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## "Poet of the People.

An Inquiry Concerning a Spirit-World, Revealed to the Natural World from the Earliest Times, by Means of Objective Manifestations; with an Identification of the Tree of Knowledge of Good and Evil.

BY OFRALD MASSEY.

On Sunday afternoon, Jan. 11th, this distinguished English author and orator delivered the second lecture of his present engagement, before the Music Hall Spiritualist Society, Boston. After stating that he should offer his best, and hoped to find that himself and his hearers had some thoughts in common, even if they were not common thoughts, the speaker (as is his wont) plunged rapidly into the treatment of the matter in hand:

There are two theories of man's origin. One assumes that he was struck off perfect from the mint of creation; stamped, with the image of God. The other that he has been evolved physically from the animal kingdoms as a crowning work, and is slowly approximating to that diving likeness which will take eternity to complete. One deolets him as descending from his high original estate on his way to the devil. The other as as. cending from the dust of the earth on his way toward God, in the fulfillment of a glorious destiny. For my part, I hold that the spiritual nature of man is as much a development, a growth of consciousness, a progressive derivation from its source, as his physical form is from the earlier forms. I have no fear of the doctrine called Darwinian, and I hold that the current fear of it argues a conception of creation that is utterly nonspiritual! Darwinism only needs a true Spiritualism to put it through and clinch it on the other side. Man never did begin on this earth as an angel ready-made; did not begin as that which will take him an eternity to become. It seems to me that he was born as blind as pupples are; blind to many laws of our being which we now call : natural: In fact, it was as a law-breaker that, he first recognized the law-maker; it took ages of-time to get his mental eyes open by frequent running of his head against the hard wall of solid facts. The first object of his education was to find himself here-a being discreted from the life around him. Having found that self which he came to make so much of, and hug so blindly, and love so unwisely, the final object of his unfolding spiritual life is to lose his own self in his growing sense of the creative love, which draws nearer and nearer to him by many ways, and the perfection of his being, the fullness of his individuality, will finally consist of his openness to, his utter dependence and subsistence on the divine life. Man is not formed in the image of God merely because he goes on two legs instead of four. The Father had to reveal himself to his child very slowly, very finitely, in order that he might come within range of its comprehension at all-reveal just so much as could be assimilated-and so, little by little, and with many appeals, the likeness had to be avolved in the spir-Itual life from within. For every upward swell In the human ascent, there has been a descent of the divine which caused it.

It has commonly been supposed that the consciousness of God in humanity began with the Hebrew race, or thereabouts, and, in the light of that theory, it had always been a puzzle that man, starting out from some primitive perfection, falling in the race, and getting up so stunned by his fall that he forgot all about his past, should have proceeded to split up the Delty-that is, the supposed original consciousness of one - into the myriad forms - thirty thousand, for instance, among the Romans-encountered in the past systems of polytheism. Max Müller had argued that "In no language does the plural exist before the singular," therefore that a primitive intuition of God, a more or less conscious theism, must have preceded polytheism, as an inward fact, if not an outward worship. But the known facts of history, said Mr. Massey, were all opposed to such a conclusion, the apprehension of an infinite number of gods having for ages on ages proceded the knowledge of an Infinite One, so that polytheism came before monotheism. The idea of immortality was not revealed to man by way of remembrance, nor as the fossil rémains of a preëxistence, nor was the God-idea reasoned out without external evidence. After referring to the condition of the dim, pre-historic peoples of the past, whose ideas of God and immortality he proceeded to prove from the evidence to be obtained from tribes of men even now existing upon the earth, were undefined if not wholly wanting-his friend, Captain Burton, considering from research and experience among barbarous peoples, that "Atheism is the natural night of the genuine savage mind"

How did the invisible world first make itself

illumination within, nor wake up as a memory of immortality. The first idea of man's continuity after death, and the existence of a spiritual world, were engendered. I maintain, by direct phenomenal proof and visible demonstration. As we have seen, there are savages who do not believe because they have not seen; so we shall find plenty who do believe because they have

I take it the first evidence of man's having be come a breathing, spiritual image of God, is witnessed to by his ability to-recognize the fact of spiritual existence when God appears to him by means of spiritual apparition. A faculty of faith in the unseen could not have been created in the savage mind - which almost dwells in the eyes alone - without some tangible form of appeal being made to it, outside of itself. A faith in such a state was without solid ground to go upon, without evidence on which to rest, and had no existence apart from belief. Spiritualism gave this outside appeal, this foundation for faith in a future life, by the direct reappearance; under Spiritualism. certain conditions, of those friends whom the persons so seeing had held dear. The early system of Christianity was based on this ocular demonstration, which the present church rejects; among other points cited, being the fact of Christ, having appeared to his disciples as his first act after his resurrection. The Hebrews were charactorized by the lecturer as a gloomy, unspiritual people, who, in spite of their recorded spirit manifestations and personal intercourse, seemed never to have grasped the idea or doctrine of a personal immortality; and Jesus was truly the first born of that nation to reveal eternal life. To the mind of the speaker the earliest apparitions of the first men would be as low in the spiritual scale as the men were in the natural world; which accounted for the extremely mate rial type of the angels who visited or were seen by Abraliam, Lat. Joshua, etc., etc., in the early days of the Hebrew race.

The speaker then went into an elaborate trac ing of the rise and development of the idea in the early races of a shadow, or spirit, connected with man-the words being synonymous in. the Tasmanian and many other aboriginal languages-"the man in the eyes" of the Macusi, Indians of Guiana, which, after the death of the material man, did not also die, but "wandered about." This shadow had the capability of appearing, and the fact was of the greatest significance as explaining idd worship to a great degree: The West Indian islanders, when first visited by Europeans, had carved little images, and set them up for worship in the shape of the very spirits which had appeared to them. One Island, near Hayti, had a population of idolmakers solely devoted to such spirits as came only by night. These nocturnal spirits would be t popular objects of worship, because considered able to work most injury."

The natives believed in both good and harmful spirits. They worshiped the evil ones as they. needed propitiating, whereas the others were safe to do good, as they were good. "Weren't you afraid to meet your God?" was asked of one of our English savages, after a bad illness. " No." he said; "but I was mortally afeard of t'other, fellow, though!" And this would be the first incentive to worship. The primal bowing down to flie knees, would be the sheerest groveling of horror and fear. And there would be plenty of need for this feeling to be appealed to at times. Among the Sloux Indians fear of 'a ghost's vengeance has been known to prevent murder! There are instances related of ghosts striking people, not with terror only, but physical blows. The Australians believe the malignancy of their demons to arise from their being left unburied after being slain in battle, or dying other violent deaths. Here we have the origin of propitiatory sacrifices. The natives of the Tinevelly District, we learn, are still accustomed to propitiate the diabolic soul of a British officer named Pole, who was a terror to them in life. For a long time they left rice and other native offerings at his tomb, in vain. At length they bethought them of those cheroots and that brandy which he loved on this side the grave, and found them equally effective on the other, and set his soul at and English Church, are all derived from the rest. So strong is this belief in the power of the early Spiritualistic practice of sitting in a circle the Painless Tree. And we learn, on the author woman allowed her sons to deliberately cut off spiritual influences to descend and manifest their her head, so that she might become an avenging presence. ghost, on purpose, as she said, to haunt, torment and pursue to death and blast the thief who had stolen forty rupees from her sone!

Many interesting examples were cited of the cherishing of this same idea of deathless returning spirits, filled with influence pleasant or othenwise, among various tribes in Africa and elsewhere, while he said the people of our own race had, within a few years, a practical relie of the same belief, in the custom of running." a stake through the bodies of our suicides buried at the cross roads, to pin them to the cross, and not allow them to rise and walk, and wander in their sleep of death to alarm the living !"

Ages on ages of objective manifestation may have passed away, nay, must have passed away, before any real spiritual belief was wrought into the mind of man. There were the facts, but not the faculty of thinking them out.

The savage mind , acknowledged the existence of the "ancestors" whom his eyes beheld, but he was accustomed even after that to think of them as "ended," and not as practically demonstrating immortality to him by their visually-apprehended presence. And the matter did not seem to be much better even to that of the Hebrew, known to the early benighted cave dwellers of by whom the something beyond death was recoge human mind? I answer, by becoming visi- hized only as a misty mockery of life. St. Paul of the Soma drink, used in their religious mys- tempt her husband, was obviously a fig-free.

ble to them. It did not dawn from any sudden | (said the speaker) seems to have looked on the | teries by the Brahmans, Mr. Massey said: The Why it is called an apple, seeing that there is no inguess from which he shrank, and against which he embraced Christianity with its doctrine of eternal life. By degrees, the ghosts do evolve some kind of belief. Man begins to worship the God nearest to him, and the worship of ancestors is one of the earliest forms of religion. The worship of our Father in Heaven is preceded by the worship of our forefathers on earth, as with the Hindoos and Chinese apotheosised ancestors preside over particular families. Hesiod says when the mortal remains of those who lived in the Golden Age were hidden in the earth, their souls became beneficent demons, still hovering over the world they once inhabited, and still watching, clothed in thin air, as guardians over the affairs of men. Piato says the good when they die become the reporters and carriers between Gods and men. That doctrine, as we now know, was worlds ahead of the idea of a physical resurrection which the Christian Church have clung to until they are the worst foes of a living

Mr. Tylor, the ethnologist, argues that if there be spirits of persons made visible to us wearing the old dress, there must be spirits of garments also. This is not bad savage philosophy. It is the very inference that led them to the doctrine of object souls and ghosts of things. The savage saw that the spirits reappeared in the old recog nizable dress, bearing the well-known weapons. He did not know the law of their representation, or re-clothing themselves in the earthly forms and naturally supposed the things were spiritual too, or how should they be seen in spirit life? This serves to double the evidence of his reason ing having been founded on actual and visible objective manifestation.

. I know of very few facts in our modern spirit

manifestations that may not be found in the past. The spirit-voice was continually heard by Moses. It testified aloud to the infesion of Christ: - Its rev elations particularly distinguish the Vedic Hymns and Brahmanas from other Ilindoo inspirations. These were heard, or the Delty was-as it were, overheard. This we now call clair audience. In fact, the name for revelation in Sanscrit-is sruti, i.e., "hearing," which tallies with the mode of revelation described by Isalele: "And thine earsshall hear a word behind thee, saying, 'This is the way, walk-ye in it, then ye turn to the right hand or to the left hand." It was in this way, I apprehend, that Gerates received the revelations and warnings of bis demon. He was clairaudient, and therefore need the spirit speak with an actual voice. Now a days you will find that voice explained aways as the roles of conscience. People who do not hear voices, refuse to believe that Socrates did. But what are we to status of immortals, but brought down the gods think of Charles Dickens's statement, made to to men. By aid of its use at the sacrifices and to me that every, word said by his characters was distinctly heard by him," i.e., overheard? This puzzled Mr. Lewes at first, but his surprise vanished as soon as he thought of the phenomena of hallucination. Blessings be upon that word, which constitutes the skeptic's whole book of revelation! Mind you, such words are very handy things. They do come in so oppor-funely just where ideas fail. The other spiritvoice, speaking through the medium, must be remonstrated with its master, or was the ass only cot pen, whose point writes in sand, for thou-

sands of years. The pattern of the temple, from general design to minutest detail, was given to David by a spirit; so was that of the Tabernacle to Moses; and the modern mediumistic circle was the earliest form of worship known, from the Hecatine Circle, mentioned by Julian, the Chaldean, with instructions for forming it, to the English domestic | it opened the spiritual sight. circle of to-day. The Circular Temple of the Sun. the Round Tower of Ireland, the Druid Enclosure. the Roman Circus, the Russian "Tserck," the French "Circle," German and Scottlsh "Kirk," Revenant to avenge an injury, that a Hindoo to form the electric ring and natural focus for ity of Dr. Windischmann, that, both these trees

> It is, said the speaker, certain that the Christian worship began with objective manifestations of spiritual presence, and that these were attributed to that Holy Spirit promised to man-supposed to give immortality to those who drank kind, as their comforter and leader of all who

sought the truth. The speaker demonstrated, from various au was then graphically delineated, and the speaker

heavenly asvatha.

praises in honor of the immortality which they to clothe themselves. now share in consequence of having tasted the in spiritual translation that the sacred ash of the Norsemen has when we see its colossal apparition in the tree Iggdrasil, up-lifting its stem and branches through three worlds.

Brought Back to the root of plain fact, fromwhich both trees have sprung and been transformed into metaphor by tradition, we shall discover that there will some clairvoyant virtue in the Soma juice; or sleep drink; that it places men on a footing of fellowship with the gods. This is the underlying fact that efforesees in the fancy and fable. This fig tree is a meeting-place for men and immortals. Under it Yama, king of the departed and the Pitris, the protecting tatherly spirits, quaffed the divine drink in common with men. Thus t becomes the mythic

drink of immortality, after the fact is lost sight. of .. We have to do with cit as the Soma, the narcotic juice used by their sleepers and seers at the great occumonies sacred to the god, Somna, to make them immortal for the time being ... Thus we find in the ancient Hindoo worship a fig.tree sacred to Soma, and beloved by Indra; God of the sky, from the fruit of which a drink was made. so potent that it not only exalted men to the Mr. Lewes, who says : "Dickens once declared mysteries, we perceive it was drunk by their sacred sleepers, to throw them into trance, bpen their spiritual vision, and make them one with

Turping to Egypt, we find a fig-tree sacred to leated to the goddess Netpe; who is frequently represented in the Egyptian drawings as appear ing in this fig-tree pouring out the nectar of heaven from a vase for some one recently dead, and for his living friends to drink. Sometimes granted by those who believe that Baalam's ass, the soul of the deceased is pictured as a bird, the same idea as that conveyed by the Hina efever ventriloguist? In the manifestations doo birds of the Vadas rejoicing over their made at Beltshazzar's feast we find the direct first taste of immortality. This nectar is without spirit-writing, and the juminous spirit hand seen doubt the juice of the fig made divine. The Athedoing it. Chinese mediums have practiced spirit | mians also had, their religious fig-tree. It was drawing with the "descending pencil," or apri- planted along the "sacred road," where, during the Etusinian mysteries, the procession halted in lionor of it as they went from Atle as to Elusis. I have to suggest that the fig free was sacred to the Greeks, and had the same connection with the Elusinian mysteries as the sycamore fig had to the Egyptian, and the religious fig had to the Hindoo rites, and was made use of to produce the drink that lapped the senses in Elysium, whilst

Now, if we turn to the great work of Zoroaster. the Zend-Avesta, to which the writer of the Book of Genesis was, I think, indefinitely indebted, we meet with two trees - one named Gaokerena bearing the white hading, or fig, the other called are the same as the one fig-tree out of which the Indians believed the world to have been created. I have explained the only sense in which the Hindoos could have believed in such a creation. Now the fruit of the White Haoma Tree was of its juice, and the modern Parsees, the followers of Zoroaster, still, make the divine drink the medium of Immortality from the fruit of this thorities, that the word "prophet" so Inad-Haomatree. The other produced a narcotle which equately rendered, signified "medium" in the destroyed pain; it was the Painless Tree. Here, sense which modern times has attached to it again, we discover the fruit that produced the -said that the phenomenon of trance was known | sleep-giving juice and drink of Immortality, and in China from the earliest\_ages, and that among it grows on a fig-tree. The Zend Haoma is the Darlen and other Indian tribes this gift of the Sanscrit Soma. Also, I find in one of your prophetic vision was recognized The reproduct North American Indian Vocabularies the "Holy tion of the Pentateuch by Esdras, while in a Herb," Tobacco, which was used for the same trance, and under the direct influence of spirits, purpose, is called "Som." We have here the -the Tree of Life and the Tree of Knowledge characterized it as our of the most remarkable of Good and Evil. This has been suggested cases of spirit control on record. The various by Dr. Windischmann as a likelihood, but with methods of inducing the trance condition, in- no spiritual interpretation of the fact, no clue cluding the potions used for the purpose in the to its significance. This Tree of Life and East and elsewhere, were then referred to, in Tree of Painlessness, originally one and latthe course of the description the following soluterly two, or possibly two kinds, then, are figtion from the spiritual standpoint of fact, being trees. And the Tree of the Knowledge of Goodoffered for the origin of the "tree of good and and Evil of which the Aroman partook at the evil" so much referred to in Genesis. Speaking suggestion of the serpent, and where with she did.

state of departed spirits as a sort of naked noth- tree which produces this divine juice, this spir- such fruit mentioned in the Mosaic account, I itual Euphrasy, this intoxicating marcotic, as can't tell, unless some very primitive philologist we should say, was, at an earlier period, the identified the apple as one with the Pippala; there Pippal or religious fig-tree, otherwise called the being an apple called a Pippin, or perhaps be heavenly asvatha. I looked upon the whole story as all appleogue. It In the second Rig-Veda there is reference made is the fig-tree in India, the fig-tree in Persia, the to a tree, the fruit of which is called Pippala. Lighter in Egypt-the fightee in Greece, and it Birds settle on it, cating that fruit, and then sing was in fig-leaves that the man and woman tried

My conclusion is that, in the Mosale account fruit. Here, then, we have a tree hearing a fruit of the "Flat," we have a representation of the which was used at the great Soma sacrifices of ; known fact, common to the Oriental races from the Hindoos, to be identified as producing a the earliest time, from the dimnest dawn of drink that would cause such abnormal condi- some immemorial past, that from a particular tions as intoxication, or the sommambulic sleep. Limit of fig could be expressed a juice that would But this has been impossible almost, because marcotize the drinker or magnetize, or measurer. the word "Soma" may mean immortality. And, Ize, as we now say : and Jii the unconscious ness one way or another, the earthly Soma has been a of sense the spiritual eyes would be opened, the translated into the heavenly Soma, or amrita, drinkers would be in spirit world, seeing with that is ambrosia, which drops from the immortal, a spirit sight, and being as spirits among spiritsreligious fig tree, out of which heaven and earth in fact, as St. John says, being in the spirit: were shaped. Beneath this mighty tree which "And ye shall be as gods, knowing good and spreads its branches over the third heaven, dwell evil. 2-4 And when the woman saw that the tree Yama and the Pitris, and quaff the drink of ling was good for food and pleasant to the eyes, and a mortality with the gods. This is poetic, I might | free to be desired to make one wise, she took of say phallie figure, in the shadow of which we the fruit thereof, and did cat"; or partock of it had lost sight of the real fact. It was the drink In some form. "And their eyes were opened," yielded by the earthly fig-tree that made the land they knew that they were naked in the new heaven of the myth, and the literal acceptance of world of inner consciousness, and heard spiritthe symbolic expression, which has led to the voices of the voice of the Lord, and were consupposition that the Hindoos imaged the creation scious of spirit presence in the garden, from

> My summing up of the whole matter is this. One of the Mosale writers, in common with or following Zoroaster, conceived the idea of making a profound protest against the magic arts, the necromancy and dark devil-worship of the past, as practiced in Egypt, Persia, Chaldea, Bactria, India, in favor of the One God, the God of Light, the God of Purity, the Supreme, the idea of whom was then dawning on the world. So he figures forth what he considers to be the false Spiritualism as the fall of man, the means, whereby the serpent effected the "fall" as the "forbidden fruit." I pm obliged to think that the Persian view was not taken until after the Babylonian captivity. . .

"And so much for the famous forbidden fruittree which brought death into our world and all our woe, the shadow or which has darkened and dwarfed the souls of men for thousands of years. So much for the dread curse of humanity, the 'fall," which was the cause of our natural depravity, the "original sin," and penalty of overlasting pain inherited by us all through the transgression of Adam. With the doctrine of the "fall," down goes the doctrine of the atonement as yulgarly understood. For it was out of the wood of that much infsrepresented fig tree that I men brive out the Calvinistic cross of Christ.

Two things tend to corroborate and clinch thi conclusion: The one is the stern and steadfast way of prohibiting the earlier forms of Spiritual. ism on the part of the law giver Moses, whilst their worship. It was the sycamore fig tree, ded in continual communication with spirits brinself, and in receipt of revelation from them. The other is the fact that a woman medium, sacked to God, is singularly exceptional in Israel. She was not permitted to be a priesless. She figures only once or so as a prophetess-and is struck with Jeprosy -never as a writer of a sacred book. Yet Moses must have known that naturally there are far more women mediums than men muliums, and so set his face all the more storaly. against them, and made woman the weaker vessel, the most easily tempted of the serpent, and the cause of the fall of man. They leave to hand . him over to the advocates of woman's rights.

Mr. Massey, then discussed the matter of medinniship, and the influences which neted upon it, and said that experience had demonstrated that spirit communication, as a fact, did not depend on the rise made of it, nor on the marate of the medium-hip, hor on the purpose of the seekers; that like would induce like, and, therefore, he advised that the purest and truest aspirations should rule, in the mind of sparties seeking to so commune. Referring to the rites instituted by underelogid spirits through passive media who failed to appreciate this fact, in Egypt and other, countries in the past, he said: The revelation of Moses was an immense stride for humanity. He led his people up but of Egypt in more ways than ong-at least tried to lead-them, though they often east longing, lingering looks behind, and the chains of the old sorceries still clung to their souls. He made a strenuous endeavor to get at the one God, and did truly ascend the Mount-Sinai of a higher altitude, to issue forth his later revelation and to extirpate all forms of spirit-intercourse on the lower ranges. But the inspiration of Moses and other Hebrew mediums was by no means so direct from God, or so perfectly protected from evil interference, or so uninixed swith error as has been believed. It was as natural, in the early Jimes, for the lowest forms of one's own spirit-manifestation to be attributed to the immediate presence and agency of Delty, as it may be in our day for the lottiest to be set down to the devil. I venture to doubt whether the Hebrews had any more certitude in the matas recorded in Esdras, Book Second, 14-21-22, very two trees planted in the Garden of Eden ter than we have to-day. Then as now the tree must be judged by its fruit, good or evil! I do not think they had so much, as they had not the same openness to the spirit of truth; had not our means of judging betwixt truth and error; had not that revelation in Christ-the illuminated image of immortal-love-which we have to judge the spirit-messengers by.

Referring to the varying character of manites-

tations, as to truthfulness or otherwise, recorded in the scriptures themselves, and applying the same test to modern media, Mr. Massey said:

They did all eat the same spiritual meat and all drink the same spiritual drink, as did the Hebrew medfums. God's light is hidden under all that shanes, and there has never been known THE MEDIUMISTIC EXPERIENCES OF such a thing as infallable mortal mediumship MARY E. CURRIER. We can trop progress all three hilt, from the shadowiest representation of the spiritual world made to the savinge must up to the explation made in thirst, who came to manguage the beight of the tell spoot up place of devil or demon of

The phenomena are real for its to day, there fore they are real for us in the past. And it is altogether updets to wright and try to make a distinction between what they call sacred and profate lastory They stand together, or to : The subject of this sketch was born in Havergether fall. The whole phonomena rest on the shill, Mass - of which city ber parents, Walter W. be made a spection of relative belief by those the month of February, 1819. From catllest who recognize no facts to 20 upon, and therefore childhood she has been delicate in health, which refuse to believe, or those who, having no belief tact has militated strongly against any severe fessed being is for the first time tested in the of many peculiar difficulties she held her place presence of facts.

As a body, the Spiritualists are possibly the most curious agglomerate of human beings in this would a mais regular of this most diverse and unique individualities ever known. We are drawn, but not bound together by the fails that we testify to in common we are an incoherent cloud of witnesses. Of one thing only do, we speak with one voice, and that is, the reality of gon tacts. But mark this; it was not Spiritualism that created this bristing mass of individualities, each of which is unique, verse outcome of ather systems of thought. We are the warts on the stricken Strinted tree-the thorns and this the of uncultivated fields; the starvelings of materialism; the wanderers in the theological wilderness, and rebels against usurp ed authority we club together the excrescences of character, that never could attain its natural growth under the old examping conditions. But we stand, with all our distinctnes of massed like a very chereberal rai a around our central truth, touch it who ver dates. And that I hold to be the most precious gift made to the age we live in. -a gifted the New World that, worthily appays, all shedras ever received from the Old.

It may be the vision was truegait may bee I looked with visionary eyes but, as I-strained othern across the Atlantic long before I came, I saw your Young World of the West arise and brighten with the new life quickening at the helet of her; this new Mawn kindling in her face; I saw ber throbbing and radiating with auroralsplendors of this latest light as if the most golden future of humanity had touched her with its risen ray, and she bore the millennial morning on her. foreboad, and shone and smiled, glogified and glorifying, in the very smile of God.

> Wirmen for the Banner of Light, VIOLET.

BY T. SIDEON.

Thou will bloom no more for me. Violet, my springtime flower; But your ment by drifteth free, Farthward, heartward; o'er life's sea, . E'en unto this hour.

Last and hate have held their sway, Scathed my soul with demon heat, Golden hopes have turned to gray, Boyhood's dreams have passed away, And all fancies sweet;

Net, far backward in the years, Dim and distant, vague and strange, How your girlish form appears, I'ndefibal by time or tears,. Suffering, or changes

Violet, in realms of light, Shall Lever reach you, dear? Oh' to tough your hand to night, Help me! Lift me to that height, Angels of ther sphere! -

## Lefter from Chelsen.

DEAN BASSER - The Spiritualists of Chelsea, To farm any out ward do monstration is concorned, have for a long time been enjoying a sort of Rip. Van-Winkle sleep, many causes having worked "together" to produce indifference and inactivity for the part of leaders, and believers. But while, public ing tings have only been held occasionally, we feel assured that our spiritualistic friends have not lost their faith for interest in the intercommunion of the two worlds, and private cir. Instruments be brought into the room. This decles have Seen more frequently held and shent sire being accoded to, several were furnished. other side, and also to fisien to his ting yould and instrumental unisie, induced the writer to make arrangements for the gratification of this desire, and actor-lingly Mr. baxter appeared before, a crowded andrence in Banquet Hall on Sunday evening, Jan 8th. A short lecture was given. which was received with favor, when Mr. Baxter gave way to inducted, and soveral remarkable tests were given which were duly acknowledged by those cognizant of the facts, in the audience. Even the most minute details were given-name age, cause of death, former place of residence erepancy discovered. The audique manifested their approval sometimes by applianse, and then by an almost deathly sience, as if in full realization that they were indeed in the presence of angels who had once trod these norfal shores. Mr. B.s reputation, for hopesty, reliability and accuracy as a medium, has made him very popular with our people, and a spiritual feast was given which we carnestly wish was the let of all to enjoy. The sincing was as we had every to enjoy: The singing was, as we had every reason to believe it would be, of the highest or-dier, and his tich, mellow voice, was in full accordwith the instrument, which seemed to fill the air with inspiration under his magic touch. The pieces rendered were appropriate, and held the udience spell-bound.

Mr. Baxter will be at Granite Hall again next Sunday (to-morrow) evening, when a similar treat will be in store for those who see fit to be present. The large hall will be used on this oceasion, and the price of admission is reduced to ten cents, to defray expenses. Thus you see, dear Banner, that we have only

been skeeping, and have at last awoke, refreshed and invigorated, prepared to buckle on the armor again to do service in the work of trying to emanospate the people of earth from the thrall-dom and havery of bigotry, superstition and refigion intolerance.

May the day soon come when each one of

earth's children will think for himself; for where knowledge is, there is perfect freedom.

A smart little boy in New Orleans was reprov ed by his mother for telling a fib. He insisted it was only in fun, but his pious mother-told him he must ask Divine pardon. So the little boy knelt down and said : "Oh Lord, forgive me;"I would n't have done it, only I thought you could take a loke!"

## Riographical.

cated for the Banner et. Light () John W. Day.

to countless chards of he aver's missic, estimals at least the cart bleeting began. After the internal content of the term of the transport of the transport of the transport of the avery after the content of the avery after the avery th

same basic of alcounte fact, and are not open to and Elizabeth L. Currier, are old residents-in altogether deny the facts, or three whose pro 'mental application; still in school-days, in face with credit till she attained the age of sixteen years, when sheabandoned further efforts at edyeation by reason of severe illness. During her artendance at school, the most perplexing mental renomena frequently manifested themselves inher case. She would commit a lesson faithfully to memory, and on the arrival of the tinn for its weital in the class be unable to utter a word. This caused her to be detained "after sessions" on several operations, when her teacher was surprised to find that, though she had not studied it. since her tailure, she could repeat her lesson consecutively when all the scholars were gone. In after years her spirit guides explained that these disturbances of utind were caused by themselves:

> Which they intended to devote her in future. FIRST KNOWLEDGE, OF HER MUSICAL MEDIUM-

Her musical capacities became early developed. At the age of three years she astonished her parepts by executing upon the piano pieces which she had never been taught, and whose source was a profound mystery to them. In after years she fost none of this aptitude for the "art divine," for, though she received but three terms of instruction from a teacher, she was at tifteen years of age able to play the most difficult musical compositions at sight.

THE PHYSICAL PHASE Of her mediuniship made its primal manifestations in a gentle manner when she attained her tenth year. At that time herself and parents. were making a summer visit to Salisbury Beach

terested at the time in the subject of spiritual terested at the time in the subject of spiritual manifestations was John Davis, a gentleman of property, residing in Haverhill. Experiences which he had had at seances held with the Davishich he had had at seances held with the Davishion of the gentleman should be entirely be as and the Eddy Brothers contributed to arouse his curiosity to the highest degree; and at his carnest desire an investigating circle of the wand-a stick about two feet in length-and. eight persons was formed at the house of Mr. Currier in the month of November (Same year), whose members-Mr. and Mrs. C., their daughter, Mr. Davis, Mrs. Rolenson and three others -agreed to continue their sittings one hour off each Wellnesday evening for one year, whether any manifestations occurred or not. They were not, however, destined to experience the sensations which wait on "hope deferred," as at the first meeting held by them a spirit-hand floated around the room in plain sight of all-the apartment being sufficiently lighted to permit the clearest action of vision, ...

MARY IS CONSECRATED TO MER WORK. These circles went on, increasing in interest for the sitters, though they were not for a time able to decide as to who was the medium (above "rated." what was the purpose designed to be wrought by the invisibles. At length on a certain Wednesday evening Mrs. R. was made by the spirits to instruments be brought into the room. This ileinvestigation made into the physhemena, which is with a hope of obtaining added aftractions resulting in good to the cause and making its through the new developments apparently fore-stronger, and more acceptable to the masses. A i shadowed. On the first evening the instruments. with a hope of obtaining added aftractions A | shadowed. On the first evening the instruments: very general desire to spend an evening with Mr. I shadowed. On the first evening the instruments J. Frank Bayter, and Jisten to his ideas on the I were merely moved about; but not played; but subject of Spiritualism, receive communications subsequently they formed an important part of from thends and relatives who have passed to the the services, are these circles. Mrs. Robinson subsequently they formed an important part of would frequently be raised with her chair froma table in the room; and at a scance held subsequently to the introduction of the notsical instruments, she was thus taken up and laid upon the piano, in front of Mary-being carried above Mary's head for the purpose; while thus circuinstanced she became influenced by a spirit, who proceeded to dedicate Miss Currier in an impressive manner to the service of the higher world! The influence informed her parents,

These private sittings with her parents seemed to add increased powers to the mediumship of the daughter, and at the regular Wednesday evening scances of the investigating circle the most startling manifestations began to be witnessed, particularly with regard to the table, which would gyrate in all possible ways, as if instinct, with life; sometimes it ascended to the ceiling, at others it would be made so heavy that the entire party of eight persons could not raise it from the floor, and again so light that one individual had no difficulty in so doing. Several' times the table was lifted above the heads of the party, and allowed to fall to the floor in an inverted position, in which it would remain; despite all efforts to right it, till the unseen agents were willing to allow the same to be done. A very good idea of the occurrences, as finally developed at these private scances-previous to their being thrown open to the public-is thus

whose house the circle is held. Mr. Carrier and his wife are firm believers and active and carnest workers in the cause of Spiritualism, and fully and heartily cooperate with the intelligences who preside at their circle in providing all the means necessary to the production of the highest class of physical manifestations, and they are getting an abundant return for-their efforts. It is some seven months since the circle was formed, and from small beginnings there has been a steady increase of power, and a constant innurovement. increase of power, and a constant improvement in the character of the manifestations, till they in the character of the maintestations, fill they how have, in connection with the other features, one of the finest musical circles which have ever been produced. They have turnished apparatus for the spirits as fast as it has been called for, until they now employ, besides the piano, a dozen bells of different sizes and tones, a guitar, violin, tambourine, druin, triangle, &c. They have set apart a room specially for this purpose, divested it of all household appurtenances except such as a are necessary for the exhibitions, and devoted it entirely to the use of the band of spirits who perentirely to the use of the hand of spirits who per-torm at the scances.\* The circles have thus far been private, except as invitations have been ex-tended to friends or individuals admitted upon application. In this way, however, many differnt persons have been witnesses of the manifesta tions; skepties as well as those who believe that they are profixed through the agency of spirits I have been favored with the privilege of attending on two or three occasions, and cannot but unite with the common voice in pronouncing the manifestations as fully equal, and in some respects superfor to anything ever had in public or private in this vicinity. The last scance I attended was a brilliant success throughout. The manifestitions began, while the room was lighted sufficiently to plainly distinguish every object in it, by a smart ringing of the bells and tam-

hourine
As we stood there in the broad light and heard those bells, rung by no mortal hand, answer in-telligently question after question, it gave us a strange and almost welrd sensation, accompanied disturbances of utind were caused by themselves they destring to remove her from school, that by a thrill of joy, as we embraced this added assurances that the great gulf was at last bridged they might shape her education to the uses to and that there is a means of return, however which they intended to devote her in future. strong the natural current may set the other way.
But the power is nuch increased by having the
room wholly darkened: So the door was closed,
and Mary took her seat at the piano, and immediately, on sounding the keys, an accompaniment
was played by the bells, and soon the tambourife
was introduced in addition. This was continued some twenty minutes, the intelligences keeping excellent time through the different movements

What is by some considered the finest manifes-tation of all is, the piano-playing slumediately upon the removal of the medium's hands, the keys were manipulated by the new-comer, who presided during the remainder of the sitting. The difference in the style of playing between were making a summer visit to Salishury Beach. Mary and the intelligence who was new perform-being guests at the Atlantic House. While ment was marked and unmistakable. The Instrubeing guests at the Atlantic House. While her raps occurred in her presence in answer to her request, and the table was moved by an unseen power.

The request, and the table was moved by an unseen power.

The request, and the table was moved by an unseen power.

The request, and the table was moved by an unseen power.

The request, and the table was moved by an unseen power.

The plane was fingered now with a delicacy of touch, soft and low as the tones of a guitar Many pieces were given with a depth of expression, nicety of accent and time which showed great musical taste, on the part of the player, The plane was accompanied by the belts, tambourine and drum, simultaneously. A duett was given on the guitar and fiddle. A soft was rendered on the drum, heginning with the lightest possible tap, and pursuing the crescendo with a steady and well-timed swell, until at the lightest of substant of su est point, it was beat with fremendous force, and

upon requesting them to do so, rubbed it against my face and across my nose like a fiddle bow. I my face and across my nose like a fiddle bow. I then asked if they would put the end in my month and let me pull-upon it. It was immediately done, and a force applied of several pounds, the shoulders upon as ling them to do so. A bell was brought and to for each a minute, with a soft leatesting indeed on ing shoulder, and a rose brought and field to my nose, and gontly moved over my face. Other members of the circle were favored with equally strong tokens of spirit, presence, and power. The meanifestations were all given promptly, and sustained with sufficient power through the entire sitting. A new feature, infreduced for the second time on the eventing in question, was writing on a slate, which was done in a fair his following extrates from a letter written by the name is experiences, then asked if they would put the end in my month and let me pull-upon it. It was funded in the language follows. I the naked in the language follows it is a quict, lady-like girl, with an air of perfect sincerity, and frankness about her that renders it difficult to be lieve for a moment that she could possibly lend herself to a wicked imposture upon the most sarred feelings of the instrument, of the gircle-room, across the room from tha medium, would be instantly seized by the power, splenn air of perfect sincerity, and frankness about her that the second possibly lend herself to a wicked imposture upon the instrument of the gircle-room. Each time, the instrument, of the gircle-room, across the room from that medium, would be instantly seized, by the power, splenn air of perfect sincerity, and frankness about her that the should prove for a moment that to be inverted by no possibility see one of the last much her that she could possibly lend herself to a wicked imposture upon the that she could possibly lend herself to a wicked imposture prover that she could possibly lend herself to a wicked imposture prover that she could possibly lend herself to a wicked imposture prover that she could possibly lend herself to a wicked impos

and beyond the presence of Mrs. Robinson), and D. Just previous to the manguration of her pulllie seances an incident occurred which will serve as a specimen test of the numerous proofs of request that, at the next seame, some musical the slate, in her presence (as above mentioned), in a manner akin to that witnessed at the sittings of the celebrated Dr. Slade.

Mr. and Mrs. Benjamin Picket, of Georgetown, Mass., came with a party destring to see some of the manifestations; and during the scance which followed, while Mary was playing "Sweet Home," which required both her hands for its: correct instrumentation, a message was written, in perfect unison, and the music produced is very upon a slate faid upon the piano, By Frank Pickthe floor by the unseen powers, and placed upon ref (deceased), to his parents, they recognizing it (both as to handwriting and subject matter,) as the production of their spirit son.

SEIRST PUBLIC CIRCLES.

The private, scances with her parents, and the Wednesday evening developing circles continued; until forty-five different methods of demonstrating the existence of invisible power-such as playing by spirits upon the tambouring, triangle, string of bells, drum and violin; the passing of flowers and water in glasses around the room; the phenomenon of slate writing, etc., etc.-were reached, and the outside public, hearing somewhat concerning the marvelous things occurring at their house, importuned Mr. and Mrs. Currier to open their doors to stranger investigators. Yielding finally to the desire so frequently and earnestly expressed, Mary's parents commenced publie scances at their residence, 39 Franklin street, Haverhill, on the third day of June, 1866.

For six weeks from the time of the establishment of these public gatherings, the young medium was called upon to devote every evening, and often the greater part of the day, to the demonstration of the wonderful powers possessed by her; in fact, the excitement increased so that the family had scarce time to prepare their persons attended her seances.

\* THE ADVENT OF "MAYFLOWER."

One of the strongest arguments in favor of the hypothesis that the powers producing the wonderful manifestations beheld at a spiritual seance are really what they claim to be-the interior and immortal essences of what were once

presented by Oliver Gerrisk (now gone to test for himself the realities of immortal life,) in the Banner of Light for July 14th, 1866, the article being written at a much earlier date in the year:

"There is a circle in this towneat which manifestations of a remarkable character are had in great variety, and all done with the greatest thoroughness and the most pleasing effect. The

special is Miss Mary E. Currier, a young lady of human beings living on this earth, and passing seventeen, daughter of Mr. Walter W. Currier, at from its physical plane under the provisions of whose house the circle is held. Mr. Currier and the law of change and decay—is the strongly from its physical plane under the provisions of marked individuality which each invisible worker presents through any medium controlled by it. The experience has been often met by travelers in different portions of our continent, that a particular spirit has exhibited to them on the Pacific slope, through a medium who was a perfect stranger, the identical mental characteristics which if manifested in some city, or perhaps secluded country town, on the Atlantic coast, A like phenomenon has also been witnessed in Europe, and other countries, by voyagers from America; earthly distance seeming to pass out of the calculation of the spirit topographers, who exhibit everywhere, when met, the same firm-set lines of individual consciousness.

Such a demonstrational experience of spiritidentity was about to befall this medium and her parents. Seeing that the delicate health of their daughter was undergoing too severe a trial, Mr. and Mrs. Currier, at the expiration of the six weeks before mentioned, decided to make a visit, by way of vacation, in the latter part of July, to Randolph, Vt. While there, the tired medium began, to be influenced by a strange, child-like spirit, who never, failed to bring her rest and strength. This unknown one finally gave the name of "Mayflower," and claimed to be wellknown to the public as belonging to the band of Annie Lord Chamberlain, the renowned physical medium (now a resident of Chicago, III.) At the time her parents were ignorant that Mrs. Chamberlain had any such control as "May flower" in her band, as, with the exception of occasional visits to the Banner of Light Free Circles, they had never sat in any scance, save the investigating ones which preceded their daughter's development, and those afterward given by her under their supervision. This Indian maiden has been of much service to Mary in her mediumistic work, and is looked upon by all who have communed with her in the circles either of Mrs. Chamberlain or Miss Currier, as a sprightly conversationalist and truthful advisor.

In after time, while the medium and her parents were residing in Charlestown, Mrs. Chamof polka, waltz, hornpipe, &c., at the same time floating the bells in the air, swaying 4Kem with a pendulum-like movement, with the greatest case and grace of motion. Mary then left the plane, and all that followed during the scances was entirely the work of the unseen performers, able fact in this connection is, that when Mrs. able fact in this connection is, that when Mrs. Chamberlain has given seances in the past, "Maysllower" has always absented herself from Miss Currier, returning to her again when she is about to hold circles,

RESUMPTION OF PUBLIC CIRCLES-LETTER FROM DR. F. L. H. WHLLIS.

On their return from Vermont, where they tar- ten, it is the condition of the medium that renried for one month, her parents again made ar- ders it so difficult for spirits to perform these drain of such continued labor, decided at last to limit the sittings in future to four evenings per week-those of Monday, Tuesday, Thursday and Friday, being selected for the purpose, !

To give a comparatively consecutive view of the general appearance and results produced in and by her scances at this date (and subsequently), the following extracts from a letter written by Dir. F. L. H. Willis, detailing his experiences, (and published in the Banner of Light of Decem-

She takes her seat at a piano-in a room that has been made impervious to the light. Beneath the forming a perfect chime; a large and a smal spirit identity which have been transcribed upon: guitar, a violin, a triangle, a trumpet, and an ac-

The spectators are seated facing each other upon two settees, with hands joined, and the con-nection is not allowed for a moment to be severed. It is apparent to every one that the only mortal present in the room outside of this circle is the young girl who sits at the piano. She com mences playing upon the plane, and frequently before the door is closed that excludes the light, bells and druins and tambourings will chime in wonderful. The instruments are not struck fee bly or uncertainly, or bunglingly, as they would be if one person was attempting such a performance in total darkness, but the vare played with precis-ion, and with a merry, rollicking enthusiasm that is truly inspiring, and makes one long to break the circle and clap hands and cry 'bravo.'

The tambourines are played in a truly professional manner, and I have repeatedly and distinctly heard a sound as of knuckles beating upon them, and also that peculiar whirring or buzzing sound produced by rubbing the ball of the thumb over the surface of the instrument, and this while both liands of the medium were employed in exe-cuting a brilliant waltz or march upon the plano.

I pursued my investigations in silence, prefer-ring to share my observations with no one. I distinetly heard, sounds produced during, this stage of the manifestations that would require at least

delight, invariably my thought was responded to, showing a wonderful power of mind-reading somewhere. This was no chance result, for I tested it again and again, and so varied my experiments as to make the demonstration triumph-

antly beautiful and satisfactory.

After this had continued some little time, there was a change in the order of proceedings. meals: During this period over three hundred medium's hands, as was claimed, were taken from the piano, and a spirit commenced playing independent of her touch entirely. This, of course, I had no means of verifying. I only know that the change in the style of playing, and also in the style of the music, was as de-cided as can well be 'magined, and during this part of the performance-which claimed, I beieve, to be under the especial supervision of an Italian musician—the most surprising effects were produced upon the piano I ever listened to. An experienced musician, himself a master work man upon musical instruments, declared that there were effects produced upon that instru-ment that were entirely beyond the power of one mortal player to produce. For instance, the harp stop would be so applied that its effects would be confined entirely to the bass register, and not affect any of the treble notes, or to the treble without touching the bass. Several times of all earthly glories.

it was applied to one octave, while the tones of the next octave would be clear and ringing as a bell.\*\*

Once, while notes were being executed at the extreme ends of the key-board, requiring the widest possible distance between the two hands widest possible distance between the two hands of the medium—granting for the moment that she was the performer—I heard a beautiful minor interlude performed upon the middle register of keys, that could not by any human possibility have been executed without the presence of another pair of hands upon the key-hoard.

Again: the piano lid was always down and covered with heavy articles, music books, and carious instruments; and yet the most surprising effects were, produced inside the piano. I defy any mortal to imitate them, even with the cover removed. The power seemed to penetrate to and

any mortal to limitate them, even with the cover removed. The power seemed to penetrate to and pervade the inmost recesses of the instrument, and the wires were manipulated as if by hands between them and the sounding board, imitating now the harp and again the guitar or banjo. Here again I applied my mental test, and with the same success. Invariably and readily came the responses, giving the effects asked for men-tally, now upon one set of strings and then upon

another.

During this time the other instruments fre-

quently chimed in, producing effects as beautiful-as they were novel. \* \* \* And now let me give you a little experience And now let me give you a little experience that was more satisfactory to me than all that I-heard in the darkness, wonderful as that was. So true is, it that I am most fully satisfied by the evidence of all my senses, and also demonstrating to me one of the most frequent causes of failure in manifestations of this character.

One evening the median went into the circle-room and tooksher seat at the piano. I was in the sitting-room: the door between was open, and a flood of light from the room I was in, made every object in the circle room distinctly visible. Scarcely had the medium struck the first note upon the piano, when the tambourines and the bells seemed to leap from the floor and join in the is seemed to seap from the moor and join in unison. Carefully and noiselessly I stole into the room, and for several seconds it was my privilege to witness a rare and beautiful sight. I saw the bills and tambourines in motion. I saw the bills lifted as by invisible hands, and chimal each in its turn accurately and beautifully in unison with the plane. I saw the tambouring dexter-ously and scientifically manipulated, with no mor-

But suddenly, by a slight turn of the head, the But suglicity, by a slight turn of the head, the medium became aware of my presence in the room. Instantly, like the severing of the connection between a galvanic battery and its poles, everything ceased. Mark this: so long as my presence in the room was known only to the invisibles, so long the manifestations continued in perfection. The moment the inclum became, aware of it, everything stopped. A wave of mental emotion passed over her mind, which was in itself sufficient to stop the phenomena at once. So wonderfully delicate a thing is mediumship! So wonderfully delicate a thing is mediumship! Even the veterans in Spiritualism have no real appreciation of it, nor can they realize that a medium is of necessity an instrument so delicately struin is or necessity an instrument so delicately struing that the slightest far, even the vibration of a thought on the mental atmosphere, may entirely disintone it. This little incident proved to my mind most clearly that, in nine cases out of wonders in the light, rather than any lack of power or disposition on their part. \* \* \*

About three-quarters of an hour before going to the lecture-room this evening [Sunday, Dec. 30th, 1866] the medium went into the circle-room and commenced playing the piano, the door between that and the sitting room being open. Almost immediately the bells began to chime, at first faintly, but gradually increasing in power till the tones were round and full, and the harmony was perfect. Then the tambourine was taken and manipulated in a most masterly manner, the medium still playing upon the piano, and the beliscontinuing tochime. At the request of some one in the sitting-room, the tambourine was thrown with great force into that room, although the door between was at the diagonal corner of the room from where the meann sat at the plano. This was repeated several times, and the instrument would be thrown to the person requesting it. The medium sat where she could by no possibility see one of the occupants of the sitting-room. Each time, the instrument, on being placed back just within the door of the

narmonica. We took our seats and joined hands, and there followed a most remarkable performance. I have never heard a harmonica performance excelled, and the accompaniment upon the piano was equally remarkable; it was executed with the cames and precision, and without a break. I can give no adequate description of this performance; it must be listened to and that, too by a clear, and candid mind spained to close too, by a clear and candid mind trained to close observation and possessing some musical taste, to be appreciated.

It seems to me that no man with any power of close observation, or with the least capacity of tracing effects to their causes, can sit through one of those scances and not be convinced that whator those scances and not be convinced that what-ever may be the origin of these manifestations, they are not the result of imposture on the part of the medium. The man who will attend those scances with no prejudices to confirm, no precon-ceived opinions to establish, with the one carnest desire to get at truth, not to detect fraud, cannot fail to reaches a convince the second of the confirmance. fail to receive a convincing demonstration of the reality of spiritual phenomena. [Concluded in our next.]

\* But as W Illiams, also an old musician, and leader of the Have nill Cornet Band; while not a believer in Spiritual-ism, and mable to account for the proceedings gave it as his optimion, founded on experience at her scarces, that music was played there which was totally boyond Miss Currier's power of excention,—(ar.,

## A Ghost.

The people of Osage County are wonderfully aroused by some ghostly manifestations in that county. It appears that the family of a Mr. Burchard, living some twelve-miles from Chamois, was disturbed by the falling of rocks upon the house. It is stated that the rocks were seen to rise and fall upon the roof, and some of skix pairs of hands to execute; and I cannot conceive how a sane man can, sit through one of those scances and listen carefully and closely to house. Beds, chairs, stools, &c., were noticed to six pairs of the scances and listen carefully and closely to the effects there produced, and ascribe them all to the two bands of the meditim.

During this part of the scance, I repeatedly asked mentally that certain effects might be produced upon the different instruments. To my delight invariably my thought was responded to seatherself, but the chair would invariably remove itself from her. Many performances of move itself from her. Many performances of this character were witnessed, and are certified to by a number of the most reliable citizens; but none can explain the ghostly visitations.— Columbia (Mo.) Herald,

## Where Are They?

Eight years ago an Austrian Prince, noble by nature as well as birth, encouraged by his wife, a Belgian Princess and one of the most accomplished ladies in Europe, on the suggestion of Napoleon III, with the blessing of Pius IX, and by the aid of the good sword of Marshal Bazaine, attempted to establish an Empire in Mexico. What terrible changes have come to all these parties! Maximilian was executed by the Mexicaus; his wife, Carlotta, became a raving mani-ac; the Pope has been stripped of all territorial-powers, and in his old age is on the brink of a great struggle for the preservation of his spiritual-dominion; Napoleon III died in exile and defeat; and, last of all, Bazaine, stripped of all honors, has been consigned to imprisonment and disgrace. Here is a lesson upon the uncertainty

## Banner-Correspondence.

Illinois.

CHICAGO Friens.—Permit me to contribute a few facts from Chicago for the noble Banner. On Thanksgiving Day I invited Mr. and Mrs. Wood, of 188 Washington street, to dine with us, and also invited S. C. Vallandigham, W. W. Walte, and Monomena, (an Indian, who has controlled Mrs. Wood for ten years,) and others of our spirit friends.: And all came. Vallandigham asked a blessing over the turkey. (but not for Christ's sake.) I asked them to communicate through your Message Department, and I hope they will. I have traveled from the Atlantic to the Pacific time and again, and have seen tie to the Pacific time and again, and have seen bundreds of mediums, but none better than Mrs. Wood as a business medium. Mrs. Aunie Lord Chamberlain, of 160 Warren Avenue, is doing a good work in a quiet way. I begand to all the following the control of the c good work in a quiet way. I have attended her scances, and the musical and materializing manifestations are simply wonderful. "Belle Wide-Awake" will materialize and talk for twenty or thirty minutes at a time, and keep up a grand concert of bells, drums, guitar, harmonicon, et . Endearing hands touch all parties in the circle. Our good Bro. Samuel Maxwell, M. D., of Rich-mond, Ind.; finding his business growing, has moved to this city, 532 West Madison street, and is using his mediumship, for the First Society of Spiritualists, on Sundays, and in his profession week days. He is a speaker of great meriti-and by his answers to questions from the audience gives much satisfaction. Dr. Maxwell held séances and was conductor of the Lyceum for sevances and was conductor of the Lyceum for several years at Richmond, and he leaves a grand opening for some good Spiritualist to take his place, and buy the beautiful hall there, and make it a home and a good paying business. The town is a beautiful, healthy place, of 15,000 or 20,000 people. Capt. Luther Crocker, a Spiritualist of twenty years' standing, can be consulted. Bro. T. B. Taylor has just started a "Free Religious Society," of the Alger type, at the Globe Theatre here, preaching each Sunday at 3 P. M. with most excellent success. Some of the best minds in the city are much interested. We hope the time has come when the Spiritual We hope the time has come when the Spiritual ists will strive to have better places for their second and lectures than even the Orthodox have, ornamented with beautiful spirit paintings, such as are produced by our wonderful artist, H. A. Streight, of 1033 West Madison street, Mrs. Hair and others. We Streight paints portraits of these and others. Mr. Streight paints portraits of those living or, in spirit-life, and views in this world and the next. I am glid to see so many of our Spiritual Societies setting themselves right on the social-question.

John W. Frie.

179 Warren grenne, Chicago, Ill.

Oregon.

LELAND:—Wm. Bryce writes Nov. 12th as follows: Permit me, through the columns of your valuable paper, to give my experiment briefly on the power of magnetism as relates to my own case. Three years ago this wintex I was suffering with rheumatism severely. Being a miner I had little hope of relief white exposed to water, which my business necessarily subjected me to. I wrote to Mrs. Dr. Lewis, of Bloomington, Ill., for a psychometric reading. The day I received her reply I was suffering so much pain miner I had little hope of relief while exposed to water, which my business necessarily subjected me to. I wrote to Mrs. Dr. Lewis, of Bloomington, Ill., for a psychometric reading. The day I received her reply I was suffering so much pain I was unable to aftend to my business. While reading her letter all pain left me. I did not at first understand it, knowing little-of, the power of magnetism. While reading the letter over again I was suddenly impressed it was a magnetic power received from her letter. When I retired I placed the letter between my shoulders, when a sudden shock penetrated my whole system like the effect of a galvanic battery. ders, when a sudden shock penetrated my whole system like the effect of a galvanie-battery. All pain at once left me. Thinking it might return again, I wrote to Mrs. Lewis to magnetize another sheet of paper. I only once after that had a slight return of rheumatism." Applied the magnetic sheet, and was relieved at once. Am entirely cured. I have never met Mrs. Dr. Lewis personally, but think she must possess high magnetic powers. Her letter came a distance of 3000 miles and moved as effectual as if she and Imagnetic powers. Her letter came a distance of 3000 miles, and proved as effectual as if she had been-present. Long may she'-live, with many other noble, true mediums, to bless humanity with their deeds of love and truth. Christ possessed this healing power in a high degree. With his this healing power in a high degree. With his harmonjous development were great manifestaharmonious development were great manifesta-tions, for "the woman was healed by touch-ing the hem of his garment." And yet Ortho-doxy will cry humbug when mediums perform most wonderful cures at the present day in har-mony with the same laws that existed in his day. But a new light-has daymed. Many who were in daykness are receiving and anxiously seeking for truth, even in this remote part of Oregon. The Banner of Unit is diffusing creat light, and

-Kansas.

OLATHE, JOHNSON CO. - C. Tillotson writes: We have a liberal society in Olathe, and we are trying to help our fellow men to shake off the shackles of superstition and bigotry; and the more effectually to enable us to do that, we called to our assistance the indefatigable worker and lecturer, Mr. R. G. Recles of Kansas. City, Mo. He has just left us, having during the months of November and December delivered twenty-three lectures before our society, some of which made our Orthodox friends wince, not one of them daring to meet him in a manly debate, but venting their spices behind his back when he was away. Some went so far in their rage as to say that he was a dangerous man in this community, and ought to be silenced; but they dare not come out and silence him by fair means. On the contrary, they show that had they the power in their hands they would shut his, mouth by the strong arm of the law. But we hope for better things in time, even from them. Bro. Eccles will go to Ohio in January, and when I say that the friends in Ohio have in store a rich treat, I give atterance to the opinion of a large circle of thinking men and women in Olathe. I never heard any man lecture who has such a fund of good sound logical ideas stored away in his brain as Bro. Eccles has. He seems to be a perfect encyclopædia of knowledge, and he knows how to tell it to his fellow man so he can underständ it.

## District of Columbia.

WASHINGTON.—W. F. Jamieson writes: I commenced my honth's engagement with the First Progressive Society of Spiritualists in their neat, pleasant hall, Jam. 4th. Col. Smith, the President, gave me a handsome introduction to the auditory, that modesty (for which we lecturers are justly famous) forbids I should repeat. The enterprise of the Washington Spiritualists is indeed commendable. The choir is: "A No. 1." The officers of the society understand their business. They do not even seek to imposs rebusiness. They do not even seek to impose restrictions upon their speakers. "Be thyself," appears to be-their motto.

O. R. Whiting is the efficient Secretary of the society; also connected with the Pension Bureau.

The United States House of Representatives is a Babel. It is the best illustration of "confusion" a Babel. It is the best illustration of "confusion worse confounded" that I ever heard or saw. I should hate to be sentenced to deliver speeches in that place. I had formed an incorrect idea of the galleries of the House, Just imagine a caller walled with gilt moldings. The congressmen, poor fellows! occupy the pit, (it is hoped they will have better luck in the next world,) while the people are ranged on the rim; and every time they hok men the tormants of those below they they look upon the torments of those below, they rejoice that the world is not all a congress for man's illusion given.

## Wisconsin.

PLATTVILLE, GRANT CO.-J. B. Tupper writes: Since Spiritualism has assumed associative form there has been a marked interest and

Bucks Co., Pa., that I shall not be able to be there in January, as I expected. Instead, shall be in West Pennsylvania—in Lottsville, Warren Gives in the more popular churches.

Co., the first weeks in January; in Harrisburg the last week of January; in Washington, D. C., and Hougishing bittle city of four thou

If rebruary.

I have been in Wisconsin this fall and winter; have had large audiences in Princeton, Davien, Appleton, Stevensville, Omro and other places. I have given from four to six lectures in each of these places, and promised fovisit them all again in the spring.

Mrs. II. T. STEARNS.

Permanent address, Corry, Pa.

Massachusetts. . LUNENBURG.—A. C. Estabrook, President of the Spiritualist Society, writes: Our Society has been holding meetings during the past five years with good success. We started with the idea of having lectures for one month, but when the month had passed we were still hungering and thirsting for spiritual food, and up to the present time we have held lectures twice a month. Meantime we have had many old and tried workers in the cause—Mrs. Townsend, Dr. Fairfield, D. W. Hull and others, all of whom did a noble work for us. After them came S. S. Greenleaf, of Lowell, who remained as our speaker for nearly a year. He has many friends here, and was liked by all. But finding the cares of bysiness too great, ite finally concluded not to continue longer. We then made an engagement with Mr. longer. We then made an engagement with Mr. J. William Fletcher of Westford, then just entering the field, and for two years he has spoken for us, giving universal satisfaction, and endearing himself to us in every way. As a speaker he is popular, and as a gentleman, he is liked by all. Bro. Moses MeIntyre, one of our oldest and most firm Supporters, has been called to that other world, he being the only one during the past two years we have lost from our Society. Safur, also wayning the last two years we have lost from our Society. Safur, also wayning the last two years we have lost from our Society. two years we have lost from our Society. Sature for the sine-snows to the performance was an expension, Dec. 5th, Mr. Fletcher was surprised by a party of friends at the home of John Colburn, Esq., and made the recipient of gifts wonder only ten cents, with the understanding from the Society: After remarks, being made, singing, etc., the party said, ""Good night." It is keep others out; "und so the pious gents and At the close of the afternoon fecture a series of resolutions was offered, and unanimously us. resolutions was offered and unantimously accepted, after remarks being made by Mr. Woods and Mr. Tarbell of Vermont. After a vote of thanks to Bro. Fletcher for his superior lectures, we said the Tew words of farewell. Our meetings will not be resumed until Spring, when we hope to have our young friend with us again,

### New Jersey.

to the children.

#### New Hampshire.

New Hampshire.

LAKE VILLAGE—J. M. Cook, in a business letter, says: The people-here and in Laconia are all ripe for the introduction of Spiritualism, among them. A good lecturer, or a good test medium, would do much good, were one or both to visit us for awhile, and it would pay impenally. We are glad to know that the dear old Banner and its Public Free Circles are still-doing noble work for humanity. God bless you all; and may angels guide Sister Copant.

ROYAL CENTRE.—Ell Walters writes, Dec. 22d: Religion had got to such a low ebb here, that some of the live Spiritualists thought they would try and introduce Spiritualism by a lecture. So we sent for Dr. Seely, who came and delivered two discourses, one on Saturday and the other on Sunday evening, on "The Philosophy of the Soul" and "Bible Spiritualism." Nearly all the adult population of the town were present. The lectures were just what was needed, and the doctor has sown seed that will ripen in due time. tor has sown seed that will ripen in due time.

## In the Field.

Will you allow me, through the Banner, to inin darkness are receiving and anxiously seeking for truth, even in this remote part of Oregon. The Banner of Light is diffusing great light, and each year the number of subscribers is increased. Long may all noble workers live to promulgate our beautiful philosophy.

\*\*Converse of the subscribers is increased. It is the subscribers in before and after the lecture. They are ready to receive calls anywhere, East or West. "Their address is Winona, Minn, Cerro Gordo, Ind. JOHN II. LEWIS

## Western Correspondence.

BY WARREN CHASE.

DO THEY LOVE ONE ANOTHER?-The evangelical Christians in and about Utica. N. Y., have been resolving in conventions that their Christian Perfectionist brethren at Oneida, in Christian community-life, trying to carry out the precepts of Christin practice, are a nuisance, and ought to be or must be abated, and they are about to proceed to do it. We told these strictest sect of Christians years ago, that they would have to seek protection from Christian persecution at the hands of Infidels and Spiritualists, whom they affected to despise, while they covered themselves with Bible literature and did everything for Christ's sake. They are the most practical Christians we have ever seen, living a most honestand harmless life in accordance with the orders of Jesus given his disciples, but of course this does not satisfy the sects, to whom religion is theoretical and not practical, and they are about ready to adopt the practices of earlier Christian times, and exterminate them. Both parties are believers in Christ, and profess to be followers of Jesus, who would have brought " peace on earth and good will among men," but the evangelical faction of this great sect seem to think the true way to do it is to exterminate those who do not believe as they do.

They have begun rather too soon to attempt to run this Government. They have not quite got the Constitution altered, and the laws enacted to enable them to begin the extermination of other sects, although they have exhibited their impatience in attacks on the Mormons and Perfectionists, not quite daring to attack the Spiritualists, who outnumber any two of the evangelical sects. They are wise in attacking the weaker parties first, and finding out their persecuting strength, and how far public prejudice and publie sympathy will go with them. Spiritualists. Infidels, Free Religionists, and even Catholics, if they realize their own situation and danger, will all rally to the defence of any and every sect, however small, and however obnoxious its belief, to defend r. ligious liberty and suppress persecution. Our sessions of Congress and our executive, since the war, have been more Christian than ever before, and especially the last sessions of Congress have given large evidence of piety, ative form there has been a marked interest and advancement in the cause of truth. Two regular meetings have already been held, one at Plattville, and the other at Mifflin, with great success. Evidences of spirit presence and power to the Evangelical success.

Four Donge, Iowa .- A beautiful, wealthy and flourishing little city of four thousand inhabitants, at the junction of the Des Moines Rail road with the Iowa Division of the Illinois Central, about one hundred and twenty-live miles from Sionx City and and hundred and ninety from Dubuque, and on the Des Moines River. with good water power, surrounded mostly by prairie, with some timber and plenty of good coal, excellent soil and healthy climate - cold winters, but well adapted to people raised in the Eastern States. The place has seven small ligion, and the schoolhouse ahead of the house of God; but such is the tendency in the West, and likely to be more so. The largest church and most popular society is the Catholic, and. they succeed best in begging, if not in "grabbag "gambling. This small and popular system. of gambling, cheating and grabbing is now one cheated, and taken in financially much more, e. ..

magnificent mansion of brother and sister Swain. Brother Swain takes seven copies of the Banner at with more periodical reading matter than we have found at any house in the West. We spent Thunksgiving Day with these friends (Mrs. Swain is Secretary of the State Association of Spiritualists, and has been for several years), and in the evening met about two hundred of the young gents and ladies of the best society in the city, who assembled to enjoy a social treat with music and dancing in the spacious partors of sister Swain. Mrs. Swain bires a ball and conducts the byceum, which she has kept up with but little assistance for several years, and for which she deserves and has the thanks of the friends of this important branch of our philosophy and religion. We had very fine audiences in Fort Dodge, as we have everywhere in Iowa where the bugbears and "sourcerows" have not frightened many sensible persons from their food! We have yet engagements at four other places in the State which we must herry through before the holidays, and reach St. Louis and the lower latitudes.

# Scientific.

COSMOGRAPHY: A DESCRIPTION OF THE UNIVERSE. NUMBER TWENTY-EIGHT.

BY LYSANDER S. RICHARDS.

The moon is new when in its perihelion, or when it passes between us and the sun; the bright portion of the moon being simply the light thrown upon it by the sun. When the former passes between us and the latter body, the bright and illumined parts of course are toward the sun, while the opposite side presents to us the darkened portion, the sun's rays being able to reach but one side at a time; the same as an apple placed in a room between an observer and a lighted candle: he cannot discover the light thrown upon the side of the apple nearest the candle; all he can see is the darkened side nearest him, which the light rays cannot reach and brighten. Now if the apple is placed just a and brighten. Now it the apple is placed just a very little one side, say about five degrees, the observer will perceive a small portion of the apple brightened, in the form of a crescent; so is it with the moon when new; she rarely passes directly between the sun and us, where a straight line would pass from the earth, through the centre of the moon, to the sun, for then a total eclipse would be the result, and would occur at every new moon, and again when at its full; but it travels mostly in its revolution around the earth travers mostly in its revolution around the egruing the sun, and consequently a small part of its brightened side is seen, crescent in its form, as just described in the apple illustration. When the apple, which we placed between the observer and the lighted candle, is revolved around the former, it recedes from the caudle, and arriving at right angles of said observer and the caudle, the light rays, from the latter of course will illuminate or brighten one-half of the apple, as usual; but one-half of the latter, or one-half of the side toward the observer—which is one-quarthe side toward the observer.—which is one-quotes—is visible, and applied to the moon it is what is called the moon's first quarter.—Now as the apple continues to revolve around the observer, receding further and further from the candle, until it arrives nearly opposite the latter; one-half of the apple as usual is brightened, and the observer continuing in his seat, being between the two, observes the entire illuminated portion, and, applied to the moon, it is termed the full moon, one-half of the moon being brightened by the sun's light; and not only the new, quarter and full-moon are thus explained, but all the phases of the moon in its revolution around the earth, whether receding from or approaching toward the sun. Our satellite, when full, gives three hundred thousand times less light to the same its surface, as viewed three hundred thousand times less light to the carth than the sun. Its surface, as viewed through a telescope, presents a mountainous region some of the peaks in the Appenine range reaching over four niles in height. The ruggedness of these mountains with the cragged and precipitous rocks, bear some resemblance to the Alps. The bright parts observed upon the moon's disk are the elevated portions, the small spots or dots the mountain heaks, and the dark spots or dots the mountain peaks, and the dark portions are the plains and valleys, some of which are three miles deep and forty miles wide.

The moon has been the seat of terrible volcanic actions, for a large part of her surface is made up of huge craters, some of them a hundred miles in diameter—much greater, in fact, than any upon the earth—the largest here being but about twelve miles, and ours globe is some fortynific times larger in volume than the moon. A small hand telescope will reveal to the observer, when directing his glass to the new moon on the inner side, these innumerable craters—small, ridged holes, looking something like tripe—covwere so clear as to convince nearly all present of continued existence in spirit-life. Many spirits were identified clearly and beyond question. Very convincing physical demonstrations were it to cover corruption, but they will awake to a territory.

given. The trance speaking and tests, through a number of media, conspired to awaken a desire to investigate further. Our next meeting will be held Jan. 31 and Feb. 1, at Dodgeville, lowa Counity, Wisconsin.

DARIEN—I wish to inform the friends in Bucks Co., Pa., that I shall not be able to be there in January, as I expected. Instead, shall be in West Pennsylvaiia—in Lottsville, Warren Co., the first weeks in January; in flarrisburg

Description of the friends in the more popular churches.

Description of the first weeks in January; in flarrisburg

Description of the fattempt to use political leasts, as Small planets must wool, condense and develop faster than large planets, there has and develop faster than large planets, there has and develop faster than large planets must be ingless mass to expend the heat from, that the moon, being so much smaller than our globe, has a less mass to expend the heat from, that the moon, being so much smaller than our globe, has a less mass to expend the heat from, that the moon, being so much smaller than our globe, has a less mass to expend the heat from, that the moon to globe, has a less mass to expend the heat from, that the moon to globe, has a less mass to expend the heat from, that the moon to globe, has a less mass to expend the heat from, that the moon to globe, has a less mass to expend the heat from, that the moon to globe, has a less mass to expend the heat from, that the moon to globe, has a less mass to expend the heat from, that the moon to globe, has a less mass to expend the heat from, that the moon to globe, has a less mass to expend the heat from, that the moon to globe, has a less mass to expend the heat from, that the moon to globe, has a less mass to expend the heat from, that the moon to globe, has a less mass to expend the heat from, the first weeks make the moon, being so much small expended more of its heat, developed moon of the first weeks make the moon, being so make the moon, being so as part than lange planets. miles, while the real distance from us is about two hundred and thirty nine thousand miles. Any object measuring two hundred feet is ob-served on its surface. With the million dollar telescope proposed for construction, it is thought the moon will be brought within four or five miles of us, but even at this near proximity the question cannot be settled whether it is the question-cannot be settled whether it is inhabited with beings like ourselves to not, for although life anight be discerned by the moving of large congregated masses, the piecise form of a man or any single being could not be distinguished or recognized, especially when we recollect the fact that the moon is some thirteen times smaller than the earth, and the objects on larger advance in about any times. churches, when one would answer for all who want to attend church. It has several school houses, one of which is much better and more expensive than either church a bad sign for the churches, when they let science get ahead of remaining the same of which they have been or twelve pounds, an infant commercial to the earth man.

pared to the earth man.

Passing to other bodies in the solar system, we find eight primary planets, two of which are between us and the sun; and are called the inner planets, and five lie beyond the earth's orbit, and planets nearest the outer planets. Que half of the planets nearest the sun are much smaller than the other half, and also differently constituted. The first portion are not blessed with moons or of gambling, cheating and grabbing is now one of the most effective and principal means of sustaining the churches in the new towns of the West. The Methodists of Iowa Falls had one of these burlesque "festivals" one evening when we lectured there, and many more went to the house of feasting than to the lecture; and one of the side-shows to the performance was an exhibition of Capt. Jack—admission to see the wonder only ten cents, with the understanding that no one who went in would reveal the secret to keep others out; and so the pious gonts and tailies assured all that it was well worth seeing, and got most of the guests in to see the cap and bootpick. But this was not inappropriate to the fact, stansported to can own planet, and being about ninedy-two and a half initions, almost precludes the idea, for the heat must be intense; and as the sun time that the centse of the cap and bootpick. But this was not inappropriate to the find its observe. The question of Mercury theing inhabited is unsettled. Its mearness to the being about ninedy-two and a half initions, almost precludes the idea, for the heat must be intense; and as the sun time directly in the center of the cap and the churches are about as much Intense; and as the sun 18 not directly in the cen-tre of Mercury's orbit, the heat at one portion of We spent a week in this pleasant city; gave six the year is about ten times that received by the lectures, and found a most pleasant home at the carth, and about four and a half at another season. It is possible, however, that differently constituted beingsmay exist there, able to stand Brother Swain takes seven copies of the Banner at the heat, concerning whom we can have no his store for customers, and his tables are loaded | knowledge or conception.

#### LIST OF LECTURERS.

therever they occur. This column is devoted exclusively to lecturers, without charge. If the pame of any person n declurer should by mistake appear, we desire to be so in-

ormed.)
J. MADISON ALLEN, East Bridgewater, Mass.
MARY A. AMPHILITE, Inspirational, care Dr. C. Bunksey, Bayton, O.
MIS, N. J. ANDROSS, trance speaker, Delton, WIS,
C. FANNIE, ALLYN, San dosh, Cal.
SHJPHEN PRAIL ANDREWS, 53 WeSt 54th St., New York,
MISS, M. A. ADAMS, frame speaker, Brattlebom, VI,
MISS, EMMA II MIDISOL BRITTEN, 155 West Brockling
street Instrum. Mass.

MES, EMMA II MIDING, BRITTEEN, 155 West Brookline Street, Roston, Mass.
REV. J. O. RAUGLETT, BRITTEEN, 155 West Brookline REV. J. O. RAUGLETT, BRITTEEN, 155 West Brookline REV. J. O. RAUGLETT, BRITTEEN, N. J. Mes, SAEAH A. BYENLS, Wolfaston Heights, Mass, Moy S.

MIS, SAEAH A. BYENLS, Wolfaston Heights, Mass, Mass, Saeah A. Brunder, Wolfaston Heights, Mass, May S. Miller, S. Palis, N. Y.; in Boston, Ass. Iwo Sundays in February; An Glen's Falis, N. Y.; in Boston, Ass. Proc. S. R. BRITTEN, Newartk, N. J. Wille, A. Britten, Mass, Proc. Colerator, Mass, Proc. S. R. BRITTEN, Newartk, N. J. Wille, A. Britten, N. Wille, Canaden P. O. Mich, RISHOP A. BEAAS, Versalles, Caltarangus Co., N. Y. MRS, Physical Ass. Versalles, Caltarangus Co., N. Y. MRS, Physical Ass. Versalles, Caltarangus Co., Mass, Physical Ass. Versalles, Caltarangus Co., M. Y. MRS, Physical La Dory, Braton, ny, Bangor, Me, Caltar, R. H. Brown, 852 West Chestnut Steer, Lionswitch, W. M.

wille, Ky. Mass, E. Hunne, Inspirational, box 7, Southford, Ci., Dir. JAMES K. BYTLEY, Emporta, Kan, ADDIT IN BALLOU, Inspirational speaker, Chicago, Hi., on D. D. Lungual are R. P. Journal.
Mus. H. F. M. Buows, National City, San Diego Co.,

MRS. H. F. M. BROWN, National City, San Diego Co., Cal.
MRS. EMMA F. JAN RULLEN, 51 W. Pithst., N. York, MRS. A. P. BROWN, St. Johnsbury Centre, Vt. Rev. WILLIAM BRUNNEN WIII Speak in Troy, N. Y. during Robenary and March: Address 3 Ditson place, Lamisber street, Albany, N. Y. MRS. ABBY N. BURNEAM, Inspirational Speaker, 256 West 47th Street, New York, ALBIERT F. CAMPLANTAR WIII answere Mis felecture any wirre, Address, 16 Bench Street, Boston, Mass. ANNEL DEATON CHIPGLE, Wellesty, Mass., Care William Deuton.
WAMPER CHASE, Lawrency Kansas, Hill further notice: Dir. DEAN CLARGE, Tubbs 8 Botel, Oakland, Cal. Miss. AMELJA H. COLEV, France, 17 Harrison avenue, Boston, Mass.
A. B. CHELD, West Fairley, Vt.

DR. DEAN CLARKE, Tolors's Hotel, Oakland, Cal-Mors, AMELIA H. COLINY, Iranec, 137 Harrison avenue, Boston, Mass.

A.W. CHELO, West Fairlee, Vt.
ANNEL LOHO CHASMIGHAMS, 59 Warfenave, Chleago, JAMES M. CHOARD, Inspirational, 5, Poplar place, Hose, ton, Mass.

DR. J. H. CHARLER, 29 Wall street, Beston, Mass.
MRS, JENNEFF J. CLARKE Will answer calls to lecture in my part of the Stale. Address, 25 Milliord street, Boston, Mass.

MRS, MATTIE L. CLARKE, 30 Merrimae street, Manchester, N. H.
DR. THOS, C. CONSTANTINE, becturer Thornton, N. H.
GEORGE, W. CARPUNDER, clarroyant and inspirations al speaker, Kendaliville, Ind.
MRS, LOHAS, CRARG, Typer Fulls, Vt.
LEWIS F. CUMMYGS, Inspirational, Riebmond, Bl. W.
M. C. CONNELLY, Louisville, Ky., Inspirational, speaker, Williamswer calls to becture.
MRS, MARIETTAF, CROSS, Iranec, W. Hampstead, N. H.
MRS, M. J. COLRERN, Chainplin, Hennephi Co., Minn, DR. H. B. CHANDALA, P. O. DONERS, Bridge port Conn.
IRAH, CLETTS, Hartlord, Conn.
MRS, HELLE AYCHAMBERIAMS, Edicka, Cal.
MRS, J. P. COLLE, Grange, GR Broadway, New York, DR, JAMES COOPER, Bellefontaline, O., Will lecture and take subscriptions for the Ember of Light,
JR, JR, DENYO, Wellissley, Mass.
MRS, LEZIE DOTEN, Pacificon, T. Termont, St., Boston, Ph. E. C. DUNN, Rockford, H.
ANDREW JACKSON DAVIS, Orange, N. J.
J. M. MARS, LOZIEN, Pacificon, R. Termont, St., Boston, Ph. E. C. DUNN, Rockford, H.
ANDREW JACKSON DAVIS, Orange, N. J.
J. M. MARS, L. DAVIS, Willspeak in Spirithalism and reform, Address 75 Harrison avenue, Boston, Mass., Jan. Sand 25; In Vilneland, N. J., Guring February, Address, Miss, Anne T., DWYER, 33 Washington street, Memphis, Tenn. Frand 23: In Vineland, N. 9. courses North Billerica, Mass. North Billerica, Mass. Mus. ANNIE T. DWVER, 338 Washington street, Mem-

Brand 25; In Vibeland, N. J., during February, Address, North Billetica, Mass.
Mrs. ANNIE T. Dwyrik, 333 Washington street, Memphis, Tenn.
Mrs. Antic P. Dwyrik, Whitehall, Greene Co., Ib.
Mrs. S. E. Die Kson, Inspirational, Vinegand, N. J.
A. E. Dory Will attend funerals in Herkinger County, N. J.
A. E. Dory Will attend funerals in Herkinger County, N. J.
A. E. Dory Will attend funerals in Herkinger County, N. J.
J. Sank Dwietter, Monfaux, Iowa,
Mrs. E. Die Merke, normal speaker, Platinwell, Mich.
Mrs. E. Die Monte, M. D. 2018th algebra, New York,
Mrs. E. Die Monte, B. Chalpman attent, Beston; Mass.
A. H. Daritow, Waynessylle, Ill.
HENRY R. DOANDE, N. D. 2018th algebra, New York,
Mrs. E. L. DANDERS, 10 Chalpman attent, Beston; Mass.
A. H. Daritow, Waynessylle, Ill.
A. Britons Davis will answer calls to speak on Spirituallsm, the Woman Question and Health Tectorin, P. O. address, Clutton, Mass.
Mrs. C. A. Delayrotte; Hartford, Conn.
Ord, D. Devys, inspirational, 90 Levenettst., Bosher,
B. G. Ecc Lis, Kausse City, Mo.
Mrs. E. Entry, New York,
Mrs. C. A. Delayrotte; Hartford, Conn.
Ord, D.D. Devys, inspirational speaker, Centralia, Ill.
JAMES FORN, M. D., Hygean Home, Florence, N. Y.
ANDREW T. FORS, Manchester, N. J.
JAMES FORN, M. D., Hygean Home, Florence, N. Y.
ANDREW T. FORS, Manchester, N. J.
J. G., Fish, Axon Spiring, N. Y.
Mrs. Steak A. Williss Fletchin will speak in South
Easton the second Sunday of each month during 1873. Adddress, Westford, Mass.
Thou As Galles Forstein, 121 Walmut street, Philadelplia, Pa.
Dr. H. P. Fairffield, Ancora, N. J.
J. Wh. Fletcher, Inspirational, Natlex, Mass,
Mrs. Clark A. Fireld, Newstron, M. S.
George A. Fireler, Newstron, M. S.
George A. Fireler, Newstron, M. S.
George A. Fireler, Newstron, M. S.
Mrs. M. H. Fedeler, Fik River, Minn.
A. B. Furen G. Cylet, O.
Rey Striken, M. J., Schleimond, Indicatonal, Brighton, Ind.
Mrs. W. J. France, Clyde, O.
Rey Striken, Mrs.

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F. L. H. W. WILLIAM, MASS, He has two sensors you February in WASHINGTON, D. C., during Apprix M. Explored Conn., during Apprix M. P.

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MRS, FANSER, YOUNG, Centre Strafford, N. H., CATS
DE H. C. Coloure,
MRS, MRS, S. ZELLER, Rungington, N. 3.

Passen Home, from Charlestown, Mass,; on the 4th Adelaide Augusta, fourth daughter of William II. and Sarah M. Cades, aged 9 years and 11 months.

How much we shall this three From the antity group, And mourn thy departure, But not without hope; Fig. 't is only the casket We 've consigned to the earths White the Immortal soul Finds a heavenly birth.

And this fair bud of promise, Cut off ere its bloom Yill not lose its fragrance In the grave or the tomb.

#### To Book-Busers.

Bookstore out the ground their of the Building. we invite your affection.

at usua rees. We respectfully declare all bust. The setment referred to gas anyout and out a ness operations looking to the sale of Books on declaration for the union of Chatch and State. It

# Banner of Light.

BOSTON, SATURDAY, JANUARY 17, 1874.

Montgomer's Pinea, corner of Province, street Lower Ploors

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#### A Tending Religion.

Not long ago, the Springfield Republicanshad come very plain observations on the habit of public men in using their pions professions for not fairly into the heavy preliminary skirmish; ment, increasing instead of dinduishing, and literature and interesting instead of dinduishing, and literature and interesting instead of dinduishing and literature and increasing instance and instance and increasing instance and increasing instance and increasing instance and instance and instance and increasing instance and instance promoting their personal aims, and those observations were of the more worth because matte with evident returnation and region. "We can not suppose, " and the Republican, "that Colfax, Patter-on, Pometoy, the New York Dodge's, Daniel Brew, etg. entered into relations with the cliurch to gull people. The vare not the yul. gar'er iminats who steat the fivery of the church to serve the devit in . They were parhapeabove . The are rage of good Classian men in their devotion to the dasthe But since the era of corrupt make the most of it tion set in there his Wolf a great demand for Oithodox people for public work. The great holdy of church people, in this country, liferal and example of probably the most intelligent and influential of any receiving to a community In the world, felt the need of doing something for public monality, and the sheatest cul was to pint pious people in office. At the same moment spring, up the Young Man's University Associaflon, it soud religious, sound social organization, which "at rope offered a ready field for the display of pringion and a cready support for men who would seek advangement on that platform. Picts, the letters, camedo be weath something in the godgical and business market. It worked List as it n'ed to in the Methods & Church, when members were enjoined to do their trading inside the cherch membership. There was alwayssemelody roady to be a Methodist for the sake. of the gring the stone; 80, his soon as there came to be a domaind for pility on politics, there were not only politicians enough ready to assume plety, but plott be enough to assume politics, dirty as well as clean."

How true the above reflection is, few unprejudised observers need to be told. Nud it is equally true that it is the some class of men-the political partists - who support with all their ready Scale thit new tangled God in the Constitution dogma, a favorite with the Jesuit body known as the Young Men's Children Association. "Thisy know which side their bread is buttered) and how to hold their dishes up when it rains conceived in ecclesiastical brains, is to become private and sacred nets; but the guestion by And they suppose this same tyrannical scheme, the turing one in due time, and accordingly are fastening themselves to it after a fashion of their own. Play's therefore converted into a sort of political coin, and as long as it passes current as ! it does, the temptation to hypocrisy that now exists will continue as powerful as every especially is ostentation and loud monthedness and plate form appearance its great feature. As the Republican says, if religion is to do any good it must, have "more reality and humility" in ite and fewer "public appearances" must be expect-Fil of it And then the reflections which follow are too sound and sensible to be dismissed in any quetation :

"It must not be expected that mere plety will th misthed be expected that mere piety will life, any more than mere honesty will. Both the piety and the honesty mist, he backed up by strength of character (backbone), or life will bend to any interpretation of duty. They must be keyed to a high, standard, and not to a stanhe keyed to a high standard, and not to a standard-that supposes there is no burt in this little folble, or no corruption in that little jobbery. Plety is all right, but, as too often practiced, doesn't save a man from low interpretations of hisday, and low uses of his opportunities. Religion is regarded as something general, and not his distributions to the terrated virtue. special; it tenches the great divine law, but doesn't specify what to do in case you are offer-ed Credit Mobilier stock. But it is, also, something private, not to be made an exhibition of

No one who is addicted to the cultivation of unobstructed operation, but will assent to all indulge in those cynical comments which are at once excited in many minds by the sight of so much arrant hypocrisy in public servants. If they desire to "steal- the livery of heaven to serve" their selfish and ambitious ends in, it is a subject of regret; and their masters, an intelligent people, should command them peremptorily to stand aside altogether for presuming to obtain may be introduced into our politics as an element of power, why not another? But the only safety | testant cooperation. is in keeping all out together, and that is what the Fathers attempted and intended. What is known as "the pious dodge" in politics-is fated to come to the ground at last, for no other reason than because it is a "dodge." As Spiritualists. It becomes us to denounce the hypocrise of all such manifestations in the name of religion, but in the interest of politics. It is a sure degradain the interest of polities. It is a sure degradation of the first seeks to lower the thought, teiling it that, after an experiment of the trick that seeks to lower the thought, teiling it that, after an experiment of the first that seeks to lower the thought, teiling it has made no head. purest sentiment known to the human heart, in three eventful centuries, it has made no heads

Church and State. When a person has fully made up his mind to corner of Province street, Boston, we have a fige, do a thing, we like to see him set about it and therefore we were vastly more pleased with the. where we keep on sale ad rigo, dook of Spiritual. Election Sermon of Rev. Mr. Green, of Spring-Reformatory and Mescellane as Works, to which field, delivered in presence of the State Government at Hollisistreet, church, than we ever have Orders accept a model by cast will receive prompt, been with the methods of movement to lowed attention. We are preferred to forward any of thy the God in the Constitution people, with Jasthe publications of the Book Trade in Boston, the Strong of the Supreme Court at their head, commission of when eightdoor not accompany, would have pleased the Pope himself, albeit it the order. Send for a tree Catalogue of our Pubs, was spoken on the Protestant side, for it was the Roman doctrine under a Protest ud hauje. All this lituralism is fancy business in comparison, striking at the roots and foundations of nothing

It was taken by the preacher of the Election Sermon to be the divine will and wish that the Staforshould at all times be subordinated to the Church, be controlled and manipulated by it and inspired by it. The Rev. Mr. Green seemed to have become confused; and to have lost his head in a measure, in attempting to reconcile his creed with what he conceived to be the popular sentiment, and the Providence Journal has taken him PUBLICATION OFFICE AND HOOKSTORE. To task, not for bis plain, proposition at all, but for his bungling method of presenting it. Now the afternoon of Sunday, Jan. 11th. A large than we have with the Journal. A pretty sheet, to this distinguished child of genius, among . that, to undertable to legture him for lack of ing utits own sentiments on a matter of such gonfines itself to merely showing up the preache er's inconsistencies, when the point was to attack. Putnam, Esq., and several other distinguished

On this suffect of the union of the State with the other, there is much more encouragement to be felt for the liberal side, although it is as vet ing. The Church and State people are concentrating their organization constantly, keeping as close as possible together, and losing no opportunity to gain an advantage of position which they as resolutely hold. They have great and strong mames in society on their side, whose possessors they make the conspiguous bearers of the banners. They have judges, bishops, Governors, members of Congress, and all that kind of material to work with, and they may be relied on to

Yet the Liberal army is forming. The watchword of danger has been faithfully passed round: It is beginning to be at length understood that republican treedom is in peril. Senator Summer sented to the Senate a petition signed with fifty eight thousand frames, protesting eagainst this movement of Laraticism and Digotry, the and must perforce await that inevitable and just which State these protestant, signatures, have of Time. been drawirstrom all over the country. The In- Mr. Massey will address the Music Hall Course dex courteonsly-acknowledges the receival of a dice. These petitions should fly like birds in every winds north, east, south, and west-and bring back hosts of signers day by day to help swell hour when a stout blow may decide all.

The second of the Rev. Mr. Green is the most should administer religion. How or when, he fafter regret in the person so doing. does not make at all clear, for the good reason that it is not clear to himself. He only furnishes an illustration of the cloudiness of all the rest of his kind on this subject. They see their objective point distinctly enough, for that means power over the cople by the regulation of their most what methods they shall reach it, is one that they really concern themselves but little about. Only they comprehend the efficiency of the political machinery, and of that they would first obtain possession. We shall form a free and progressive people indeed when it comes to rule under such a class. The proclamation of the God-in-the Constitution party foreshadows the gloomy results for which the nation is held in reserve by its bigoted authors. Rev. Mr. Green's discourse is to be printed by the order of the Legislature; and to that extent Massachusefts presumes to commit herself to this old European dogma.

## The Foreign Religious Movement.

England is rapidly working itself, into a fever over the sudden rise of religious emotion in the popular milid, which manifests itself in the pilgrimage movement across the Channel into France. The middle age system of making pilgrimages to saintly shrines is coming into vogue again, and a certain shrine in France is at present the centre of attraction for the faithful. In England it amounts only to a part of the universal demonstration, which is making on behalf of Papal authority in all the countries of Southerne and Central Europe. It has reached It is the background of human action; powerful such proportions that the rulers of the Establin its effect upon the scene, but fiself hidden and lished Church in England are becoming alarmed inconspicuous—not the glating drop curtain to lower in front and conceal the iniquities carried about it. Ritualism was but a fair warning of all this. It prophesion was to come The all this. It prophesied what was to come. The ecclesiastical authorities tried to pooh-pooh it as the religious sentiment, and knows anything of of no interest or importance for a time, but they Its power in human gharacter when left to its have since come to regard it with more respect. It is really the half-way house to Romanism, and this. For ourselves, we have no inclination to the dishops and Archbishops are fast finding it out. In fact, a considerable number of the high dignitaries of the church are themselves concerned in the movement, so that it would now be impossible to arrest it without tearing away some of the living props of the church themselves. England feels this resurrection of the aggressive ecclesiastical spirit of Europe so keenly at this time as to make her solicitous about the future, goods on false pretences. If one kind of creed and she openly professes to deplore the chances which may remove Bismark from life and Pro-

France is alive with the proselyling purpose. There religion is advoitly woven into the web of politics, and the future government of the nation is made dependent on the pleasure of the man who rules in the Vatican, There does appear to be a real revival of eech stastical authority everywhere on the continent, which asserts itself again as in former days, and dares to set it-elf order to promote personal emis in public life. way. Yet, in the face of such a faunt, and R. M. Hawkins, Middleton, Vt.,

knowing that freedom of belief is the only sup port and spirit of what is called Protestantism, the Protestant Church of the United States is moving this very day to do precisely what the Romanist power of Europe is doing; and that is, to force Government to a recognition of its in- with which this popular Journal introduces a fallibility, shut the mouth of free discussion, sllence freedom of expression torbid freedom of the pen of J. M. Peebles; which sketch (tegeth quisition itself in spirit, if not in fact. It is not-in its January number: a little singular that these two religious, or rather fanatical, phenomena should simultaneously make their appearance in the two hemispheres. It shows, however, that error and bigotry, need to be vigilantly contested, and that it will not do to sleep on any assurance of victory. This is of course a condition divinely imposed on human faith, that it may not allow itself to take repose so long as truth is to be discovered, faith to be clarified, and humanity to be redeemed,

#### Gerald Massey

Delivered his second fecture, his subject being 'An Inquiry Concerning a Spirit-World, Revealed to the Natural World from the Earliest Times, by Means of Objective Manifestations; with an Identification of the Tree of Knowledge of Good and Evil," at Music Hall, Boston, on for that we have more sympathy with Mr. Green and intelligent audience assembled to do honor whom were to be noted Henry Wilson, Vice: plainness and logicality, while assidnously cover. President of the United States, William Claffin, "ex-Governor of the State of Massachusetts; Rev. wide and profound interest and importance. It W. R. Alger William Lloyd Garrison, Prof. J. R. Buchanan, the well-known scientist, Allen

The remarks of the lecturer (a report of which the Church, or rather of the absorption of one by will be found on our first page) received the closest attention of his hearers for nearly anhour and a half, the enthuslasm during the defar from being safe to shout forth rejoleings. Ilvery of the closing portion particularly that The battle is far from having begun yet. We are spart in which the speaker summed up his arguperoration, being-regelved with a hearty burst of

Mr. Massey is a speaker of remarkable power, a thinker of profound penetration, a scholar whom no University in his native land, or ours, (if judged by his practical attainments and native force of character.) need be ashamed to own as her son. Though the aglow-worm lamp! of poverty illumined his dark path to learning in right, should be even fenfold that which it now is. But, as we have taken occasion to say in a previous issue, he is one of those minds who un-

For the confort of their days,

petition having been forwarded from Ohio, into reward which is migled out by the impartial hand-

on the afterneous of Sundays, Jan. 18th and 25th, famber of hames from the Barrier of Light Of- Inpoin the following Topics: "The Birth, Life, Mitacles and Character of Jesus Christ, the Greaf Misapprehended Spiritualist ;" and "Why does not God Kill the Devil? Man Eriday's the roll of fellgious treemen. Now is the time to Alobhuson Cruefal, Question." Mr. Massey does stilly and make a demonstration. This is the not hesitate to say, in these lectures on the yet unpopular topic of Spiritualism, that he has come to give us his best thought. No one who hears contspollen prominetariento yet made from the him will doubt the truth of the assertion. In Orthodox judgit, in favor of the project of inst justice to him, we shall not report in full his last grafting religion upon civil government. True, two lectures, therefore let every adligrent of the at is blind in its recommendation of the man- Spiritual Philosophy within reasonable distance ner of all eding a practical union of Church and of Boston make it a point to listen to his power-State, but it nevertheless urges that such an union! ful demonstrations: Not to do so will be to let shall be made. His phrase it that government slip on opportunity which will engender much

> Written for the Banner of Light. "O-GRAB-'EMI".

BY JOHN'W. DAY.

"T'p and at 'em !"- Wellington. When Madison embargo laid On-all-New-Prigiand's-Urrying-trade And bade the tall ships fretful ride At anchor on the restive tide, Nor seek on foreign shores the gains Which Commerce gives for sailors' pains, .His mandate rang through all the land-And servants stout-clinched his command-" O-grab-'em !".:

The ruined merchant traced the letters In mingled order-called them fetters Laid on the nation's writhing arm. But quickly burst the hateful charm. When the roused land, its rights denied, Swung out on battle's crimson tide. And formen heard Columbia's shout Through thundrous echoes pealing out : "O-grab-'em!".

O-grav But '74 the measure heaps : "Grab" is the game, while justice sleeps, And patriots frown, and prophets wail The rising of destruction's gale! Is there no power in all the land To bid Corruption's deluge stand-To heed the toilers' bitter sigh As Mammon roars his soulless cry: "O-grab-'em !!'?

The Church in golden armor strong Lifts on her brow the helm of wrong; Her feet with "Gospel" shod no more She clangs the nineteenth century's floor. Her social extradition waits. In hearse-like robes at " Liberal" gates. Shall she, ere long, repeat the cry That crushed brave souls in days gone by:

"Oh-grab-'em l'?? No jest these serio-comic lines ! Along th' horizon grimly shines A blood-red dawn, whose noon-day sun Must see Truth's battle lost or wong Awake I bold hearts, where'er ye dwell, And crush the ripening spores of hell! Till honest thought with freedom blend Where'er Columbia's hills ascend-"Ograb-'em!"

"The attention of the writer was first called to this "salars and of Saxon speech," by his fistening, to the narrantice of "s Herekian," a good Orthodox dearon in a New England village bordering on the Mertimaci who beging firmedity famedly Merison's embargs, binnediatoy piece dig the war of 1822, need to reverse the order of the sylladies, and spell the last two backward, making the word "Orgents" on. "

## The Free Circle Poor Fund.

We acknowledge the receipt, outside of the Cirele Room, of the following sums, to be expended

#### Wells's Phrenological Journal on Gerald Massey.

Here are the feditorial paragraphs (in which Mr. Massey is mentally dissected, after the usual methods laid down by the science of phrenology) biographic sketch of our English Visitor, from worship, and practice all the tyrainty of the In- or with a full page portrait of Mr. M., ) appears

> "Here and there among the masses of society we find individuals whose mental and physical characteristics mark them as possessing the highest attributes of human organization. These individuals were born, not of pagents possessing qualities which appear to have reproduced themselves in their children, these marked ones, but, on the contrary, it would seem as if nature, in giving them life, had proved recream to her own laws. We may visit the abodes of the humblest life, and find a child occasionally whose temper-ament and intellectual or moral manifestations awaken the doubt that he is the child of such people; and yet inquiry clicits the fact that there; among the crude, and uncultivated, and coarse, and the vile, this child with the large, deep eyes, and bold, broad forehead, and high, spiritual crown, was born; and we conclude that t this, as in other things, 'appearances are ruly deceiving.'

Our subject was born, as his biography shows, if parentage by no means elevated in English life; but there were elements, mixed in his com-position which awakened and stimulated inclinations to acquire a higher position among men. The restricting, cramping labor of the factory could not dwarf his soaring-intellect. Opportu-nities, though small, yet opportunities indeed, were eagerly seized, and as the years moved on, and the young man grew older, he rose higher, and higher in the scale of intellectual and moral strength and capability.

The face indicates a high order of temperament, and organic development. It is a refined charac-ter. That mold of face, did one not know aught of the man, would impress, him with a sense of could not dwarf his soaring intellect. Opportu

of the man, would impress him with a sense of its origin from the highest sources. There is nothing in it which furnishes a clue to the fact nothing in it which formishes a cine to the lact that its derivation—should be sought among the law and unturored. In saving this, we treat the subject from the point of view of the people generally, not from the point of view of the physiological scientist, leaving entirely out of sight those germinal principles which so strangely relate to the ante matal life of man, 35.

The intellect of Mr. Massey is eyidently clear, sharp, comprehensive, and esthetical. The upper portion of the brain is developed somewhat more than the lower, hence he is much given to

more than the lower, hence he is much given to the investigation of abstract subjects, consider ing questions chiefly in connection with thei moral aspects. He belongs to the type of think ers who urge radical measures of reform, who would break down entirely a system or institu-tion, although it might, be constructively useful his early days, it is given to his maturer years to in its practical application to every-day affairs, bask in the broad rays of a suggess, which, of if it were, nevertheless; based upon error. Yet he is broad and liberal in moral thought, prone to discuss religious questions, not shirking a dechration of his own yiews when called upon. In regard to the consideration of moral and

fortunately, (for themselves) have come on earth contourie affairs, he is, in the main, scientific While a Tyndall-whom he somewhat resembles —or a Youmans would investigate physical mat-ters, scarching out their underlying causes and defining their resultant, consequences, Mr. Massey is found, looking into the underlying causes

sey is found looking into the underlying causes of moral snovements, and tracing them in their influences and results.

His temperament is highly sanguine, its influence being to "quicken, chergize and warm up the intellectual activities. He is a hopeful, cheerful spirit as well as earnest and progressive—an enthusiast in most senses of the term, and like outhous last, given to oversendeavor through the fullness and death of his sincerity. His corross fullness and depth of his sincerity. His errors are chiefly on the side of excessive action or thought."

### Victory thus far!

The new Boston School Committee held a lively meeting, Mayor Cobb in the chair, on the evening of Jan: 12th, for the purpose of organization for work. After prayer by Dr. Lothrop, the first matter for consideration was the status of 'the two lady members, Misses May and Peabody, who presented in person their certificates of election to the Board. After some preliminary skirmishing, the following Preamble and Resolution, based upon the opinion of City Solicitor Healey, and containing the animus of the opposition, were presented to the body:

"Whereas, It is the duty of this board to follow the law as ladd do Art by the law officer of the city in matters which are not officially size begally decided; therefore, "Resided, That the four women, vE.; Abby W. May, of Ward 6, Ann Adeline Badger, of Ward 9, Lucretta Crock-or, of Ward 11, and Lucia M. Peabody, of Ward 14, who have been elected by said wards respectively to be monthose of this board, are not legally elected and are legally dis-qualified from attending to the duties of members of the School Committee, and that their seats are hereby declared to be vacant?

After considerable discussion as to whether the report of the Committee appointed to receive the certificates of membership should be adopted as made, with the ladies' names included on the roll-in which debate the advocates of the report were led by Hon. Henry S. Washburn, Rev. Dr. Lothrop, and John E. Eitzgerald, Esq.-the instrument was adopted, seventyseven members voting yea to only seventeen nays. The Resolution above given was then referred without debate to the Committee on Elections, and the matter was settled for the present as to the eligibility of females to sit on the Board, the majority of the male memhers evidently agreeing with Mr. Fitzgerald when he said that "he failed to convince himself why pure-minded, noble women, possessing all the qualities of other members of the Board in executive ability and otherwise, should be denied the rights we give to the meanest ballotstuffer and blackguard in the Commonwealth, slimply because he is a man." And that, "do what they [the opposition] might to oppose it, it was all nonsense: they could not resist the inevitable. These ladies might be expelled, but in twelve months they would have four or five ladies sitting in the Board legally, and the day would come when the accident of sex would be no more than the accident of color, creed or nationality."

THE GREAT PROHIBITORY LAW.-The Boston Advertiser, in exposing the iniquitous features of this Law, says that the sale of three glasses of whiskey to three constables or their agents, will render the defendant guilty of a single sale-fine ten'dollars, costs and twenty days' imprisonment; a second sale-fine twenty dollars, costs and thirty days' imprisonment; a third sale-fine fifty dollars, costs and three months' imprisonment; of keeping liquor with intent to sell-fine ten dollars, costs and twenty days' imprisonment; of maintaining a muisance -fine one thousand dollars, costs and one year's imprisonment; and probably of being a common seller-fine fifty dollars, costs and three months' imprisonment.

The Post says: "One of those convivial lampposts was seized by a State constable last night. He held on to it until another came to his assist ance."

## Bible Marvel-Workers.

We shall print in our next issue a review of this admirable work, contained in the Christian Register, also a peply to the reviewer (through the columns of the same paper) by Allen Put-25 | nam, its erudife author.

#### System and People.

That cannot be a sound or safe system which lives by destroying its supporters, whether it be a religious system or a secular one. Human lives and souls are the objects of prime care, not the institutions and establishments that are but Incidental to them. Hence this is a timely comment on the influence of the Roman Catholic Chufch'in this country, that its tendency as managed and controlled is to build up the Church at the expense of the individual. We do not forget that it is defended with great success as a truly democratic church, in that it brings all grades of men to a common level of worship and reverence. But that one filet does not suffice to compensate for the more important one, that the individual is nevertheless swallowed up in the institution. Look around thoughtfully and answer.

If what is contributed with such reverential bedience to the erection of vast and costly ecch siastical edifices was left in the pocket of the poor man, and he were enjoined by his priest with equal impressiveness to save it, for creating for himself and family a home, the effeet could not be less than magical. How many grog shops, now too generously patronized by the laboring man, would be closed for lack of ustom! How much more happiness there would be where now it is squalor and wretchedness! The very poorest deems it his religious duty to give something for the building of cathedrals and churches: -if he were told with no less solemnity that his first duty is to lay out his money on his family, to labor to make his home cheerful, bright and attractive, and to strive for the comfort of those near and dear to him, this would be a step on the road to practical religion that would prove a long and safe one indeed.

#### "Noft" Soup.

"I have used your soap with profit and pleasure; but, best of all, I have held pleasant converse with you concerning; Him whose blood washes all our sins away."

Can religious cant go further than in the above? Rev. J. D. Fulton, having "blown" himself out of Tremont Temple, Boston, and being utterly at a loss how to make capital in the "strange land" of Brooklyn, N. Y., whither he has been wafted, has at last hit upon an expedient-at least, so it would appear by the showing of the daily press-whereby to again 'raise the wind." It is reported that a dealer; presented the Rev. Justin with a cake of his remarkable "soap ; whereupon that gentleman, equal to the emergency, rose to the height of the occasion by writing the above paragraph, much more remarkable (!) than the soap could possibly be, even under the most favorable saponaccous circumstances. And now the press is sorely exercised in spirit-the religious press, wo mean-and many secular papers are also after Mr. F. with the traditional slick of attenuated extremity. Among them, the Proy Press deglaces that "such a lefter as this is a disgrace to any man;" that "it is a willful, and intended. outrage" on "all the decencies of religion," and that "such a man should be stripped of his robo of office, and driven into obscurity." But obscurity is not what the Rev. Justin is after. No one knows better than he low to extract free advertising from his greening religious compatriots.

#### The Sabbath Question considered by a Layman,

Showing the origin of the Jewish Sabbath-how Jesus observed it-the origin of the Pagan Sunday-how it became Christianized - and the origin of the Puritan Sabbath.

le: Purituit Samacon.
"A day, an hour of virtuous liberty,
's worth a whole aternity in bondage,"
Addison,

"Where the Spirit of the Lord is, there's liberty." -II. Cor., III: 17. By Alfred E. Giles. Boston: Colby & Rich, io. 9 Montgomery Place, 1874, 36 pp. 12mo.

The three articles on the Sabbath question, which have recently appeared in the columns of the Banner, are now republished as a Pamphlet bearing the above title. Probably an equal amount of Information on the Sabbath and Sunday Question has never, before been compressed within so small a compass, and sold at so low a price as is this pamphlet. Mr. Hudson Tuttle, in a recent issue of the Religio-Philosophical Journal, in an appreciative notice of the articles, remarks that "Mr. Giles is master of the situation, and discusses the question with such logical. clearness, scholarly calmness, and unwavering candor, that even his opponents acknowledge his superiority. Mr. Giles has spoken already to a large audience, for at least a hundred thousand have read his article."

## Anti-Exemption Petitions.

The following plain testimony from the Merrimac Journal, published at Amesbury, Mass., by George J. L. Colly & Co., sets this matter in its true light :-

"The petitions for the taxation of church property are having many names in this city, and we hope they will find support in the legislature, where we endeavored to put the ball in motion four years ago, nor shall we soon forget how a portion of the House rolled their eyes on how a portion of the House rolled their eyes on the mere call for a report of the amount of the property used for secturian purposes, untaxed. The world moves, and the abolition of exemption may now find warm advocates. The only diffi-culty is that party leaders are afraid to commit themselves, not knowing that the people are a half century ahead of their action. As well an established religion as an exempted church."

#### The Petition for Just and Equal Taxation.

We have already received quite a large number of signatures to the above petition, which have been sent in to the Committee of the Liberal League, and will by them be brought to the attention of the Massachusetts Legislature.

Dr. Storer has forwarded to many Spiritualists, whose names he selected from among our subscribers in the different towns, copies of this petition, and we hope that those who have received them will obtain as large a number of signatures as possible, and forward immediately to this office.

## "A Salaried Informer."

The New York Tribune speaks freely "of that most contemptible of creatures, a salarled informer-a man whose whole life is a lie, and who makes his living by the ruin of other people." Does the Tribune mean-Comstock, the man who is connected with the politico-religious club in New York called the "Young Men's Christian Association," who, probably through "pious" Gen. Howard's influence, got the appointment from the general government (without pay) of informer or detective, and who draws his salary from the said Association; for doing their dirty work? Please answer, Messrs. Editors.

#### The Brooklyn, N. Y., Mystery.

The young lady who has been confined to her bed for the last six years in the city of Brooklyn, still continues in about the same condition as in years previous, eating but little food, and baffling the skill of the regular physicians. Her aunt stated to our informant last year that she had not eaten the value of a meal of victuals for the past five years. It will be remembered that we have from time to time alluded to this singular case. She possesses remarkable clairvoyant powers, and has written much while in this peculiar state; also embroiders and blends colors and executes the finest wax flowers while the material eyes are closed, she having been blind since her peculiar condition commenced.

The case has produced more curiosity and mystery than any on record, and is a wonder of the age. All the parties who have been connected with it have been outside of the belief in Modern Spiritualism, therefore considered by some more reliable.

#### The Ville Du Havre.

In a recent number of the Banner, we took occasion to notice the fact of the wonderful premonition of his wife's loss on this ill-fated steamer conveyed to the mind of Mr. Binninger, of New York, by the trembling of a flower at his residence; and we are now in receipt of information from Joseph P. Hazard, Esq., of Philadelphia, that a gentleman in that city beheld in advance the occurrence of the collision, which greatly shocked him, and had his vision verified by the reports which afterward reached him. Mr. Hazard further writes:

"Some young ladies in this city were playing with 'Planchette,' when 'A — is saved' was written. The significance of this announcement was discussed, but its import genained an entire mystery until, a day or two thereafter, the account of the loss of the Ville Du Hayre announced the safety of the party above indicated, who is a friend of the household to which the incident was so mysteriously announced."

#### William Denton

Continued his popular course of lectures at New Fraternity Hall, Boston, on the story of the earth in the light of Geology and Psychometry, by a second discourse-highly spoken of by the daily press-which considered "Life in its Early Forms," on the evening of January 11th. Next Sunday evening at the same hall (as per announcement) he will freat of "The Coal Period, and the world's tenants at that time." This course is well attended, and is developing much scientific interest among the people.

### Spiritualism in England.

Our transatlantic files bring us the information that great activity exists among the friends of the cause in England. Drs. Sexton and Monek, Messis. Morse and Burns, Cora L. V. Tappan, and others are doing a great work upon the rostrum. Lottle Fowler and a host of test mediums are presenting the mental phase in circles and private sittings; and the phenomenal manifestations of spirit power are on the increase every-

### No. 19 East Springfield Street,

Boston-the home of Mrs. F. W. Dodd, Healing and Test Medium-is at present the scene of unique séances, a la Charles II. Foster, which archeld by W. J. Pike, of Lynn, Mass., a newly developed instrument for spirit manifestations on the mental plane. We learn that Mr. Pike has thus far given good satisfaction to those who have attended his circles.

On the sixth page, present issue, Minnie Tappan (Em-mu-ne-es ka), the little Indian girl, sends a characteristic message to her friends in Boston-Matthew Connor states that he lost his physical body by reason of injuries on the cars at Fall River, Mass. - Cyrus Wakefield bears witness to the worth of Modern Spiritualism as seen by him in the light of his new home-Jane Foster, of Concord, N. II., reports herself to her. Foster, of Concord, N. II., reports herself to her friends as passing out of the form at Memphis, or Tenn.—Robert Shaller, of Thomaston, Me., informs his sister that he is not in the Orthodox hell thought, are very important, and very rapid, and must be to which many might be led to assign him-Isaac Ferrin, of New York City, sends advice to his business partner-Helen M. Gale, New York City, briefly describes her spirit-home-and Mary Johnson, a colored girl, of Boston, offers a cheering message to her mother,

We are in receipt of a letter from Mary Graham, wherein the communication from Rosanna Ward, of Cincinnati, O .- contained in a recent number of the Banner-is fully identified, and pronounced to be highly satisfactory to her family—the writer saying: "Those who knew her best were the best satisfied that it was truly from her; especially was this the case with her husband and son. It is at the particular request of her husband that I write this.'

Is Henry fires the past week are reported in many directions. The business portion of Natick; in this State, is in ashes. The Congregational church, a fine edifico, was consumed, we are sorry to say, for we regret the loss of properly of any sort, by fire especially, and, besides, such buildings are architectural ornaments, and should be preserved for that reason, if for no other; but we do n't know how Bro. Fulton feels in regard to the destruction of churches, although we do know that "it gave him pleasure" to learn of the destruction of our Bookstore and Printing Establishment on the memorable 9th of Nov. 1872.

Why don't our cotemporary, the Boston Globe, make a change in its, reportorial staff? Since Mr. Massey's engagement in Music Hall, its representative has twice acknowledged publicly that he is unable to comprehend the lectures of this world-renowned poet and orator! The Post and Advertiser, Transcript and Journalas well as other members of the daily press brotherhood-have given good and honest reports of Mr. Massey, evidently experiencing no difficulty in the matter. Are perceptive powers wanting at the Globe office?

"Tear down the tyranny of the capitalists, lift up the laborer, and summon into the ranks the moral influence of both sexes," says · Wendell Phillips.

Read the letter of J. H. Crandon; on our second page, regarding Spiritualism, and the recent good work of J. Frank Baxter, in Chelsea,

- 13 The Spiritualists of Bangor, Me., we learn, have organized into a Society, and intend to hold regular meetings hereafter.

A review of our foreign spiritualistic exchanges, prepared for us by Dr. G. L. Ditsen, of Albany, N. Y., will appear in the next issue.

### BRIEF PARAGRAPHS.

We print, on another page, a letter from William Foster, Jr., of Providence, in which he justly, we think, chastises the "Chilstians" of this country for tacitly allowing such barbarities to exist in their midst, as he cites.

THE FIRE-FIEND did much execution in Boston and vicinity, during Tuesday, Jan. 13th—three serious-fires oc-curring in the city proper, and Natick being visited by a conflagration which laid the business centre of the town in ashes, consuming thirty-five buildings, including banks, churches, the post-office, mercantile homes, and manufactories, and causing a loss variously estimated at from \$20,000 to \$200,000,

RELIGIOUS MUNIMERY. Old Plus IX., of world-wide fame, Commingling cosy chat, Has appointed twelve pew cardinals,
And given each a list! When will such farces have an end, Digby would like to know; This munimery of religion Is but an "empty show,"

New York City is moving to extend aid to the wid ws and orphans of the men who were massacred from the Virginius. This is much better than making war on Spain in

Master James G. Spraight, or "Young Americus," (as he was known to the theatre-goers,) the remarkable boy musician, (seven years of age.) who has been delighting thousands in Boston by his sweet tones, passed from the life of the mortal-to join the ministering spirits who had Hely unrecognized, ) on the evening of Saturday, Jan. 10th,

The Waco, Texas, Weekly Chronicle has secured the services of Dr. T. Cumnelings, the popular lecturer and writer, to furnish a series of essays on the "Science of Life," from Phrenological, Physiological and Physiognomical stardpoints, embracing such subjects as Epidemies, Life, Mind, Character, etc.

WOMAN'S PREDICAMENT IN THE SINEFEENTH CENTU-

"The public schools take all the scholars, Machinery turns the spinning-wheel, And stitches all the cubs and colars, Old Harvard turns her back on me, And, though I'm brighter than my brother, She bids me stay at Home and be A healthy wife and happy mother, Minerva, once, was counted sage, And great Diana held in honor; Minerva, in our adocteenth age, Has all the doctors down upon her."

A four-year old boy recently complained that his teeth had trod on his tongue. "

Preston, Ct., boasts of a cat that catches clams by put ting her tall inside their shells, then jumps over a fence and breaks the shell, and then eats the claim. Preston, Ct., never fend about Annantas.

In England and Wales there are in 183 places of beligion worship, occupied by in different secre-On the 1st of January, 1873, out of every one hundred persons in England and Wales 4.3 were in receipt of work-house relief. Ex.

Can there possibly be any connection—by the law of

cause and effect-between these two circumstances, a above Hemized, in the daily press?

CLAPPING OF HANDS, "My dear brethren," sald a Nashville orator, at a public meeting, "It has been usual to testify approbation by the clapping of bands one against another, but let ne recommend to you, in preference, the gentler mode of clapping your hands, not one against another, but lind your breeches packet, and thence willidrawing them. I would further advise that you clap your money into the collection-box!"

Henry Ward Beecher received practical evidence of his undhulmished, popularity, with his Society at the annion rental interto the highest bibliers of news and afshe seats in Plymouth Church in Brooklyn, held recently, at witten three thousand persons attented. Mr. Ovington gave 동네이 for the first choice: II. C. Bowen, \$185 for the see ad: tor the first choice: 11, C. Howen, \$88 for the sec and; being followed by A. M. Shepard, \$30; McDonald & Halgh, \$935; H. W. Sage, \$10; C. Denls, \$10; W. K. Moody, \$35; H. B. Cadlin, \$15; S. B. Daryea, \$10; and M. S. Beach, \$160. The bidding continued for three hours after, the lowest price paid being \$3. The rentals for 1873 \$70,430, or about \$20 more than the previous year.

Principles will penetrate where the bayonets of armed men cannot. They the upon-the elements, and duty the whirlwhild and the storm.

Matthew T. Brennan, ex Police Captain, ex-Police Justice, ex-Police Commissioner, ex-Compitality and ex-Sherlif of the County of New York, and his deplity, Shields, have been fined and committed to Ludlow-street jall, under sentence of Ju-ge Danlels, for want of vigilance regarding the custody of Genet, the escaped 'ring' mem-ber. Genet, however, like the images of Brutus and Cas-stus of the funeral of the aged widow of Casslus, still continues to be conspicuous from hisabsence. He's a retiring

A CORPORATION WITH A HEART: -Since the woollen mill at Greenville, R. I., stopped, the rent of the tenants has been and will be given the factory help that live there until the mill starts up again, which, according to all re-

replaced by abundant food. Rev. Dr. E. G. Brooks, of Philadelphia, one of the old-

est and best known Universalist clergymen, is about to publish a book on what he considers the short-comings of that denomination.

Gerald Massey is lecturing on Spiritualism. All right: but we wish he would give us another work like that which he wrote on "Shakspeare's Sonnets."—Ex. The address of Thomas Richmond'is desired by a corre-

The London correspondent of the Graphic reports ominous rumors concerning a forthcoming dissension in the Roman Catholic Church. The fact that Italy monopolizes a large majority of the members of the college of cardinals is the rock on which, it, is said, the existing ship will be

Detriot ladies are said to be the most prolific in the United States. The last census gave over three hundred pairs of twins and ninety-eightariplets.

Tather Hyacinthe has published, for the use of his church at Geneva, a revised liturgy, which is too much like the old one to satisfy his people-and so they kick !

If a man could make a single-rose we should give him an empire: yet roses and flowers no less beautiful are scatter-ted in profusion over the world, and no one regards them.— Luther.

The editor of a weekly paper says: "There has been another burglary in town since our last!"

If we must follow extremes, let us adopt the counsel of "Josh Billings," and take the "extreme middle," in nearly all agliations, the truth lies between the two extremes.—Lyman C. Hotoe.

"What's the matter there, Alice? Don't your shoes fit?" "No, papa; they don't fit me at all," replied the little one; "why, they don't even squeak when I go out

If a bust of Chief Justice Tancy is placed, at the expens of the country, in the Capitol, the commission for its exe-cution ought to be given to Miss Edmonia Lewis. There is nothing like having history vindicated.

"I've known many a church to die 'cause it did n't give enough, but I never knowed a church to die cause it gave too much. Dey do n't die dat way! Bred'ren, has any of you known a church to die 'cause it give too much? If you do, just let me know, and I'll make a pligrimage to dat church, and I'll climb by de soft light of de moon to its moss-covered roof, and I'll stand dar and lift my hands to heaven, and say, 'Blessed are de dead dat die in de

"Witch Hazel" has reached the conclusion that it don' pay to worry over what will happen to your wife if you are taken away, for she may get a better husband.

Every breath of air that we inhale comes to us freighted with the glories and goeiness of the Supreme Dual Intellience, and bears testimony of his and herevor constant car

Major Z. K. Pangborn, formerly of the Boston Bee, now dillor of the Jersey City Journal, was on the morning of Jan. 12th brutably beaten until incessible by John P. Daly, a "bread of blood" man, of that city, whose arti-cles on Internationalism he refused to print. Is this the way by which the advocates of dator reform propose to

reach the reason and consciences of thinking men? There are only one hundred and fifteen defaulting rail roads in this country, and the interest they have falled to pay amounts to twenty-seven millions of dollars. Thousands of innocent holders of rathroad bonds have seen their incomes swept away, with no means of rocress.

#### Scaled Letters at the Banner of Light -Free Circles.

We wish it distinctly understood that scaled letters forwarded by mail to our address, and intended for answer through the mediumship of Mrs. J. II. Commit, cannot receive attention. The idea of answering written communications at Mrs. C.'s scances originated in the fact that, in the early days of her ministration, many purties present felt too diffident to ask questions before, the company, and so were allowed to place. their queries, written on folded slips of paper, before the medium, for the consideration of the controlling intelligence, and this habit gradually broadened from the asking of general to personal questions under a scaled envelope. We therefore repent that we wish it bereafter understood that no letters can be considered for parties" absent from the circle, as the privilege is intended wholly and only for those who are present at the time of the holding of said séance.

Not John Prince writes us from East Boston, under date of January 8th, that Spiritualism is actively at work in the "Island Ward," Developing circles are held weekly, and several fine mediums are being brought out. It was his privilege, the evening, before writing, to attend a private circle with a few friends at the residence of Mrs. Crafts, on Entaw street, Mrs. Gorham and Mrs. Crafts being the media, during the course of which the invisibles transcribed many trüthful and satisfactory messages upon a slate placed upon the table, the pencil being manipulated in the light. Public scances for this phase of manifestation will soon be inaugurated.

We learn that Prof. L. G. Stearns left his earthly body and entered the world of spirits from West Paris, Me., on the morning of Jan. 7th. We shall publish a brief biography of him in our next Issue.

7 %" The announcement of the Quarterly Meeting of the Central New York Association of Spiritualists, at New Berlin, Chenango Co., reached us too late for its insertion to be of any allyantage to the society. . .

237 A Cape Town correspondent to the London Medium and Daybreak says a medium or lecturer would do well to visit South Africa.

EFF It is said that Dr. F. L. H. Willis's medicines for the purification of the blood are doing great good. ..

#### Spiritual and Miscellancons Periodi-\_gals for Nale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, rt and dispiration. Published in New York, Price so

euts.
THE LOSDON SPHRITU'AL MAGAZIN'E, Price 30 cents,
HUMAN NATURE: A Monthly Journal of Zolstie Science,
and Intelligence, Published in London, Price Zavents,
TWE REALTHO'S PHILOSOPHICAL JovenSAL: Devoted to
spiritualism: Published in Chicago, 10. Price scents,
THE LATTLE BOUQUET, Published in Chicago, '10.'
Price 20 cents.

The Carcible. Priced cents. The Herald of Health and Loursal of Physical Reptence—Published in New York. Price is cons.

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Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-

ertion. SPECIAL NOTICES, \* Porty cents per line. Minion, each insertion.

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lente, each Insertion. Payments in all cases in advance.

23 For all Advertisements printed on the 5th page, 20 cents per line for each Invertion. BF Advertisements to be renewed at confined rates must be left at our Office before 12 %, on Monday.

## SPECIAL NOTICES.

Symptoms of Liver Complaint, and of Some of the Diseases Produced by It.—A sallow or yellow color of skin, or yellowish https:// or yerrow color of skin, or yerrowsh arrawn spots on face and other parts of body; dullness and drowshiess, with frequent headache; dizziness, bitter or bad taste in the month, dryness of throat, and infernal heat; palpitation, in many cases a dry teasing cough, with sore throat, unstendy ap-petite, raising of food, and a choking sensation in throat; distress, heaviness, bloated or full-feeling about stomach and sides, pain in sides, back or breast, and about shoulders; colic, pain and soreness through bowels, with heat; constiand sorenes through invers, with heat; constraints, alternating with frequent attacks of diarrhea; piles, datulence, nervousness, coldness of extremities, rush of blood to head, with symptoms of apoplexy, numbers of limbs, especially at night; cold chills, afternating with hot dashes, kidney and urnary difficulties; female weakness and terminarities with dullness, low safety means the constraints. and irregularities, with duliness, low spirits, un-sociability, and gloomy forebodings. Only a few of the above symptoms are likely to be present in any case at one time. All who use Dr. Pierce's Golden Medical Discovery for Liver Complaint and its complications are loud in its praise. Sold by all Druggists everywhere.

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## Message Department.

EACH Message in this Department of the Dan-ner of Light we clean was spoken by the Sputt whose name it bears through their stromentality of MRS. J. H. CONANT,

while in an atmorpalies not been called the trance? While them, a distributed to despite early with them. The characteristic to despite early with them. The characteristic entropy is the tracker of the recard hate to that beyond whether for good or evil. But these who leave the early space is an in Bayle heal state, eventually progress into a furrer condition.

We ask the reader to read up to despite equilibrium spate.

forth he specified in their communication that does not compart with his et her reason. All fexpress as much of trains as they perceive the more.

#### The Banner of Light Free Circles.

These Patte Circles are held at the BANNER or Liberty turner, As it Mangatory Page. Correlate Story of Correlations of the Hall will be open at two correlations, gains Hall will be open at two correlations of the contaction of precisely these courses, at which time the doors will be there eccess, at which there needed which release, to their allowing lentrance not exit until therefore not the stance. It, in case of necessity, any one desires to below the treem during the services; the tact must be significal to the Chairman. and permission will be granted to retue after the expiration of five unterty. But it is to be hoped that visitles will remain that eighbut the session, as every Spannahst-knows that disturbing influences. circs of teduce inharmony, and this our spirit friends particularly ergoin upon as to avoid, if possible. TA's these threbs are true, We have a doubt visitors will read by conform to our rules. As these I nebs are ting, we have no

The questions answered at these Scanices are often proposed by individuals among the nullence. These real to the controlling intelligence by the chairman, are sent in by correspond-

12 Donations of flowers for our Circle Room Atus. Coxxxx receives no visitors on Mondays. Thioshay or Thursdays, and Jaher six o'clock, P. M. She gives no private sulings.

P. M. She gives no favore strongs.

SEALTE Latering. The greateur Free Circleshave the provide of placing scaled detects in the
fible for later are well by the spirits. Scaled lettots my work are not are wored at this effice.
Sachlefter are only reswered briefly to existing.
Brigher question by correspondents which are
froid by the Charmoni, are answered, and the
Questions and Answers planted in the Barmerias which the property of solid letters test write one of two property destroys, addressing the spirit questioned by his or her full name then put them in an envelope, seal if, indevite your own address of the envelope. At the close of the scance, the Chairman will return the letter to the swriter. Questlead's should not place lefters for answer upon our circle table expecting lengthy replace, otherwise they will be disappointed.
La.wis B. Witson, Charpman.

Invocation, Obethon Eternal One, who art the saviour and safeguard of every living out, we bring thee our prayers in behalf of our necessities we bring thee our praises in return for all thy blessings; and ch. Greaf Spirit, way, we; in common with thy dear humanity, understand, forever and forever, that thy blossings are ever present with us. Thou dost forsake us never even when theshadow falls most darkly around use not even when the tempest howls, and all our nature shrinks from the storm - even then and there thou art; to care for us; and to guide us safely to a haven of gence and security: Father, Mother, for this we plaise thee, and, looking est upon the -vast ocean of thy dear humanity, perceiving as we do the necessity for spiritual light, we ask that length of days may be given us upon the -earth, that strength and power and wisdom and love may combine themselves, and be thing as a mantle around us to shield thy dear humanity. May thy blessing rest consciously with these igortals this hour, and when they go hence may they feel that they have stood upon holy ground, that thet have entered as it were, the vestibule

#### Questions and Answers. Cosmonano Spinit - If you have questions,

Nov. 21.

Mr. Chairman, I am ready to hear them.

What proof have we that his parentage was not, wholly Jowish?

ANS -Certainly there is, no proof extant on earth, but it is a fact, joitent to all inquiring spirits in the land of spirits, that desus was the result of a trime power sone of those specialis ties in Nature; and beganse he was he possessed something more than the patentage belonging to the father and the mother, in this objective life. Certain spiritual endowments or characteristics were forced upon him by the spirit attendant. upon that occasion. It is impossible to say to what extent this spirit induced his earth-life, but with many spirits it is believed that the influence was very extensive.

Q .- How can the electric thrill produced by the presence of a disembedied spirit be distinguished from that produced by natural causes?

Agad know of no way of distinguishing between the two, because they are both natural.

Q .- It is the teaching of Spiritualism that all shall finally be restored to holiness and happiness. How then are we to understand these words of Christ: "These (referring to the wicked) shallgo away into everlasting punishment, but the righteous into life eternal Ch.

A.—Jesus, if he has been correctly reported in this sentence, would not have meant the wicked, but the wickedness. - Those elements or powers of evil that possess certain individuals at certain times, contain within themselves the germs of dissolution, and must, therefore, sooner or later pass away; but the living soul contains no such germs. It is of God, and therefore indestructible.

Q .- How can spirit-photographs be taken; the spirit not being visible, while it requires a clearday to take a good photograph of real tangible bone and flesh?

A. - Whenever a spirit-photograph is taken, or a spirit-form impresses itself upon the sensitive. plate. I am informed that that plate has first been chemically frepared by spiritual chemists, else; the unseen one could not produce such palpable evidence of its identity and of its presence as is sometimes apparent. It is not generally understood by artists here that there is anything done to the sensitive plate, but I assure you that your. ordinary chemicals could not take up these finer particles of the spirit body and photograph them, so that human sight could perceive them.

## Minnie Tappan.

Nov. 21.

. I am real glad to come. How do you do? [The spirit shakes hands with those on the platform. ] I am Minnie. I hurried here because Aunt Fanny sent me word to come just as quick as I could, and I don't know but I 've come too quick, but I know she always means what she says, and she would expect me. Oh, tell her not to cry for me; tell her if she feels so bad when I come near her. I shall have to stay away. I came down in the Cyrus Wakefield.

carriage with her to day se [Didn't you come to us at the dinner table? [ Yes. How I shook you, when I put my hands on you. They wouldn't. let me go to Aunt Panny. I wanted to, but Vashe ti said I must hit

(ToMrs Wilson) Ob, I thank you. Vashti told me what you was generate send me. I'm just as inneh obliged to you as if you had. I shan't need it now .. Tell Aunt Panto to It if Omwale that is my father wants the Indian service at my grave, I've most vertical, but I don't wish it. I don't object to it though. If it would be a satisfaction to han, I shall be satisfied. She'll be told test what had Tell her my body started from and probably will be Lete to morrow evening; Mrs. Wilson directs her attention to Mrs. Pope in the audience J. She knows how thankful Fam-Jober, don't you, Mrs. Poper . [Were you very much distressed after I came away? [ I passed is away a great deal easier for your coming. That | Scance conducted by Theodore Parker. pays you for coming, don't it? I can't do much toryon just now, but by and by I shall be able to do a good deal's I know, I shall. I was so sorry and so "blue," as Aunt Farmy used to say-she used to talk about being "blue." I was so blue when you went away that I sunk right down. I couldn't stay. I wanted to stay long enough to come here in the body, but I could n't; but I, love show myself to you, I will.

[You have met Vashti, haven't you?] Yes, and she is given me her pony: Oh, L've seen old Carlief la pet dog of which she was very fond. [... I've seen old Carlie, and he knew me! Off, ves, old Carlie knew me. I did n't think he would; I didn't a spect to see him! I didn't know they had dogs in heaven, but they do. Oh, me, and Mr. Crowell says he shall be jealous of him if he pays me so muck attention. Good by. in need. Amen. Oh, Miss Chare, I shall excel in music here. They dehave such delightful music When I was dying, they sang to no so swighty, oh, so sweetly! A shall be there, Mrs. Poper. My love to Chippie and Mattie.

### Matthew Connor.

Good day, slie I've been albe years in all trying to get here, while that Indian girl, with out any preparation at all, crones right straight from her bedy here. I don't funderstand if at all. Probably she understood it better than you did before else went away 1 . I suppode that was its We all have to do about the same thing. It aint much to do, at all, yet, faith? I've been here plenty of times, and could n't get in the inside ring at all, and here she comes and walks right (rectly, to doing good, to demonstrating that straight in forninst the whole of us, that has? been waiting for years, and all she does is just to lay her little hands right on the medium's head, and out she comes, and gives her the chance right off-that's all. Well, God knows best, I

My name, sir. was Matthew, Connor. I was injured on the cars at Fall River -lost my arm and leg, and was hurt on my head bad. I want my folks to know that I am well off a I've got plenty to do, and plenty to do it with, and I am satisfied with the new life, and don't think there's any need at all of their being troubled. about mer. Little Margaret, what turned herself overs to Protesfantism, I find is as good as the best of us here. We all thought she was gone to the devil, and that her soul was lost, but she's as good here as the best Catholic among that it is necessary for you and me to do good in its. She is all right now. Tknow it will hear order to ensure, happiness hereafter. By salvacomfort to her mother to know it. Her mother has been in trouble about her, you see: other life, this higher life, aint so much different of heaven, and companied with thine angels, strom this, after all, and you have the better chance there of getting along, of getting yourself out of trouble, than you have here. Here you have more chances to get into trouble than you have to get out. There the chance to get out is offered you. But in her case there wan't Quis -It was said at a former Circle that the no need of her getting in, and it did n't make views of Christin regard to the resurrection were any difference at all. Falth! I do n't think it Influented somewhat by his Griedan parentage udid. From all Hearn, it's all year well-your religion is; it serves you nice while you 're here, but I don't think it amounts to a great deal to earry with you. Faith? it don't amount to any more than the Protestant religion, and that don't amount to anything at all. That's the way it is; can't help it if, your priests are shorn of all their glory, it's the fruth, and God Almighty is always glad to hear the truth spoken anywhere and everywhere, whether it's by myself or an Indian girl. Good day, sir. Nov. 24.

## Cyrus Wakefield.

I'am glad to ly able to add my festimony to the thousands already received in favor of Modern Spiritualism. A friend of mine, some four or five months since, was kind enough to tell me that he did not believe that. I would ever have moral staining enough to acknowledge the truth of Modern Spiritualism, even after I knew it to be true 1 thought I should and I was right "I know it's true, and I'am glad to acknowledge it, but I'am infinitely sorry I didn't know it before-that's all, for it has placed me in a hard working situation; a hard working situation it has placed me in. I must work to undo some things that I was very careful to do when I was here, and it is n't so gasy, I am told, to accomplish such Herculean tasks. It requires some Strength of will and real goodness of heart. I've got the will in a pretty good degree, but how much of the goodness 1've got is another thing. I am not satisfied with myself, but there's room to work in, and I am not the man to despond because I 've made a mistake, so long as'there 's a way of righting the wrong, and of getting out-of the difficulty: I am to make steps for that way -that's my business. It is easier, I find, for such spirits as the first returning spirit this afternoon, to enter the kingdom of heaven than for such as I am. I have so many of the cares of this life pressing upon my spirit, demanding attention in the other life, that they mar all my peace of mind, and so bar the gates of heaven-for

awhile, at least to me. Jesus had it right when he said, "It is easier for a camel to go through the eye of a needle than for a, rich man to enter into the kingdom of heaven." He had it right; he probably had been there before, and had seen for himself, so he taught understandingly. St. Paul, I think, knew what he was about when he prayed, "Give me neither poverty nor riches.", It seems he wanted just enough to get along with, and no more. Most of us want a good deal more, and it's a terrible bar to our getting into the kingdom of heaven. I mean to throw down my pack, my load, as quick as I can. I hope if I am eyer call past follies, and have no wish to defend myself of the property to be willed] strictly unor trust, and have no wish to defend myself of the property to be willed] strictly unor trust, and have no wish to defend myself of the property to be willed] strictly unor trust, and have no wish to defend myself of the property to be willed] strictly unor trust, and have no wish to defend myself of the property to be willed] strictly unor trust, and have no wish to defend myself of the property to be willed] strictly and manner as they shall deem expectation of the most of making myself very disagreeable,

## Jane Foster.

My name was Jane Foster. I lived on earth thirty-six years. I was born in Concord, M. II. I died in Memphis, Tenn. I had no means, dur, ing my sickness, of communicating with any of any friends this way; but, on learning that I could return, I have availed myself of the power to send a message to my brother and my sister. I wish my brother to know that it will be useless for him 130go to Tennesse, to settle up my affairs. There is nothing to settle, and he had better stay away. I wish my sister to know that I died in the full faith of universal salvation for. all, not for me alone, but salvation for all, and Washington in the express train this afternoon, ; that I was not misled. She used to tell me that my-religion would be good to live by, but not good to die by. It served me well. Tonly hope that hers may serve her as well as mine did me.

#### ri. Invocation.

Oh, Thou who art the light sent into the world to enlighten every man and every 'woman according to their capability of receiving, we pray thee to enrich our receptive and our reflective powers, so that wo may teach thy truth in all its beauty, in all its divine simplicity, that we may you all, and by and by, if there 's any way can shed thy light in all its purity, in all its brightness; that we may enter the darkened places of morfal life and make them shine as if the noonday sun had penetrated them; that we may touch with a live coal the deadness in human souls so that it shall burn and light up all the powers of their being, calling them to hewness of action, calling up those divine powers that may have slumbered within them. ves, he remembers me the was real glad to see Mother, receive our praises for all thy benefits, and our prayers for all their knowest we stand Nov. 25.

#### Questions and Answers. Quis, -[By E.J.] Is a belief in the merits of

Jesus Christ Indispensably necessary to one fuparchappiness, as claimed by Orthodox theology? Axs -Yes; emphatically yes. Doubtless 1 shall be met with a thought like this: That is a strange answer for an intelligent spirit, a liberal spirit to give; but it matters not. I am here to lit's altogether natural. give truth as I understand it; nothing more can-I give. Teannot give the truth that belongs to a give that truth which is mine; therefore I answer the question in the affirmative. A belief in the merits of Jesus Christ implies a belief in good; ness, and a belief forces us, either directly or indione before me who has pondered upon the life of Christ, who does not accord to him a belief, at least, that he was a good man, that he lived a pure life, that he preached truth and demonstrated it. Therefore his merits are as standing monuments amongst you-monuments of good deeds, of a holy life; of the divine hold that he had unon heaven and upon the hearts of the people Theology has a strange way of putting this thing, and, as theology puts it, it means little or nothing. It means a blinds faith in a something that you have not analyzed, that you have only speculated upon, or have heard talked upon by voor priests. I tell you that a belief, an honest

s secure, because it rests in God. O .- Do not the higher and more advanced spirits find it more difficult to communicate with earthly organizations, or to act upon matter,

belief in the merits of Jesus Christ, means some;

thing more than theology teaches. It means

tion I mean happiness; by happiness I mean

salvation. I do not mean that immortality which

is the birthright of every living soul, for, wheth-

er you are happy or miserable, your immortality

than those recently translated? A .- No; that is a fact which has been eminently demonstrated by Modern Spiritualism. There are millions of recently translated spirits thronging the earth to-day, desiring to hold communion, through-media, with their friends, but cannot effect their objects, their desires, while those more advanced, or those who seem to. stand further from the earth and earthly conditions, find it comparatively easy to return. The, return of the spirit does not depend so much upon its hearness to earth and earthly things, or upon its knowledge of the power to return, for if it did, certainly little children would not visit you as often as they do; but it depends upon the spiritual and natural condition, or the chemical properties existing in the medium and the returning spirit. It is a matter of chemical affinitymore than anything else. Now you should not forget that, when you desire to hold communication with your departed loved ones, and fail to do so. If they cannot assimilate with one medium, they may with another. Try them through the thousands who throng your land to day, if you are anxious to hold communion, ..

Q .- A. J. Davis, in his recent book, called Diakka, gives the impression that all Diakkas are evil spirits. Is that correct?

A .- The terms Diakka and demon are synonmous, and they mean simply this: spirits who are en rapport with mortal conditions, nothing more than that. Now these mortal conditions: possess, as we all know, a large share of what is termed evil; therefore, relatively speaking, they are evil spirits; but, speaking in the absolute, they are divine. Every spirit who has ever returned through the open door of Modern and Ancient Spiritualism, is a Diakka, else he or she could not have returned. Are they all evil, in the general acceptation of the term? Is your child an evil spirit? is your mother an evil spirit? or are your loved ones, who throng the earth to-day, evil spirits? If they are, then the signification-which A., J. Davis attaches to the term Diakka is correct; if they are not, it is incorrect-which I affirm. Nov. 25.

## Robert Shaller.

My name was Robert Shaller, I am from Thomaston, Me. I was a common sailor. My years on earth numbered but nineteen. I have one sister who is living in the city, and she says she'd give the world to know just how I left this world. Human expressions for it cost anything, therefore we are very apt to be very extravagant in them : but, however, I have returnme better than to accumulate wealth. Good day.

Cyrus Wakefield.

said that I shipped and became a sailor when I was under the influence of liquor. That isn't so. I was thoroughly sober, and thoroughly a shamed of myself and my past life, and desired to get away from it when I adopted my new business, and up to the time of my change I led a sober life, a changed life; and when I went out of this world I went out by accident'-not because I was drunk, but because I couldn't help myself because, I believe, my time had come to

I entered upon a spirit world where there are ample facilities for reform in all directions, and where, when we once have started on the road to reform, we don't have the temptations to draw us back again that we generally have in this life. So, Katie, cheer up; don't think of me as in hell or any other bad place, for I tell you it is n't so; I am floating round the earth. Thaven't seen cause to want to leave this condition of things, not yet. When I wish to, I am told I can; but I want to see, before I go, if I can't flo some good's here, so I've joined the ranks of a great army of spirits who are bound on good deeds, and what I failed to do when I was here in the body, I hope to make up for, now, in this life. Good day, sir. Nov. 25.

### Isaac Ferrin.

I desire to get a message through to my friend and partner, Jacob Richards, of New York City, if I can. We were mutually interested in a gold mine in Colorado, and I was sent out there to attend to matters, and this morning, I was accidentally shot.

Now I have to say to him, "Jake don't despoud, but the thing out there aint worth a copper. That's the truth, and you and I are sold. It matters little to me now; but to you it may come rather rough for a while, but shoulder the disappointment, and sfeer clear of such things in future." Isaac Ferrin. Nov. 25.

### Helen M. Gale.

I promised to return, giving a description, of my spirit-home, but to-day I am not adequate to: the task, for, in the first place, I am at a loss to know what language to use to describe it; it is like the earth, and yet it's unlike the earth, but

My friends said to me, "Tell us, if you can, when you return, whether or no there is a spirit desus or a Paul of to yourselves. Lean only world proper, or whether all departed spirits remain on earth." There is a spirit-world proper. Every earth, or planet has its corresponding spirit-body; and to that spiritual planet all spirits gravitate at death, but millions of them return by the laws of attraction to their old earth-home, which we believe. Now there is probably not and spend years and years in accomplishing their designs and desires here on earth.

- I've much to tell you, oh my dear ones, see much! but you must wait. I only hurried here to let you know that I had not forgotten my promise, and to let you know also that I had, the power to fulfill it, in a measure, at least. Helen M. Gale, of New York City. Nov. 25.

### Mary Johnson.

My name was Mary Johnson. I was a colored girl. I was thirteen years old. I lived and died on Anderson street, Boston. My mother will be glad to hear from me. She is a poor wonian, and washes for a living, but-1 know she would give many, many a hard day's work to hear from me, and so I liave tried to come here and do as well as I could. I am happy, mother! I live in a beautiful home; I go to school, and all the dis tinctions, the rude distinctions of race and color, are done away with in the spirit-world; those finer and beautiful distinctions are still kept up by which races and peoples are known, but those rude distinctions that are known and so severely felt by some, here, are not known there, and everything is beautiful-all that you could desire. So, mourn no more, mother; toil on patiently here, and be sure that there is a home of peace and joy waiting you as a reward for your good deeds in the hereafter. Good day, sir. ...

Scance conducted by Professor, Alexander M Fisher:

## MESSAGES TO BE PUBLISHED.

Monday, Doc. 1, -T. P. Goodhue, of Lowell; Dan Sun-mous, to his brother Davlyl; Lizzle Standish, of Boston; to her mother; Gapt. James Dennet, of Portshouth, N. H.; Donald McWaller, of Scotland. Tucsslay, Doc. 2, -Emile Stadhelmann, to his brother and sister; John K. Adams, of Troy, N. Y.; Ellzabeth Allen, to her sister Charlotte; Ben Sawyer, of New York, to his brother-in-law. Hill Sister, and Relatorite; Ben Sawyer, of New York, o'his brother-in-law, and the son William, in New York, adeline Waite, of Exern N. H.; Limbe Elliot, of West Unlindelphia, to her nother: Patrick Denny, to Mr. Clark, and the brother: Patrick Denny, to Mr. Clark, and Cora Mowatt; Thusday, Be. 9: -Sam A. Way, to Triends in London; beione Fitzgerald, to his brother; Anna Cora Mowatt; Phil Sheridan Regers, of Fall River, Mass, to his parents, Thursday, De. 4T - Bentamin Nathant, Mary Ellzabeth, Alen, of Chebea, Vi.; Rhoda Bartlett, of Amesbury, Mass.; George, to Rey, Joseph B. Davis, Monday, De., 15. -Rey, Woodbury M. Fegnald; George A. Redman; Margaret Grey, of Boston, to her brother; Gen., Schouldy; Capt, Simeon Mayo, of Orleans, Mass.; Uncle Jolfant.

A. Redman; Margaret Grey, of Hoston, To her brother; Gen. Schoulder; Capf. Sincon Mayo, of Orleans, Mass; Puele Jolland.

Tuesday, Dres 16.—Ann Merrick; Jane Elkinson, of Northfield, VI.; Capt. John Saunders, to friends in Salem; Olivia Barnes, of Saratoga; Rachel Richardson.

Tuesday, Dre. 20.—Harriet C. Chauncey, to her son, William H. Chauncey; James Boardman; Major Robert C, Harper, of the Confederate service, to his brother Saminel; Little Crow, to, Big Eagle.

Thursday, Jan. 4.—Minnie, Catharine Dale; Edgar A. Spring, of Philadelphia, to his mother; John Ellenwood, oithondon, Eng.; Patrick Casey, of Roston.

Monday, Jan. 5.—Mary Ann M Closkey, of Boston, to her brother and sister; Capt. John Elles Saske Elligt, of Cinchmatt, Oilo, to her parents; Patrick Jarrigan.

Tuesday, Jan. 6.—W. H. Seward; Georgie Vall, of Eharlestown, Mass; Jacob R. Smith, of Battimore, Md., to his son.

Thursday, Jan. 8.—Count D Orsay: Lydla Huntley Thursday, Jan. 8.—Count D'Orsay; Lydla Huntley Shourney: Minile Davis, of Richmond, Va., to her aunt; Macready.

#### Donations in Aid of our Public, Free Gircles. Since our last report the following sums have been re-

Donations in Aid of Austin Kent. G. Torgerson, 25 cents; Mrs. R. S. M., \$1,00.

## To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

(From an Occasional Correspondent.) . Extracts from Spirit Family Com-

At Mrs. Staats's, 447 Hamilton street, Brogklyn, N. Y., May 30th, 1873.

"My Dear Husband —, \* \* We know your thoughts, and look in upon your soul-life as a part of your and our own happiness. There is part of your and our own happiness. part of your and our own happiness. There is one thing e rtain; we have made our life felt by all who will accept us, and we only ask acknowledgment of our presence, and recognition of our kindly care. I find that our dear ones are looking from their own standpoint upon this Courbonne and heaven, and while they are happy, in their way, be sure they are thade happier by the quiet guidance of our love and care. It matters not if they do not hear us with material ears, so long as the heart accepts and acts its teachings, F—cannot help her unbelief; and it is as natural to her to reject as it is for E—to receive. I see G—and B—cach receptive, but in differsee G— and B— each receptive, our in uner-ent ways. You will hear from them in their life of earth more of our guidance and discipline, A— and the dear children all gather here, with the many loyed ones of the circle, to bless you. Ever your own

"And I, too, dear father, am very glad to meet you where we find a channel through which we can speak to the loved of earth. Oh my dear father, if mediums only knew how great the reward of those who move on faithful and true, and regardless of what materiality says or does, truly there would be no such sadness, no such truly there would be no such sadness, no such fear as we so often see in the hearts of the weary. We come with pity, and offer our friendship, which, when they understand, they will not think of so little value. The time is not distant when they will have their reward, and a better class of Spiritualists will rise up to protect and bless those to whom they must go to have the door opened to a better home. I know that a season of rest is near for those who need our season of rest is their for those who heed our care, and the many who have been faithful will have all that has been promised. I want you to be, as ever, their champion, and let them feel that in you they have a friend, and will ever. I go with a circle who were mediums, and their words are words of comfort. You know that Achsa Sprague promised it, and she will keep her word. Spiritualism has so firm a footing that it cannot go back, nor will it change its on-ward course if all the mediums should prove untrue. There are circles of wisdom who control all; even those afar up come, and in the spirit of truth and justice they give forth to those who hand out to media, and, when they see that a medium has begun to allow the control of a lower order of spirits who are in the sphere of power, they very soon confound them. Hence a medi-um's tricks (so called) should be evidence only that all kinds of spirits control mortals who are open to them. Your way has been consistent and judicious; hence you have ever had consistent spirits to communicate with. We come at home and speak to you in and through thought, and will help to arrange a peaceful, happy sumand win help to arrange a peacetin, happy sun-nier. We see all the business friends gathered, and many who desire to talk often press around, unable to communicate. Dosnot feel that we will forget or leave you. No, my dear father, al-though our home is beautiful here, it is made though our home is beautiful here, it is made happier by the knowledge of your one day coming to complete its joys. G——is better; B——is stronger, body and spirit. F——is happy in her way. All are dear to us, and to your own home. happy

From the Washington, D. C., Sunday Gazette.1 NOT CREEDS BUT DEEDS.

### BY WILLIAM BRUNTON.

Not creeds but deeds will save mankind, And bring the time of peace and glory; Not creeds but deeds expand the mind, And write our history in story. Not creeds we trace to olden days

Through manuscripts of doubtful ages;
Not churchal forms we love to praise,
While round us still the battle wages!
Oh, no! our help is not in verbal creeds;
It lives and lies in manhood's royal deeds!

Our creeds are what our fathers knew, And put in words with them agreeing; And life therefrom their spirits drew, That we in life are never seeing.
The strife of faith in them has ceased.
We fight to show our hearts are beating, Till all the race, from wrong released, At one great feast of love are eating.
No more we trust in musty parchment creeds,
But rest our life in manhood's nobler deeds!

Our creed is oft a specious plea For sins of sloth and idle feeling; We worship it and therein see, Without the show of deed, our healing. Oh, how could all the bygone words
That came from tips of prophets olden,

In such a state make us the Lord's,
Or place our names in annals golden?
And so our help is not in sounding creeds,
But still remains in life and life-like deeds! Then deeds not creeds must be our cry,

To fill our hearts and lives with glory. To fin our nearts and tyes with giory,
To mark our way to yonder sky,
And shine in sympathy with story;
The deeds of love and helpful thought
That blossom sweet in summer beauty, The noble deeds our fathers wrought.
The noble deeds our fathers wrought.
In life, and life's divinest duty;
For all our faith surpasses all our creeds,
And can be known alone by manly deeds.

A Detroit boy stood an umbrella; with a cord tied to it, in a public doorway. Eleven persons thought that umbrella was theirs, and carried it with them the length of the string. They then suddenly dropped it and went off without once looking back or stopping to pick it up again.

## PUBLIC MEETINGS, ETC.

Anti-Fashion Convention.

In view of the alarming indifference of woman to the pressing demands of the hour; and believing it to be the result of her absorption by fashions of dress which are destructive to physical health, mental vigor and moral power; and being convinced that she cannot make a successful demand for the full equality which Nature bestowed but man has dealed her, until she accumulates power by the use of that now within reach; and hoplingly discussion and cohert of action to encourage some to the adoption of a natural system of dress—one comporting with all the duties of woman—we havite lovers of truth to meet in convention in Pinnestreel-Hab, Vinehand, N. J., Tuesday and Wednesday, January 20th and 21st, 18t4. As an important aid to the work proposed, we respectfully arge that eyery woman who can, come to the convention in Such costung as may best express her thought of a rational dress forwoman.

MARY E. TILLOTSON,
SEAN P. FOWLER,
OLIVIA F. SHEPARD,
LUCINDA S. WILCON, M. D.,
ELLEN DICKINSON,
A. W. M. BARTLETT, M. D. Anti-Fashion Convention.

The Vermont State Spiritualist Association will hold its next Quarterly Convention at Roxbury, on Friday, Saturday and Sunday, Feb. Bah, 4th and 15th, 1574. Alice speakers will be present. All friends of the cause, or otherwise, are cordially invited to attend. Per order. Chas. Craxbis, Pres. t, Hyd. Park, Vt., (All liberal papers please copy.)

Quarterly Meeting. The next Quarterly Meeting of the Van Buren Co. Circle will be held in Skimmings's Hall, Breedsville, Mich., Saturday and Sunday, Feb., 7th and 8th, 1874. It being the annual meeting, a general attendance is solicited, Good speakers will be present.

R. BAKER.

## Passed to Spirit-Life:

eFrom Charlestown, Mass., Jan. 4th, Mrs. Harriet B. Gollins, aged about 58 years.

spiritualism, and had an earnest faith that in leaving her mortal body she would go to her home. She was formerly a regular member of the Methodist Church, but was formerly a regular member of the Methodist Church, but was turned out because she was not attaild to state the reasons for the faith which she knew to be above all theological dogmas. Humble and pure in her earth-life, she has gone to the blassful land where she will enjoy the results of a well-spent life.

From Dover, N. H., Jan. 4th, Hattle M. Roberts; daughter of Oliver L. and Mertylla A. Roberts, aged 4 years I monthell days. ...

[ Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously. No poetry printed under the above heading. ]

3dbertisements.

## MAGNETIC AND ELECTRIC POWDERST

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For Chills and Fever, both kinds are needed, and never For Chills and Fever, both kinds are needed, and never fail to effect a cure.

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. Physicians Pronounce it Incurable. SCHAGHTICOKE, July, 1992.

J. E. Burgas, M. D.: Dear Sir—Two cases of Diptheria occurring in my family-which sequed almost hopeless a counsel of physicians being catled who pronounced them incurable—I was induced to try. Briggs's Throat Remiedly, 'Which in both instances performed a speedy and permanent cure. I consider It an invaluable medicine, and would not be without it. I have recommended it to prany neighbors, and have never known of its failing to do all the proprietor claims for It.

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THE Pad is designed to be worn upon the back, between the standars, the flaunel side next to the skin, this locality being nearest to the vital organs and nerve centre; or the beit stay be applied around the body above the hips, especially in all cases of Kidney Complaints, Lame Back, &c.; also to be applied on any part of the body where pain exists. In addition to the Medicated Pada Chest Projector may be attached? this, also, may be medicated, and will be very important. In all affections of the Throat and Lings.

will be very important in an anections of the Indianal Lings.

This medicine contains no poison whatever. It is compounded from the purest ingredients known to medical science, perfectly free from odor and stain, and all who give this new treatment a fair trial will prize it of more value than its weight in gold.

Pad for back and shoulders.

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1, 60

Belt.

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A SAFE and reliable remedy for the cure of Catarri in the Head. Dr. LEAVIT, a celebrated Physician of this city, 1978. I would not take five thousand dollars for an ounce of the Powder in case I could not procure any more. I was reduced very low with Catarri, and it cured me.

floor), Boston, Mass,

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Magnetic Paper.

D.R.J. WILBUR, 562 West Lake street, Chicago, Ill., a Physician of twenty years' practice, heals diseases shely by Magnetism, applied personally, or by means of Magnetized Paper. Trial paper sent by mail, only 25 cents. Dec. 29, —13w

Photographs of J. M. Peebles. We have received from Mr. Gurney, of New York City, a fine Photographic Likeness of J. M. PEEBLES. Price 25 cents.
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MI is almost equally remarkable, whether one regards it as a fliterary fraud or a real manifestation of some of the mysterlous and puzzling phenomenage Sputtualism. One thing is apparent; the quoted extracts from the ghostly second volumedo, undenlably, exhibit many characteristics of Dickens as a writer.

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That capability and godlike reason.
To rust in us unused. [Shak quark.]

You will find this a good gauge or criterion of genius, whether it progresses and revolves, or only spins upon itself progresses and revolves, or

THE DEAR ONES IN HEAVEN. The dearest souls you know must part in shep.
And death is best a little longer night. A little while, and we shall wake to find Our lost ones with us, hand in hand, and feel , All years of yearning annined up in a kisan Of such as he was, there be few on earth; Of such as he is, there are many in heaven. And Life is all the sweeter that he lived, nd Death is, all the brighter that he died, And Heaven is all the happier that he's there, -[Geriet Movey.

. Mark this while ye proud men of action: Ye are; all reall, nothing but unconscious instruments of the mem of thought, "He men

## Haunted House in Springvale, Me.

A Verital Cos of the test Back Books The Liberal of the Verya X Vicences Ghiet Ether of Physics and Usugara topa Physics and

Thegrimpher of leaunded Louises - accounts of which occur at intervals in the press bas terelyed another addition, at least so say the natratives put forth by our scentar cotemporaries to admit that while he "dissaunt names 470h. awny the theory that 'the developments below described are the results of mysterious and uncontrollable can ses.

In the western part of the thriving village of Springvale, Me., stands all old-tashioned low, white house, everlooking the Monsham River, from which for years it, is alleged supernatural and inexplicable sounds have emanated at inter-yals, much tello terror of its inmates and their immediate neighbors. No family good he in-duced to occupy the building for any length of time, each renegating the statements of this pro-dicessor. Specialation was freely indulged in, but the affair has never been known, beyond the yi-cinity, and not with building the fact that passy have endeavored to solve the mystery, persons who had doubts a garding the correctness of reports in circulation have had them removed by visiting the premises and beholding for them selves, and no more teasible solution of the prob-

Wears ago, tradition says, when this section was sparsely settled; a peddler, arriving all this house at nightfull sought shelter; and briving house at high rail, solight shelter; and inving housed his wares, rethird. He was never more need, and no satisfactory eather was ever assigned for his mysterious departure. His effects were properly disposed of, but among them was no clew by which foodentify their owners. Again it is said that a witch occupied the baselment, and the assurance with which the sturdy titlers of the soil impart the story, gives no chance to doubt their since ity regarding it. Whether these vague

stories are true, we know not, and if indeed they were, the my tery would not be invelled. "Shortly atter the poldier's disappourance, the Shortly all a the positions where much amoyed by sounds whose or gin, they variely sought to truce, and atthough the roundings caused their cherty to exact. Other parties became tenants, but in thin sought more desirable quart is, each asserting the impossibility to live unimbested. The affair has run on, occasionally causing deep interest, his the present time, having been tenants of the present time, having been tenants of the present time. The affair has run on, occasionally causing deep interest, his the present time, having been tenants of this stuff before we can have a request of this stuff before we can have a request state of the general invitory therewith connected, the writer has elicited from reliable persons the following

quently it was coccupied by different parties, heard noises, the origin of which he know not, but did not vacate on that account. Following

and around the house, much to the amoyance of the inmates, but always having regarded ghosts and bolgoolifis as myths, and entertaining no fear of their depredations. I leased the house and at once oscupied the same. For a time nothing occurred to excite remark. Soon, however, singular sounds breame distinctly andible, and, to a degree, troublesome. The first was in the attic, and was apparently caused by drawing ears of corn across the floor, afterwards shelling and scattering it. I at once took a light and endeavened to discover the cause. On entering the attic nothing was to be seen, and no corn was there. Raps and knocks were of frequent occurrence, Rocking chairs in my sitting-room would rack rapidly for hourly when every member of my family were in their rooms above. One evening my wife heard, as she supposed, some one cut-

I was awakened one night and saw standing ele-beside mea woman's figure, clad in night clothes, tst. I reached my hand to touch it, and it vanished. Furniture in the rooms unoccupied at night ran rampant, waking at times my whole family. On several occasions I have had boarders, who, after listening to the manifestations, took their depart; itualist?" He gives reasons and facts that the nice, and they can and sill corroborate my state, world will hear from him when they would not dents. Apparations were not of such frequent occurrence as noises, and although I endeavored to impossible for a main to be a poet without being so closely scrutinize them as to detect, it possible, a Spiritualist.—Merrimee Journal.

the features of departed friends, I was never succossful. At one time, and continuing for a period of three months, the covers upon my stove would be overturned in open daylight. This has been witnessed by visitors. Again I have waked up thinking it was been daylight. ing it was broad daylight, from the brightness around me, and found myself in total darkness. A word spoken at any time would be sufficient to

wishing a wind spoken at any time would be suincient to quiet all noises and dispel all figures.

The done' dread winter spreads his latest glooms.

And reigns tremendous o'ef the conquered years bling of the house, and rattling of the windows, flow dead they getable houselon lies!

A word spoken at any time would be suited to guide the suited to guide all figures.

The last development was the apparent tremendous development as would be noticed in case of an earthquakes. On one evening a side only would be effected; on the next the end, but never the whole at once. He that fives in-featured death every millionity ing was to be seen, and all further demonstra-feets its tritures. I will die but once, "Javes" tion ceased. These are but few of the facts conteerning the mystery that I could give you, but they serve to illustrate the character of the dis-They happen chiefly on the darkest nights, and are of irregular occurrence. Some tore a repetition. I am no Spiritualist, and can give no idea regarding the cause. They are something concerning which I have no fear, and should not have vacated the house had not my family lived in terror.

The foregoing particulars appear to be no idle fairey, but stubborn facts, vouched for by honest citizens who would gladly know the cause. The prevailing opinion is that some dark deed has ong ago been perpetrated by persons who may have been occupants of or in some manner in-terested in the house.

## The Christianity of the Nineteenth Century.

letter to one of his old associates in Wethersheld, dated Newcastle, Dek, Derember 25th. He is in the State Prison there, and they give the prisoners an opportunity to write to their friends but once a year, and that on Christmas Day. He says he was arrested a few months ago, in company with three others; on a charge of attempt ing to rob the First National-Bank of Delaware of Wilmington -but heassaits his innocence, and thinks he will get out by and by. Here is what his says about his conviction and punishments

nosays about his confirction and punishment:

"I was sentenced to pay a fine of five hundred dollars, to stand in the pullory one hour, and be publicly thogged with, forty lashes, and be imprisoned for ten years. More than a hundred times have I wished myself back in Connecticut, I am confined in solitude neclabor. My cell is fourtient fourtient, fourtient for the last of the solitude of the sol ratives particitative our several property. I am confined in solutide normon, my centre concerning a dwelling in the above amoned quiet fourtient feet by ten; I get plenty to eat, but willage: We give delow the matter in the words nothing to tread, and never see a humant face exolution of a correspondent to a daily which has been faint each fair the control of the To admit that while he "discount nances hole was all out to pieces". I was one hour and ten-goldins and ghosts in general, he cannot explain minutes, undergoing the flogging, and was insensible for forty-eight hours from the eighth

The above paragraph, without the heading, which is my own, I found in a Hartford paper; At is a text which will bear a strong sermon, inasmuch as it illustrates the spirit of the criminal law, which as a general thing, is based on the idea of total depravity thereby inferring that the doomed man, masimuch as the is destined to eternal hell fire in the future world, must have as much of pain and discomfort as possible in this. - It is true, all States are not as barbarous as Delaware, but there is a thread of barbarity running through the codes of all the States-

Now, who does not see that the poor fellow, Mills, by the course of his punishment, is daily being hardened, and, by the process of solitary, incarceration coming to look upon society as his enemy, in the meantime nursing his revence. which he will wreak as soon as he has an opporstunity. The fron has entered his soul, and his reformation may be set down as hopeless. Not our prisons alone egacify humanity. Recently, investigations into the management of alms houses in various parts of the country, show that they are, in a large number of cases, managed with an inhumanity disgraceful in the extreme. The poor! what business has anybody to be poor. ask some of our psalm singing gentry, and novern themselves accordingly.

garded by many as resulting from the supersti-tions vageries of the occupants, while others con-sidered it an unfath smalle mystery. Recently, however, several young ment passing late in the cyfing, had their attention attracted awa series of sounds destinely audible on the highway, and the damnation plant, hoping to reform them. the surface of the system erested such an interest. There is not so much difference in men and worthat a gentleman who formerly resided there has men, after all, as appears on the surface. There that a gentleman who formerly resided here has offered to present to any person who should all how himself to be locked, into the building from the former great rascals out of State Prison than 20 blelock in the evening till morning the sum of there are in it. Those who are in are only compandities. In consequence of this interest and mon sorts of fellows, and the outs are high-horn. and rich. The latter have committed sin enough lowing facts.

The house has been built upwards of sixty ate; yet they go unwhipped of justice, and are years, and was first owned by Peleg Sanford, ball, all honorable men. When this disparity of from whom the town of Santord, of which procedure shall disappear, and all, high or low, Springvale is a village, derives its name. Sinke-rich or poor, be reduced to the same plane in the none of whom were in any degree disturbed till eyes of the administrators of the law, there will it was used as a paysonage by a Baptist minist be a better hope for the reformation of society ter named Peacock. He acknowledged having and the curing of our social evils. There is a mint of truth in the remark of ex-Governor Seyhis removal divers persons were tenants for him, mour, of New York, in his opening address at ited times, but each alleged that unaccountable, the Prison Congress at Baltimore last year, nearly Hed times, but each an experience, sounds were of frequent occurrence.

These manifestations were not confined to draw an indiction of organist an inclinion. These manifestations were not confined to sounds, figures and lights occasionally appearing. A strainger once stopping for whight had the clothes form from the bed, and the act repeated as soon as he replaced, them. A traveler one evening noticing a light, was about to call, when, on nearing the house, it vanished. Hundreds of similar freaks are related in this connection by undoubted authorities.

The logic of this is terrible; and when the community shall understand it, and practice accordingly, we may hope for better times, more of justice, and less of its mockery.

WILLEM FOSTER, Jr.

Providence, R. L. Jan. 9, 1874.

Indicabled authorities.

MY Bodwell, who has been a tenant, and who has recently vacated in consequence of these troublesome occurrences, has been interviewed by press representatives, with the following result:

"I was aware that stories had gained credence that at intervals strange noises had been heard in and around the house, much to the annoyance of regardled ghosts and bobgoblins as myths, and entertaining no and bobgoblins as myths, and entertaining no their children baptized, having no full civil privileges without a certificate of confirmation from

"I was aware that stories had gained credence that at intervals strange noises had been heard in and around the house, much to the annoyance of regardled ghosts and bobgoblins as myths, and entertaining no their children baptized, having no full civil privileges without a certificate of confirmation from

Dr. I. my wife heard, as she supposed, some one cut; in their midst. A court preacher said, in my ting wood in the barn; soon we all hear tit, and hearing, that, in Berlin, from eighty to minety taking my lantern I went to view the premises. per cent, of the people were utterly indifferent. The axe lay untouched, and the wood had not to religion; and, besides, with the most, there was an avowed hostility to the church and the 'ting with Mrs. and Mr. Brunton at my house, clergymen, -Correspondence New York Methods my little light-stand, about which we were gath-

Gerald Massey, the English poet of the people, is a strong Spiritualist, and the best lecture he has delivered in America is, "Why am I a Spir:

#### Woman.

THE WIFE OF AGASSIZ. -It may be a fact less familiar to the public, but it is one well known to 'Agassiz's friends, that his wife was his complement, and in every sense a helpmate. What the Professor lacked in order, method or business habits, was abundantly supplied by Mrs. Agassiz. It was her grageful and assiduous pen that recast and put into more classic mobils the Professor's ready English. "It was her constant encomagement, and stimulus that supported the Professor in new and difficult undertakings. Her counsel was always listened to with respect. It is safe to say that we should not have had so many of his works put in a permanent form in English if it had not been for her carnest cooperation. The Professor, as all know, was a ready becturer, and always delivered his addresses without manuscript. In all of his lectures near home Mrs. Agassiz accompanied him whenever possible, and took copious notes, and thus preserved the thought, for future use. All of his communications for the press passed through her hands. She wrote much from his dictation, attended to a great many of his business details, and in a thousand ways forwarded his work. Every word of praise we bestow on the silent dead is an unuttered recognition of her who shared alike his labors and his rewards.

The Ohio Constitutional Convention met in A convict named Mills, who has served two terms in the Connecticut State Prison, and while there worked in the shoe shop has written a reported an article to confer the right of sufferer to one of his old associates in Wethersfield. a separate vote of the people.

> Mrs. Minis, of Lee County, Canacultivates one thousand agres of cotton and five hundred of

The fact that certain women, are admirably qualified for exercising authority in school matters, for counseling and passing judgment upon teachers, and for the general school committee work, cannot be doubted, and a mixed committwo seems as natural and desirable as mixed schools. Of course the only way for a woman to get on the committee is by being voted for in the regular way, and here is an argument for woman suffrage, for if women are to be voted for it is only common gallantivito allow them to return the compliment by voting.

Miss Sarah Grimke's characteristic request that her body should be buried in a plain pine coffin was the last of many noble testimonies against untimely luxury and worldly display. Such protests were never more needed than they are in this showy and materialistic age.

'At the Christmas dinner given to the shopgirls in Boffin's Bower, Boston, one of the mottoes displayed was, "Peace on Earth; Good Will

The women of Rochester, N. Y., in favor of Woman Suffrage, held a meeting in that city, recently, and adopted a constitution forming a soclety, to be called the "Women Tax-payers' Association," whose purpose shall be to "protest against taxation without representation, and to test the validity of laws governing women without their consent."

Last October-the experiment of introducing sewing as one of the branches of instruction in the Boston public'schools was tried in the Winthrop School, Mr. Swan, master-Mrs. Isabella Cummings being employed as permanent in structor. Since that time the entire school, containing over twelve hundred girls, has devoted two hours each week to learning to sew, and the result has been most gratifying. The indications now are that the plan will be generally adopted for the girls' schools of the city.

## William Howitt's Letter.

EDITOR BANNER OF LIGHT-It needs no poor vords of mine to emphasize the inspired uttermy joy and gratifude to this veteran Spiritualist for his clear and luminous statement of the reasons why Spiritualists should not waste more time in efforts to direct or control this mighty movement, which in our time is known as Spiritualism, and which in all time has sought free expression, being let and hindered only by the concelt and arrogance of the Ignorant.

The voice of the spirit within me has always protested against, the well-meant, efforts of my. co-laborers and friends of Spiritualism in this country, who have sought by organization to add be more zealous, active, and united in the good vance its usefulness and define its mission. And, work of social, moral, and political reform. vance its usefulness and define its mission. And, atthough I, have been led by my social instincts, and my appreciation of their purposes, to unite to some extent with these friends, yet I am aware that I have always been considered a hindrance

rather than a help to organic efforts. The editorial views of the Banner upon the organization of a National Association met my hearty approval, and time has justified the wisdom of your criticism upon that effort. And I am gladathat all such efforts have proved futile, and that Spiritualism has been prevented from crystallizing into a sect by the wide spread influence which it has exerted in the Church as well as out of the Church, and by the demonstrations which have convinced and converted millions of that aggregate public, who by reason of their affiliation with the established sects, or because of indisposition to wear the yoke of any sect, are satisfied to enjoy privately their conviction of its. truth, and according to their needs and capacity to receive its beneficent ministrations.

Thank God for free Spiritualism, and let us be assured that this breath of life, which is to be the inspiration and vitalizing element of all souls,

B. has also recently been occupying some pulpit

I think I have not stated that at a recent sitting with Mrs. and Mr. Brunton at my house, ered, was broken in pieces and forcibly taken from us; and that the guitar, substituted for it, responded to our questions, and finally floated away out of our midst, and alighted so gently on a neighboring table, that its whereabouts were not known till its chords, gently announced a "good-night." G. J. DITSON. . Albany, N. Y., Jan. 6th, 1874.

### Spiritualist Lectures and Lycenus.

New Fraternity Hell, Parker Memorial Building, The foston Spiritualist: Union hold mostings, for antresses, offerences, etc., every Sunday evening at 75 o'chock, in his hall, center of Appleton and Berkeley streets. All pitritualists and felends of Liberalism are cordially inited to attend. Admittance free. H. F. Gardner, Prespictit.

detil.

The Ladiest Aid Society moets each Tuesday afternoon at saine place. All fravies to the evening Sociable.

John A. Andrew Hall. - Free Beetings. -Lepture by Mrs. S. A. Floyd, at 24 and 7.5 r. M. The andience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public historiest. The Children's Progessive Lycenm. No. I, which for merty met in Ellot Hall. will hold its sessions at this place, corner Chauncy and Essey streets, every Sanday, at 10½ o'clock. G. W. S. French, Servicus at this place, corner Washington and Common streets tentrance from No. 8 Common street, every Sanday at 10½ o'clock. G. W. Liebneth and Common streets tentrance from No. 8 Common street, every Sanday at 10½ V. M. and 2½ r. M. Mrs. L. W. Litch and others, modium. Seats tree.

Codmon Ball. 15 Troonal street. Sanday morning, circle, Mrs. Beite Bowdich, medium, the conference, Thos. E. Moon, Prostdent.

Trapic Hall. Spiritual meetings are held every Sanday in this hall, 18 Boylston street. Test Circle on letture every Sanday evening. The Lycenm meets every Sanday evening. The Lycenm meets every Sanday at 1 o'clock r. M. Br. C. C. Youk, Conductor. The Ladier Aid Society mosts each Tuesday afternoon

BOSTON, John A. Andrew Hall, A highly successful entertainment - the first of a series of monthly concerts to be given by the members of Children's Progressive Lyceum No. 1 for its pecuniary benefit - occurred at this hall on the evening of Friday, Jan. 3th, the platform being in charge of Alonzo Danforth, Assistant Conductor, Misses Litzh Thompson and Hull, and Mr. Strauss, gave declamations; Maria Adams; Cora Hastings and Etta Bragden, sang: Miss Cora Stone and Master Eddle Stickney executed in a taking manner a comic operatia entitled "Mo;" in trumental music was furnished by Miss Alice Cayvan and Mrs. Emma Fessenden Brackett, and the Lyceum Dra-matic Club made its debut with the farce, "New Brooms Sweep Clean," in which the characters were sustained with marked ability by Messis, J. B. Hatch, Jr., While S. French, Geo. A. Lincoln, C. W. Calkins, Jr., and Ed. M. Huxton, "Dancing, participated in by all present who lestred, appropriately closed the pleasant occasion.

Monday evenings are made truly attractive at this hall

by the assemblies held there-music by T. M. Carter's Quadrille Band, Mrs. Sarah A. Floyd, The usual services were held by

this lady before the tree meeting course at this half of Sun-thy afternoof and evening, Jan. 1th. Good attendance and excellent music yiel with the words of the speaker to make the tessions interesting.

### Hovements of Lecturers and Mediums.

Mrs. Nellie J. T. Brigham is engaged to becture in Lynn, Miss, the first two weeks of February and the mouth of March. She speaks in Music Hall, Hoston, the last two

Sunday8 in February, Prof. W. J. Shaw of Jowa, has recently given the Society of Splittualists and Liberalists of Toledo two highly Interesting lectures. As an elecutionist he is seldem equaled, and can hardly fall to interest a popular audience equaled, undern hardly fall to interest a popular numeric of liberals. As he is on his way East, those who wish to engage his services can address him during the menth of January at Detroit, Mich.

W. F. Jamleson, at present engaged in becruting before, the Washington, D. C., Sphilmalists, writes that he will come East. Societies desiring his services may address

him during January at Washington. Geo. A. Puller will speak in Plymouth, Mass., Sunday,

Jan. 25th. Amasa Lord's address is changed to 443 East 27th street,

New York City.
Theron Cummings, M. D., is lecturing occasionally in Texas on "the Science of Roading Character," His lec-

tures are stoken well of by the press.

A. E. Carpentar has been having the most cattering streets as a psychologist, at Titton's II.d., liaverhill, Mass., during the last two weeks, funch interest in the science being awakened by his lectures and experiments. Dr. J. K. Bailey Is now laboring in Southeastern Kansas and Northwest Missouri. He has just closed a course of

betures af Oswego, Kansas. Mrs. S. A. Heyder (formerly Rogers) will speak in South Yarmouth,: Sunday, Jan, 18th. She will make arrange. ments with other societies. Will also give public psycho-metrical readings, which are very convincing to the skep-

### Lectures by J. H. Hartley, M. A.

On Sunday last, this English spiritual brother, who has recently arrived in our city, lectured in Nassau Hall, forenoon and afternoon. He was appropriately introduced by Mr. Seaver of the Investigator, and began by relating his religious experience in England previous to leaving for America; then gave us an account of his subse-America: then gave us an account or his sunger-quent life while residing with the Shakers, among which neculiar people he dwelt for mearly a year, and of whom he spoke in the very highest terms for their kindness, harmony, and purity. Soon after, losing a highly esteemed friend, he had the curiosity to consult a medium in regard to the spirit of the departed, and obtained such a con-vincing response from him that he became a conance of William Howitt upon the question of organizing Spiritualism, editorially noticed in your devoted to his personal experience in England and America, and being spoken in an easy; natmal; and-conversational-manner, interspersed with interesting incidents and occasional flashes

with interesting incidents and occasional flashes of genuine cloquence and pleasant humor, was exceedingly entertaining, and gave great satisfaction to a Targe and intelligent audience of ladies and gentlemen.

In the afternoon he lectured on the poet Tennyson's "Song of the Bells," and applied its reformatory sentiments, to the correction and removal of the evils and oppressions of social life. It was a very fine discourse, abounding with liberal ideas and strong arguments in favor of the count rights of nien, and women too, and he the equal rights of men, and women too, and he closed with a stirring appeal to Spiritualists to

work or social, moral, and pontical reform.

Mr. Hartley is a very able lecturer, and the general and, hearty applause which he received on his first appearance in Boston is sure proof that he needs only to become better known in order to be well appreciated and deservedly popular. He will speak again in Nassau Hall next Sunday forenous. Respectfully some Sunday forenoon. Respectfully yours, Boston, Jan. 13, 1874. A HEARER.

## LIST OF LIBERAL LEAGUES.

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author, which fact alone is a summent guaranty of sinterest.

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Those hearts who half in the furrow of life,

Those who doubt the efficiety of charity, should permselts pages, that they may obtain glinepses of heaven white yet upon earth, which they have heretofore failed to comprehend.

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