away. And from these lovely, quiet scenes In sadness I shall stray. Who knoweth what shall be our lot, Or happiness or pain, Or when, if ever, on this earth, We two shall meet again?

I took my wreath of golden moss, And threw it in the sea, Thinking the next returning wave Would bring it back to me, All washed and bright and beautiful, And fitted for a place Among a goodly company Of others of its race.

But though the waves came breaking in Majostically free, My charislied strip of sunny moss Came never more to me; For it was at the falling tide I sent my venture forth, And under-currents were too strong And it was nothing loth !

Who knows but this is "falling tide ! Upon our Life's broad beach, And "under-currents " may be there, To take us each from each, And so to the absorbing son Resistlessly we glide, And never more our earthly forms Return upon its tide?

The moss shall live its fragile life, And gontly pass away. And help to build up higher forms Of life from its decay. So shall our body, too, return To breast of Mother Earth. But, through its death, behold and see Our spirit's glad, new birth !

All strings play second in the great Chord-symphonies of heaven, For individuality To only man is given ; And though all things are beautiful Let Naturo's laws but call, And each must morged and swallowed be

In greater good for all. So when my mosses went to sea I felt they 'd come no more; But we will meet; if nover here, Upon the stornal shore. For, though we love the rounded form Its graceful beauties prize,

We love the spirit more that looks From out each other's eyes. And as the moss was purified.

Though coming not again, The Sea of Death shall rid our souls Of many a galling stain, And friend shall find his fellow-friend And, clasping tenderly, Rejoicing sing, "True Life is won, And Death alone shall die !' Watch Hill, Aug., 1800.

# Frec Thought. MAN MADE IN THE "IMAGE" OF GOD.

BY F. V. POWERS.

Superstition and error are ever companions of great truths. Realizing this now more than ever this subject at this time. But I hope, as our reawe shall be enabled to behold things in a clearer and a more satisfactory light.

Christ said, "Knock, and it shall be opened unto you; seek, and ye shall find." By these assertions we understand that it will not be difficult to arrive at the truth, if we will but persistently "knock" at the doors of reason and investigation, and earnestly " seek " for that which will exalt our spiritual natures. So, for the moment, let us investigate the subject which heads this article, and see if we cannot arrive at a more ra-

ally as he will," and, we might add, to every thing severally as it will, as long as it is the "same Spirit" that giveth, and "worketh all in all," And it is right here that we may say that whatever possesses this "self-same Spirit" is truly made and exists in the image of God.

As it now seems to us, we should be exceedingly sorry to believe that the Creator was only manifested in man, and that upon man alone was stamped the Creator's image. It is this "fullness" of the Creator-this all-pervading presence, nearness and feeling everywhere, and in everything, that makes the world, nature, and the spiritual universe so tolerable, so much to be courted and studied, so grand, and so beautiful. With these feelings, we could not if we would banish the idea that God's "image" is stamped upon all the works of his hands.

It is a beautiful truth to me, to know that one is ever in God's presence, and that God is constantly in him, around and about him. And all because God's image is in us, upon us, before our face, behind our back, in the earth, in the skies and in the waters. It is comforting to think this is so, because it begets in us a confidence, and a holy trust in God, that all things are made right, and that His intentions toward us from the heginning were beautiful and true, and such as will ultimately bring happiness to our souls.

But if there is one manifestation of the spirit that seems more pleasant to dwell upon than another, and upon which God's image seems to be specially impressed, it is that of the development and the action of our mental and spiritual faculties. It is pleasant to think of, that He has given us a portion of His own life and nature-that out of His inexhaustible storehouse He has already given us a part, and that more will come as time passes on, and our needs bring the requisite development.

Do we ever tire in thinking that God is a God of love, mercy, justice and benevolence? Of course not, because these same faculties of His have been implanted in us. Has He not given us reason, the powers of observation, and character? Of course He has, and because we do possess these faculties, we infer that He possesses them Himself.

We love our friends, and many animate and inanimate objects call forth our affections. Therefore we see that with the sentiment of love, God has made us in His own "image," inasmuch as God "loved" us before the foundation of the world. We possess the organ of benevolence, which incites us to feel for and assist the suffering and the needy. We believe God possesses this same sentiment of henevolence, which has been "imaged " in us.

In like manner are we made in the "image" of God, by possessing all of our different mental, physical and spiritual faculties. God is great, good, and perfect, by possessing in aggregate all of the forms, and faculties, and manifestations of faculties of the physical and spiritual universe combined. There are as many "images" of God as there are different manifestations of His divine spirit. And the more the universe is unfolded. and the more the mind of man is developed spiritually and God-ward, the more and the plainer shall we see the "image" of God in every-

## USURPATION.

thing.

I was much pleased with the poem in the Banner of Feb. 19th in explanation of the character of Judas. It is exactly according to the opinions before in my life, is the reason why I write upon I formed many years since, by reading the account in the gospels. I think the disciple to whom soning powers are developed, and we gain in Jesus gave the responsible station of keeping the knowledge and wisdom, that the misty curtains treasury, has been slandered by the clergy and of ignorance and doubt will be parted, and that their echoes, about as much as that other personage whom they worship under the name of Devil.

But I have another suggestion which I wish to offer, which will be as startling, as that of W. W. S. It is this: That Jesus of Bazareth did more injury to the inhabitants of this earth, by one promise he made to Peter, than all the benefits derived from his preaching will balance.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in

I have now given a short and very imperfect Mr. Kemble. It is submitted to the ladies of this district, begging they will excuse haste and inaccuracy. The change produced in the crew was for a time very remarkable; it appeared as if they would never suile or swear again. The effect wore off by degrees, except when the subject was renewed. W. TUCK, Surgeon. 

SPIRIT MESSAGES THROUGH PLAN-CHETTE.

This wonderful instrument, which for a time created so much excitement in every circle of society, is still at work, although its operations are now more noiseless. We clip from the Warsaw (III.) Bulletin, of a late date, the following instances of truthful communications given through Planchette to persons, who were entire strangers

ment is felt by the holder, and the experiment does not succeed.

Mr. Read is handcuffed and the usual manifestations made.

The imitator refuses to be handcuffed on the ground that he can imitate no manifestations that he has not witnessed.

We note these differences for the benefit of those who really have any desire to convince themselves of these occurrences. There are those whose mental horizon is so bounded, that they can see no far off mountain top of distant thought, and are incapable of perceiving in these things aught else than the tricks of clowns.

#### RELIGION AND MORALITY.

EDITORS BANNER OF INGHT-I am aware that my knowledge of history, the sciences and literably edited and whose columns are supplied from such able pens as the Banner of Light. But I desire to say a few words through your columns account of the events attending the last illness of on the above subject. In the abstract report of the lecture of Ed. S. Wheeler, he expresses the want of a definition of the word Religion. For years my mind has been in search not only of the meaning of the word, but of a knowledge of the thing itself. My Orthodox friends have told me that it was a belief. In the above mentioned lecture it is defined as "The perception and recognition of the Divinely true, good and beautiful, and an appreciation of our relationship thereunto, with a natural and consequent morality." Spiritualists and free thinkers generally seem to consider it a science, philosophy, or something which pervades both. Phrenologists say that religion is a prerogative of man, and innate, and have given us a group of moral and religious faculties without any dividing line between the moral and religious. All of these, to my mind, are more or less objectionable, and I have adopted

Financhette to persons who were entire strangers to the operators. In one instance (as is frequentity the case) the recipients of the favor were too closely wrapped in their mantles of bigotry to publicly acknowledge the verity of that which they could not in their hearts deny:
On the 11th of July hast, as a number of persons were working Planchette, a lady's name was written, a name entirely unknown to all present. She was isked how long she had been deat of the fact of its existing in different degrees in dif thors to whom to send the above. It was sent on meaning that love is the fulfulling of the law, thus for an answer was received August both of religion and morality. Religion evidently 11th 1869, which read as follows: "Mr. —: Your pertains to our relations to God, and morality to

tional and truthful view than is generally sented to us by religious teachers.

That man was made in the "image" of God we do most earnestly believe. But there is more truth that a stupendous error has ever existed, in regard to it, in the minds of most good men and women. Not because man wanted to believe in error, not because he wanted to be superstitious and igwhose office it is to imbibe truth, had not become sufficiently developed so as to perform their legitimate functions.

For these reasons enumerated, which seem good to us, the religious world has ever believed in and taught the existence of a "personal God, that Adam was the *first* man, who had to undergo some sort of an anatomical dissection in order that a wife might be made from one of his "ribs! Queer business this-for Adam to make a wife of his own flesh! We think that physiology is better understood now than in Adam's time. But as regards this "rib" business, we will say nothing new, only that it is undoubtedly a "figure of sneech," similar to many others, and also of the one we have now under treatment. It is quite certain that ignorance and superstition have business.

The "image" of God is not manifested in form alone, or one particular form, but it is manifested in every material and spiritual thing under the sun. The mind of man, his physical form, the stones beneath our feet, the sands' upon the seashore, the trees of the forest, plants, flowers, poisonous insects, and venomous reptiles, are each endowed with their own share of divine snirit, manifested through different forms, which really are appropriate "images" of God.

Man is created in the "image" of God in the same sense-that is, as regards his physical form -that the tree or the flower is, nothing more, nothing less. "God is a Spirit," and this divine essence pervades all of his works, differing not in substance or nature, but only in the degree of its manifestation.

Man has the divine spirit within him, and so has the beautiful flower that blossoms by the but simply wish to look at the subject from my wayside. If the flower did not possess divine life, it could never germinate, nor grow, nor ever give pleasure to the beholder. But there is a different manifestation of the "same spirit," in these two different organic bodies of divice life. It has seemed "good" to the Higher Power to organize man's spirit in the form he possesses. So it also seemed good to Him to give to the flower its organization, with life and sweet perfume. The spirit is "manifested " in man with intelligence, in the flower without it. But both are manifestations of the "same Spirit." "There are diversities of operations, but it is the same God which worketh all in all." And "all these worketh that one and the self-same Spirit, dividing to every man sever-

leaven. (See Matt. xvi: 19.)

It is not necessary to comment about it. All who have read the history of the Christian church will readily understand the evil and misery which has in the assertion and a deeper meaning to it than we grown out of that promise. I refer the reader to generally suppose. We at the same time believe the history of the quarrels of the Catholics and Protestants for full proof of the above assertion. Had Jesus been a man of ordinary discernment, he would never have conferred such nower on one man; and especially upon so mean a coward norant, but because, as yet, his natural powers, and traitor as the one he selected. In the above grant is sufficient authority for all the despotism the popes have ever assumed.

I make the suggestion, and leave the reader to make his own reflections. JUSTITIA.

#### CAPITAL PUNISHMENT.

EDITORS BANNER OF LIGHT-My soul burns with sorrow, mingled with indignation, as I read of the execution of William Bell, in Sr. Louis. He protested his innocence to the last moment, but unavailingly. It could not save him from the penalty of a barbarous law, sanctioned and upheld by the religion of the land, calling itself evangelical. Not long since Mr. Pike was murdered in Concord, N. H., in the same official manner, though he confessed his crime, and professmade terrible onshughts on the human mind, in lieving in the everlasting punishment of the ed to be a Christian. How men and women, bewicked, can subscribe to the life-taking of any human being, is, to my mind, unaccountable. To end men unprepared to meet their judge, is barbarity doubly refined, and to hasten Christians out of the world, as Pike and Bell professed to be, cannot be Christ-like! When shall we live up to what we profess? To talk of being Christian while carrying out the Mosaic law of revenge, "life for life," as did the Shylocks of the Jews, is, to my mind, the extreme of infidelity. Longing to see the acceptance of the true Curis-

tian law, "Render to no man evil for evil," but contrariwise, "Bless them that curse you," I wait and hope. R. H. OBER.

#### CHASE ON TRANSITION.

I am not about to write an article on the above subject, for it is manifest that Brother Chase occu-

pies a different position from myself on transition, own standpoint:

1st. I, as a Spiritualist, object to being placed relatively on the same plane with so-called Chils-tianity in regard to the *fucts* of the two systems. 2d. What is a Spiritualist? If, as is admitted, it is one who believes in the intercommutation of the two worlds-and this is demonstrated to the senses by facts-then indeed is Spiritualism a knowledge of facts, and not a theory, to be placed on the same platform of faith with Chris-inder

tiauity. 3d, Therefore, and finally, I do not consider Spiritualism a theory, but a demonstrated fact, from any standpoint from which it may be viewed, and whatever theories are built on that fact may be in a transition state, but not Spiritu-alism itself, which is the fact demonstrated. W. D. GATES.

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# BANNER OF LIGHT.

# Correspondence in Brief.

**Wisconsta.** WEST PENSAUKIE.—It. B. Yoaton writes, under date of March 21st? It has been eight years since i left the city of Lowell for this place. I am well surrounded with material comforts, but for mental and spiritual, there are times when I truly hunger. What food I have of the latter de-nomination I gather from the columns of the *Banner of Light* and the few books I have been able to obtain, and the balance, (which is best of all, by way of assurance), comes to me daily from my departed friends. I see them, and I hear them, and full one-half of my plans for my phys-leal support are guided by them, but it has been a long time since I have heard one speak through the organism of my fellow-man. I seem to be unfortunate in my attempts to call some other medium among us.  $\circ \circ \circ I$  was used for lecturing to the people of my town all the past summer; a large share are aircady Spirit-ualists, and many of the rest are fro thinkers.  $\circ \circ \circ \circ I$ am not discouraged, but only hungry for a kind of food of which I have not a sufficiency. Our anniversary is near a thand, and we shall hold it as we have done in years past; but our people are calling for tests, when we not no will read this who can assist us in opening a way to gain strength by more convincing evidences, and the organizing of a Lyceum for our children, which might easily bo done now, had we theas whit we who understood 1t. Will some live Spirit-ualist in Wisconsin write to me upon this subject ? MAIDEN HOCK.—W. F. Jamireson writes: A zealous Spiritualit was married this afternoon. Christopher I. Tax-

ualist in Wisconsin write to me upon this subject? MAIDEN BOCK.-W. P. Jamicson writes: A zealous Spiritualist was married this afternoon. Christopher L. Tay-lor, to Miss Adelia Doughty, at the residence of the bride's father, Capt. John Doughty. I am here delivering hetitres, and have announced that my lecture this evening (March 2) will be upon the ever fruitful theme, "Marriage," It reloices my henrt to see people happy. I never was busier in the lecture field than now; never saw people more eager to listen to the truths of Spiritualism. Orthodoxy in this Western country is below par.

#### Indiana.

Indiana. BOUTII BEND.-H.C. Webster writes: As I am a con-stant reader of the Manner, I thought it might be something new to many to say that we have had three pletures paint-ed of our children who passed to the spirit-world several years age, neither of whom over had pletures taken while in the body. A stranger came to our houre and painted them as natural as life, and about life-size as far down as the waist. Every one that know them while here, recog-nizes them. The artist does not claim any spiritual agency ; but my wife, being a clairvoyant, says Benjamin Weat im-presses his mind. Our first son passed away thirty-eight years age, in his fifteenth year; he passed away eight-coher son was in his fifteenth year; he passed away eight-con years ago.

other won was in his intention year; no passed away eight-con years ago. PLEASANT VIEW.—J. J. Fowler writes that "the time was, owing to my early education, when I could not ap-proach my God otherwise than through the church, the Hible, and a huge mass of superstition; but how, thanks to God, the angel-world and the *Banne of Light* 1 am no long-er under the necessity of depending upon feeble man to mark out the read over which I must travel. Since reason has asserted hor right, and set mo free. I feel that I am a new man, living and acting on my own account, unfettered by the creds and dogmas of men. Henceforth I walk alone, trusting my own manhood; when that fails, all is gone; while that stands by me my bark will weather all the blasts of life. 0 = 0 I am not able to find words to express the joy, the felicity, the consolation that I feel in being able to come holdly to a Throne of Grace to ask for more light to guide me on my way, in full assurance that least receive the favors seked for, just in proportion to the need and re-ceptivity of my nature."

#### Texas.

Treas. NACOGDOCHES, Frb. 0, 1870.—D. P. Stovens tells us ho has been long a scarcher after truth, having passed through sovoral grades of theologic bellef--teaching them all in turn as a preacher-but was never satisfied till he left the plane of supernaturalism and embraced the realities of Spiritual-ism, which he considers to be the religion of Nature. Last apting Mrs. A. Pierce, rapping, clairvoyant, test and healing medium, came to tho place where he reakies, and the moni-tor within teld him that here was a good opportunity to in-vestigate the subject more thoroughly. He accordingly visited the medium. During scances held in her presence, his father, who had passed away thirty-five years before, his wife and many friends came to given him light. More than one hund ed communications from different individuals he had known—commencing at childhood and extending to the time of sitting, and residing in various localities, (during erth-life) in seven States—wore given him, all containing evidence of a knowledge of his and their past lives, which it would have been perfectly impossible for the medium to obtain.

Encouraged by this, the writer began to study the spirit-Encouraged by this, the writer began to study the spirit-ual literature, and found he himself was a seeing medium. Ile speaks in high terms of the hady, Mrs. Pierce ; says she has given many tests to others in his vicinity, bosides cur-ing several sick people whose cases had been given over by the regular M. Ds.<sup>9</sup> Mr. H. C. Pierce and Mr. Stephens lec-ture occasionally at Nacogdoches, where there are a few Spiritualists, although no organization is yet effected. The writer calls for nid from any speaker (male or female) who may come that way, assuring them of a hearty welcome and such assistance pecuniarity as can be raised. If e also speaks highly of the work accomplished by the Banner of Light in that region, and hopes for its long continuance.

#### Georgia.

AMERICUS.—Alexander King says: The Banner arrives punctually about the last of every week, in time to be read on Sundays. The lectures which you publish are quite in-teresting. I have just finished reading the able lecture in the last number by Thomas Gales Forster, from Faul's de-claration that "there is a natural body and there is a spir-itual body." It is worth the year's subscription to your paper.

paper. The books which I have lately received from you are such The books which I have lately received from you are such as should find their way into every family in our land. Among them I will mention, "Morning Lectures," by A. J. Davis; "Ten Sermons of Religion," by Thooloro Parker; "Branches of Palm," by Mrs. J. S. Alams; and "Vital Force," by P. P. Miller, M. D. Those are all important and readable works, and should be circulated by the million. There is considerable talk here on the subject of Spirit-ualism, and there are several avowed Spiritualists, though

**District of Columbia.** WASHINGTON.—George White writes: We are prospect-ing in this city amidet the combined opposition of all the clergy and churches. E. V. Wilson, Mrs. Hardinge and Mrs. Brigham, and indeed all our speakers have labored to accept ance and profit with us, and now for two Soundays we have the able and elequent Cora I., V. Tappan. We have Charles II. Read among us, exhibiting his skill as a physical medium, to the ratisfaction of many, while the genuineness of the manifestations are called in question by others

#### litinois.

EAST CAMBRIDGE.—William Stackhouse, in renewing his subscription, says he has known the Hanner of Light for thirteen years, and its heavenly counsel has often been to blin a confort and a solace during his offgrimage through the shadow and supshine of life.

# Biographical.

#### THE LATE DR. JEROME FULLER.

The subject of this sketch was one of those retiring natures whose great merit is only too frequently velled beneath their unassuming modesty. Possessing mediumistic powers to a really wonderful extent, he always shrank from having his fame heralded abroad, and, consequently, was not nearly so well known as many more pretentious but far less gifted mediums. He became developed as a medium some twelve years since, and as a clairvoyant, healing and test medium, he has left a record equalled by very few. It would be impossible, in this short space, to give even a hundredth part of the wonderful cures he has performed with the aid of his angel guides. But one very striking instance was that of a Mrs, Ticknor, residing near Titusville, Penn. She was in the last stages of consumption, and had been given up to die by all the physicians in the neighborhood. As a forlorn hope, Dr. Fuller was called in, and strange to say, he not only relieved her at once, but by a few treat-

ments effected a radical and complete cure. Another instance was that of a young lady named Mary Holmes, residing in the same vicinity, who had for a long time been afflicted with running ulcers, having no less than five of these harrible things upon her neck and breast. The best physicians had been employed, and no means left untried to effect a cure, but in vain. She grew worse, the ulcers continually growing larger, until in despair she was given up to die. Again were the good offices of the Doctor solicited, and with one treatment he effected a complete cure; the ulcers dried up, and the patient became robust and healthy, and was never again allieted in a like manner.

The number of tests of spirit presence which he has given are almost innumerable. His descriptions of the departed were nearly always recognized. The writer is indebted to Dr. Fuller more than to all other sources combined. (perhaps the Banner of Light excepted,) for his belief in Spiritualism

The Doctor, while under spirit control, forciold the assassination of President Lincoln about a year before it occurred, and again a few days previous to that melancholy event. His clairvoyant and psychometric powers were remarkable.

he would examine a patient, describe every pain and ache with which he was suffering. He had no knowledge of medicine, yet under control would prescribe some of the nost obscure drugs in the Materia Medica, though he generally confined himself to simple remedies and magnetism. While securely blindfolded, and a phial of medicine placed in his hand, he would tell at once the effect the drug would have upon the human system; for instance, if an emetic it would produce a desire to yomit, on the part of the Doctor ; if a narcotic it would produce a sensation of drow-iness, and 80 OD.

Ill's abilities in locating oil wells were almost if not quite equal to Abraham James, although in a pecuniary point of view his efforts redounded more to the benefit of his employers than to himself.

While the Doctor possessed such eminent healing powers, to was almost an invalid himself, his health becoming so poor that by directions of the spirits he removed with his family from the oil regions of Pennsylvania, where he resided, to Topeka, Kansas. His removal was followed by a marked improvement in his health, but as he had left his business in an unsettled condition, he decided, against the repeated advice and admonitions of his spirit guides, to return and settle it up in person. Leaving the warm and genial climate of Kansas, he arrived at his old home in an inclement season, and was immediately taken sick. He remained there nearly three months, when, despairing of his

ecovery, he determined to make the effort to return to his family. Accordingly, accompanied by his brother-in-law, he started for Kansas, but died on the way. He passed over on the 23d of November, perfectly easy, murmuring with his last breath directions for the welfare of his family. His body was brought to Topeka and buried. The funeral services were conducted under the anspices of our Society. Mrs. Thomas, our speaker, delivered a very beautiful and impressive discourse on the occasion.

tures in said hall last week, to well-filled houses. Dr. C. would answer the call from St. John, N. B., if the way was made clear. District of Columbia.

Tesponling with several periods throughout the country for transponling with several periods throughout the country for this purpose. We had ralaed by subscription funds almost sufficient to substain a speaker three months, when Mr. Powell, hearing of our efforts, came here without any especial invitation. He spoke two Sundars under the analytics of the Society, and when the question was submitted to them whether or not we should employ him, it, was decided unanimously in the negative. Notwithstanding this decision, Mr. P. continued to lecture in the hall occupied by the Society, and when we removed to another hall, he came among us uninvited, and his few adherents insisted on using our hall for his lectures. This was more than could be yielded to. There was no un-kindness or uncharitableness manifosted toward Mr. P. not-withstanding his intrusiveness. We simply declined to em-ploy him, and dared to differ with him in the high estimate he entertains of his ability as a speaker. It is true, as he says, that the Society " voted not to employ any speaker for the present," but that was after he peristed in termaling here after our refusal to engage him, and the vote was merely intended to convince him that we were in existed in apparent to admit doublet in his lecture to the *Banner* is too apparent to admit doublet. Ho was keeping away what we used define a age applied to the spiritual public that the field here was occupied fully by himself, thus keeping away what we used define a gas speaker. N. O. Ancuren, *Pres, Hannikal Sp. Association*. 8. Henneway, Screetary: Hannibal, Mo., March 22d, 1850.

# NEW JERSEY

## Spiritualism in Camden.

EDITORS BANNER OF LIGHT-Having leisure time this afternoon, I thought I would give you an idea of our progress in this part of the country. I had intended writing a detailed account of the formation and success of the Children's Progressive Lyconm, of Camden, but understand that I am " a day too late," some one having forestalled me. I shall therefore confine myself to a fow general remarks, trusting that you are al-ready in possession of the main facts relative to the Lyceum. I will simply say, in this connec-tion, that the Lyceum was organized about a year ago, and now stands second to none in this part of the land. With many obstacles to sur-mount, and much prejudice to overcome, the officors and members have attained a marked proticlency, and taking into consideration the short time in which they have had to work, to say the least, it is very creditable to all concerned. It shows what can be done, if earnest men and wo-men say it shall. The faint-hearted shook their heads, and had only discouraging words to utter. Only indomitable perseverance bas conquered, as it always will. With *fero* exceptions, the Spirit-nalists of Camden are poor in purse, and the re-sult of this effort is, therefore, all the more praise-worthy. The attendance of sustainties on each worthy. The attendance of spectators on each Sunday session is large, and cannot fail to be eventually productive of good. The Lyceum is sustained fluancially by contri-

The class of mediums most beeded, 1 think, in our yielnity, are those like the Eddys, Daven-ports, or Ellis, for physical marifestations; and also good test mediums, as E. V. Wilson, Miss Kelzer, or many others of like order. A good clairbuttons from members and a few friends, and by the proceeds of monthly sociables.

J. G. Fish has lectured to good audiences at Central Hall, on several Sunday evenings, the hall, on two occasions, being crowded. This, too, I believe, with no advertisement except the no-tice given in the Lyceum. Mr. Fish's first lecture was upon Geology, with an especial reference to the antiquity of the human race. The lecture is speken of in the highest terms, even by religious opponents. All have had to acknowledge the learning displayed, and the deep scientific re-search made cyldent. The subject I refer to was proposed by a continuou in the subject I refer to was proposed by a gentleman in the audience. J. G. Fish is a favorite here, and is well suited to a place like Camden. What people want are *facts*. Mr. Fish presents these, and shows the agree-ment between science and the Spiritual Philoso-phy. Orthodox hellevers have their time-honor-el four backers and science and the spiritual Philosoand faith shaken, and are obliged to admit that science is apparently on the side of what they have been pleased to term "infidelity."

The spiritual phenomena recorded in the Bible have received a share of the lecturer's attention, and in this connection, too, creedists have been

made to see clearer. Spiritualism is becoming stronger every day; in fact, I may say, as do our Orthodox friends, we are having quite a *revual*. Many are inquir-ing the way to be saved-not from *kell*, but from worn out theology-(remiserable legacy from the

worn out theology—(a miserable legacy from the "dark ages.") As yet the elergy have taken very little public notice of the movement here. Soon, however, we may expect their hands raised on high and their voices pitched to the sharpest key, to denounce our-cause and those engaged in it. But do we not re-member that from time immemorial, almost, they have opposed all progress and have eventually been beaten in all their positions? We need not therefore fear that their denunciations will work any permanent harm. They have as much as they can do now to keep their sinking ship alloat. In can do now to keep their sinking ship affect. In other words, free thought has forced them from an aggressive to a defensive position. Friends, it will not be many years before the "Appomattox" is reached. Their last effort is to introduce a

Too many

visit during the coming winter, which we trust she will do. Mrs. Wilcoxson has also gratified us with a New Books. visit of a few days, delivering some four or five lectures here, as in Galveston; to large and intelli-SECOND EDITION. gent audibaces, who pronounced her discourses equal to any they had heard. She is a noble and devoted woman, a most indefatigable laborer in our THE HISTORY holy cause, and although suffering at times physi-cally from the effects of colds or the inevitable fa-**MODERN AMERICAN** tigues attending long, tellous journeys, she would lecture five times a week in places far distant from each other, and subjected moreover to the SPIRITUALISM: annoyance of (making her business arrangements herself, owing to the want of a proper organ-ization of the friends of the cause. To obviate in A TWENTY YEARS' RECORD a measure some of the disadvantages to which our workers are now subjected, and to smooth or min their path as much as in our power lies, the ASTOUNDING AND UNPRECEDENTED friends are now striving to form societies or centres, with which these mediumis and lecturers can correspond, and find financial aid and sup-**OPEN COMMUNION** Another improvement I would suggest as the WETWEEN Another improvement I would suggest as the means of promulgating our doctrines and furnish-ing spiritual food to the enger souls who are "craving for knowledge, would he the establish-ment of a library, in any town where such an arrangement could be made, composed of all the ancient and modern works which have been EARTH AND THE WORLD OF SPIRITS.

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## A STELLAR KEY

THE SUMMER-LAND.

P A RT 1. REUSTRATED WITH DIAGRAMS AND ENGRAVING OF CLLISTIAL SCENERY.

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CALIFORNIA. Letter from Mrs. Brown.

in full bloom.

Letter from Mrs. Brown. EDITORS BANNER OF LIGHT-In answer to a correspondent in regard to California, you reply: "We have just received a letter from California, from a reliable source, which informs us that there are too many people there already-more than business will comfortably support. Many are re-furning in consequence." Your remark is true-"pity 'tis, 'tis true." People have rushed to this foir and freitful land with the hous of accumufair and fruitful land with the hope of accumu-lating wealth without labor. This was the land of gold, and the gambler's paradise; but the miner and the gambler have learned that patience, in-dustry and *honest dealing* are the only sure passports to wealth. And, then, there is now a general stagnation in business, owing, perhaps the lack of early rains and, to the eight-hour l Most of the capitalists refuse to invest in building while the mechanics work but eight hours for four gold dollars.

written on the subject of our religion, and where all the searchers after truth could investigate for

themselves our divine philosophy. The press has ever been the most powerful agent in diffusing science among the masses, in dispelling establish-ed theories which held the world in bigotry and

ed theories which hold the world in bigotry and darkness. Why should we, the lovers of light and evidence, discard it? Such an arrangement-might be made, I think, with but very little trouble or expense by the friends who are able to do so. They might farmish either in books or in money a nucleus to start from. I for one am money a nucleus the dimensional for file factors.

ready to place at the disposal of the friends here all the books I have on hand, and will contribute

all the books I have on hand, and will contribute S100 toward the purchase of other works, and spend what time I can spare toward setting "the ball in motion," and if my example be followed by many, we may very soon boast of a fine liter-ary collection, and render much service to our cause. The library might be established in one of our news bookstores—most of them being large and commodiom—the merson at the head of the

and commodious—the person at the head of,

business acting as librarian. The lead of the book could be deposited, and a small sum, say ten cents, might be deducted for its use when returned, thus forming a fund for the furnishing of new works as they avoid be ablight

of new works as they appear. I would be obliged to you if you would send me a catalogue of all

the works you have published and offer for sale. I will try what I can do toward furthering my

The class of medlums most needed, I think, in

voyant would likewise do well, through whom our seekers could hold converse with the loved

ones that are so near, and seemingly to them so far, To any such we could promise a warm welcome. To give you one more idea of the spread of Spiritualism in our midst I need only

spread of Spirituation in our indust role of the state that a year ago the Ranner of Light was scarcely known here, and through my agency three copies were received weekly at our news store. Now they receive a dozen in the same space of time, besides numerous subscribers, and

At least one hundred and fify thousand emi-grants from all parts of the United States and Europe will enter Texas this year and be warmly welcomed by us all. We can offer them one of the most fruitful soils and delightful climates in

the world. To day, in mid winter, I am penning these lines with windows open, flowers blooming, birds warbling, no ice or killing frosts, gardens as

Fraternally yours, P. BREMOND, Houston, Texas, Feb. 28th, 1870

in summer, and peach and plum trees

fifty copies could be sold without difficulty.

views here.

There is still another reason why people are

there has never been a lecture here on the subject.

#### Minnesota.

Minnesota. LYLE: — Addio Whitord writes: Thrico blessed Ban-ner! I have a little word to offer in appreciation of the good work that has been done here by the Banner of Light. We came to this town (Lyle) about two years and six months ago, and if there was a Spiritualist here, he or she dared not say so. Such a priest-ridden community as this one searce ever sees in this advanced day. But the leaven of Spiritu-sism is working. There are now some theorem of Spiritualism is working. There are now some twenty avowed Spir-itualists here, and quite a number of others who are really so, hut prefer to be considered " on the fonce "—ashamed to be called a church member and afraid to be called a Spiritube called a church member and afraid to be called a Spiritu-allst. This number may seem small to you, but will not when we tell you there are no mediums here, nor have we had a speaker. All this good work has been accomplished by the dear old *Hamer of Light* and *Religio Philosophical Journal*. By the way, where is Bre. J. L. Potter? We wrote him to come here to speak to us, and he promised to come in February, and it is now March, and we do not hear from him. May the bright angels watch over you!

#### Arkansas.

Arkansas. LITTLE BOCK.—John Samms writes that he finds more settled opiosition to liberal thought there than in any lo-cality he has ever lived in. He, however, is endeavoring to introduce the Banner of Light in an unpretending way, and hopes by-and-by to see the fruits of his labors. He says: The truth is, this vicinity is made up mostly of large land-holders: the valuable lands are river bottom cotton-lands, the owners being generally of non-progressive tendencies. They being the leading spirits, society, in the main, takes up that ideal of life, while many of the whites as well as blacks are below the reach of a natural, philosophical reli-gion or pinciple. It requires men of wealth, in such coun-tries, to wield an influence for Improvement. I think h is an unmistakable fact that all of the Western and Pacific countries (west of Arkansas) will, in fine, be the great turn, roll easurd again. **Pennsylvania.** 

#### Pennsylvania.

Pennsylvania. CORITY.-S. II. Barihart says: I have taken your Ban-mer some time, and acknowledge fit the great light that should be in every family. One grand leading feature is the "Mesange Department." and if many persons do not ap-preciate what other parts of the paper contain, if feel sure they will read with graftlude the answers to questions, also the kind greetings from those who have crossed over. How-ever much may be wring to some minds, yet it is overhal-anced by the amount of truth, and careful investigation will convince any rational mind of the veracity of those who are instrumental in presenting the thoughts from thou-sands of minds in the next higher spheres to the world. Xormant.

sands of minds in the next higher spheres to the world. Vermont. BONDVILLE.—G. T. Shank's says: We have had meetings every Sunday since last May—with but two or three ex-ceptions—under the administrations of Mrs. Sorhia Woods, a trance speaker of ability. Her lectures have been of the first order, and resulted in much good, she having made more converts to our beautiful faith since here than combined Orthodoxy has for the last ten years, to the writer's cer-tain knowledge. Mrs. Woods will lecture during May, in South Leudonderry, VL, her address until that time being at this place. Societies obtaining her services will be fortu-nate in getting a thorough worker, a hady of unimpeachable character, and a decidedly good speaker. Maine.

#### Maine.

Maine. BINGHAM.-S. Goodrich writes: Mrs. Priscilla Bradbury, (formerly Mrs. Dot) wishes her address changed to North Madison, Me. She speaks at Bingham, Me., one-fourth of the time, commencing May 224. Her services are eagerly sought for and highly appreciated in this vicinity. Spiritu-alism is fast gaining credence in the minds of church mem-bers and outsiders. Sarcasms, false and ridiculous reports against us, and less frequent. Charity is beginning to wrap around herself the pure mantle of love and forgive-ness. The Congregationalists in this place and Solon are blessed with a liberal minded speaker, every alternate Sabath. Let God and angels receive the praise.

New Jersey. VINELAND.—By a nato from Dr. L. K. Coonley, we learn that he has been authous since about the first of March. The weather has been unusually cold for this sees on of the year, in that part of New Jersey. That inimitable speak-er, II. P. Fairfield, amanuensis for the spirit "Judd," lec-tured during March, (Sundays) at Plum-street Hall, draw-ing large audiences. Moses Hull gave three evening lec-

heart carried a weight of sadness long after his departure. While to, us the change was sudden and startling, to him who had lived so long, as it were, on the very confines of the

spirit-world, being blessed with such frequent visions of its clowing heauties, it would seem but an case transition. He leaves a wife and seven children to mourn an irreparable loss. But they mourn not as without hope, for they know that his loving spirit is with them, watching over and sympathizing with their sorrows, or rejoicing in their happiness, waiting on the other side until they cross the shining river and join him, never more to part. W. F. P. Topeka, Kantas.

#### COME IN BEAUTIFUL DREAMS. BY GEORGE D. PRENTICE.

Come in beautiful dreams, love, Come in beautiful dreams, love, Oh, come to me off, When the light wing of sleep On my boson lies soft; Oh I come when the sea. In the moon's gentle light. Eaks the pulse of the night— When the sky and the wave When the isky and the wave When the low 's on the flower And the sams on the flower

Come in beautiful dreams, love,

Oh I come and we'll stray Where the whole year is crowned With the blossoms of May-

With the blossoms of May-Where each sound is as sweet As the coos of a dove, And the gales are as soft As the breathings of love; Where the beams kiss the waves, And the waves kiss the beach, and our wares hiss the beach, And our warm lips may catch The sweet lessons they teach.

Come in beautiful dreams, love, Como in beautiful dreams, loye, Oh i come, and we'll ily Like two-winged spirits Of loyo through the sky; With hand clasped in hand, On our dream wings we'll go Where tho starlight and moonlight Are blending their glow; And on bright clouds we'll linger, Of purple and gold, Till the angels shall envy Till the angels shall envy The bliss they behold,

#### MISSOURI.

#### Letter from Hannibal.

EDITORS BANNER OF LIGHT-At a meeting of the Hannibal Association of Spiritualists, held on Sunday, the 20th inst.,

Association of Spiritualists, held on Sunday, the zoth inst., it was unahimously "Readred, That a letter from J. H. Powell, published in the Banner of Light on the 12th inst., doing great injustice to the Spiritualists of this city, and calculated to retard the progress of our cause here, denands from us a suitable re-sponse, and we therefore direct the President and Secretary of this Association to communicate to the Banner the facts in regard to this matter, for the sole purpose of disabusing the public mind by correcting statements which, if believed, would justly subject us to coursure, and deter all good speak-ers and mediums from coming here."

ors and mediums from coming here." In obelience to this resolution we proceed to perform the unipleasant duty as brief. as possible. Mr. P. tells you that he "Is opposed here by a trio of Spir-itualists who deem it impertinent that he should talk on Spiritualists without their endorsement," and that "a ma-jority of the active Spiritualists are with him, doing their best to keep up his meetings." Now the facts are directly the reverse of all this. If is meetings are attended by only two or three professed Spiritualists, and his "Church of Progress," which he says he is building up with " bricks of soul," is purely mythical. But the narration of a low facts will reveal the cause of his attack upon the Spiritualist

recognition of their (ad and their creed into the constitution of the country. This is positive evi-dence of their failing power. They see it slipping dence of their failing power. They see it slipping away from them, and hope by gaining control of the relins of government, to be enabled to put down "infidels" and "free thinkers" and trample upon "liberalism." See to it, friends of free thought, that you do not by your apathy allow them to gain a *temporary* success. Stand shoulder to shoulder, and do not yield an inch; vote for no man who would take away your liberty. By showing a firm front and being always on the alert, we can utterly confound the enemies of freedom. The Infinite Father of all requires no constitutional recognition—he dwells in the huconstitutional recognition—he dwells in the hu-man soul. We see him in everything that is beautiful. He that cannot respect God in humanbeautiful. He that cannot respect God in human-ity, cannot honor him removed from nature. How absurd this, movement of the church-to "recog-nize God !". As if he was some finite being re-quiring a protection of his rights! The movement-is a hollow-hearted one; it is for power. This pre-tence, about "merely wishing to recognize Al-mighty God." is false. It is born of a desire on the part of the clergy and of bigots in general to retain power and attain to still bigher influence. Again I would say, friends of progress, stand firm! Be vigilant! Be active! Be liberal? Sus-tain your lecturers! It is preserved to the clergy. tain your lecturers! It is necessary that lecturers should eat, and wear clothes too. They are human, and cannot live on air or good wishes. This is a strange fact, perhaps, but for good winnes. Issues a strange fact, perhaps, but true neverthe-less. Lecturers are not living in the "Summer-Land" yet, and require, therefore, material food for a season. Bear this in mind. J. II. AUSTIN, M. D.

## TEXAS. Spiritualism, etc.

DEAR BANNER-A few leisure moments to day afford me the opportunity of conversing with you and of giving you, an account of the progress of our beautiful philosophy in this far-off land of Texas; a recital of which will, I doubt not, prove interesting to you as to many of your readers, and to all those friends who, like myself, are ever eady to hall with heartfult gladness the advent of Spiritualism in any new quarter, and to offer their congratulations and welcome to the new

their congratulations and welcome to the new brothers and sisters enrolling under our banner. The cause is steadily gaining ground in this section of the country, thanks to the good sisters who have been laboring in our midst. First of all, C. Fanny Allyn, bringing with her the glow of enthusiasm and living hapfration, planted her standard among us, and rousing the public mind from the lethargy which it had been inducing in for so many versus laid the first stone. public mind from the lethargy which it had been indulging in for so many years, laid the first stone of that monument of wisdom and truth toward which all eyes will one day be directed, and around whose bass all sectarians, in ages to come, casting aside the creads which now enthrall them, will congregate as one family, united in interest as in faith. Such is the millennium I am looking forward to as the work slowly progresses day by day, hour by hour, almost imperceptibly to super-ficial observers, but nevertheless surely sapping the foundation of all established doctrines, and prejudices of centuries. I and many others will not live to see this dawn of sunshine and liberty among the poor, henighted, creed-bound races of among the poor, henighted, creed bound races of the present day, but that that time will come, and that we will view it and rejoice in it from a higher plane, I have not the slightest doubt, such is my sincere conviction. Sister Allyn has left many warm friends and admirers among us, and we know she would be welcome as a messenger of joyful tidings, were she to favor us with another

returning came b re hoping make speedy fortunes without working and wait-ing. The soil is fertile, the air health giving, yet people crowd into citles and wait for something to come to them in the shape of a fortune.

come to them in the shape of a fortune. California is larger, than all New England, and one-fourth of the population aro in two efficies— Sacramento and San Francisco. The result is, the soil is not cultivated, the resources of the State, are undeveloped. We are eating Illinois butter and New Jersey fruit. The people send to New York for hardware, furniture and stationery. All that is module here is unterprise and industry. All that is needed here is enterprise and industry All that is needed here is enterprise and industry: Take, for example, San Diego County. It has a mild climate, the best harbor in the State; it is two hundred unlies nearer New York than San Francisco; the soil is adapted to the growth of all the tropical fruits—oranges, limes, figs, Ke. It is eminently, suited to the culture of the grape and to the mulberry tree. The hardler fruits, vegeta-bles and grains would also thrive in the county, two a there is a there are the results. Pace t was there in January and February. Peach trees were in bloom; we had green peas and new break were in moom; we had green peak and bew polatoes. The county is larger than the State of Massachüsetts, but one year ago it did not own a good public building; it had never paid a dime for a bridge or school-house. Much of the land has been held under Mexican grants, and used as ranches (cattle farms). These ranches are, some of them, six miles square. There will be a single *adobe* (clay) house on the ranch. A ranchman will keep from one to ten thousand head of stock. Ho sells hides and tallow, and buys his four and potatoes. Do you wonder that Easterners find no employment in California? What is wanted is

employment in California? What is wanted is men of means, who have a will and a purpose-men and women who will work and wait. But I spoke of San Diego as it was a year ago. Let me tell you how it looks to day. Mr. A. E. Horton saw, in a sort of Columbus vision, this land of the "vine and olive"—saw what it might and would become. He delegated himself to go down to the Write and works by signing real life. land of the "vine and olive "—saw what it might and would become. He delegated himself to go down to this Egypt and see his vision in real life. No steamer could land then, for lack of a wharf; so Mr. Horton waded ashore. He bought, build-ed, planted, and waited the coming of the people. The town South San Diego has now two good wharves, several churches, stores, hotels, some fino dwellings, and fifteen hundred inhabitants. A better hotel was needed to accommodate inva-lids, who for health's sake seek this summer cli-mate. Mr. Horton has one in progress. It will cost 550,000. This same man has built the finest hall south of San Francisco. So much for the en-terprise of a Connecticut Yankee. National City, three miles from South San Diego, is a part of an cold Spanish ranch. The whole ranch consists of twenty-seven thousand acres. Kimball Brothers, New Hampshire men, purchased this ranch, and are making roads and

rchased this ranch, and are making roads and building a city. One year ago there was a single house on this ranch, now there are fifty, besides a Bay—the Memphis and El Paso, and the Los An-Bay—the Memphis and El Paso, and the Los An-Bay-ins Membris and Li Col, and have been all de-mand laborers, and the workers will want bread. But the gold fever has just broken out in San Diego. The richest of mines have just here dis-covered near the head of. San Diego river. The covered near the head of San Diego river. The people are nearly wild over the richness of the precious metal. This is no hear-say; bushels of the shining ore are on exhibition. But my letter is too long, so I'll stop. II F. M. BROWN. is too long, so I 'll stop.

'T is a sad thing when men have neither heart enough to speak well, nor judgment enough to hold their tongues; this is the foundation of all Impertinence.

CHAPTER NIL THE LOCATION OF THE SCHREE-LAND CHAPTER NV. A PHILOSOPHICAL VIEW OF THE SUMMER-LAND, CHAPTER NV. ThE SPIRITUAL GORE AMONG THE STARS, CHAPTER XVI. TRAVELOR AND SOCIETY IN THE STMMER-LAND. CHAPTER NYII THE SUMMER-LAND AS SEEN BY CLAIRVOYANCE. CHAPTER XVIII. Synopus of the Ideas Presented. Price 81: postage life. Effectal discount to the trade. For sule at the BANNER OF LIGHT BOOKSTORE, 159 Vashington street, Boston. NEW EDITION-REVISED AND CORRECTED.

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#### Inhospitable Religion.

One of our city contemporaries, in editorially noticing soveral Sunday discourses, points out the noticeable fact that at least three of the pastors of wealthy and fashionable churches took occasion; on the same day, to rebuke the holders of seats in the same for their notorious want of hospitality. toward strangers. They thought that in such a fact was to be found a very large part of the cause for the unchristian temper which they profess to regard as the leading characteristic of the community. The journal referred to remarks in plain phrase, that," there is in many of our churches a spirit of inhospitality, a reluctance to accept the brotherhood of man when it comes to the practical question of sharing pews, a disposition to regard religion as a costly luxury, no more to be thrown open to the unknown stranger than one's private wine-cellar or wardrobe--which acts to the injury of the churches." And it goes on to illustrate the matter after this fashion: "The gentleman who has paid a great price for a centrally situated pew likes to feel that he has something for his money, and does not like to come in late with a friend to find the spare seat he had counted on occupied hy a stranger. And by a slight step beyond this, he likes to have room enough to sit easily, even if it is at the cost of some unknown visitor waiting at the door. He reflects that the churches of the city are by no means all full, and thinks that the transient comer might just as well go to the church in the next street, where the minister is not quite so eloquent and the pew cushions not quite so expensive: And so the spirit of Christianity is gradually lost sight of in the very sametuary of Christianity itself, and the stranger-who may himself be a pew-owner in his own city, or perhaps an anxious inquirer in a state of mind to he turned one way or the other by the weight of a feather-is sent away embittered and disappointed, or admitted with a rankling sense of being unwelcome."

Now what does our contemporary propose as a remedy? Nothing more than an appeal from the pulpit to the consciences of church-goers. Aha! but how much of the fault complained of is to be traced almost directly to the pulpit itself? The time to give direction to a stream is to take it at its source. Where was the pulpit when this purse-proud inhospitality begin to make itself known and felt as an element in the government of churches? Why have not the pulpits been inculcating love and brotherly feeling, instead of thundering anathemas against such as refuse to subscribe to their ever-changing dogmas? Why were the pulpits flattering the vanity and selflove in which the possession of riches is fond of cushioning itself, when they should have been Harriet Sheldon to I. Sheldon, Gaston, Ala. We at preaching universal equality before lleaven the great and everlasting truth of unity and brotherhood, and the necessity of charity, kindness and fraternal feeling? Have the pulpits themselves nothing to answer for, then? Is there not in ov, rpowering need that all these arbitrary, harsh, and unchristian barriers be thrown down? Where ent know me? Did you ever see me before tois the influence that promises effectually to do it, day?" not the divine influence which works through the agency of faith in spirit-communion? What us all. religion to day, like that of Spiritualism, unroservedly teaches the full and unalterable brotherhood of man? Not Settled Yet. In a three column review of Mrs. Hardinge's of letters, two of which we examined and found "Modern American Spiritualism," the New York | upon the envelopes the name similar to that Times admits that the inquiry is still very far given in the message. We then commenced from reaching its ultimate conclusion. "It is plain," says the Times, " that the matter cannot be laughed down. There are too many grave, 'mature and educated believers in it." The treacherous triviality of Gen. Shields, in presenting to the Senate a petition signed by fifteen thousand persons for scientific investigation under levisla. tive auspices, is touched on by the Times, only to remind Gen. Shields that his emphatic prophesies of sixteen years ago are wholly baseless and visionary. Instead of having been suppressed, interest in Spiritualism increases with every year. We prefer to report the -Times, on this point, in its own language. Gen. Shields had predicted that this form of popular " insanity " would speedily blow over. Says the Times to day: " Now what is the actual state of the case? Sixteen years have rolled away, and we hear to-day far more of Spiritualism and its phenomena than we heard in April, 1854, when the National Intelligencer reported that at the idea of referring such a thing to a commission of inquiry the Senate was convutsed with laughter, in which General Shields -who appears to have taken up the project in all seriousness, but to have been moved, as men are apt to be, from his purpose by surrounding rid-cule—heartly joined. To-day one can scarcely go into any society in town or country, in the thickly populated and educated East or the more scattered and nomadic West, in the drawing rooms of London, Paris or New York, or the homely farm houses of the prairie, without hear-ing of 'manifestations ' and ' tests ' and ' searces ' and conversions. Hardly a newspaper but con-tains some narrative of wonders which may be laughed at-but are not explained. Almost every day we hear of people who scoff-ed at such things a short time ago, but have had some experience which leads them to admit ' there must be something in it.' It is worthy of special note, too, that whereas in the infancy of the movemont belief in the supernatural or non-physical origin of the phenomena was chiefly confued to ignorant or imperfectly educated persons, it is now entertained by some of the most distinguished people of their time in politics, in literature, in art; and even in science. We must remember, likewise, that this growth of Spiritualism, this in-terest in, or acceptance of it, has gone on in the face of unremitting ridicule, of countless' expo-sures, of interminable explanations of the way in which the phenomena are produced, and so on is truly amazing, despite Buckle's smart antithesis, that in this nineteenth century the world is so slow to explode it. Truly, there is something in this more than natural if philosophy could but lind it out."

From time to time verifications of many of the spirit messages in this paper have been publish- " Miracles, Past and Present," is destined to work. ed; but such has been the repugnance of the like a subsoil plow in the field of human at the Lowell Institute, was delivered on Friday Cary, in New York, their ways of life, and their earthly friends who have received indubitable thought and reflection. By his calm, patient, evidence of the return of the spirits of their kin- spiritual, and really scientific investigation into man, whose reputation as editor of the Nation, small nest of a place just large enough for the dred, that have manifested to them in their own profane and what is called sacred history, he way, to the use of their names in this connection, makes it so palpably plain that the currents of that we have been compelled to remain silent divine power have not been dammed or deflected when we should have spoken out. But we pur since the days styled ancient, that multitudes, pose in future to give our readers evidence in nu- who have, as a habit, taken for granted what merous cases, whether it be agreeable to those was told them with such an air of authority, willmost interested or-otherwise, that will go far to- be persuaded of the truth of his clear conclusions ward convincing every honest mind that spirits on the first careful perusal of his volume. Of the of the so-called dead do manifest to the people of notices of this book, we remark two in the Duily earth. And the first we have in view is a remark. Transcript of this city, which are sufficiently sigable verification. nificant to merit particular mention. One of them The message was given at our circle, May 7, speaks on this wise of the book:

1857, and published in volume one, number five of the Banner. At the close of the communication, which we give below, our former partner, Mr. Wm. Berry, who acted in the capacity of scribe at that is not that imposture and folly which so many time, was told that the spirit was the wife of I. worthy men have thought. This book will be Sheldon, of Gaston, Ala. On his return from the the hard of scribble and a capacity of learners looking up to be fed, and a scandal and a regret to the many wange to the office, he suggested, that we write to accomplished and fashionable friends of the au-thor. Very soon all this will be changed. When, Alabama, making inquiries respecting the facts in thor. the case, as we had no previous knowledge of then, in the onward flow of human opinion, this them. This was in the forenoon. In the after great truth now called Spiritualism shall kave become familiar to the world, men will smile, reneon of the same day, a gentleman called upon membering their doubts, and this book will be us and said he wished two copies of our paper to pointed to as a brave forerunner of the light to send to a friend in Alabama, and paid for the come. And we should learn to be patient with the slowness of this coming and universal recognition. Not to every ear is given to know at once the val-

Verification of Spirit Messages.

"Are you acquainted in that State "". we asked. "Are you acquainted in that State" we asked ue of the harmony of Mozart, not to the unculti-He replied that he was, to some extent, and sur-vated eye the full meaning of Raffaelle, and we prised us by saying that while at dinner at his must learn that these more exquisite harmonies house, two miles from our office, a spirit spoke through one of his family, who is a medium, and Elisten, then to this complete the state of the spirit spoke of the spirit spirit spoke of the spirit through one of his family, who is a medium, and told him to go to the office of the Banner of Light, pay for two copies, and have them sent to Mr. and see how one method and law of supernatu-Sheldon, of Gaston, Ala., when the message was ralism runs through all the ages and Sheldon, of Gaston, Ala., when the message was printed. We then read to him the communica-tion we had received through the medium. He confirmed the truth of the circumstances, and we both received the interesting facts as one other evidence of the reality of spirit intercourse.

evidence of the reality of spirit intercourse. This spirit (Mrs. Sheldon) came with such a relationship between the cheap though august joyous smile upon her lips, that our partner re-imiracle of the neighboring street and the hand-marked that she was particularly happy, or seem or the beneficent wonder in the marriage house or the beneficent wonder in the marriage house

ed to be so. " Oh, yes" was her reply, " I am always hap-times, and while we feel it may do much good, we py. Some years since I lived on earth, but not "must regret that this has been left to be done not in this cold northern clime. You have many beautiful things, no doubt, but I should be han-; pier to live where I used to live. You northern is now in fault, that not till now one of our schol-folks have strange looking houses but I presume are and men of mark has dared to leave the you are happy. I have a husband in the earth bife, and I am anxious to commune with him, but us, his children?" he lives a long way off. Now will you send to him? My dear companion is married again; it above notice of this new volume. It expresses a was my wish. I told him to take the lady, and great deal more than the hasty reader will at once have been continually trying to speak with her, recognize. It is an open and sweeping confession and shall, in time. They have no good mediums of the instant and constant influence of spirit where they dwell. I wish to ask my dear husband to sit alone a small portion of each day, and influence yesterday, to-day, and forever. It is I will be with him and try to manifest. I want gratifying that, one by one, against their predeterhim to sit perhaps thirty or forty days. Tell him minations, in opposition to their will, a class of to often speak of me to those he has around him. beneath him; he will understand this; tell him to often sit under that little rose-tree-I shall be houdly proclaimed these many years past that with him then, if he thicks of me-he will understand that also.

My name is Harriet Sheldon. The name of him who was once my companion is Israel Sheldon-he resides in Gaston, Alabama. Will you such results as were to have been looked for, attend to me early? Then good day, sir." Ten years after the publication of the above message, to our surprise and gratification we received new evidence of its truthfulness from a it possible to embody its faith in distinct forms of purely material standpoint. A stranger called upon us and inquired if we kept a file of the Banner. We replied in the affirmative, when he sug- of vital inspiration, it looks as if, at the right gested that we turn to No. 5 of our first volume. In it he said we should find a spirit-message from

once turned to the seventh page of the number designated. rather after the safe law of growth, religion was " Have you found it?" the gentleman queried. to be revolutionized to the salvation of man and We replied in the affirmative. "I wish you to human society, read it; but first I would ask, does any one pres-

#### Miracles in the Present. The publication of Mr. Mountford's book on

Mr. Godkin on Rationalism in Legislation.

The eighth lecture in the social science course

evening, March 18th, by the above-named gentle- visitors. Their house is in a pleasant street, "a and as a writer of force and ability, drew to the two gracious maidens who have chosen to abjure Institute a large and attentive audience. The the constant companionship of the superior sex, lecturer opened with a glowing sketch of the It possesses one feature rather unusual in New part which liberty has taken in the affairs of the York houses-it has a hall running through the world, of its rank as a human aspiration, of the center, on one side of which is the drawing-room, beauty and fervor with which it has been sung and on the other the library. Both rooms are as by poets, and of the purity with which it has cosy as they can be, wearing an air of gentle rebeen pursued by patriots. Yet, when we come linement and unobtrusive culture. Everything is to examine this liberty, we cannot say exactly so tastefully disposed that upon entering it is only what it is. It seems to be something ideal rather the tout ensemble that is perceived." And he prothan something tangible, and the long struggle | ceeds to give an account of their asthetic teas. for it has rather been an energetic assertion of such as a literary lion like Sam Johnson would human diguity than the pursuit of solid happiness. have delighted in, provided the guests would only "The publication of this book is an event. It is A people struggling for liberty too often failed have allowed him all the talk. "Their more to inquire how they were to use it when obtain- favored visitors," he says, " are invited to come to ed, and thus, while contests were participated tea, at which banquet Miss Phobe's sparkling in to change the outward character of govern- humor almost makes her friends forget the more ment, an improvement of the practical working material feast before them. Mr. Greeley's amiof the same was too often neglected. If political able countenance often beameth above their table improvement was the only object of popular at these Sunday evening teas. For many years uprisings, they might he stopped, or even pre- he has been a devoted friend to the sisters. vented, by the adoption of reforms by mon- During the evening the literati of the city asarchs, by the establishment even of just and semble, dropping in one by one in an informal enlightened despotisms. But such measures have way that is very charming." \* \* \* "At one never been able to stop the agitation for greater | side, Susan B. Anthony, in the inevitable scarlet popular liberty, and now the world seems about crape shawl and spectacles, relates her recent. to refer all political and national questions to experiences in Cincinnati to a sympathetic. universal suffrage, which is the widest possible hearer. Susan's nose takes an upward turn, and distribution of the sovereignty.

> and said its people excelled us in assimilating ating smiles and common sense until he grows different peoples; were not inferior to us in the tired and takes his leave in his own characteristic administration of justice; their law was the manner-that is, he wanders vaguely away withfoundation of the world's jurisprudence: their out saying good-by to anybody. The conversation system and experience formed the foundation very often turns upon spiritualistic matters, the of modern political economy and international sisters being devoted Spiritualists of the higher type. law; and the only thing which modern society has added to the political legacy left by the Ro- here, music was one of the attractions of these man Empire, is the representative system. For gatherings, but they have long since borne all but want of this the ancients failed to do what we its remembrance to happy homes of their own. have done, viz, establish and maintain a large Throughout this nest breathes the most exquisite democratic state. In municipal affairs we have culture, the sweetest purity, and a beautiful made few improvements, and the administration picture is the lives of the two singing-birds of great cities is to day as serious a problem as it within." was to Julius Casar.

is the

According to the sneaker's idea we are superior to the ancients in fidelity to certain humanitarian ideas, but we have originated very few of Tribune at the beautiful religion which has done them. We have improved the family and elevat- more than any other to bring Heaven and man ed the status of woman, but these have been ef- together in daily communion. Greeley no doubt fected rather by a general softening of manners than by enactments of positive law. In fact, the stream of social progress has been apart from alism as profoundly as he pretends, calling it legal progress. Nations are over better than everything that is bad, from jugglery downwards. their laws. The fact is indisputable, but the ex- in the Tribune, why is he at places where it is both planation of it is a complicated problem. The a faith and a practice, besides being made the backwardness of the art of government is not theme of conversation? What is such a character due to any lack of cultivation. Every ruler pro- but a shark, considering him such in the literary fesses to consult the welfare of his people. That rather than the literal sense? We hope the the attempt so often fails is owing to a lack of ob- Misses Cary may have the good fortune to work servation of the needs of the people, a failure to a miracle on him, but it will prove a hard job and study by induction the wants of humanity.

The force of custom had had a baneful effect on social progress. Ignorance of human nature was another obstacle of scientific legislation. In the centuries preceding the nineteenth, sovereigns, and statesmen regarded human nature as something to be curbed. They studied it not; they with an earnest determination to continue their had not the foresight or the facilities for collecting facts and statistics. The legislator of the old fitness. The one of the new school consults the in the Spiritual Philosophy and as many more fitness of things.

After referring to the practical tendency of be revealed to them, ought to have the largest modern democratic civilization, the speaker said hall in its midst open every Sunday, that the that while he thought that a simple code of laws people may have an opportunity to listen to the would not soon be reached, yet he hoped for a ablest exponents of the truths of Spiritualism. time when parliamentary governments shall be Geo. W. Kates, Secretary of the Society, informs carried on more in accordance with scientific us that arrangements are already being made to principles, and when the affairs of nations shall be under the guidance of the trained human reason

# suggested by the subject.

The Sisters Cary. A pleasant correspondent of a Cincinnati journal describes the home nest of Alice and Phase

her eyes snap as she goes into detail. About the

The speaker referred to the Roman Empire, room roams the philosopher of the Tribune, radi-While Miss Cary's accomplished nieces were

There it is. Horace Greeley permitting himself to frequent the refining society of genuine Spiritualists, while slashing away in the columns of the goes, invited or uninvited, to see and be seen. He is a notoriety monger. If he despises Spirituprobably a long one. Spiritualism must become Greelevism before it will go down with him.

#### **Cincinnati Spiritual Matters.**

We are pleased to learn that the Spiritualists of Cincinnati, Ohio, are bestirring themselves newly revived meetings regularly next fall and winter. This is as it should be. A large city like whool makes his law to suit his own idea of its | Cincinnati, with its tens of thousands of believers anxiously hoping that in some way the truth will secure able speakers for the coming season. The new course of lectures thus far has been a success. Miss Nettie M. Pease lectured very accept-The lecture closed with some general reflections ably during February. Miss Lizzie Keizer created great interest at her public test scances, and good has resulted from them. Ed. S. Wheeler is enand Mrs. г дргн, May. Energy and liberality will accomplish great and good results when they work together. Friends, push on the work so nobly begun for the benefit of humanity.

Harry Emerson.

Manifestations of spirit power through this medium are of the most extraordinary nature. We shall publish an account of them in our next, as witnessed last week in Lawrence.

"Well," he replied, " my name is Sheldon, and that message came from my wife. You don't any of you know me; but here is evidence that I am the man I purport to be," at the same time drawing from his coat-pocket a bunch reading the communication as requested. When we came to that portion where Mrs. Sheldon in the negative. We continued the perusal, when "I had contiguous to my residence a peculiar rose-tree. I do not think there was another of the kind in our vicinity. On pleasant summer the kind in our vicinity. On pleasant summer he will see it-when it appears. Until then, let evenings, myself and wife were in the habit of patience do its perfect work.-Investigator. sitting together beneath that tree, for it was tall enough for the purpose. You could have had no knowledge of this fact, neither of the private conversation I had with my wife just previous to her death, I was no Spiritualist; I had no belief in

gainsay. I was compelled to believe that the ly correct."

nection, therefore, it is apropos that we publish anour Public Circle Dec. 28, 1869, in regard to some of those very servants to which she alluded in her first message. Here it is:

"I have been deeply interested in the question, Has the negro an immortal soul?' Not that I do not know that I have now the company of some of my faithful servants here, in this spirit-worldfor I know I have—but of course I do not know how long their immortality is to continue. I can-not tell whether it is an eternal thing or not. 'We not tell whener it is an eternal thing or not. We do not any of us know that we shall continue to be throughout all eternity. We believe it, but we do not know it. I am Harriet Sheldon, from Ala-baina. I often hold sweet companionship with those friends of mine that manifested through black skins, when I was on the earth-here in this beautiful spirit life I meet them, so I know they have survived death. It is not speculation with me; I know it. I hold sweet communion with me; 1 know it. I note syect communicit with them now, those who were my friends, my serv-ants, here—good, faithful friends as 1 ever found under white skins. I would say to Israel Shel-don, that which he is seeking to obtain, he will in due season. He need not fear. He is here in this life, and receives your paper. Farewell."

FAIEND EDITOR-EVERY week since your spiritual Brother Colley, of the "Banner of Light," promised you a commu-nication from the spirit of Abner Kneeland, I have hunted

by one of ourselves, but by another. Is it that the note of provincialism which, according to

the note of provincialism which, according to Mr. Matthew Arnold, so marks English thought,

crowd of mockers and give his testimony to the

We cannot approve with too much sincerity the

presence upon mortals and their affairs-the same

people are silently coming over to the substantial

acknowledgment of spirit communion, who have

declared to be a base and shallow delusion. In

spite of denunciation and puny ridicule, the di-

vine currents have been ceaselessly in motion, and

are continually making their appearance. One

thought in particular rises to the surface, in this

connection: since Spirituatiem has not yet found

organization, and since the churches are by their

own admission crumbling and decaying for lack

hour and by the divinely appointed way, Spiritu-

alism were to inform, inspire and control the

churches on the higher and larger basis of its own

broad truth, and thus, without convulsions, but

**Has if Come?** 

What is the matter? You are not purposely keeping back the document, I hope, from any prejudice on your part; but it is strange that the communication has not you seared, and I would suggest that you tell Bro. C. we ar etting impatient.

The promised communication has not appear-ed, or if it has, we have missed it, which is hardly likely, as we have been on the lookout eve We cannot account, from the spiritual standwe received the notification or summons. point, for the long delay, except by supposing that the "conditions" are unfavorable. Tha speaks of his second marriage, he informed us seems to be the "dernier resort" in all such cases that the statement as reported by us was true, for when the celestial wires are obstructed and anhe asked her on her death-bed if she should have gelic telegrams fail to come to time; though what any objection to his marrying again, provided he the "conditions" (as we understand the word) in the negative. We continued the perusal, when he again interrupted us, as we read, "Tell him to often sit under that little rose-tree," etc., and said: not always up to time on such things!) and as we shall not withhold it from our anxious and vigi-lant correspondent, he can make up his mind that

Our good friends of the Investigator and their correspondents should not grow impatient. The world was not ushered into existence in a minute, nor even in six days. Brother Kneeland wasn't to be hurried, while here in the form, spirit communion; yet here were facts I could not notwithstanding the hurrying, process of Lovi Lincoln and his would-be law supporters to spirit of my dead wife had indeed communicated; bring him to the halter. The Investigator got and I have no doubt of it now. I have been a "impatient" over Carbonell; and now, infortusubscriber to your paper ever since. I need not nately, according to paragraphs in the Traveller add that every statement in that message is strict- and Journal, Carbonell has changed his tactics, and instead of endeavoring to disprove the super-

At the time the above communication was given | natural character of the physical manifestations, through the mediumship of Mrs. Conant, Mr. S. endorses them! But we have not, and shall not (so he informed us) was a slaveholder, which take any stock in him, for we have not the accounts for the spirit's remark, "Tell him to slightest confidence in the man. All we ask of often speak of me to those he has around him, Brother Seaver, in discussing these points, is heneath him "-meaning his slaves. In this con- that he will do so with a little more amiability. A sweet temper is a continual feast. And now other communication from Mrs. Sheldon, given at to the point. Brother Seaver will find on our sixth page the desired message from the spirit of Father Kneeland, which we, in all sincerity, believe to have emanated from the source attributed to it, viz, a spiritual one.

#### Music Hall Spiritual Meetings.

MRS. EMMA HARDINGE'S second lecture will be given next Sunday afternoon in Music Hall. Wherever this grand oracle for the invisibles appears upon the rostrum, the people in large numbers are sure to gather about her to listen to the words of wisdom that flow from her inspired lips. Her teachings find lodgment in the hearts of the earned and the unlearned, the bappy and the unhappy-all are fed by the living truths she utters. No one should lose the opportunity of hearing her closing lectures, and the last of the present course. Prof. Denton's lecture the 27th ult., "Orthodoxy false since Spiritualism is true," created a lively sensation, by the strong and bold position taken. We shall print the discourse soon.

A Liberal Lecture.

Mr. C. H. Ellis lectured in Mercantile Hall, Sunday, March 27th, on "The Demands of the Times against Religion;" It was radical in tone, but remarkably liberal and candid. Such dectures are needed in this era of human enlightenment and we hope to listen to more of the same sort. We have had enough of the theological teachings of ignorant, dogmatic, designing men, who have enriched themselves at the expense of the many Wars among Christian nations have been the result. The so-called Christianity of the present is no better than that of the next. It has failed to make mankind carry out the golden rule taught by Confucius and Jesus. If the humble Nazarene should appear in person among his professed disciples of this day, we venture to say he would not be able to recognize a single one as worthy of the name of Christian in its purest and holiest signification. What we want now are able teachers of truth, such as will convince the reason and common sense of every community Too long have neonle been deceived by the shall low sneculations of collegiate nedants and canting bigots, and hence we hall the advent of such speakers as Mr. Ellis, who in his recent lecture gave ample evidence, of extensive research and careful preparation in the elucidation of the numerous facts he presented from past history and present experience.

#### Sheridan and the Massacre.

The letter of Gen. Sheridar on this atrocious occurrence has made much talk as it went the rounds, but the New York Tribune calls it "special pleading," and says it "is not convincing." It replies that " the attack on the Indian camp is not to be justified by the comparisons he quotes of the bombardment of Vicksburg and Atlanta. Both cities were fortified towns, garrisoned by great armies, and the bombardment of neither was begun until the formal notice for the removal of women and children required by the rules of civilized war had been given. This usage was not practicable in the case of the Pie gan camp, it is true; but that does not justify the acts perpetrated after the capture. There is nothing in what Gen. Sheridan says which should put a stop to any inquiry as to who is responsible for the outrage on the Indians and the violation of the national pledge and the national policy of peace.' 1

#### Prof. Faraday.

A writer in the London Speciator, commenting upon Faraday's refusal to investigate or reason upon matters of religious belief, states that, to the question," How is it that you are a believer in the doctrines of your sect?" the great physician replied: "I prostrate my reason in this matter; for if I applied the same process of reasoning which I use in the matter of science, I should be an unbeliever." And this is the ground upon which he opposed the Spiritual Philosophy of the nineteenth century.

#### The March of Events.

By reference to our news column it will be seen that the Secretary of State has issued his proclamation announcing the complete ratification of the lath amendment to the Constitution of the United States. The President said he knew it was unusual to send such a message as he did to Congress, but he thought the gravity of the occasion, and the importance of the event the message signalized, ample justification for his action in the premises. So think all good and loyal men, and the heart of the country will rejoice with the President in the work of this 30th of March, 1870.

Mrs. C. L. V. Tappan in Washington. We noticed in a Washington paper the correspondence between Hon. John Covode and other members of Congress and Mrs. Cora L.V. Tappan, inviting the latter to deliver a public lecture in Masonic Hall, "on a subject of general or national interest." Last Wednesday evening, March 30th, was selected as the time, and the subject chosen. MOKE-TA-VA-TA; OR, THE NATION AND ITS WARDS." Mrs. Tappan's great reputation as a talented and eloquent speaker no doubt drew together a large audience.

#### Judge Edmonds.

It is with sincere satisfaction that we are enabled to announce to the readers of the Banner. the improvement in the condition of this gentleman since his late attack by disease, with the immediate prospect of his recovery. It is expected that the days will be few before he will be able once more to enjoy the light of the sun and the magnetism of the free atmosphere, and to take his numerous friends by the hand and receive their personal congratulations.

#### Another New Book.

Wm. White & Co. have just issued another new book from the pen of Lois Waisbrooker, author of Alice Vale," "Suffrage for Woman," etc., etc., entitled HELEN HARLOW'S VOW. It is dedicated ' to woman everywhere, and to wronged and outcast woman especially." For list of contents, price, &c., see announcement in another column. We shall allude to this work in a future number. It will undoubtedly have a large sale.

#### Middleboro', Mass.

We are glad to learn that the Spiritualists of Middleboro' have organized, and propose having regular meetings every other Sunday. A. E. Carpenter is engaged to speak there the first Sunday in May.

BF Read the advertisement of "The Index," Francis E. Abbot's new radical paper.

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#### BANNER LIGHT. $\mathbf{OF}$

#### New Subscribers.

One hundred and fourteen new subscribers have been added to our list since our last notice, procured by the following named old subscribers: M. G. Higley, sent one; Dr. A. Prewitt, one; L. Marcheput, one; I. L. Corson, one; Mrs. M. A. Rigby, one; O. Vebber, one; Mrs. H. L. Cole, one; J. M. Hawthorne, one; F. A. Weyers, one; A. Skinner, one; H. Copley, one; T. C. Warren, one; W. P. Gate , one; L. B. Lindsey, two; Mrs. N. Lusk, one; Isaac Toothaker, one; D. C. Levitt, one; H. H. McNett, one; L. Engle, one; A. M. Savage, one; Rev. J. G. Denton, one; L. Weaver, one; G. L. Ford, one; Dr. L. Heisler, one; L. Sage, one; Chas. Sues, Esq., two; S. C. Shaw, one; Mrs. M. Cory, one; J. Traxler, one; S. Winslow, one; E. E. Towne, one; Dr. J. A. Andrews, one; S. Watson, one; Mrs. S. W. Cole, one; W. C. Ogden, one: D. Mackenzie, ono; W. Collins, one; C. E. Had-cock, one; W. H. Barlow, one; G. N. Wales, one; J. B. Brown, one; T. W. Fawcett, one; A. F. Bunker, one; A. S. Hayward, one; L. O. Preston, one; H. Sinderman, one; J. Thompson, one; William answers to questions in reference to the healing Hambleton, three; E. M. Alexander, one; W. T. Atwater, two; W. P. Smith, one; Capt. T. W. Wait, one; A. Plummer, one; C. Packard one; S. P. Hoag, one; N. S. Anthony, one; L. C. Hodgdon, one; Geo. Sleeper, one; H. E. Leper, one; Mrs. N. A. Stevens, one; T. J. Ellis, one; Mrs. L. Partridge, one; S. Goodrich, one; A. B. Mariner, one; Slander; and truly says : "Above all people, A. Rogers, one; W. L. Hawes, one; A. T. Dewel, Spiritualists, and especially Spiritualist lecturone; J. N. Blood, two; E. Russell, one; R. Neely, ers. should be beyond and above such wretched one; H. Roberts, one; S. Hemmen way, one; S. D. | and degrading work." It adds : " In the univer-Hough, one; Mrs. Cheney, one; J. M. Wallace, one; Dr. J. R. Pettus, one; R. Ely, one; S. W. is the proclamation of mean souls of their na-Smith, one; J. Wilson, one; F. M. Clark, one; M. | ture. They thus are known by the noble. In Burrill, one; L. L. Stevens, one; S. R. King, one; the great reflex action of all forces it punishes Friend, (Agawam, Mass.) ten; L. A. Wilkinson, its authors; it tests and perfects the patience of one; O. Beers, Esil., one; B. Phillips, one; H. noble minds; it is an exponent of the festering Snow, one; J. M. Kingsley, one; I. Cross, one; J. ulcers and latent evils of human life; and H. Blaney, one; C. Leeds, one; L. J. Simmons. one; R. Prentiss, one; S. B. Hallowell, one; C. W. corroding alkali, which upon the acid greenness McFarland, one; Geo. Worster, one; Mrs. F. Free- of human nature, keeps a constant fermentation man, two.

#### Howard Athenænn.

The record of this establishment for the last two seasons is something remarkable, says the Boston Sunday Contrier. From the date of its opening, in the summer of 1868, as a variety theatre, up to the present time, its success has been uninterrupted. Not a single night has witnessed a slim attendance at this house during this lengthy period. Other places have had the usual varying success that is to be expected in the theatrical business, but the Howard having struck a successful spring has kept it flowing, and its unparalleled prosperity seems permanently continuous. The secret of this success is that the management provide just the kind of food that is wanted by a large class of amusement seekers, and judicious infusions of fresh elements of attraction keep the ball rolling and never allow the entertainment to pall from lack of novelty. From the fact that the features comprising the programme at this house are invariably so excellent, that fault finding is impossible, and criticism almost upnecessary, the details of the performance are not subjected to the unusual discussion in the columns of the press, that has come to be expected on almost all dramatic subjects. Nevertheless the general admirable quality of the performances at the Howard deserve mention, and it is a pleasure at times to chronicle the artistic efforts of the shining lights that shed their effulgence over the closely packed rows of beaming faces there assembled.

#### W. F. Jamleson's Labors in Minnesota and Wisconsin.

As an indication of the growing respect of the secular press for Spiritualism and its advocates. we clip the following notice from the Prescott (Wis.) Journal, edited by Messrs. Flint & Weber two enterprising, progressive young men:

W. F. Jamieson, of Chicago, is treating our citi-zons to a course of lectures on Spiritualism. The meetings have been largely attended every even-ing, and much interest manifested in the dis-courses given. Unable to attend them regularly courses given. Unable to attend them regularly a powerful sermon! I was never before so im-we are not prepared to make extended comment. The lecturer is certainly thoroughly conversant with his subject, and presents to his hearers ideas that are apt to jar the old, established theological notions concerning the future state. As a speaker, daughter." notions concerning the future state. As a speaker, Mr. Jamieson is of pleasing address; entertaining as well as instructive. The subject of his lecture this evening (March 17,) is, "The beautiful moral teachings of Pagauism; or are Christianity and the Bible the cause of civilization?"

## ALL SORTS OF PARAGRAPHS.

57 The readers of the Banner of Light must not fail to peruse Prof. Denton's able lecture delivered recently at Music Hall, in this city, a report of which we publish on our first page. The subject discussed is one of immense import to the welfare of mankind, viz., "18 SPIRITUALISM TRUE?" and the Professor, in the estimation of his audience, did it full justice.

53" The "respectable" Daily Advertiser had the impudence to call us "audacions," during the Carbonell controversy, because we surmised Mr. C, possessed mediamistic powers. What does the Daily think, now that Carbonell assumes that he does possess such powers, and is exhibiting himself as a medium? Nous cerrons, as old Father. Ritchie used to say.

DP The Questions and Answers contained in our Message Department the present week areall-important. Especial attention is called to the power of Dr. Newton.

57" Read Mrs. H. F. M. Brown's interesting letter in this issue of the Banner. We hope to hear from her often,

TTo Present Age contains a long article on sal providence of being, slander has its use. It hence is an index to the efforts to cure. "T is a of its conflicting elements, counteracting the tendency to utter stagnation. Happy are they who need no such influence."

Texas restored to the Union, and the ratification of the 15th amendment proclaimed! These words sum up the great history of the day for-America.

MUCH ADO ABOUT NOTHING: The World's Crisis, printed in Boston. If you doubt it, read it.

Theodore Tilton, of the New York Independent, wants the autographs of all those in favor of the enfranchisement of woman. He will be abundantly supplied.

The Scientific American predlets that in less than twenty years illustrations will be as common a feature of daily papers as market reports are now.

A horse attached to a Minnesota stage-coach, while trotting at the usual pare last week, threw off one of its hoofs, and bled to death in a few minutes. . . . . .

The Hutchinsons (John and family) are soon to make their first concert tour through the South. They will go as far South as Florida, thence to New Orleans and up the Mississippi.

RUM VS. BREAD.-There are three glasses of liquor drank in New York city to one loaf of bread that is eaten.

Little and often make a heap in time.

Among the students at the New York Medical College for Women is a young colored woman, twenty-three years of age, who has just completed her course, and is about to graduate with honor.

Mrs. Anna Richmond has given four thousand dollars to the Rhode Island Hospital for the permanent endowment of a free bed.

The King of Prussia has abolished a long-standing Hanoverian law, which forbade the opening of theatres on the eve of Sundays and fete days.

Fashionable lady going out of church: "What a powerful sermon! I was never before so im-

Spiritualism in Boston and Vicinity.

MERCANTILE HALL .- The Boston Children's Progressive Lyceum met as usual at this hall Sunday morning, March 27th. Singing by the Lyceum and quartette, marchings, answers to questions, and a song from Hattie Richardson, comprised the exercises. One hundred and thirty members and officers were in attendance.

On Monday evening, March 25th, the past and present members of the "Lyreum Amateur Dramatic Association," connected with this organization, held a pleasant and profitable reunion at the hall 511 Washington street. Singing, recitations and general remarks were indulged in, after which the company partook of refreshments. The entertainment cloved with dancing.

Temple Hall -The circles heretofore hold at this hall, is Boylston street, each Sunday morning at 101 o'clock, have proved so popular that it is now announced that for the prosent there will be another session, to be held each Sunday alternoon, immediately after the adjournment of the Lyceum-or about three o'clock. An interesting meeting of this kind took place at the above named hall Sumlay morning, March 27th. In the evening Mr. Pike addressed the Boylston-street Spiritualist Association upon the insensible approaches of evil, basing his remarks on the action of Lot in pitching his tent near Sodom, and its consequent effect upon him.

Sunday afternoon, March 27th, the Lyceum generally convening at Temple Hall turned out with full ranks. Answers to the question; " What is Charlty ?" singing, marching, speaking by eight children, a song by Miss S. M. Adams and Miss Coggins, and reading by Mrs. Dana occurred during the session, a portion of which was consumed in re- popular assembly room in the cityhearenl for a projected exhibition for the benefit of the Lycoum, of which due notice will be given bereafter.

CHARLEBTOWS .- Union Hall .- C. Fannie Allyn spoke at this place Sunday afternoon and evening, March 27th. Her remarks in the afternoon were directed to the consideration of the question : "What is Life ?" In the evening her subject was "The past and present."

The last meeting of the Social Society was held at the residence of Dr. A. H. Richardson, 95 Main street. About fifty members were mercat. The usual exercises were carried out,

The "Fourth Annual Faney Dress and Calleo Ball" took place at Central Hall, Elm street, Friday evening, March 25th, under the arrangement and management of Mrs. Henry T. Rowell. Music by Bond's Band, A good party assembled, and the occasion was one long to be remembered. CHELSEA .- Prof. William Denton addressed a very large audience (notwithstanding the rain and the efforts of the evangelical Christians of Winnisimmet) at Granito Hall, on Sunday evening, March 27th: He considered in his remarks the history of the lible, and compared its claims with those of the sacred books of other religions. His lecture was frequently applauded, proving an extension of views on the part of his auditory.

CAMBRIDGEFORT .- The regular order of exercises .- singing, speaking, answers to group questions, wing move-On Wednesday evening, April 6th, a complimentary party Money returned when letters are not answered. will be given by this Lyceum, at Batmony Hall. In honor of W. H. Bettinson, its Assistant Conductor, as an acknowl-

idgment of his long-continued and faithful services. WALTHAM .- The Spiritualist Society at this place was addressed by Dr. J. H. Currier, Sunday afternoon and evening. March 27th.

The Children's Progressive Lyceum of that place still continues in a flourishing condition. It was organized bee, 5th, 1869, with thirty-three members. The number (mass, Psychometer and Medium, will answer letters (scaled for otherwise) on business, to spirit friends, for tests, medical advice, dehneations of sixty-two, which is about the average attendance. The ex-recises were splitted and interesting, consisting of a discustion of the question : "Where is God?" recitations by Misses Emma Moody, Jessie Flohn, and Masters J. and E. Remington : the reading of Lizzie Daten's poom : "I Still Live," by Miss Nellio Joulson, and the regular order of Lycenm business, which was gone through with in a manner reflecting great credit upon each officer and member.

#### Benjamin F. Richardson, the Blind Medium

This medium (at present located at Mrs. Weston's, 54 Hudson street, Roston.) is doing in his sphere a remarkable work in convincing the ekeption mind. Totally blind NO. 319 KEARNEY STREET, SAN FRANCISCO, CAL., himsolf-(his eyes having been examined several times by surgeons who have given it as their opinion that his case is incurable)-he is yet, (under spirit influence,) able to go present given every evening at his place of residence-ho is influenced to improvise poetry, describe spirits, give tests of spirit identity, and discuss the most abstruse principles of theology or philosophy, although in his normal condition he has not an average amount of information. Mr. Richardson was in Boston some two years ago, making his home at the time with Dr. Dillingham.

Owing to sicknoss in early years his mind is not as active as is the case with a large proportion of humanity, yet his whom he claims Dr. Harvey, who discovered the circulation of the blood-are ever ready No. 7 OLD LEVEE STREET, NEW ORLEANS, LA., at call to assist him. He has on several occasions, under influence, held conversations in German and French with persons conversant with those languages, and they though skeptical as to the spiritual source of his information, have been obliged to acknowledge the words employed by him to

stoned on the way, one of the missiles striking him in the side. The impression in Madrid is that Frim has had his day, and that important changes must soon take place.

nay, and that important changes must soon take place. The equinoctial storm, which raged with such unusual in-tensity on the afternoon and high of Sunday, March 27th, was extremely sovere in the central part of the State. Over a foot of damp, heavy snow fell in the westerin part of Wor-cester county, filling the highways and forming the highest drifts that have been seen. this winter. The body of snow remaining on the ground will hardly disappear entirely is-fore the first of May, unless the intervening month to unre-sually warm. The storm was very severe in all the Northsually warm. The storm was very severe, in all the North-eastern and Western States,

The Portland Press announces the death of Colonel John Goddard, one of the largest humbermen in Maine, and for many years whely known in that State for his extensive business connections and remarkable traits of character. His limitering operations were on the Kennebec, Penobscot, and St. John, and at the time of his death, he was the own-er of 129(201) acres of land in New Brunswick, and of one of the largest steam mills in that part of the world.

There is a report coming from London that the great Catholic powers of Europe have united in demanding the adjournment of the Reumenical Council.

Ex-Queen Isabella and her-husband have agreed to sepa-

The law against crucity to animals, it seems, has not been repeated by the New York Legislature. The attempt failed. Mr. Bergh wilter: "Our law has not been repeated or amended, and I have he fear that it will be."

## Boston Music Hall Spiritual Meetings.

April 10th, Lecture by Mrs. Emma Bardinge. The third course of lectures on the philosophy of Spiritual-ism will be continued in Music Hall-the most elegant and

AUNDAY AFTERNOONS, AT 21 O'CLOCK,

until-the close of April, under the management of Lewis II. Wilson. Mrs. Ennus Hardingo will fecture during April. Vocal exercises by an excellent quartette.

Spiritual Periodicals for Sale at this Offices

THE LONDON BURITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 23 cents: The Relator-Pittosophical Journat. Devoked to Spirit-ualism. Published in Chicago, III., by S. B. Jones, Esq.

Price 8 cents, THE LYCEUM BANKER. Published in Chicago, Ill. Price THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

Price 6 cents. The Herald of Health AND JOURNAL OF PRINCAL CUL-TURE. Published in New York. Price 20 cents per copy.

#### Business Matters.

Mus. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. A9.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York, Terms, 85 and four three-cent stamps.

ANSWERS TO SEALED LETTERS, by R. W. I ments, &c .-- was observed by the Children's Progressive | Filint, 105 East 12th street -- second door from 4th Lyceum on Sunday morning, March 27th at Harmony Hall, avenue-New York. Inclose \$2 and 3 stamps. M26

PEOPLE baye been so humbugged with dirty, poisonous half preparations, that they half with delight the new article styled NATURE'S HAIR RESTORATIVE. Clear as crystal, and it does the work most effectually. See advertisement.

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## Special Notices.

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STORE, 158 Washington street, Bostou ; also by our New York Agents, the AMERICAN NEWS COMPANY, 110 Nussian street. Spiritualist and Beform Books, At Eastern prices. Also Planchettes, Spence's Postabout as he desires, and to tell the colors of medicines or any other articles held up to him, oven if his back is turned to the questioner. At his scances-which are at and Circulars malled free.

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

#### GEORGE ELLIS. BOOVEELLER

For Sample Copy address the Editor, Toledo, Ohio, enclosing five cents.

HELEN HARLOW'S VOW.

5

By Lois Waisbrooker, Author of "Alice Vale," " Suffrage for Woman," etc., elc.

A 1.6, who have triad Mrs. Watshrooker's "Alter Vale" will be anylous to peruse this beautiful story, which the pub-lishers have put forth in relegant style. It is dedicated to "Woman Everywhere, and to Wroneed and Oute ast Wjonau Especially." The author says: "In delicating this host to woman in general and to the outcast in particular, I am prompted dig a love of instree, as well as by the desire to arouse woman to that self assertion, that self-justice, which will insure Justice from others."

"As I gazed, and as I listened, there came a pale, blue footed

The state of the second state of the state o

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PROBLEMS-CONCLUSION.

For sale at the BANNER OF LIGHT BOOK.

ABRAHAM LINCOLN'S

RELIGION.

THE INDEX.

A Weekly Paper Devoted to

FREE RELIGION.

FRANCIS E. ABBOT. Editor.

TERMS, \$2.00 A YEAR.

Price 81,50, Postage 20 cents.

In the same issue the Journal says:

Religion and taxes have been the prominent themes of discussion at the post-office and other, places of resort during the past week. The dis-putants, like the Irish jury, agree to disagree first

A union revival, led by the Methodists, which had been held for between three and four months. was nearly broken up by the lectures; or, in the language of the church neonle, by the devil. (?) on account of the citizens flocking to hear the living gospel of Spiritualism.

#### Movements of Lecturers and Mediums.

Mrs. Priscilla Doty Bradbury is engaged to lecture in Bingham, Me., one fourth of the time, commencing May 22d. Her address is North Madison, Me.

Cephas B. Lynn is engaged to lecture in Norwalk, Ohio, during April.

Thomas Gales Forster is lecturing in Worcester. C. Fannie Allyn is lecturing in Charlestown.

Moses Hull speaks in Washington, D. C., durthe Sundays of April. Would be glad of engagements for evening lectures and debates in the vicinity. Address care of Dr. Rowland, N. W. corner F street, North and Sixth street, Washington, D. C.

Mrs. A. P. Brown will speak at Glover, Vt. May 1st. She would like to make engagements for the summer.

#### Hudson Tuttle's Works.

Hudson Tuttle's new book on the "Career of the Christ-Idea in History" has just been issued by Adams & Co., of this city. We shall notice it ing with care the various events at Rome and further at another time. His "Career of the God-Idea in History" has been well received by Church. thinkers. Prof. Max Müller's lectures at the Royal Institution in London on "The Science of Re- branch of industry. It is stated that on the Kenligion," which are now being delivered there, have nebec river alone, the past winter, \$3,000,000 have shocked the conservatives. The very title of them, they say, is scandalous. Brother Tuttle, we hear, has another work in preparation on the "Career of the Religious Idea." Hudson is certainly a man of ideas.

#### Dr. J. R. Newton.

This well-known physician (of the spiritual dispensation) informs us that he shall certainly ary, having discharged the greater part of the 400 close his labors in Boston, for the present, on Sat- or 500 prisoners on their signing a document urday, April 16th, at three o'clock. As per announcement he will soon after take passage for pire in which the conspiracy has been carried on. England:

#### North Bridgewater, Mass.

day. April 13th.

Mrs. Emma Hardinge will deliver two lectures markably lifelike portrait of Wendell Phillips. It at Mechanic's Hall, North Bridgewater, on the is the best likeness of Mr. Phillips extant, and evenings of Wednesday, April 6th, and Wednes- can be seen at Childs & Co.'s art store, Tremont

There are twenty five local women suffrage associations in Ohio.

Rev. Dr. Bellows insists that Mr. Beecher is a Unitarian, and the latter returns the compliment by affirming that Dr. Bellows is Orthodox.

#### LITTLE DEEDS.

LITTLE DEEDS: Let us ho content, in work, To do the thing we can, and not presume. To fret because it's little. 'T will employ Beven men, they say, to make a perfect plu. Who makes the head, consente to miss the point; Who makes the point, agrees to leave the head; And I must make it straightway, head and point," Ills wisdom is not worth the pin he wants. -Mrr. F. B. Browning.

Over one hundred young ladies are estimated to be at present studying law in this country.

#### Benefits, like flowers, please only when fresh,

A California operator who telegraphed to San Francisco, inquiring if he should buy at quotations, received in reply, "No price too high," but when, after acting upon the advice, he ascertained that the reply should have said, "No; price too high," he was provoked, not to say annoyed.

"Shoo-Fly," a horse owned by William B. Smith of Hanfort, Ct., won a race upon the ice at Middlebury, Vt., last week, in the extraordinary time of 2.15, 2.17, 2.18.

He who avoids small sins does not fall into large ones.

"John," said a hen-pecked husband, "I wish it was the fashion to trade wives as it is to trade horses." "Why so?" "I'd cheat somebody Lefore night."

Pere Hyacinthe remains in Paris, living quietly with his sister, but working hard and watchelsewhere bearing upon the polity of the Roman

# The ice trade in Maine is a very important been invested in the ice business.

It is still asserted that the American Bishops at Rome refuse their assent to the proclamation of Papal infallibility, and that every effort to conciliate them proved futile.

The Russian Government is dealing leniently with the Socialist conspirators arrested in Janupledging themselves to leave the parts of the em-

Mr. William Page, one of the most distinguished of our American artists, has completed a re-

street.

he perfectly correct. He has of late been used as a locturer, having spoken to good acceptance at Cambridgeport. Sunday afternoon and evening, March 27th, and at New Bedford, April 3d. All those investigating the phenomena of Spiritualism would do well to visit his scances, as the proofs of an outside power are in his particular case very strongly manifested.

#### CURRENT EVENTS.

The Ecumenical Council at Rome has been surprised and excited by the introduction of a motion making the unanimous assent of the Episcopates necessary to affirm the dogma of infallibility.

No great surprise is folt at the acquittal in France, of Prince Pierre hommanth of the charge of assassinating M. Victor Noir, although the public confidence in the strict justice of the verifict is by no means general.

justice of the verdict is by no means general. The Mormon question is exciting some attention in the Fast as well as in the West. The Salt Lake News, com-menting on the passage of the Cultom bill, as it is called, in the U. S. House of Representatives, says: "The strik-ing out of the five sections right to fseveral of its loost re-pulsive features. They were too strong for Congress to swallow. Many thought the House would never pass the bill in any form, and that its clear invasion of the Con-stitution would kill it. We cannot say what the Senate will do with it, but this we can say. If it passes and should receive the signature of the President and become a law, it will not meet the wishes or answer the expecta-tions of its authors. Personally we care not what action be taken.

tions of its authors. Personally we care not what action be taken. Persecution and proscription drove us from township to township, and soon to this Territory. It has made us strong, thirlify and fearless. The most valuable expicri-once we possess to-day we gained through jersecution, and we do not fear its effects. If men wish to push Mor-monism alseal, let them persecute. Pass Collours bill, and if that fails, raise armies, and attempt to fight, drive and exterminate, and then watch the results."

Major-General George H. Thomas of the U. S. army died of apoplexy, in San Francisco, Cal., March 28th, in the fifty-fourth year of his ago. He ranked among the best of military commanders,

The New England Methodist annual conference at Spring-field, March 20th, found Elder L. R. Thayer, of the Boston district, guilty of mal-administration. The centenary con-tributions of 1806 were reported at \$151,463.

trioutions of 1866 were reported at \$151,463. A Paris latter says, the authority for the announcement of the serious liness of the Pope is a lady profoundly devoted to the Holy See, who has just been received by Pio Nono, and who found. Its Holmers grievously changed for the worke. His glance has bot its vivacity, and his voice has become feelile. Attempts are made, it says, to conceal the facts, but great anxiety is felt at the Vatican.

facts, but great anxiety is felt at the Yatican. The President had his proclamation ready early last week, announcing the ratification of the fifteenth amendment, and the expectation was that it would be issued immediately after the admission of Texas. The bill was expected to pass Congress before the close of the week. Later.—The Secre-tary of State issued his proclamation announcing the com-plete ratification of the fifteenth article of amendment to the Constitution of the United States, Wednesias, March 20th. The President thought the occasion of sufficient importance to send a congratulatory message to Congress. The discussion of the amendment of the Dama is

The discussion of the question whether or not the Pope is omniscient, has been postponed until May. Meanwhile be is at liberty to make mistakes, just like other men.

Is at liberty to make minkes, just has other men. Spain is in a new commotion again. A Madrid letter of the lith last, states that on the day previous a procession of two thousand people returning from a meeting which had denounced drafting for the army, me a carriage con-taining Gen, Prim. They demanded that he should join in shouting, "Down with coherciption," but he refused, and made an unsatisfactory speech, which infinmed the mole, and he was with difficulty driven to the War Office, being York.

Keens constantly for sale a full supply of the

#### SPIRITUAL AND REFORM WORKS Published by William White & Co.

Notice to Mubscribers of the Hanner of Light, —Your sitention is called to the plan we have adapted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, know-ing the exact time when your subscription expires: i. c., the spine distribution of the volume and the number of the paper fiscif, then know that the time for which you paid has expired. The adoption of this include renders it unnecessary should renew their subscriptions at least as early as three before the receipt-digree correspond with these at the left and right of the date

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 T is sure to supersede and drugs of the community all the POIND SOLVEN PHEPAILATIONS now in use. Trans-parent and clear as systail, it will not soll the flucat fabric. So oil, no sediment, no dru-perfectly sare CLEAN and STRING CHEAT THE STORE AND FREE STRING THE REAL AND STRING THE RESTORES AND FREVENTS THE HAR THOM RECORDED ON and refreshing to the head, checks the hair from failing out and electors. It to a great extent when permatinely lost; prevents headnehes, cures all humors, cutaneous eruptions, and unnatural heat. Dr. C. SMITH, Patentee, Groton Junction, Mass. Prenared only by PHOC 10R BHOTHERS, Gloncester, Mass. TTE, and take no other.

## A FRAUD UPON HOUSEKEEPERS.

THE success attending the sale of Pyle's Dieletic Sulera-tus during the past ten years, has made it a staple article, that is solid about as close as flour or sugar. But allocing the grocerymen there are those who resort to very discreputatile inerated article or the purpose of supply is something, et an-er, from which they derive larger profit. Homeskeepers do themselves great injustice by submitting to such imposition, and incur the risk i teomanning unwholesome it no dangerous material, which though pleasing to the eye, may be very unit to enter into our daily Bread. Pyle's Saleratus is always put up in pound packages, and they the persist in getting the fill never have occusion to re-gret, the east. All rist fill spell, never have occusion to re-gret, the east.

Apr. 9.-2#

A MONTHLY LIBERAL JOURNAL,

Is published at Washington, D. C., under the auspices of the National Liberal Reform League, Terms 50 cents a year; 25 cents to six months; specimen copies 5 cents. Ad-dress Lock Box 190, Washington, D. C. 1w<sup>-</sup>-Apr 9. PATENT LETTER OPENER, Eraser and Pen-ell Sharaneter combined

THE INDEX accepts every result of science and sound learning, without weeking to harmonize it with the lithle it recognizes no anthority but that of reason and right, it believes in Truth, Freebon, Progress, Equal likelis, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in likeli and in its consequences than the great transition of the Roman Em-pire from Paramism to Christianity. The Expert Alma to make the character, of this vast change intelligible in at least its teading features, and offers an opportunity for discussion and this subject which find no fitting place in other papers. **CF**<sup>or</sup> Mr. Wu H. HERNONS, of StraitsortELD, Ita, for 20 years the law partner and intimate triend of Physicset Lins-cats, continuits to The ISENS, for April 2 an exceedingly inter-sting and valuable article, sing a tail account of Ma. Line other, and valuable article, sing a tail account of Ma. plaining his Princosofthy, asconnected with his religion. CTP The attention of News DEALERS is called to this an-nonnecement. Iw-Apr. 9.

# THE CAREER CHRIST-IDEA IN HISTORY.

A COMPANION VOLUME TO

"THE CAREER OF THE GOD-IDEA."

#### BY HUDSON TUTTLE.

CONTENTS. CONTENTS. 1-Introductory: 11-Carcer of the Crrist-Idea in Hindo', stan and almong other Races; 111-Prophecies of the Advent of Jesus; IV - Conception and Genealogy; V - Birth of Jesus; VI-John the Haptis-Tile relations to Jesus; VII-The Sermon on the Mount; VIII-Miracles; IX-Sending forth of the Apostley; N-The Fatal Journey; XI-Harjat and Resurrection; XII-The Descent into Helt; XIII-The Gospels; XV-Resume of the Lile and Character of Jesus; XV-Causes of the Extension of Christianity; XVI-The Fil-timate of the Unsist Idea. Punce 4128.

PRICE \$1.25. Sent by mail, postpand.

The grant domain for their new hooks of HTD508 TETTLE, not only in this country but in Europe, enables the publish-ers to reduce the price from  $\mathbf{0}1, 50$  to  $\mathbf{5}1, 25$  a volume. They therefore offer the anower at  $\mathbf{0}1, 55$ , and will supply the "CA REER OF THE GOLDER" at the same price ADCMS & CO., PUBLICHER, Apr. 9.-10. 25 BROWTELD STREET, BOSTON.

## BIOGRAPHY OF SATAN:

Olta Ilistorical Exposition of the Devil and his Flery Do-minious, disclosing the Oriental origin of the Devil and Juture endless punchanent. Also, the Pakar of F-rin of the Scriptural terms. Bottomicse Pit, "Lake of Pire and Brusstone," & Keys of Hell, "Chains of Darkness," "Casting out Devils," Everlasting Punchanent," "The Worm that never Dieth," etc., etc., alt explained. By K. Graves, author of "Christianity before Christ, or the World's Sixteen-Trueined Saviours." Price 50 cents, postage 2 cents, For sale at the BANNER OF LIGHT BOOKSTORE, ISS Washington street. Boston.

# SPIRIT PHOTOGRAPHS.

I WOULD respectfully inform those at a distance who wish to have a split photograph taken that it is not necessary for them to be present. For full information, with specimers picture, enclose 25 cents; or those who do not wish specimen enclose two decint stimms to Will, MUMLIR, Apr. 2,-2018 10 West Springfield street, Roston.

## DRUNKARD, STOP!

C. REUIts, M. D., 25 Decatur street, Boston, Mass.; has a medicine, given him through apirit ald, which curve all desire for strong drink. Particulars may be learned by sending a stamp for circular. Thousands have been cured. 68°-Mar. 5.

w<sup>+</sup>→lar, 3. MRS, M. DANFORTH, CLAIRVOYANT, Magactic and Electric Physician. Circle Wednesday, evening. Other Lours from 10 A. B. to 5 P. M. 23 Green street, Boston. W<sup>+</sup>→Apr, 9.

10°-Apr. 9. 11°-Apr. 9. 10°-Apr. 9. 10°-A

THE ICONOCLAST,



# JAMES PYLE.

# Message Department.

6

Each Message in this Department of the BANNER of Light we claim was specken by the Spirit whose name it lights through the instrumentality of Mrs. J. H. Conant,

Mrs. J. H. Consist, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that leyoud—a hether for good or cell. Mutthiose who leave the earth-sphere in an unde-veloped state, exentually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not compart with his or her reason. All express as much of truth as they perceive —no more. no.more.

#### The Banner of Light Free Circles.

These Circles are held at No. 155 Washingtons stherr, Room No.4, (up stairs) on MONDAY, TURNAY and TURK-DAY AFTERSONS. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted; Seats reserved for strangers. Donations solicited. Mus. Covast receives no visitors on Mondays, Tuesdays, Wedneydays or Turnadays intil after st o'clock w.

Wednesdays or Thursdays, until after six o'clock r. M. She gives no private sitting

#### Invocation.

Oh thou who art the all of life, measureless, per-fect and constant, we would draw consciously hear the constant, we would this to be a say far from any one of us, though thou art not far from any one of us, though thou art with us all the days of our lives, still we would draw con-sciously nearer to there this hour. Not that we would seek to measure they ob. Intinite Spirit, for thou art measureless. Not that we would aspire to be an only following follow thou are measureless. Not may we would aspire to know thee, for human sense can never fully know thee, 'Oh, our. Father, we would come-nearer to thee, that we may learn more of what thou requirest of us, that we may see our duty more plainly, that we may understand the way more plainly, that we may inderstand the way that thou hast marked out for us more clearly. Our Father, we would worship thee more divine-ly, and in all the acts of our lives, we would render thee thanks and praise. Then didst walk with us through the valley and shadow of death, and we feared no evil, because them wert with us. Thoy didst ascend with our souls to that land of the hereafter-to mortality-and yet we can see thee only in thy works, we can understand thee only through ourselves. It is well, since thou art infinite and we are finite. But ob, our Father, Give us enough of light from thee, from thy great central soul, to worship thee in spirit and in fruth; not-alone in belief, not alone with words, but with all our thoughts and with all our acts and with all the faculties of our spiritual being. Father, may thy kingdoin come very near to these mortal souls; may they understand thy will toward them, and understanding it be willing to do it; may they know that the land of the hereafter hes but a step before them, and if they would enjoy its glories well they must perform their duties well here. Amon. Jan. 31.

#### Questions and Answers.

CONTROLLING SPIRIT .- Your questions, Mr.

Chairman, I am ready to hear. QUKS = J. S. Loveland, in a lecture recently delivered, says: "The leading question among intelligent, thinking Spiritualists is, how shall we make our philosophy a revolutionary power in society?? What are your views on the subject? Ass.-By first revolutionizing yourselves in-dividually; by bringing about such a thorough reform in yourselves that the light must shine out from you, and those who see it must be benefited by it. The kingdom of heaven is within you; re-member this. You must begin your good works at home, upon your own hearthstones. Spiritual-ists talk a good deal about becoming a power in the world; but while they are thus talking they are duffusing that which they should gather together to the centre. Too much talk, unless it is coupled with deeds, effects but little. Do, as well coupled with deeds, effects but little. Do, as well as talk. Reform yourselves, revolutionize in thought, in net, in all the conditions of your spirit-ual, moral and physical being, and rest assured it will not be long before the leaven that has begin in your individual souls will leaven the entire

lump. Q.-Does there exist in man such a sentiment as pure unselfish love? A.-No, I think not; at least, I have never been

able to detect it. Q.—Is it best for the Spiritualists to organize as a body?

 $A_{\rm ell}$  should say yes, at the same time preserving their freedom intact. If they cannot organize without losing their spiritual freedom, they had

Q.—Could they do so without losing their individuality?

A.—Yes, if they throw a goodly share of com-mon sense into the scale and stand entirely apart from old theology, from every known creed that has had an existence on the earth. But if they are going to shape their course from that which has been in religions always, they will only lose their freedom and become a mere sect without a

in that direction. Sometimes it serves very well, but at other times it leads us into very rough places. I have a sister Barah, who lives apart from our family, who cannot realize that there is any ruth in modern Spirit alism, cannot believe that I can return, thinks that the family are duped. Well, there is a future that will make such clear reveal-ments that we can afford to wait, to be satisfied with the skeptical ideas that are constantly throw in out faces. I say we can afford to wait, but many of us do not want to: I dop't want to wait till those of my friends who doubt this thing shall corze to the spirit world and learn it in that way. I want them to learn it now. I want them way. I want them to learn it new. I want them to feel that it is a truth, and be as sure of it as it is possible for any one to be sure of anything spir-Is possible for any one to be sure of anything epo-itual here, because I know it will make death so much easter. It will take away the fear of death, if they are time believers. It will give them a if they are time believers. It will give them a if they are time believers anything else has anything else has a set for the such very mild weather?

two orcices; services commence at precisely three o'clock, ter which time no one will be admitted: Scats reserved r strangers. Donations solutied. Max. Cox ser receives no visitions on Mondays, Tuesdays, claredays or Thursdays, until after six o'clock r. M. She sets no-private sittings.  $\mathcal{L}^{\text{there hore is a clock reserved}}$ farger irrection in the spirit than anything ensemants over given, or ever can give. I am anxious to have my friends set free: I want them to gain all this beautiful philosophy. Some of them have most excellent privileges, while others have not. Henry D. Mills, Elmira, N. Y. Good day, sir. Jan. 31. Jan. 31.

## Betsey Brown.

Well, what is the trouble now? [Who is this?] Betsey, Brown. [The people in Derry, N. H., are not satisfied with your message. They can find no confirmation of it. They learn of a person answering your description who lived in Salem, N H., but her maiden name was Hannah Currier, who formerly lived in Methuen J. She did? Well, that was n't nic. [There is a Brickett's Corner in Salem J. So there is in Derry. [They cannot Salem ] So there is in Derry. [They cannot (the spirit of Aoner Kneedand having been identify you by your previous messages.] They have u't tried long enough. [They say flatly that no such person ever lived in that place.] And I say flatly that I did live there. They can't say any more to prove their position than I can to Abner Kneedand," published in the Investigator prove mine. [Can't you prove yours?] I am go-ing to try to. [One gentleman says he is willing to spend the time necessary to hunt up your iden-tity, if you will put him on the right track and that can't put him on any but the right track, and that is just what I have given. Don't you be at all alarmed. You will learn, if I am not very much mistaken, that I gave you a correct statement, and that they have all the while been on the wrong track, because they have substituted their own knowledge for what I gave them. Now if there's any one point that they want made more clear. any one point that they want made more clear, bet them come right out and say what it is, and I will try to make it clear, if I can. But I think I 'yee made all my statements clear, and no use to go over the ground again. Who are these folks that have been hunting? Perhaps I know 'em. that have been hunting? Perhaps I know 'em. What's their names? [Sylvanus Brown is one] Where does he live? up there? [In Derry, or near there] Do n't know him. How long has he lived there? [I don't know. Probably twenty yoars] Twenty years? Where did he live be-fore that? [I don't know.] Was he ever a min-ister? [I am not sure, but I think he has done some preaching.] Do they take their starting-point from him? [I think he was the first to at-'cempt to ascertain the facts named in your mestempt to ascertain the facts named in your mes-

#### George Hersey.

Tell mother I am alive and have found father, will you? [Yes.] I got dead, and I got alive again, and I found father, and — and we live to

A:-Not having had the pleasure of perusing that work, of course I cannot give any answer to Q.-Can the spirit inform us why, in this lati-

A.—I might as well define God. True love is God. God is true love—the infinite, all-pervad-ing principle that cares for all things and loves all allke. A mother's love hath been said to be the truest and most unselfish of all love, but I think it is a mistake, since the mother only loves a part

Q.-When I was a child and lost my mother, my friends told me that one day I should go to her, but she never could come to me. What does that mean?

A,-It means that the darkness of theological superstition spoke. (The spirit of Abner Kneeland having been called for to respond to the following question, be

as will appeal to the reason of the editor of the *Investigator*, who avers that he is a seeker after truth, your correspondent would be gratified to have him give Mr. Seaver some convincing *test* that he can and does actually return to earth, and, under proper magnetic conditions, communicate orally while controlling the vocal organs of a living human body. The *Investigator* says: "We remember of being at a circle once, where what purported to be the spirit of Mr. Kneeland talked to

purported to be the spirit of Mr. Kneeland talked to us an hour in 'words, words, words,' (for we could make nothing else of his idle harangne;) and when we luterrup-ed him by asking if he ever edited the *Investigator*, he said he never heard of it before!! If it was a spirit that talked to us on that occasion, he was evidently a bogus one; and' such a spirit, in the flesh or out, (but more likely in,) seems to have got into the *Banner of Light* Office, and represents itself as our old friend and teacher, Abner Kneeland I. The whole thing is as ludierous as it is humiliating, and the more we hear and rend of such contrivances, the stronger is our conviction that Shakespeare was right when he said,— 'The earth hath hubbles as the water hath, and these [spirits] are of them i' spirits] are of them !'

SPIRT.-And I say to Brother Horace that there are more things in heaven and earth than are dreamed of in his philosophy. So he really wants to be convinced. But is he ready to be convinced? Is he ready to receive light and truth for its own sake? I hope so. He will agree I wish you would be kind enough to say, through your paper, that Nancy Leonard, of Somerset, Mass. desires to communicate with her friends, her relatives there. Eighty years old I was when here. Been gone three years. A great many things I want to say, but I do n't like Jan. 31. I wish you would be kind enough to say, I was when here. Been gone three years. A great many things I want to say, but I do n't like Jan. 31. I wish you would be kind enough to say. Jan. 31. I was would relative the say but I do n't like to say any of them here. Good day, sir. Jan. 31. that subject, but of course without a subject I can give nothing. Brother Seaver says, why do n't I come to the office of the Investigator rather than

Why am I not more interested in the Investigator why you? (res.] i got usait, and i got aires intersets. Simply because you furming me is should the subscription of the set of the s probably will go to some medium and you can talk to her.] I want to go now. [This is Boston.] Is it Boston? I did n't want to come to Boston. How will I go to her? [I think she will call for you.] Oh you are going to put what I say week. [Yes, she will then see it.] Well, how will I know about it? [Your father will know.] Do n't you know? [Do you ever go to your mother?] Yes, but I can't speak to her, When she knows you have been here she will go to some medium.] Like this one? [Yes]. Oh, yes, I know. How soon will it he printed? [In about elght weeks.] Eight weeks! That's too long. [Can't you til your mother something by which she will know it is yon?] Tell her I am glad she gave them to cousin Willie. Eight weeks! A long time, aint it? [How long have you been in the spirit-world?] Most a year, he says [evidently meaning his father, whose spirit seemed to be standing beside him and prompting his answers.] He was here before me. He got dead, and then or blime hefer a me The got dead, and then or blime hefer a me The got dead, and then or blime hefer a me The got dead, and then or blime hefer a me The got dead, and then or blime hefer a me The promotion to the to be standing beside him and prompting his answers.] He was here before me. He got dead, and then or blime hefer a me The promotion to the to be standing beside him and prompting his answers.] He was here before me. He got dead, and then got alive before me. Do you have to get sick to God bless you! I am glad to come back. Rufus Elmer. [I am glad to greet you] I don't expect to do much to-day, more than to announce myself, and to say that this beautiful philosophy is a truth. I know it. I only believed in it here, I know now that it harmonizes beautifully with the New Testament. That is but the record of the same kind of spiritual events that took place Scance conducted by Theodore Parker; letters answered by Charles H. Crowell. fully with the manifestations of modern Spiritu-alism. Say to my friends that I live, and that I bye to work for this glorious truth, and that I wish soon to come giving some facts concerning Invocation. my new home, and perhaps some words of counsel to those I have left here. God bless you! May angels watch over you and lead you to that crown of glory which you have already so well Feb. 1. merited.

hair of the dead some other member of the family will die within a year. She do n't believe it, and she wanted some of my hair, so, when there was no one there, she cut it off. I am so glad she did, because it will be a comfort to her. And I want her, as soon as she feels strong enough-mot ner-vous-to go somewhere where I can speak to her. I mort al hody. This is the first time I have been able to come back in this way. Now I want them able to come back in this way. Now I want them to understand at the outset I do n't care a whit to understand at the outset I do n't care a whit because it will be a comfort to her. And I want her, as soon as she feels strong enough-not ner-vous-to go somewhere where I can speak to her. I want Uncle Charles to take her somewhere where I can go-some good place-and I shall try to tell her many things that will cheer her up. Jay I am happy here, and if she was only with me I should be very happy indeed. Good day, sir. Séance conducted by Father Henry Fitz James; letters answered by Charles H. Crowell. Invocation. Our Fother and our Mather to may the use the state of the solution o

Invocation. Our Father, and our Mother, too, may thy pres-ence consciously cheer us while we endeavor to lead our mortal brethren and sisters nearer to thee. Take away our ignorance, oh Divine Spirit, and haptize us with thy wisdom. Take away our fear and our doubts, and fold us in the mantle of a holy faith aud sacred trust in thee. We praise thee, oh Lord, that we are permitted to return to the home of our mortality, to seek out those who set for light and in our noor way to bestow it the home of our mortanty, to seek our those who ask for light, and in our poor way to bestow it upon them. Father, Mother, we are glad to be messengers of thy gospel. We are glad to preach to those who are still in the prison-houses of mor-tality. Oh, grant that our way may belong here.

#### Questions and Answers.

QUES .- What is the power possessed by Dr. J. R. Newton, which enables him to perform such wonderful cures by the laying on of hands?

Ans.—It is the power that all possess in a great-er or less degree. He happens to be largely gift-ed in that way. He possesses the power to throw off from himself such magnetic particles as are capable of restoring an equilibrium in bodies that have lost it. This is the entire secret of his healng force.

Q .- Is this force entirely under Dr. Newton's A,-To a great extent it is within his own per-

sonal control, but he receives aid from number-less spirits. Like Jesus, he can say, and truth-fully too, I have but to call upon my Father, and in the name of Almighty Justice and Love to hu-manity, he will send me legions of angels, every one of which shall be agents, through me, for God's work.

Q.-Is it in our power to cultivate ourselves in any way to produce the same results?  $\mathbf{A}$ .—Yes; in the first place cultivate such a pure

love for humanity as Jesus did; cultivate the de-sire, from your innermost soul, to relieve all the ills that human fiesh is heir to. Desire to do good for the good's sake, not for the reward that you may receive. Q-Is that all? Do you know of no external

process that will aid? A.—Practice that, and all the rest will follow as

A.— Practice that, that are nest will follow as a necessity. Thiat opens the door for the incom-ing of all that you will need. Q.—Were there any conditions existing in the spirit. world, when Jesus lived on the earth, which led him to make those declarations concerning the condition of the wicked as receiving arbitrary punishments there?

punishments there? A.—Jesus knew, as every other enlightened spirit knows, that there is no forgiveness for sin, neither in this world of time nor in eternity. You must pay the penalty for all the mistakes of life. This is a necessity of progress. Just as long as you are a sinner, and rebel against the divine law, just so long you remain in torment—in hell; and you cannot go out from thence till the utformost there is wold. We have no eridence that the forthing is paid. We have no evidence that the conditions of the spirit-world were very much different in those days from what they are to day. Q.-Do spirits have any power to inflict what are called arbitrary punishments or torture of any

Are called a formary punishments of forture of any kind upon their associates? A.—They have, certainly. Q.—Do they ever exert it? A.—They do. Q.—As much now as formerly? Is the spiritworld in a state of progress in that respect? A.—It is. There are all degrees of intelligence there, from the very lowest to the very highest.

There is that contention of thought and that con-tention of the atoms there, that exists amongsi you here. It is a natural consequence of growth. You do not cease to grow when you enter the spirit-world. You keep on growing, I believe, Q.—Did they formerly endeavor to reform crimi-

nals there by the infliction of punishment as we inflict it here?

A .- Yes, but learning the better way, progress ing out of that lesser good, they have entered the higher good. They know that the soul can be brought up under the law of kindness much faster than under the law of severity. Justice and niercy go hand in hand in the spirit-world, and the philanthropists in that world know well how

man, I want my brother to go to him and tell him that he learns from me that that money was owed to me, and I want him to pay it. If he mas owed to me, and I want him to pay it. If he does that, he will pay it without question. If he was owed to me, and I want him to pay it. If he does that, he will pay it without question. If he wants to know how he knew that he owed me the money, say that I have returned from the other life and said so. That will make it doubly strong. Then I want him to take out of that the money that I borrowed of him, and give the remainder to our sister. As I know him to be coming this way in the spring, I want him, when he goes to New York, to seek out some good subject, that I may come and talk to him. It won't hurt him. If it's the devil that comes to talk to him, the devil can't hurt him if he has got his God near enough to him. If he bas n't, he might as well be and that we may never be called from thence till the earth rejoices in the knowledge of immortali-ty for every soul and in thy loving kindness that embraces every soul. Amen. Feb. 3. devit can't hurt min it is has n't, he might as well be well sink. That will be a good way to test how well sink. That will be a good way to test how near he is to God. If it is the devil comes and talks to him—if there is any such being—he need n't fear if he has as much of God as he pretends to have. Good day, sir.

#### Thomas Young Crimpton.

I am weak, not having learned to master my forces that belong to me as a spirit, because I have n't had time to learn them. It is only about twenty-eight hours since I died, at Cronstadt, Russin. I was second officer of the ship Argyle, from Liverpool. I had been injured about a month before sailing, but the doctors thought I month before sailing, but the doctors thought I would soon recover, and I would recover quite as quick on shipboard as if I stayed on land, per-haps quicker. But I grew worse, and finally left the body. I have some friends at home who are investigating this new religion, and as I have learned it to be true, I thought if I could add anylearned it to be true, i thought if could had addy thing to their faith, or could help them in their search. I ought to. So I prayed earnestly when I knew I was going, that I might be able to come back so quick that they must know it was me, because no intelligence could be received in any because no intelligence could be received in any other way so quick. So you will please give the dates correctly. It is by them that I expect to be identified, and by them that I expect to spiritually assist my friends who are seeking for light. My name, Thomas Young Crimpton. Thirty-six years Fab. 3. old. Good day, sir,

Seance conducted by Theodore Parker; reading by Ne os-ka-le ta; letters answered by L. Judd Pardee.

The following is the poem read at our Free Circle by Ne-os-ka-le-ta, an Indian maiden, as announced above. It will remind our readers of the second massacre recently perpetrated on the Indians, by order of the same brave chieftain, when over a hundred men, women and children of the Piegan tribe were slaughtered in cold blood. This is the age of Christian civilization!

SHERIDAN'S LAST RIDE.

BY BHANANDOAH.

BY BIANANDOAN. On the Wichata, at break of (day, The Cheyenne chieftain's village lay— The remnant of a mighty band, New scattered and torn like the rifted sand; The wandering winds with warnings woke The ghosts of his murdered kin, who spoke: Fyl lig1 for the morn bringeth fresh dismay From Sheridan niuety miles away.

A thousand horsemen, with weapons bright, In the force and frosted morning light, Ride over the snowy-sheeted ground, With a shuddering, smouldering, sullen sound; They have seen the tents in the night's cold noon, And backward rode 'neath the velicd moon, Propared to pounce, like a bird of prey, On the fated village at break of day.

On the lated village at break of day? The Indian sire saw the countless throng, Like the trees of the forest, many and strong; He stood like a hunted hind at bay, Then sent this message without dolay: "Ye are many, and we are few; Ye can drink our blood as the sun the dew; But we have our women and children small, A hundred and thirteen sculs in all; My handfal of warriors are strong and brave; They will fight my blobess recould to save. My handfal of warriors are strong and brave They will fight my holpless people to save; There is no fear in the chieftaln's eye; f cannot fight, for I will not lie; I canno with this pledge only yeatorday, From the father ninety miles away."

## APRIL 9, 1870.

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#### Thomas Ravelle.

They tell me that I parted with my own natural body, in Rome, between the hours of eight and nine o'clock last evening. I had, during the last few months of my earthly life, been somewhat exercised in thought concerning this splittual reve-lation. My attention was first called to it by a brother in the church, who had seen some of its philosophy demonstrated. Though he himself had not made up his mind as to its truth or falsity, he was intensely anxious to know about it. And after administering the last rites of our church to me, he said, "Thomas, should you find the spirit ual philosophy or revelation a truth, reveal it to me.". My answer was, "The Holy Ghost permit-ting, I will do so," Before I had become separated, to any extent, from my body natural, I was enabled to see the dead, but 1, could not convince my reason that it was not the result of my weak condition. I could not convince myself that it was not imagination that had, taken the place of reason. But when I became free from the bady, I beheld those same persons, and taked with them, and one of them, whom I knew some nine s ago in this country, has assisted me hither, and instructed me how to communicate.

Lican give no files of the world that I have so recently been ushered into. I can only say that it is a real world, a tangible world; that so far as I can understand, it is not an ethereal nothing, but a substance quite as tangible as is the sub-stance by which we are surrounded in this mate-tal world. who assisted ine here with reference to this spiritual philosophy, and his answer was, " Say to our brother in mortal, who would know the truth, that the spirit of God moves through the land, but that ignorance has sown many fares with the wheat, but by and by they will be all plucked out and wheat will grow and praise God." I inferred from that, that there was much connected with this Spiritualism that was not genuine. But that it is a truth a great and beautiful and divine truth that the soul can return, after it has passed through death, and can commune with those who still remain, I know. I would counsel my seek-ing brother to seek on, and to carry the light of this divine revelation into the church. May it burn upon her altars until the chaff has all been consumed and nothing but the fine gold of true plety shall remain. I am Thomas Ravelle, a priest of the Jesuit order, and I hope, by my coming, to reach my brother in the church, William. Arland. May the blessing of our God, who never forsakes any one of us, ever abide with you in your great and glorious work. Jau. 31.

#### Henry D. Mills.

I have been promising to come here for a long time, but have always found the way closed against me till to day. I saw but fourteen years of earth-life, and have seen about that time-a little more-of spirit-life. Like the vast crowd of returning spirits, I am anxious to convince all 1 love, who are on the earth, of the truth of Spirit-ualism, of the power of the spirit to return, after death, and make positive communication to those who remain. The most of my dear ones are not strangers to this truth; they know that I can come; but there are some who do not know it. And they have many times brought this up against the spiritual philosophy, that I did not fulfill my promise, did not come here as 1 prom-feed to. Well, it is easier to make a promise than it is always to could be it is always to fulfill it. We are very apt to make promises without leaving any margin. We are yery apt to say we will do so and so, predicating our faith that we shall be able to fulfill the prom-ise upon our strong desire, our positive intention ro away? Do you take any medicine and die? [No; you can easily go in company with your tather.] Well, I want to go. [Good by.] Jan. 31.

Almighty Spirit, our Father who art in heaven and on earth; thou whose life pervadeth all things, and careth wisely for all things, we come to thee n prayer. And we ask thes to chase away the souds of our superstition of our doubt, of our error, by the sunlight of thy love and thy truth. Even as the sun of to day both clusted away the londs of yesterday, so may the sun of thy love hase away the clouds that surround thy children. bands, forgeting that we are forever in thy keeping, forgetting that the love provides for all our needs. If thou seest that clouds are better for us than sunshipe, thou wilt give us clouds, whether we pray for subshine or no. And so we will ask that under whatever circumstances we may be placed, may we never doubt thy love. May be placed, may we never doubt thy love. May we trust thee and love, thee, and serve thee with all the powers of our being. Father, we praise thee for the great spiritual light that is filling the 'snuth-in this age. We thank thee for ourselves and for those millions of thy children in all parts of the earth that have received this light. They are rejoicing under the banner of the new dispensation. Grant, our Father, that this light, with all its glory, with all its divine radiance, may pene trate the church, may burn upon her altars, and shed its light steadily in her midst. Father, we praise thee for all thy blessings. We would sing thee a perpetual song of thanksgiving for thy loving kindness toward us. And we ask that we may ever be strong in the way of duty, ever weak

in the way of error. For thine is the kingdom, and the power, and the glory, to day, as it ever has been and ever will be. Amen. Feb. 1.

#### Questions and Answers.

QUES.-Some weeks ago the following question and answer appeared in the Message Department of the Banner of Light :

"Q -Do spirits who have passed away within a year or to, have power to communicate with those who passed way tho way thousands of years ago? A.-They have."

Then why cannot the spirits who have recently passed from earth, give us some information con-cerning the history of those ancient people? Ans.—Things that are possible to be done are

#### Frederic Vogel.

I was to come here when I got free: I was to I was to come here when I got free; I was to speak to my brother. His name, Gerard Vogel; mine, Frederic. We believed they could come, but we not know. I say when I gets free and able to come I will come here if it be true. I think this country, its food, its customs, not agree-with my health. I got sick; then I got better; then I got sick again; then I have what you call hemorrhage. I come to my friends in the better life. My last talk to my brother here was, "You not forget, after my funeral expenses be paid-what there he over you send to our mother in what there he over you send to our mother in Hamburg." That I come makes it true, because if it was n't true I not come. I shall watch over for those I have left-that is to come after me. I am satisfied with this life; it is better than the one here, but it is a life where you must work; all the joys more perfect in this other life that I have here. Music-1 find happiness in that I have not here. I find great deal here, but I find great deal more there, because it is so much het ter. Why other life. Why, it is a child here; it is grown up in the Feb. 1.

#### Jennie Atchison.

I am Jennie Atchison. I lived in Brooklyn, N. Y. Lilied of typhus fever. I was fourteen years old. I been gone about six weeks. My mother's gone over to the city of New York to live now, because she was so lonely and could n't stay where I died. Uncle Charles believes that the dead can return, but all the rest of our family do n't helleve it. Tell mother I was present and saw her cut off a piece of my hair. There was no one else there, and she has never spoken of it to anybody. I am glad she did it. She did n't want any of our folks to know it, because there 's a superstition in our family if you cut off any of the

Feb. 3, to exercise it.

CONTROLLING SPIRIT .- I am requested to state that at the close of this scance, should there be time, a poem, entitled "Sheridan's Last Ride," will be read by a young Indian spirit. Feb. 3.

#### Carrie A. Swan,

I died in Florida, but I wish to speak to my friends in Framingham, Mass. I wish them to know that I am happy in my new home, and that I can return, and that I wish to speak with them, with my husband in particular. I have many things to say. The spirit who is anxious to return to the dear ones that are left here loses very little to the dear ones that are left here loses very much time in finding a way to come. So I have sought out this way, and now I ask that my friends will furnish me with a way to come to them privately. Carrie A. Swan. Feb. 3.

#### Nancy Jane Wedger.

I am here to tell Charles and Francis Wedger that their little one, the little Fred, who has so lately left them for a better home among the angels, has been for the present entrinsted to my care, and they need not fear that he will ever be far from them, for I shall teach him to love them, and he will never forget that he has parents in the earth-life, and he will meet them when their time of change shall come. Our Heavenly Father has done well for him, for if he had stayed here on earth, he would have passed through very severe mortal trials. That was in the book of his human destiny, and had be remained here he would not destiny, and had he remained here he would not have escaped it. So they must cheer up their lonely hearts with the knowledge that he is far, far better off. I am Nancy Jane Wedger. Good Feb. 3.

#### Theodore Barnes.

Well, stranger, how do you do? My name, when I was here, was Theodore Barnes, and I've got folks that have encased themselves in pretry hard shells with reference, to this coming back business. But I propose to crack 'en and let in a little light. I laid my mortal life on the altar of war, to preserve the Constitution and the Union o far the Constitution has been preserved, but ] do n't see as there is any more union between North and South than there was before the war or during that time. I've come to the conclusion or during that time. I ve come to the conclusion, stranger, that it's no way to try to beat a belief into anybody. Bring them honest arguments, and if they can't see their way through them they won't see it at all. The South said the North abused her, and the North said the South abused abused her, and the rorth said the south abused her. So they went at it—sacrificed their millions, and one side won. That is about all it amounted to, only so far as the negro was concerned. He got his freedom, and in my opinion two-thirds of them would be better off without it than with it. I have a brother and sister I am quite anxious to see thinking right on religious matters. They believe their bodies will be resurrected on a cerbelieve their bodies will be resurrected on a cer-tain far distant day, and that they will take them again and inhabit this earth. And they are rigid against any other kind of belief—think that is the only true faith, and wheever differs from them will have a hard time after death, or when they come to the resurrection, at all events. Well, I don't know but I shall take that old body again, but I don't believe it. I enter my protest against but I don't believe it. I enter my protest against it, and I rather think that will be effectual, be cause I protest in favor of natural and divine law, I've got them both on my side, so I think I am strong. The last words I said to my sister on earth were these: "Yon will hear from me soon, dead or alive;" for I had faith in this movement before I went on. I know she thought that was

No answer came. In another breath They swept to their wretched work of death With a maddening shout and denfening yell, Like the dire and dreadful fiends of hell; And babes from their mothers' breasts were torn, And sires were scalped in the light of morn; The ground was crimean with their blood, And the river reddening with its shood; Mangled forms lay bleeding and bare, Mangled forms lay bleeding and bare, With a ghostly, ginstly, slekening glare. And one rode foremost among them all, Urging them on with shout and call, On a foaming charger, that seemed to say : I have brought you Custer all the way, At the head of a thousand arméd men, With orders, traced with a bloody pon, These trembling mothers and babes to slay, From Sheridan ninety miles away.

Alas! alas! for the deeds that were done That day at the rising of the sun! The day at the rising of the sun! The tongue shall falter, and pen shall fall. And lips grow white when they tell the tale How friend and foe on the field did lie, All mangled and mingled, to faint and die; The victors, pauling their fame to spread, Gave no heed to the dying, ne thought to the dead. Great God! was there none their hands to stay, With Bheridau ningty miles away?

Their cruel and thirsty carnage o'er, They plifered the warriors ride once more ; They plifered the lightning from the skies, Audiflooded the country with flaming lies, In these words, blazened all over the land ; "We have met a heatile Indian band— Five hundred, counting women and all— An hundred warriors armed did fall; The frontler's safe, for we gained the day, With Sheridan ninety miles away."

There was joy in the camp of Sherldan. When his branded minions appeared again, With their Oange allies, drunken with blood And the liquid hell-fire's maddening flood, Came leaping and shouting around the fire With the gory scalp of the Indian sire; Like demons they deneed till the dene of d Like demons they danced till the dawn of day, And Sheridan there, not a word to say.

The maiden mean took time to unfold Her silvery bow to a disc of gold, When Sheridan rode, 'neath her shining shield, Seeking his dead on the bloody field; Their souls, like a vapor, before his eyes Arose with a shivering, sad surprise, To show where their forms were shrended is blo To show where their forms were shrould in blood, The prey of the wolves and the vultures' food. Fifteen days did brave Eiliot lay, And Sheridan ninety miles aw my.

All honor to those who, with sword or pen, Rise up to defend the rights of men; Who succor the weak and battle the strong, Bustaining the right, denouncing the wrong; Who would fly the Indian's life to save From the lawless murderer's conquering glave, But chiefly honor the glorious three, The valiant sons of a nation fre The valiant sons of a nation free-One, far in the flery, flaming South, Who flew to rescue from death's dark mouth The hunted few of an Indian band, When the Texan Rangers were close at hand; And him, the special and martyred one, Whose name now shines like the flaming sun; And him the rowest where the statement of the second And him, the youngest, whom gold could not buy, The glorious "while man that would not lie," These, these would have rushed the carnage to stay Had they been a thousand miles away.

But for this deed, this one without a name, Columbia bendeth her forchead in shame; And the blood that was shed one name shall efface When the angel of Fame on her scroll doth trace The deeds of the great, the wise, and the good, Then this day's work will be well understood; And over it all, with a burning pen, Erasing the record of Sheridan, Write: "Moketa-va-ta, who dared to die Rather than basely witer a lie: Write: "Moke-ta-va-ta, who dared to die Rather than hasely utter a lie; Whoso pleading women and children were slain, In the light of morn, on the crimson'd plain, By a mounted host of mercilless men, Under orders grav'd with a faithless pen, Making this a 'St. Bartholomow's Gay,' And Sheridan ninety miles away."

## APRIL 9, 1870.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Monday, Feb. 7.-Invocation; Questions and Answers; Namuel F. Severance, of South Boston, to his family; Annie Cartier, (who died Feb. 6th.) of New York City, to her mother; Theodore Shurburne, to James Houston, Navannah, Ga.; Mary Elizabeth Plummer ("Aint Polly"), of New buryport, Mass., to her relatives; Capt. John Birby. Tuesday, Feb. 8-invocation; Questions and Answers; George English Clark, who died at 1 o'clock this day in Pen-sacola, to his grandmother, in New York City; Michael Min-ley, to his brother; Charlotte Beaumont, to her mother, in St. Louis; Yeb. 10.-Invocation; Questions and Answers; Georgie Day, of Nouth Birbun, to his mother; Atcephen Cal-row, of Georgetown, D. C., to his brother; James Robinson, of Beston, to his short. Monday, Feb. 14.-Invocation; Questions and Answers; Alfred 11. Henchman, of Boston, to Philin lienchman; Lem-nel Porter; Manile Emerson; Capt. Elihu Davis, of New Bedford, to friends. Tatetay, Feb. 15.-Invocation; Questions and Answers; Richard Goieman, of Davennoit, Iowa; Betsey Ricker, of Thomaston, Mes.; James Devine, of Manchester, N. H., to his brother.

Thomaton, he; shifts perine, of statistics, A. R., of his brother, Fe. 17.-Invocation; Questions and Answers; Thursday, Feb. 17.-Invocation; Questions and Answers; Philip Galway, to his friend James Kelley; Mary Ann Mar-den, of Boston, to her children; Alfred Hunting, of Boston; Jimmy Ramon, of Augusta, Me., to his mother; Lizzle Tower, of 8t. Louis, Mo., to her sister; Clarence Houghton, to Georgiana Houghton, of London, Eng. Monday, Feb. 11.-Invocation; Questions and Answers; Mrs. E. S. Emerson, of Newark, N. J.; Mamile Emerson; James T. Farnum, of LaSalle. Ind., to his brother; Edwin Gudworth, Go. E, Söth Marss.; William Benson, to his family, in Liverpool, Eng.; Elizabeth Grey, of New York City, to ber sister.

In Liverpool, Eng ; Enzabeth Orey, of New Fork City, to ber siter, Feb. 24.-Invocation; Questions and Answers; Rudolpi Zaldieha, to his brother; Emma Hill, of Pensacola, Fla, to her parents; Charlio Adams, of Augusta, Mc, to his mother: Deborah Barrows, of Boston, to ber relatives. Monday, Feb. 28.-Invocation; Questions and Answers; Fra & Kilder, of Boston; to ber relatives. Monday, Feb. 28.-Invocation; Questions and Answers; Era & Kilder, of Boston; to but for the ston, Tuestay, March 1.-Invocation; Questions and Answers; Eliza Williams, died in Jacksonvillo, Fla.; John King; Da-vid Parker, of Booneville, Mo, to his relatives. Thursday, March 3.-Invocation; Questions and Answers; Lacy Macy, to her mother, in California; Charles Gonda, of Marbieland, Mass., to his friends; Matthew Young, of Eng-land.

Marpichead, Mass. to his friends; Matthew Young, of Eng-land. Monday, March 7.-Invocation; Questions and Answers; William H. Dresser, of Boston, to his brother; Polly Cutts, of Portsmouth, N. 41; John Bovee, of Columbus, O., to Al-czander Hundee; Mahula Davis, of Boston, to her sister. Tuesday, March 8.-Invocation: Questions and Answers; Rebecan Noyes, of Hoston, to her nicco; Matthew Finnegan, of Kilbec, Cork Co., Ircland; George D. Frenitce, to his friends, in Louisville, Ky. Thursday, March 10.-Invocation; Questions and Answers; Ramuel Locke, of Rye, N. 11.; Esther Brown, to her aunt, Esther Balley, of Tewkshurz, Mass.; Anale Pilammer, wife of Capt Wm. Plummer, of the ship "Neabird"; Mrs. Ma-goun, to her son, in Boston. Monday March 14.-Invocation; Questions and Answers; Henrico Cremonic, of Orlando, 1taly, to his brother; W. 11. Harper, of Sandwich, Mass.; Carrie Lenuison, of Holeoken; N. J. to her mother and aunt; Mary Jane Perry, dicd in Bos-ton.

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From Rochester Station, O., March 2d, Mrs. Clarissa W. Pond, for forty-two years the helpful and loving wife of D. S:

Yong, aged 64 years and 9 months. She was a woman of broad sympathies and rare integrity of purpose; the faithful mother of six children three of whom welcome her to the world of spirits. The obsequies were held in one of the churches of Rochester, and the address given by E. N. Wheeler, before a large and sympathetic gathering. Her creed was to be honest; her religion to do good; her life was ful.

He was an earnest, intelligent Splittualist, a true, loving husband, and puic-minded, honest, exemplary man. May his sorrow-stricken wife and consolation in spirit communion and the sweet assurance of an eternal rounion in the glorious horeafter.

From Dotroit, Me., March 8th, Ervena Louise, only daugh ter of Hartwell J. and Mary A. Brackett, aged 1 year and 1

We do not think of thee, sweet babe, Where we hald thy precious form, But, living forever, loving forever, Up in thy beautiful home.

# Passed to Spirit-Life :

Pond, aged 64 years and 9 months.

From Sandy Hill, N. Y., March 12th, Rufus Brown, aged 63 years.

 Harper, of Sandwich, Mass.; Carrie Lennison, of Hoboken;
 N. J. to her mother and aunt; Mary Jane Perry, died in Boston, to her daughter.
 Tuesday, March 15.—Invocation; Questions and Answers;
 Henry D: Anmida, 27th Mass., Co. D. to his brother, in Boston; Thomas Tuilock, Jr., of Portsmouth, N. H., lost on the 'On ida'; Rebecea Field, of Wells, Me., to her son.
 Thursday, March 17.—Invocation; Questions and Answers;
 Captain Barsett, of the ship 'Java'; Samuel Ilarding, of Harrisburg, Ponn.
 Monday, March 21.—Invocation; Questions and Answers;
 John A. Cummings, of Boston; Daniel Kenny, of Halifax, N.
 S. to his family: Annie Gardner, of 84. Louis, to her mother.
 Tuesday, March 21.—Invocation; Questions and Answers;
 John A. Cummings, of Boston; Daniel Kenny, of Halifax, N.
 Ato ia family: Annie Gardner, of 84. Louis, to her mother.
 Tuesday, March 21.—Invocation; Questions and Answers;
 John A. Cummings, of Boston; Daniel Kenny, of San Francisco, Cal, to friends; Caroline Corbin, to her son, in Athauta, Ga.
 Thursday, March 24.—Invocation; Questions and Answers;
 Mary Lannegan, of Giencou, Tipperny Co., Ireland, to her sisters, in Boston; William Fairfield, of Central City, Nev., to friends; Neille Graham, to her mother, Burdio, N. Y.
 Monday, March 28.—Invocation; Questions and Answers;
 Manegan, of Giencou, Tipperny Co., Ireland, to her sisters, in Boston; William Fairfield, of Central City, Nev., to friends; Neille Graham, to her mother, Burdio, N. Y.
 Monday, March 28.—Invocation; Questions and Answers;
 At xander Nelson, of London, Eng., to his friends; Daniel Rancord, of Boston, to his nicce, Elizabeth; Janne Elton, of Philadelphila, to her grandchildren; John Barker, second officer of the ship ''Java.'' Donations

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8

The press treats us daily with a catalogue of murders, suicides, assaults and wounds, and a great variety of lesser crimes, which, with threefourths of the prostitution, are nearly all attributable to intoxicating liquors. Add to this onehalf the miserable poverty and suffering therefrom, and a large share of the insanity, and also add the cost of lawsuits and trials arising there-from, and let the candid and sober minds in our country decide whether it is not time that legislation put a full and final stop to the distilleries and importations of alcoholic drinks. What if there did occasionally a patient die a few hours sooner, or even a few days sooner, than he or she would under medical treatment without it? The laboratory and hand-stills could supply all chemical demands, for alcohol, and if not, the manufacture could be wholly restricted to that use. The legislating and wrangling over license would cense by twisting the alcoholie head off the bydrawith distilled liquors, after which we could deal with fermented drinks according to their effects, and collect revenue while they are in use from, them. To us collecting revenue from liquors by licensing the sale, is little else than selling indulgences to sin, and authorizing persons to qualifs murderers and robbers and thieves, and to prepare others for insane asylums, and others : for the poor-houses and charities of the public, Men who license rum sellers would not consent to do a similar act by licensing schools to qualify pugilistle righting; and yet this is no worse, if as

bad. We have long been satisfied that all the legislative tampering is of no practical use in curing the evil, so long as persons can legally carry on the business of manufacturing the liquid. The heavy duties imposed do not stop it, but only put the business into the hands of the rich, and the knaves who can cheat the Government and drive honest poor men out of the business. To us it seems the plainest duty and an act of most universal benefit and justice to all parties and the whole country, to declare the whole systom of distilling liquors from corn or other food controbund of power, and to prohibit it in all parts of our country, and stop its importation from all foreign countries. Legislation of this kind would be the most useful, beneficial and popular when once established, and the effects would soon be realized in the rapid decrease of crime, of poverty and panperage throughout our whole country, and especially in the cities, where the throngs of dissipated foreigners congregate, and where is the most abject and squalid poverty of any part of our country. If all the friends of temperance would unite on this plan-which is the only effectual one-site ould soon be carried out by selecting and electing the friends of the measure out of both political parties, while other and less important matters would not suffer by the concentration of votes on this topic. We do not advise any attack on termented drinks at the same time. Kill one enemy first.

#### WHENCE ARE WE?

Alexander Smyth, in a long and well written article, in the Religio-Philosophical Journal, sets aside, as one having authority, the theory of preexistence, as taught by Allen Kardee and many others, but he does it not with science, but with visions and their interpretations, not unlike those of the Apocalypse, and which are to us about as reliable. We have heard many such on many subjects, but never found an instance where such authority was reliable when in conflict with science, with reason, or with common sense. One thousand such visions would not disprove one axiom in philosophy, nor could a score of Bibles disprove the established fact that whatever has and are sorry for our own. one end must have two, whether measured in time or space (duration or extent), nor can any vision prove that whatever in or of us that is immortal must not have been as much so in the past as future. We are not well enough acquainted with the theory of Allen Kardee to accept or reject it, but confess that it did not, strike us very favorably by what we have seen of it, but we supnosed it had some truth, as we believe the theory of Bro. Smyth has. We will not say that this earth is not a manufactory of souls as well as bodies, but if it is, we see no more chance for their running eternally than there is for a clock that is once wound up never running down, or a top once set to spinning never stopping its whirls. We know full well that the soul does rise out of the body, as the butterily rises from its chrysalis state; but the butterfly is no more immortal than the worm, and this, although a good figure of the soul and death, is no argument for immortality. The theory of organic life here given, and the action of protoplasm, is quite well arranged, and may be true, but to us there seems no new creations of matter or mind, and we cannot see how matter or spirit can be increased or decreased in or by any action of any parties in this or any other sphere of being. Truth and error are ever given us like chaff and wheat, and we are endowed with qualities for separating them, while he who makes his bread on what is given, without sorting and sifting, will be likely to get choked with error. Such was the case of the Jews, and such the Christian's failing, and such has been too much the case with many of the Spiritualists. Visions, testimonies and messages are for us to work our intellects upon, and not given us as authority to save us from the use of reason. Those who take such will be like the Catholic worshipers, dwarfed in intellect. Seience must be what she never has been-the handmaid of religion, and reason the anchor of belief instead of faith. We hope to prove immortality. We believe it; but we could not believe it with one end of eternal life before us. If you cut off the past to us you destroy the future, however remote the other end may be. On this subject we have labored long and earnestly, and are satisfied.

as good originates in God;" and they also believe in Christ, a second birth, salvation from sin, and supernatural communications from God, &c. We do not know, however, that they are any more the children of Orthodoxy than the Mormons, the New Lights, and scores of other straychildren from the Evangelical household, that keeps its hands washed of all ownership or interest in these fellow worshipers of God and Christ. How they will settle the differences at their "day of judgment" we do not know, and probably never shall, as we do not intend nor expect to be

BANNER

## DEFINING POSITIONS.

there; but we somehow incline to the belief that

they will share at last in the general rewards and

punishments of all Orthodox Christians.

says: The existence of the Free Religious Association calls, for the organization of those of the body who call themselves Christians, and who plant themselves squarely upon the New Testament, as things are now, all is confusion and unrest, We relief seems to us to lie only in the direction thus indicated."

We hope our l'nitarian brethren, whether liberal or conservative, in calling together persons who plant themselves squarely on the New Testament and resolve themselves into Christians and attempt to set forth what constitutes a Christian and what persons must believe to be Christians, will not fail to take in all who thus plant themselves, and who desire to be recognized as Christians-then let the majority rule, and decide what belief is necessary to constitute a Christian. If we are not mistaken, the first grand division of the believers who thus take the New Testament as their authority will turn out as infidels all Unitarians, both radical and conservative, and close the door on them all, by which they may tind out that they are not Christians, nor allowed to use the sacred name to cover their infidelity. The second grand division, we opine, would turn out as heretics all the. Protestant denominations, and refuse them the Christian name and blessings until they repeated and came back in penitence to the R-man Mother Church. Good enough forthem all, we say; for no sooner does any denomination get strength, influence, and local control, than it begins to imitate the power that branded it as heresy, until the whole system of Chris-

#### ADVENTISM.

tianity is only a list of tyrannical and persecuting

Our excellent and much esteemed sister, Sarah L. Curtis, of Oakland Co., Mich., writes us kindly, charitably, earnestly, in defence of our mistaken brethren, who, relying on the Bible, believe that death is the end of conscions existence till renewed in a resurrection and eternal life for those who believe the right doctrine. We agree fully with our sister in her remarks on charity, and her criticisms on Spiritualism and Spiritualists, and think we can see all the good she does in Adventism, and cover its errors and mistakes with as broad a mantle of charity as she can. But we write to correct her and all others who may think we write with the least degree of bitterness of feeling of any sect of Christians, or of the whole seet, (for to us Christianity, in the aggregate, is sectarian.) We have long since "unlearned contempt," and have long contended that all classes of conscientious worshipers, of whatever name or system, are worthy of respect, and deserve protection, and hence we object to any amendment of Christianity more than Paganism, or Judaism, or Mahometanism. Let us have a free government

ope?

and FREE RELIGION, and let truth and error grapple on equal terms, and error will go to the wall as education gains and science takes the place of fables and false theories, and in that place of fables and false theories, and in that struggle the truth of spirit-life and intercourse will soon reach the honest hearts and enlightened minds of our Advent brethren. Oh, no, sister, we never blame heaple for ignorance, but hity trem. A.-" We cause to vanish the appearance, and thought marches alone." Q.-" Is it, then, a faculty, that separates itself, deaving the being where it was?" A.-" The form is not the being, the ser, or esnever blame people for ignorance, but pity them,

#### SPIRITUALISM ABROAD.

#### BY G. L. DITSON, M. D.

OF

LIGHT.

dress.'

the writer adds:

The Revista Espiritista of Barcelona, for February, has an interesting sketch of the early career of D. D. Home, though it does not record the more recent phenomena which have so bewildered the literary and scientific luminaries of England's Babylonian metroplis and of the capital of la belle France. I think that if Home's " Incidents of my Life," which have much of the charm of a romance, with threads of marvelous and mysterious communings woven in like rays of golden light by angel fingers, should be translated into Spanish, with that world of pathos which clings around the love, the transient earth-life, the chrysmutatio of his youthful, sympathizing wife, and the birth, the joyous budding into our mundane A prominent writer in the Liberal Christian sphere of their little one, it would furnish many a senorita, donna and eavalier of Spain a grateful, a witching and beneficial pastime.

There is much satisfaction in noticing that " meding ship " in Spain, as indeed in all parts of the he one grand rule of faith and practice. As words, has all the characteristics, the truthful aspect and the charming simplicity of our own. The Revista gives a page of questions and answers elucidating this; the former by the editor, I believe, the latter by a fair girl of thirteen summers, Señorita Clary D----, who dropped mortality in

1850, (an-redoed, I would like to say,\*) and who, since then, has frequently manifested herself to her family and given them communications of the greatest interest.

Here please allow me to remark parenthetically, and partly in reply to Bro. Johnson's recent courteous notice of my crude articles in the Banner of Light, that my translations from foreign journals do not necessarily express my own views. Russian, Austrian, French, Spanish publications. abound with the reincarnation dogma, of which we, in this country, read and know very little. An expression of my belief, in the Banner of Light of the 19th inst., must not be understood to refer to the first portion of the paragraph in which it occurs, but to the wisdom of the ancient philosophers. You will see a reason for this digression. Let us now return to the gentlespirit of Madamofselle Clary and her questioner:

Q .-- " Have you an exact recollection of your earthly existence."  $A_{-}$  The spirit sees the present, the past, and something of the future, in accord with its per-fection and approximation to God."  $Q_{-}$  "This condition of perfection—is it relative

solely to the future, or does it refer equally to the present and the past.""

A,-" The spirit sees the future with more clearness as it approaches the Delty. After death the soul embraces in one look all its past *emigra-ciones*; to see what God has prepared in the fa-ture one must be wholly absorbed in him, and after many existences

Q.-" Do you know in what epoch you will be re-incarnated."

A.-" Between ten and one hundred years." Q --" Will it be on earth or in the other world?" A.-" In the other world."

A.-" In the other world, Q.-" The world in which you are—is it, rela-tively to the earth, better, equal or worse?" A .- " Much better than the earth. Here is hap-

Q .- " The place where you find yourself among -is it a definite point? and where is it?" A.--" I am in appearance ethereal; it can be said that my spirit, so-called, extends i'self very far, I can see many things, can transport myself with the celerity of thought to a great distance. Tam at the right side of my sister, and guide her hand." Q .- " This ethereal body that invests you-does it permit you to have physical sensations, such,

for example, as heat and cold?" A.—" When 1 think too much of my body I have a kind of impression such as one has when he has lake aside a cloak, and yet feels for some time that he is still wearing it.

Q .- " You mention the velocity with which you constitution or enactment of laws that favor can transport yourself; is not the thought the Christianity more than Paganism, or Judaism, or same soul that disjoins itself from your envel-

A.-" Yes." Q.-" When your thought is directed to some particular place, how do you verify the separation from your soul?" A.—" We cause to vanish the appearance, and

"Notwithstanding, the spirits assure us that unity in this matter, as in all others, will, finally, take place. Many correspondents also inform us that this doctrine of reincarnation has many ad herents, and that the spirits confirm it. The Ban-ner of Light of 1st Jan., 1870, leaves us no doubt on this head: 'I believe,' said the spirit, ' that after a longer or shorter space of time, we return to inhabit a human body and live a physical life.' Re-sponding then, without doubt, to some one present who made objections, the spirit added: 'Ohl you need not oppose this idea; it is a destiny you can not escape.

constitution, by their spirit of nationality, they

would naturally adapt their teachings to the char-

actor, the special genins of those whom they ad-

Referring then to the strong prejudice in this

ecome white, that a white man might have been

country against the idea that a black man could

black, that a master had, perhaps, been a slave,

'We must not, however, imagine that re-incar nation will be accepted in America without op-position. Far from it. The following extracts from the Bainer of Light of Dec. 25th and 15th Jan., bear witness to the violence of expression it not to the power of logic by which certain adver-saries oppose this principle." The writer here quotes Mrs. Hardinge's ex-

pressions about the "hideous, the horrible, the odious dogma," and adds:

"Certain persons, and Mrs. Hardinge appears to be of the number, reject the idea of re-incarnation from the sole motive that it is not agreeable to them; but do they suppose that God sult their pleasure in the regulation of his uni-

Not having space for the whole argument I wil condense only one or two more paragraphs:

"The doctrine of re-incarnation is not more terrible on earth than in the other world, and if they had studied the question in all its depths, they would not be so frightened at the prospect. That the soul's advancement is from world to world, appearing only once on the same globe, would be admissible if all earth's inhabitants were on exactly the same moral and intellect-ual level. But it is not so. Here are all degrees of intelligence and morality, from the savage, little removed from the brute, to the most highly civil-ized. In presence of this hierarchic, one asks why the savage should be obliged to go elsewhere in search of that superior degree of enture existing at his side? Why could not the more advanced nan, before this incarnation, have lived in the in ferior state, since all the analogues of these

For my own part, Messrs. Editors, I fancy that it matters little whether this dogma be true or false, only, as all truth is precious, we should endeavor to find it. We may be sure. I think, of one thing, and that is, that each stage of being. whether in the flesh or not, whether in the tadpole, the tortoise, or the Tongalese, is one grateful, gracious step in advance of the preceding-is a method of development designed by a beneficent Creator: and while shadows fall around our hearts in some of the weary walks of life, do we not all feel that we are positively engirt by the beautiful, the grand, the supremely lovely, and the august mechanism of flaming worlds, and that another step still in advance is requisite ere we can say, "Of all these we have perfect knowledge.'

tragedies, with the titles of "The Last Mandeville,"

Ward Beecher, being a transcript, phonographically made, into any analysis of this well-known preacher's thought, sentiment, or style. He is always effective, and always popular; and so long as he continues to speak and write, he is likely to find a largo class of hearers and readers to respond

 The worlds or spheres to which we admit we advance here after, and referred to by the writer. New Publications. Laughton Osborn publishes, through the American News

Company, in fairest type and on an ample page, four "The Heart's Sacrifico," "The Monk," and "Matilda of Den mark." They complete the second volume of the dramatic series by this author. Of the tragedles themselves we do not design to speak; but their production in the present form is so entirely elegant yet simple, that they will tempt perusal while extending the reputation, of their gifted

We have another volume from the irrepressible Henry of "TALKS IN MY LECTURE ROOM." It is unnecessary to go sympathetically and in admiration. We casually overheard

worlds\* he finds around him?

## ORTHODOXY GONE TO SEED.

The Oneida Community insists on its parentage in the following language: "As Unitarianism ripened into Transcendentalism at Boston, and Transcendentalism produced Brook Farm, so Orthodoxy ripened into perfectionism at New Haven, and perfectionism produced the Oneida Community." Unfortunately for the child, Orthodoxy totally denies its parentage and disregards its claims even to heirship, and has not provided for it in its will, which seems likely to go to probate soon. We are satisfied that the Community is right in its account of lineage, as there is a marked resemblance of character, as any one can see, in its articles of belief, in which it says, "That the Bible is the accredited organ of the kingdom of | ily circle.

#### A STEP TAKEN.

We find the following notice in a Bunker Hill (Illinois) paper, a small and beautiful town about forty miles from St. Louis, on the Indianapolis R. R, and where we gave several lectures last fall and winter. We think such a course the wisest and best for the present. Organize, harmonize, fraternize and grow into sufficient numbers and means to hold meetings, and then secure speakers part or all the time. Almost any locality could find enough to organize a free society, and most of them have home talent for speaking and readng, and should cultivate it.

FRIENDS OF PROGRESS.-The Friends of Pro-gress held a meeting on Sunday afternoon, and flected a permanent organization by electing the following officers: S. Smalley, President; E. Mat-toon, Secretary; J. R. Monroe, Treasurer. The following constitution was adopted and re

eived tifteen signatures: We the undersigned inhabitants of Bunker Hill and vicinity, wishing to avail ourselves of the ad vantages of associate effort for our advancement in truth and goodness, and for the promotion of general intelligence, good morals and liberal re-ligious sentiments, do hereby agree to form ourlves into a body corporate under the name Friends of Progress. Respecting in each other and in all the rights of intellect and conscience to be free, and holding it to be the duty of every one to keep his mind and heart at all times open to receive the truth and follow its guidance, we set up no theological condition of membership, and neither demand nor expect uniformity of doctrinal belief; asking only unity of purpose to seek and accept the right and true, and an honest aim and effort to make this the rule of life.

It is at present deemed impracticable to attempt to hold public meetings. As soon as it is possible, speakers will be secured and regular public meetings held.

## HONEST AND IGNORANT.

An inquirer asks the editor of the Oneida Circular what medical book he would recommend as the best for family use, and he replies that the Bible is the best and only one he can recommend. Many people believe that is all the book needed for any and all purposes, and that reading other and especially scientific works only tends to distract the mind and raise doubts on the theories there laid down on all subjects. What should a person need to know more of the human body than that it is " fearfully and wonderfully made." self born of a woman, and killed as a blasphemer?

A lady writer in the Chicago Journal save Take my advice, ye young maidens contemplating matrimouy! Never matry a man who is impudent to his mother, snubs his sister, helps himself to the largest piece of cake, or takes the under flapjack at table, or beats his horse causelessly n sudden temper."

Teacher-Why was Joseph put into the pit? -Because there was no room for him in the fam-

After one or two more questions the writer con-

Q.-" Can you cite among your anterior exist-ences some of those which have most advanced your knowledge." -"I was incarnated in a man who was ren-

dered virtuous. After his death I was in the body of a youth whose face was the image of his soul. God has recompensed me." Q.-" Is it possible for us to see you here as you ictually are

A.—" It is." Q.—" Does it depend on ourselves? and what are the conditions? A -" On yourselves; and with the aid of such a

nedium as M. Home. The Echo I' Alem-Tumulo of Bahia, is taken up principally with a biographical sketch of M. Allan Kardee, the discourse pronounced at his grave by the President of the Society of Spiritualists, M. Levent, and with a communication from Mr. A. K. himself, addressed to the Society on the very day of his sepulture. This was so touchingly eloquent that Mr. Luiz Olympio, the editor of the Echo, says: "We cannot sufficiently commend it." The Echo has, also, a translation of that touching little episode in spiritual ethics, where Julia, from the spirit-sphere, fills a fond mother's heart with sobs of joy, as she recognizes her long lost "Lily." -the episode which I gave your readers a few weeks since.

The Revue Spirite for March has an article on Reincarnation," in which Mrs. Hardinge is not lightly though gracefully handled. " It has caused much astonishment," says the writer, " that this doctrine has not been taught in America, and the incredulous have not failed to seize this opportunity to accuse the spirits of contradictions. Since reincarnation is a necessity from which no one can escape, we may well be astonished that the spirits do not agree upon the subject. A solution may be easily reached by any one who has made Spiritualism a serious and profound study.

" Spirits, because they have left the earth, do not possess all knowledge; they are just what they were here; therefore we find them of all degrees of moral and intellectual capacity. As there are men, perverse, deceivers, and governed by policy, so there are spirits mystificateurs, whose hopes are enshrined in the present; believing that they will always exist as they are, seeing nothing beyond a certain\_horizon; not disturbing themand that God made the first one out of dust, and selves about whence they came or whither they the second out of a rib, and afterwards was him- are going; submitting, however, to the law of necessity. Re-incarnation is, for them, a necessity of which they will not dream till it arrives. Hence if they should be interrogated regarding

the manner in which progression is accomplished their response will be in accordance with their knowledge, and their teachings will be the most bizarre and the most irrational.

"Again, we know that spirits, guided by symnathies and concord of thought, form groups and families as on earth, and that each individual draws his ideas from the circle by which he is sur-Thomas (who goes to the theatre on week days) rounded. The groups of American spirits con-

\* From an, Sauscrit, breath, spirit-cedere, Latin, to go, de

a conversation between two men at one of Fechter's representations. One remarked to the other, directly after the My Affinity. distinguished actor had brought the house down with a splendid burst of characterization, "Well, I should like to e a great actor above everything else ; but if I could n't be that, then I should like to be Henry Ward Beecher." His idea was wholly dramatic, of course; but Mr. Beecher yet has one work to complete, and that is, to induce every one to desire to be thoroughly himself, instead of wishing to emulate the man who discourses to them with such magnetic effect.

THE RADICAL for April Ferves its renders to the following rare dishes of mental food: The Search for God, by Samue Johnson; Emphasis in Theology, C. A. Bartol; God' Hands : Woman and Science, part second, F. S. Patterson The Soul's Privilege; The Education of Girls in England M. D. Conway; Educational Reform, G. F. Walker; Lucy Kingman; Letters of Plato, John Albeo; Bitter-Sweet, Geo Herbert ; Voices of the New Time ; Immortelles ; Letter from London, Reviews and Notices.

Adams & Co. have issued No. 2 of "Sports and Games, a Magazine of Amusements for all Seasons." It keeps up the good reputation of the first number.

MORSELS OF THE BREAD OF LIFE: Inspirationally given through D. S. Cadwallader, is the title of a 24 page pamphle issued in Philadelphia. It is well worth a perusal.

issued in Philadelphia. It is well worth a perusal. B. G. Howe, 275 Main street, Worcester, is issuing a scrices of liberal tracts for popular circulation. Sond for a lot of "The Life of David," and circulate them. The cost is two cents aplece.

THE ECLECTIC, is the title of a new monthly magazine of useful knowledge, published by John M. Seudder, Cincinnatí.

WORK AND WEALTH .-- George Coolidge, a well-known Bos ton publisher, has issued No. 1 of a new publication devoted to the illustration of Social Science and the support of the cause of labor against the arrogant pretensions and insidious wiles of privilege in whatever form embodied. It is filled with short articles, terse and to the point.

THE HERALD OF HEALTH for April is crammed full of valu able original matter.

THE ICONOCLAST is the title of a new monthly liberal jour nal published in Washington, D. C.

# PROF. WM. DENTON'S WORKS.

THE SOUL OF THINGS: OR. PSYCHOMET-BIC RESEARCHES AND DISCOVERIES. By Willam and Elizabeth M. F. Denton. This truly valuable and ex-ceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. Every Spiritualist and all seekers after hidden truths should read it. Price, 81,50; postage 20 cents. LECTURES ON GEOLOCY THE DASCT AND Bhomd rent it. Frice, \$1,50; postage 20 cents. LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A Great Scientific Work. Selling rapidly. Price, \$1,50; postage 20 cents. WHAT IS RIGHT? A Lecture delivered in With the Backer Sudder Science of the Performance of the Pe nday afternoon, Dec. 6th, 1868. Price ents; postage 2 cents. COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense People, Third edition-en-larged and revised. Price, 10 cents; postage 2 cents. THE DELUGE IN THE LIGHT OF MODERN BE THYSELF. A Discourse Price 10 cents, postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. MAN'S RICHTS; How Would You Like It? Comprising Droams. BY ANNIE DENTON CRIDGE.

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[This story is a satire on the doctrine which gained so man, friends among those people who, by continually thinking tha they have made a mistake in their connubial relations, at las they have made a mistake in their connubial relations, at last beliave it, and straightway seek some one whom they think can sympatilize with them, without whom can only come the "in-dissoluble" that shall sat "thronghout the sages of eternity." It treats of a man who having inhibed this doctrine, seeks to put it into practice, and is suddenly brought back to his sober senses by the plain talk which he receives from the father of the lady whom he came to believe was his "affinity." He will also his hort the source of the lady which here the senses by the plain talk which he receives from the father of the lady whom he came to believe was his "affinity." He will nigh wrecked the kappiness of his family.]

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