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LETTERS OF TRAVEL: NUMBER NINETEEN.

Written expressly for the Banner of Light, BY J. M. PEEBLES.

EDITOR BANNER OF LIGHT-

We have turned us away from the fragrant East, For the desert gand and the arid waste." "Selim," our guide, announcing himself ready with horses watered, bridled, equipped, we are again snugly in the saddle under a scorehing sun on the way from Ramleh to Jerusalehi. It is several miles yet across the plains of Sharon to the foot-hills that fringe the more mountainous regions. The landscape is diversified and beautified with olive-orchards, the leaves resembling those of the willow, only more soft and delicate. This is a common tree in the south of France, in Greece, and Syria. The beautiful plain of Athens, as seen from Hymettus, appears almost covered with olive-trees. Olive oil-quite an article of export in Syria and Asia Minor-is eaten with lettuce and other salads all through the East. The fruit is plucked by the hand, reduced to a pulp in the olive-mill, put into sacks of coarse linen and subjected to a crushing pressure. This tree in portions of the Orient-like the oak in the West -is held in a sort of veneration. It was an olivebranch that the dove brought to the legendary ark; while in Greece the wreaths that crowned the victors in the Olympic games, were woven

from the slender branches that tremble upon the

The road winding, the country now wild and desolate, we gallop along quite reckless of the thought that this portion of Palestine, storied in song and trodden by apostles, had given birth to Jeremiah, witnessed the duel of David and Goliath, and the recorded standing-still of the sun on the plains of Ajalon., Passing old stone villages and rude tombs, we meet more pilgrims. These travel mostly in the night-time, during this, the hot, dry season. It is nearly noon, a burning August noon, and the way begins to seem long to the city of the "Great King." Through ravines and canons, how rugged the country, and barren too, save the orchards of figs and olives that dot the valleys or terrace the hill-sides. What strange geological formations! Giving our panting horses a little rest, we lunch to-day in an olive-grove, and have delicious prickly pears plucked fresh from a cactus hedge, and brought us by some sore-eyed Syrian girls, living a little distance from the way-side. "Selim," our dragoman, provides well, but the day seems long. Other hills and mountains are scaled, and Jerusalem is still before us. This is novel and oddlooking, surely. "What?" Why, this summer threshing-floor in the open field, the grain being trampled out by the stamping of oxen. It is decidedly primitive. The Egyptians have a similar

Traversing these regions one naturally asks, "How do the people live?" Only in dreams could it have been called a land "flowing with milk and honey;" and yet when irrigated there are tasty oases, and numerous vineyards, too, burdened with white and purpling clusters. Cities and villages, built upon hillsides, frequently crown their summits. Thus situated, these warlike inhabitants of Scripture records could better see the approaching enemy and defend themselves in battle. Terraced up toward the steep hill-tops, many streets are on a range with the stone-houses below. And then these tileroofed buildings are generally flat. Some are handsomely grassed over. In several places we saw goats and cattle feeding upon the house-

But see ! here's a restaurant! Two men come out-American-dressed. They speak English. One of them, originally connected with the American Colonists to Jaffa, is now employed by the Palestine Exploration Society on the cast side of Jordan, in the land of Moab. These explorations are certainly confirming Jewish history. Our horses are weary and worn; so are their riders. The sun has now dipped his disc in the Mediterranean.

GLIMPSES OF JERUSALEM. . There's not a cloud in sight. The skies are aflame with departing sun-rays, crimson and golden. Only "this hill to rise!" Ay, therethere it is! the very Jerusalem over which "Jesus wept." Some poet sings:

"Jerusalem I I would have seen.
Thy precipices steep;
The trees of pain that oxerhang.
Thy gorges dark and deep.
Around thy bills the spirits throng.
Of all thy murdered seers;
And voices that went up from it.
Are ringing in my ears.

The fading light throws over the city a gray, sombre, shadowy appearance; and yet you see around its entire circuit a lofty wall with beauti- little doubt but that the "new tomb" of Joseph Mount Olives from the Garden of Gethsemane

trades, domes, minarets, majestic churches, and the Mosque of Omar crowning Mount Moriah. Though situated upon a mountain-top, Jerusalem is surrounded by still loftler mountains. It surprised us, however, that a city so historically famous should be so small. Pietures and Sunday school teachings had impressed us with the belief that it must be marvelously great, because built and adorned by King Solomon. Nevertheless it is large, and rich in Semitic associations. Here Abraham dwelt. Here patriarchs and prophets had their pastures, their wells, their tents, their tombs and their altars. Here Jesus performed many of his spiritual marvels. Here apostles sat at the feet of their Divine Teacher. Here disciples learned the commandment, "Love ye one another;" and here the tender, sweet-hearted John, lovingly leaned upon Jesus' bosom, giving to all these hills and mountains an associate

sacredness. Well might Whittier write: 'And throned on her hills sits Jerusalem yet, With dust-on-her-förehead and chains on her feet; For the crown of her pitde to the mocker hath gone, And the holy Shekinah is dark where it shone,"

OTHERS' IMPRESSIONS OF JERUSALEM. Lieut. Lynch, of the American Navy, approaching Jerusalem, writes:

"I rode to the summit of a hill on the left, and beheld the holy city. Men may say what they please, but there are moments when the soul, easting aside the artificial trammels of the world, will assert its claim to a celestial origin, and, regardless of time and place, of sneers and sar-casms, pay its tribute at the shrine of faith and weep for the sufferings of its founder."

Prof. Osborne observes: "Though weary from the day's ride in the

saddle, and exhausted as were the pilgrims by the way, it was near night when we obtained the first view of the city with its mosques and towers. How unspeakingly charming was that moment's vision. Never did silence and loneliness appear so gratifying.

Believing as firmly in Jesus' suffering, bleeding, and dying a martyr to principle, as in Socrates' draining the hemlock draught, the sight of Jerusalem had for me a thousand charms:

'Here circling vines their lenfy banners spread, And held their green shields o'er the pligrim's head; At once repelling Syria's burning ray, And breathing freshness on the sultry day.''

To Strauss Jesus was a wise Rabbi; to Renan, a moral teacher; to Fourier, a warm-hearted socialist; to Fenelon, the most rapt of mystics; to Müller, the harmony of all history; to Emerson, former; while to me he was the marvel-working medium of the East-the baptized of Christ, and bear "witness to the truth." Previously I had Pythagoras. I had stood upon the spot where Socrates was imprisoned for corrupting the youth. I had wandered over the fields of Sar-I had traversed the land where Plato taught in. the Athenian groves, and now I was at the gates them!" The sainted John Pierpont sweetly

wrote: "A loneller, loveller path be mine;

Greece and her charms I "d leave for Palestine;
There purer streams through happier valleys flow,
And sweeter flowers on holler mountains blow;
I "d love to preather where Gilead sheds her baim;
I "d love to walk on Jordan's banks of pain;
I "d love to wet my foot in Hermon's dews;
I "d love the promptings of Isalah's muse;
In Carnel's holy grots I "d court repose,
And deck my mossy couch with Sharon's blooming rose,"

This is August 24th. We enter Jerusalem by the Jaffa Gate, and follow "Christian street" to Mount Zion.

THE CITY AS IT NOW IS. How often in life does sunshine fade away into cloudland, poetry into dullest prose! So Jerusalem, which was so beautiful an hour ago in the softening, fading light of the setting sun, shrunk away to a trafficking Turkish city the moment we entered within the gates. The city has at present a population of some twelve thousand, of whom three thousand four hundred are denominated Christians, three thousand Jews, and five thousand Mahometans, each class largely occupying separate quarters. The streets are narrow, dirty and poorly paved. The houses, built of stones, look like fortresses, presenting in front little more than blank walls. Morning and evening they are crowded with Turks and Arabs. The bazaars were sparsely supplied, with the exception of fruits. The principal trade of the city consists in beads and coins, crosses and relics. There are no gaslights, as in Alexandria, and therefore it was impossible to see much of the city in evening-time. Stopping at the Mediterranean Hotel, on Mount Zion, kept by Mr. Honstein, a Free-Mason and a free thinker, we had a delightful night's rest. Waking rested and refreshed, we could say most heartily, "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces."

OUR FIRST DAY IN JERUSALEM.

Out in early morning upon the housetop I saw the sun rise from beyond the Jordan. After a delicious breakfast of eggs, bread, honey and several kinds of fruit, we started, with a guide. for the Church of the Holy Sepulchre. Fronting it is a neatly paved square, reached from the street by descending a flight of worn stone stairs. This area is usually thronged with Syrians, Abys sinians, Armenians, Greeks, Copts and Turks, as well as Europeans. Monks and tradesmen also frequent the place daily to sell amulets and cheap relics. The Holy Sepulchre is open to all religionists except the Jews. These, with an intolerance unpardonable, are excluded. There is

It was so designated in the first, and confirmed passing imprints of their bare feet along this by the fathers of later centuries. The magnificent dome of the Church of the Holy Sepulchre ed, is a miserable, dirty village, whose dark-hued has been erected directly over this white marble sarcophagus under which is the veritable rockhewn "tomb." Near the sepulchre is a marble slab on which it is said they anointed the body of houses, partially covered their faces as we pass-Jesus, and to the east of it is a small door, requiring a stooping posture to enter, made, in all proliability, to harmonize with St. John's account-"And as she wept, she stooped down and looked into the sepulchre." About the tomb and the altar are gifts of precious stones, wreaths of pearls and diamonds, from the "Christian Sovereigns of Europe," and lamps of gold and silver kept continually burning. These, glittering with the smoke of the incense, the perfume of spices and the attar of roses, induced in us a strange. weird sensation. Silently we said: Jesus and the poor; Jesus and the beggar by the wayside; Jesus, once treading the wine-press, alone, without "where to lay his head," now a god with a costly, garnished sepulchre, and the poor of the nineteenth century begging, starving, dying! Jesus was genuine, Christianity is a sham.

The crucifixion upon Calvary-the stone of anointing, the burial sepulchre, and other holy places, to say nothing of the Greek, Latin, Armenian and Coptic departments of worship, are all included under the roof of the Church of the Holy Sepulchre. Mount Calvary, within a stone's throw of the Sepulchre, is reached by climbing a flight of eighteen stone steps, introducing us into a richly decorated chapel. In this chapel is quite a rock with a hole therein, said to have received the foot of the Cross; and a tablet, showing where the "mother of Jesus stood" during her son's a zony. Descending a rugged stone stairway, we entered the Chapel of St. Helena, mother of Constantine, where, three hundred years after the crucifixion, it is pretended were found the "three crosses" in a state of perfect preservation.

It is claimed that the Armenian Church covers the site where John was beheaded, and close by they pointed us to Adam's grave and a picture of his skull. They also showed where the cock stood and "cowed three times" before Peter's denial; slowed us the Judgment Paine, the most sincere of philanthropists; to Hall; the place where Jesus, leaning against the wall when weary, made an indentation in a true prophet seeing the mystery of the soul; to the rock; the spot where he fell under the Parker, a fellow-brother and self-sacrificing re- cross calling upon Simon of Cyrene; the place where they scourged him; the cleft in the rock, made, when he yielded up the ghost; and, what the great Syrian Spiritualist sent of the gods to is more, they identified the exact locality where the angel stood that appeared to the Marys. looked upon the Isle of Samos that gave birth to Further, they pointed to the tomb of Melchisedec; the palace of Herod; the place where Stephen was stoned; the house of Dives; the dilapidated stone shanty of Lazarus; and the nath where Buddha's feet had pressed the soil. prints of Jesus' footsteps where he stood when confounding the "doctors of the law."

Naturally incredulous, the fixing of these loof the city where Jesus had toiled and taught, | calities with such cool precision disgusted me, healed and suffered, wept, and died with the Tradition and superstition are the handmaids of prayer upon his purpling lips-" Father, forgive | ignorance! The truth is, the most imaginative genius cannot re-construct Jerusalem as Jesus saw it, and Josephus and other Jewish writers describe it. 'The demon of war, crimsoning its streets, too often sacked the city. It has been burned, built and rebuilt. The localities of towers and tombs, pools and sepulchres, therefore, are mostly hypothetical; and yet the general topographical outlines of the city and immediate country are as clearly marked as they are ineffaceable.

> "THE WALL AND THE CATES THEREOF." The present wall, with its five gates, sur rounding Jerusalem, is about two and a half miles in length, and portions of it evidently occupy the line of the ancient first wall. Some fifteen feet thick, and from twenty-five to forty feet high according to the location of the ground, this wall has salient angles, square towers, bat tlements, and a breast-work running around upon the top, furnishing a fine promenade for tourists. Standing upon the topmost stones and surveying the scenery, we were shown a horizontally projecting column upon which Mahomet is stand when he comes to judge the world It was interesting to examine the excavations of Capt. Warren, who, commencing some fifty yards outside the walls, pushed a shaft under them, discovering the foundations of the old Temple, the pillars and arches of which are mar-

Visiting the gate that is called "Beautiful," and then passing out of St. Stephen's Gate. we descended the steep hillside to the vale of Kedron, just by the valley of Jehoshaphat. No water flows along the bed of the Kedron, save during the rainy season. Previous to beginning the ascent of Mount Olives, we come to the garden of Gethsemane, a pleasant bit of level ground about fifty yards square, surrounded by a high wall, and containing besides several old scraggy olive-trees, some flowering shrubs, plants, and semi-tropical flowers, carefully cared for by Latin monks. Over this "Garden of 'Agony" Greek and Romish monks, fired with rivalry and jealousies, have not only wrangled. not only fought with their tongues, but they have several times actually come to blows and bloodshed. Turkish officials, in the name of the Allah of the prophet, were compelled to interfere. Behold! how these Christians "love one

THE MOUNT OF OLIVES.

Though the stones were rough and rolling, the nimbleness of our Arab steeds made us feel safe while climbing up the steep hillsides of

ful parapets; and within, white roofs, balus- of Arimathea was in this mountainous eminence. | Jesus and the Apostles must have often left the winding way. Upon the summit we had reach inhabitants greatly resemble, both in dress and appearance, the Mussulmen of India. The women, sitting at the doors of their low stone ed by, and the children chased us, calling for money as a matter of right, rather than charity. Upon the top of this uneven mount, guides, showing the impress of a large foot legibly stamped upon the face of a stone, declare that the indentation was there made when "Jesus guished Russian, Alexander Aksakow: ascended to heaven." Saying nothing of the unnaturalness of the iniprint, the alleged ascension was not from Mount Olives, but from Bethany. Accordingly, the Evangelist Lake says: "Jesus led out his disciples as far as Bethany, and blessed them, and while he blessed them, he was parted from them and carried up into heaven."

Peace I leave with you?" From days departed Floats down the blessing, simple and extens, Which to his followers, few and leartul-hearted, With yearning love, thus spake the Nazarene, Peace I leave with you?" Jerusalem, Syria, Aug. 27th, 1873.

THE PASTORAL LETTER.

So, this is all; the utmost reach 50, this is an; the utmost reach
Of priestly power-the mind to fetter;
When laymen think, when women preach,
A war of words, a "pastoral letter,"
Now, shame upon ye, parish popes!
Was it thus with those, your predecessors,
Who sealed with racks, and fire, and ropes,
Their loving kindness to transgrassors." Their loving kindness to transgressors?

A "pastoral letter," grave and dull; Alas! in hoof, and horns, and features, How different is your Brookfield bull From him who bellows from St. Peter's! Your pastoral rights and power from harm, Think ye, can words alone preserve them? Your-wiser futhers taught the arm And sword of temporal power to serve them.

Oli glorious days, when Church and State Were wedded by your spiritual fathers, And on submissive shoulders sate Your Wilsons and your Cotton Mathers! No vile "itinerant" then could mar The beauty of your tranquil Zion, But at the peril of the scar

Of hangman's whip and branding fron, Then wholesome laws relieved the church Of heretic and mischief maker,
And priest and balliff joined in search,
By turns, of Papist, witch and Quaker!
The stocks were at each church's door,
The gallows stood on Boston Common! A Papist's ears the pillory bore, The gallows-rope a Quaker woman!

Your fathers dealt not as ye deal, With "non-professing," frautic teachers; They bored the tongue with red bot steel, And flayed, the backs of "female preachers. Old Newbury, had her fields a tongue,
And Salem's streets could tell their story,
Of fainting women dragged along,
Gashed by the whip, accursed and gory!

And will ye ask me, why this taunt Of memories sacred from the scorner? And why with reckless hand I plant. A nettle on the graves ye honor? Not to reproach New England's dead, This record from the past I summon, Of manhood to the scaffold led, And suffering and herole woman.

No! for yourselves alone I turn Ye haply may your own discover! For, if ye claim the "pastoral right" To silence Freedom's voice of warning, And from your precincts shut the light Of Freedom's day around ye dawning

If when an earthquake voice of power,
And signs in earth and heaven are showing.
That forth, in the appointed hour,
The Spirit of the Lord is going!
And, with that Spirit, Freedom's light On kindred tongue, and people breaking, Whose slumbering millions, at the sight In glory and in strength are waking!

When for the sighing of the poor And for the needy, God hath risen, And chains are breaking, and a door Is opening for the souls in prison!
If then ye would with puny hands
Arrest the sacred work of heaven,
And bind anew the evil bands Which God's right arm of power hath riven-What marvel that, in many a mind,

What marvel that, in many a mind,
Those darker deeds of bigot madness
Are closely with your own combined,
Yet "less in anger than in sadness?"
What marvel, if the people learn
To claim the right of free opinion?
What marvel, if at times they spurn
The ancient yoke of Your dominion? glorious remnant linger yet, Whose lips are wet at Freedom's fountains,

The coming of whose welcome feet Is beautiful upon our mountains! Men, who the gospel tidings bring Of Liberty and Love forever, Whose joy is an abiding spring,
Whose peace is as a gentle river!

Oh, ever may the power which led Their way to such a fiery trial, And strengthened womanhood to tread The wine-press of such self-denial, Be round them in an evil land, With wisdom and with strength from heaven With Miriam's voice, and Judith's hand, And Deborah's song for triumph given!

And what are ye, who strive with God Against the ark of His salvation, Moved by the breath of prayer abroad, With blessings for a dying nation? What, but the stubble and the hay To perish, even as flax consuming, With all that bars His glorious way Before the brightness of His coming! And thou, sad angel, who so long

. Hast waited for the glorious token, That earth from all her bonds of wrong To liberty and light has broken-Angel of freedom! soon to thee The sounding trumpet shall be given, And over earth's full jubilee Shall deeper joy be felt in heaven!

Spiritualism Abroad.

REVIEW OF FOREIGN SPIRITUAL-ISTIC LITERATURE.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

My friend, Mr. Seman, the estimable optician here, has kindly supplied me with the following notice of that new periodical, named in my late article as Psychische Studien, published at Leipsle and New York, and edited by the distin-

"In our days, when physiological researches are prosecuted with extraordinary vigor and results; the study of psychology can hardly be said to keep step with it.

It is not rare to find the latter referred to, only

prove that all psychological phenomena can e traced to physical or natural causes. Were we disposed even to grant to some of the ordinary manifestations such a probability, there are yet others belonging to a far more incompre-hensible and unexplored realm of Nature's mys-

teries which science ignores in toto.

On that account we consider a work of this kind to be very desirable, in order that thoso; who have experienced phenomena in their own family circle may add, the same to the general treasury of accumulated facts, and lay theme onen to scientific consideration. open to scientific consideration.

This work will be divided into three distinct

arts: First, Historical and Experimental, Second, Theoretical and Critical, Third, News Items."

Mr. S. remarks: "From a perusal of this first brochure, I feel satisfied that the author is a good reasoner, and supports his arguments by sound logical deductions."

El Eco, Da La Verdad, of Montevideo, is also a new paper, small quarto, bi columnar of twelve pages. Its editor, Dr. J. A. de Escudero, a native of Mexico, (which he bands with the becoming affection of a child,) opens his "Prospectus". thus: "The hour has already sounded; the time has arrived in which men of intelligence, of science, unprejudiced, desire the investigation of truth: We believe firmly, and without the fear of misapprehension, that humanity marches progressively, reforming ancient customs, destroying past errors, establishing beneficent institutions, gentleizing characters, tolerating opinions and faiths; but in the midst of these advancements in this illustrious nineteenth century, human intelligence has reached a grand discovery, which is no other than the law of human destiny, that universal harmony that can be realized on earth. Harmony is truth: she alone is sufficient to make pacific all things, all the questions that are to-day agitated among mankind."

Thus, with large views of humanity, its scope, its ultimate triumph over the crudities that have heretofore so dwarfed it, the editor presents El-Eco to the reading public of Montevideo.

The Eco contains in its first number an article on "Education in the City"; one "To a Fathere !! O Bouson and Faith and "Halversal Suffrage," which quotes John Stuart Mill. No. 2 congratulates "The Club of Liberty and Progress of Santa Lucia" on its being so well founded that it could serve as a model for those of other districts; and when it states that it has a library of one-thousand and fifty-one volumes of popular works, it may serve as a stimulus to us to do something similar in all our societies. Universal suffrage is again ably handled; and that "Cuba ought to be free," impresses one by its" holdness and clear statements regarding its relation to Spain (as a republic) with the irrefragableness of its position: "Six years the Island of Cuba has raised its arms against the Spanish government. Six years Liberty has manifested there a sublime abnegation, and bathed with precious blood the soil of the Antilles-that little plece of America. Six years Spain has also seen the broken chain that had for ages been around. her neck. Six years, in the Spanish peninsula; the nations have heard the hymn of equality, while in you portion of her domain is the odious feature of slavery and negro despotism."

I can only give the animus of Don Mora's stirring paragraphs. We are so apt to kill the fatted calf for the new comer, we may be a little prone to neglect the old "stand bys." This hint makes me drop the Eco and the Leipsic magazine, and turn to the Rerue Spirite, of Paris, than which few exponents of our faith have a higher claim to respectful attention. Its second article. in the February number is an extract from the "Journal of Prince Emile de Sayn Wittgenstein," which is graphically written and of the most startling interest.

Spirit photography has received such formidable confirmation at the photographic rooms of Monsieur Buguet, that his visitors are numerous. The writer in the Rerue says that he took to that gentleman's rooms a Mr. Berot, a photographer, who had no faith in this matter. The former did not touch the instrument, but allowed Mr. Berot to manipulate everything as he desired, and finally take to his own apartments, for completion, the first impression, which contained a spirit likeness.

It seems that, at Dijon, some twelve or fourteen years ago, there appeared on a windowpane the figure of the man who had inhabited the dwelling where it was, but who had been dead several months. The people gathered about the premises, saying that the man's ghost was in the house, but , when in the house they could. see nothing. It was the same phenomenon that has been repeated many times in this country.
"The blind must see and the deaf must hear,"

says a writer in St. Petersburg, remarking on an article taken from the Feuille de Petersburg recounting the following:

During the night of the 11th and 12th of Sepfember, in the house of Mr. Zibine, Glazome street, the door-bell rang, but no ringer could be discovered. A minute after, another violent ring, but no visible cause. The concierer was called and search made, but to no purpose. Then began the strangest possible disturbances in the house. The crockery flew in all directions a bottle passed through the window into the court-yard. A priest was summoned, and while invoking protection from these destines, a cork was thrown at his head. The police finally came, but made no arrests.

The above mentioned French Review gives several pages of extracts from William Denton's "Soul of Things," translated for said journal by the Baroliess Adelma de Vay. She expresses the Lope that some of the mediums of France will make essays in this new mode of manifestation. The editor thanks the distinguished lady for her frank hardshood in being willing to combat those prejudices which are so active and powerful in arresting the progress of thought

Doctor E. C. records a touching communica-tion received through a medium in the district where he resides. After mentioning some that he had verified, being of persons known to him,

"A split, after many vain efforts, succeeded in tracing these words."

Go to my father, I will speak

"Marie. Go to my father, I will speak with you there: I will console my parents." What is the name of your father ?! I asked.
"M. Deletan, at the Fourneaux."
"But, my little Marie, your father will not be?"

lieve me, A replied, Will not believe his own little child, who will

Marie Deletan was eight years of age, and I was Ignorant of her death or even her illness. She died the preceding night.

The next day Marie returned and began writing of a, a, a, a, a child just learning chiregraphy.

Ah! my friends, (said an accompanying spirit,)

"torgive little Marie, for she is always thinking that she is in the class with the other little chil-

Being informed that the visit had been made to her patents, and that they were deeply grieved at her death, Marie replied: Poor father, poor mother, regretting the hap-piness of their little Maris.

piness of their little Maris?

'You are, then, quite happy?'
'Yes; tell them: I can very happy,'shy subsequently wrote (or dictated it). 'If you only knew the happiness reserved for the little innocents who quit you, dear, good fathers and mothers, you would never cry.' Again'she wrote: 'How good God is! How beautiful are my surgrandings!'

The Messager continues its able history of the various "Delages" of the world. In its paragraph relating to Noah, it says: "The name of Noe, Nony, is an Aryan word; its radix is no, to which all the Aryan languages attach the idea of water: and the Semitic Idioms cannot explain it; the Greek and Romans have made these derivatives: color, water, swimming; the people of the North sny : Nir and Nick to designate the Waves, Spirit of the lates, . . . The name Not, Nony, Is not Semitic, for no trace of it can be found in the Babylonian tradition. The Indians call Nahusa their god, God of the waters; and in the Rig-Veda, the Aryans say of the race of Nahusa, son of Manu, don't les biens deriennent la conquete de Soma; this personage lived fifteen thousand years before the Noah of the Bible, invented the fermented liquor, Le Soma, etc., hence giving to the Bible its just value, that is, that it ought to be regarded as a falsified compilation of Orientallegends transmitted by the emigrants of antiqui-

HASTY BURIAL.

In pursuing my investigations in Spiritualism, I went, a few weeks ago, to a good test medium, well known in Boston, who informed me, by the spirit of my deceased aunt, that my favorite cousin-her daughter-who died several years since after a short illness, was buried alive! adding: "Had she not been she would have lived about three weeks longer and then passed away. She did not suffer, however, for the guardian anconsciousness returned. It caused me, her mother, great suffering to think she was interred while still alive. The spirit friends brought all their forces to try to influence you to prevent it, as you were more developed as a medium than. any other of her relatives, but you said nothing. They would have pulled you to it if they could. I was terribly shocked, as may be supposed, at such a revelation. It was very true that at that period I was painfully haunted with a fear that they were about to bury her alive; but young and diffident. L.refrained from expressing the feeling very emphatically, as I had no reason to offer that was not known to her nearer relatives. The medium proceeded: "For proof of my words, if you will have the grave opened you will see the body is turned over." The spirit spoke in a whisper, as if the subject was as painful for her to speak upon as for me to hear. She went on: "Hundreds are buried alive."

"But," I inquired, "does not placing the body on ice extinguish the remaining life." She replied: "No; the life of the heart is not so easily frozen. The body should not be put on ice, but kept amid those who loved it till, it changes; not till then is death certain."

Whether this communication was genuine, I can have no proof, and I sincerely hope it was a deception; but the fact remains to be considered that, almost daily, persons are expiring (or appear to) in our midst, suddenly and in full health a physician is called, he says, "apoplexy," or "heart disease," probably knowing no more of the cause than the other lookers on; and without any effort to bring the person to life, he or she is in two or three days buried.

Is not this terrible? It certainly is not doing as we would be done by, provided there is no affection in the case to suggest a different treatment.

I know a young lady who was, after a railroad accident, taken up insensible-supposed to be drowned. Several physicians exhausted their skill upon her, for hours, without effect, then pronounced life extinct; but a kind-hearted working man seemed to feel she was not dead; and after he had continued to work over her

twelve hours, she was restored to life!
Drowned persons might be brought to life much oftener than they are. I once read an article which said, "Never despair of restoring a drowned person; for I have known persons brought to life that had been under water from five to seven (Perhaps salt water may make some

Does it not seem that it would be well to have some change in our custom with regard to funerals? I would suggest that the funeral be in two days or so after death-simply services at the home; there, all friends and acquaintances can take a farewell look at remains, and return to their abodes; the family and relatives only fol-lowing the corpse to the grave some days later, when a change of appearance indicates certain No.

March 16th, 1874.

Written for the Banner of Light. BEYOND.

BY MRS. KLIZA M. HICKOK.

The sky grows dark, and the cold winds blow; The mantle of night falleth here below: And our bright hopes fad as the sun departs.

And a burdening gloom weighs down our hearys. Oh, the way is rough, and the way is drear! Oh, the light looks far and the darkness near!

And the wees are many, the joys are few, While the shadows dim obscure our view. Our hands are weary, out feet are torn. Our hearts are fainting, our robes way-worn; We mean ip anguish; we sigh, we weep. Must we gath each beight through the lowest deep i

When east we paused in the sun's glad light, We longed to farry with pleasure bright; But the voice of fate cried, " 'Gay, Piess on To the premised goal which iles beyond!" Then we fix our gaze on a glimmering star Which with trendding faith we can view afar,

And we struggle on through the valleys deep, And up c'er the rugged Calvary steep. And we a,k for strength to bear and wait, Though toll and sorrow be all our fate. Though doubt and darkpess around us lie, We will hope for the brightness by and by.

the this the faith which chiers us on When we g'adly east life's burdens down, We shall change the cross for a starry crown.

Free Thought.

MEDICAL VIEW OF SPIRITUALISM.

MEDICAL VIEW OF SPIRITUALISM.

Of all mental allments pone seem to yield to treatment so reductantly as spiritualism. I have watched many cases of genuine Spiritualism, but do not remember to have seen a chronic case-permanently cured. I have seen typical cases pass regularly through their successive stages and terminate in open linsantly and have never been able to militate the symptoms nor avert the result. Spiritualism is the most uncompremising compaint with which the psychologist is called to meet. No epidemic of modern times can compare with R. It is a defusion which has existed twenty-five years, and attacked in the United states alone nearly three millions of secopic. The last coinsis informacis that there are in the tepublic twenty-four thousand hashing setting as declidots; and it is believed that out of this number seven thousand to hundred cases may be traced directly to spiritualism. The defusion does not appear to be decreasing, though fortunately its sylettins are now almost altogether from the vugar and filterate classes, and isspecified to the contaction. It numbers among its alternate a few men and women of talent and gehins, but they were attacked years ago; and we venture to say that, had they remained free from the disorder up to the present day, they would not be very susceptible to its influence. The fact is, Spiritualism has lost its hold on the higher classes, and is spreading with fearful raphiny among the rude and littlerate. Whole communities are given over to its influence. Its bettevers have their organizations, places of worship, mediums, books, capers and asyloms they are asystmere, carnest and tearless as were the Flagellait, Lycanlitopes and Crisaders of the middle ages; but also, they are even ingre deranged. New York Medical Review.

The above medical view of Spiritualism, it seems to me, ought to be preserved in the columns of the Banner. It is certainly one of the most remarkable views ever taken of this great "delusion," Read it carefully, and see what an "air of restrained omniscience" pervades it - what a thorough homesty of opinion; and what heartrending sadness in that closing "alas!" It is purely professional in its tone-allopathic, surely, for homeopathy, in his mind, is another delusion undoubtedly. Spiritualism is simply a disease, and "chronic cases" can't be "permanently cured." "No epidemie of modern times compares with it," and, alas! it is "spreading with fearful rapidity," while the doctors of the Medical Review acknowledge themselves powerless to "mitigate the symptoms or avert the result." Surely, a "krysis is onto us." What shall be

In pure pity for the doctor, however, we suggest, out of his own mouth, an escape for him from his dilemma that may help him preserve his professional credit a while longer. He says "there are in the republic twenty-four thousand insane, setting aside idiats." Now, why "set aside idiots." doctor? Just set down these Spiritualists as the 'idiots," and you can have all the twenty-four thousand insane left you for any other professional emergency that may arise. Let the readers of the Banner just look at the summary of the doctor's medical examination, of our faith. It is a "mental ailment," a "chronic case," an 'uncompromising complaint," an "epidemic," a "disorder," a "contagion," a "delusion," "insanity!" Heaven preserve us, "alas!" we are "fearfully deranged"! contagious, too!

Artemus Ward feelingly expresses the state of things, and we quote it for the consolation of our learned doctor. "Man is a critter of intelleck and is movin' on to a gole. Sum men have bigger intellecks than others, and they will git to the gole soonerest. Sum is beests, and will never git the Cincinnati Commercial of March 19th: to the gole at all. The ethereal essence of the koordinate branches of superhuman natur becum mettymorfussed as man progresses.". That !s what alls us and you, doctor, only you are in the

first class and we in the second." Seriously, however, is it not about time for thinking, sensible men to stop writing and uttering such arrant nonsense? The author of the article must know that the statistics of Insanity do not show any record against Spiritualism to distinguish it from any other belief, faith, profession or business. How different is the "view" of this learned doctor, who discovers among its believers only the "vulgar and illiterate," with no intellectual or scientific thought in them. from that of such men as Frothingham, Gannett. are not Spiritualists, but who think and write the thoughts and beliefs of others.

Frothingham, on 14th October, 1873, says of Spiritualism: "The older it grows the more intellectual it becomes; the clearer its view, the loftier its range of aspirations: it takes a noble character and exerts a wide influence through the upper classes of society statistics." Only a few days ago, (22d February,) at the Church of the Disciples, in Boston, he says, "Spiritualism embodies the idea of God, of man, of human nature and destiny. It is born of the aspirations and desires of the human heart. It is the germ of a new faith with a new theology-anthropology and technology together." Abbot calls Spiritualists "emancipated men and women." The columns of the Banner may be filled with extracts of a similar character from authors and thinkers of note of the present day, and from the secular press, and there is no excuse for such ignorant! impudence as pervades this article of the New Portland, Me., March 1st, 1874. York Medical Review.

"A STATE RELIGION."

To the Connecticut Spiritualists:

In the Banner of a recent date we noticed an article with the above caption, which contains information of great interest to the Spiritnalists of Connecticut. It seems there are in the State about 826 churches, valued at about \$13,428,109, all exempt from taxation; and, brothers of freedom, that don't comprehend all; for a law was passed by the Republican Legislature of 1871, making a further exemption of a parsonage to each ecclesiastical Society in the State not to exceed fire thousand dollars each and still further, a candidate for office on the

Republican State ticket engineered this bill of additional church exemption through the Legislature of 1871.

It would seem that the exemption of over \$13,-000,000 of church property was quite enough to try the patience of this little State, without the addition of an extra burden of \$14,000,000.

Where is the remedy? It is in voting, Let every Spiritualist vote 'against any ticket having names on it in favor of taxing the people for sectarian purposes. W. P. GATES. ectarian purposes.

Windham, Conn.

THE INDIANS AND THE BANNER."

BY GEORGE A. BACON.

Just now we are being treated to our annual ery of Indian uprising - our regular feast of savage butchery, all of which, however, proceed from interested parties, made up chiefly of swindling contractors and agents, who thus periodically do all they can to embroil the Government and our Indian affies in sanguinary conflict.

Rumors of war on the plains, of active preparations, of depredations, skirmishings, individual deaths, of attack and repulses, in short, rumors of all sorts are coming over the wires thick and fast. That these reports are often manufactured for the worst purposes, by parties of like character, yet, alas! in the employ of the against her. like character, yet, alas! in the employ of the Government, the common people, the general public have been too slow to accept. The unwelcome truth, however, will not down at the mere bidding of any one, but ever and anon rises before the public's vision with garments dyed in blood. That the great majority of these aforesaid first observed was singular. It is worthy by reports are officially contradicted a few days mark, also, that it was announced previously by afterwards seems to go for panelt, probably be another medium, while Miss Fowler was yet unafterwards, seems to go for naught, probably because some observing eye has noticed and recorded that sometimes a lie will travel many a league while truth is putting on its boots. In the papers of this very day do we find these dium, was informed that a girl whom she had nursed possessed a mental constitution which, words sent over the telegraphic wires of the Associated press, relative to the previously reported trouble with the Apache Indians: "The whole report is a tissue of garbled facts, false statements, plausibly arranged to deceive the outside; world, and bring about the accomplishment of certain objects.'

In respect to this subject, not to stop to specity others, the Banner has ever merited and unqualifiedly received our fullest measure of approval, sympathy and gratitude for its impartial and consistent treatment of the Indian question. From first to last has it argued and appealed for justice on the part of the Government toward the red men. Nay, more, it has with emphatic voice demanded this, on the ground of every principle of reason, every consideration of humanity and the indubitable lessons of political economy. No other journal of like character, in all the land, to our knowledge, has done this wiffi equal persistency, and hence, in this connection, do we take advantage of this opportunity to express our recognition of what we conceive to be the truth touching a matter of such vital importance and public concern.

Two weeks ago the Banner had an editorial on "The Indian Peace Policy," which was a. clear and satisfactory statement of the subject, specially needed at this particular juncture; and we think no candid mind can read it through without being convinced of its reasoning and the necessity of the American Government seeking to protect by every reasonable effort, rather than to destroy, either through unscrupulous officials or its military force, the wards of the nationthe aborigines of the country.

As pertinent to this, we append the significant; words of the Buffalo Press concerning the pending trouble with the Hanlapais Indians. It says: If we have the true state of affairs in this matter, it plainly manifests the shocking unfitness for office of our Indian Commissioners, and the Indian, and it is to be hoped that either Gen. Sherman or Gen. Sheridan will avert the consequences by the performance of an act of simple justice, and not rely upon the false statements

. Here is another corroborative statement from

"A dispatch received to day from Gen. Terry's headquarters says no trouble is apprehended from the Indians at Leech Lake. This corrects previous reports sent to Washington, it is now known, by persons interested in creating a dis-

turbance with the Indians.

Bishop Whipple, of Minnesota, is out in a letter in behalf of the Chippewa Indians, in which he takes the ground that the State has no interest in their lands. He protests against the sale of the pine-tumber, shows how the Indians have been wronged by the State, and says that in a few years they will have no means of support. In the letter he says that he had been requested, by the Secretary of the Interior, to investigate the affairs of the Leech Lake Reservation, and, while he thinks the sale of timber was wrong, he exonerates Commissioner Smith from blame, and vindicates his conduct while agent from from that of such men as Frothingham; Gannett, censure. It is now charged by friends of the Abbot, Alger, Crookes and Wallacu—men who Commissioner that his integrity in this matter would never have been called in question if the old method of compensating the head of the Indian Ring had been followed."

Detroit, Mich.

Minnesota-Missionary's Report.

One more station has been passed in our journeyings down the winding path of time. February, though a short and the return of spring. Experience has taught us that summer will soon be crowding its way along, making the heart glad as it fills the air with sunshine and delightful sweets, painting with delicate touch the waxen-leaf emblems of the hereafter, the home of the soul. When I mark time in its swift passage, preparing here and there a home for the spirit, where we shall live forever, I often ask the question. Do the people as a whole really believe

home-for the spirit, where we shall live forever, I often ask the question. Do the people as a whole really believe that they are to live always? If so, why do they act as though this short day of earth was all that had been delegated to them?

The spiritual cause is prospering in Minnesota as well as could be expected. The people are fully alive to the great work of reform and the spread of spirit commultion, laboring carnessly for its general upholifiling. During February I visited St. Paul, Newport, North Branch, Hastings and Lake City, delivering fitteen lectures, adding six new nichibers to the Association, receiving in collections and yearly dues \$45.70 (expenses \$6,30).

The Spiritualists and Liberalists of Minnesota have succeeded in getting a bill before the Legislature imposing a tax upon church property the same as other real estate, and we propose to follow it up until churches pay their proportion of the taxes. The Spiritualists of Lake City have lounded themselves together and erected a Seautiful hall. They worship under their own vine and figure. They have formed a Free Thought Association, which bids fair to mark a new era in the religious sentiment of Lake City, Its ilberalizing influence is already felf. Straws show which was the wind plows, and the lergy of Lake City that gets a bearing at Music Hall every Sunday afternoon, with now and then a fourteen days revival by Denton and others, all of which lend to disturb the churchman's faith in the infullibility of his lible and the saving power of Jesus' blood. It 'ragitation of thought is the beginning of wishout, it 'ragitation of thought is the beginning of wishout, it is ought to be a wise age, for we have plenty of agitation. Work on, brave souls! truth will be evolved sonner or later. Some of our pet ideas must go to the wall; still a nderneath all of this discord. lies harmony and truth. As ever in the work, respectfully, d. L. POTTER.

As ever in the work, respectfully, Wabesha; Minn, Address, Northfield, Rice Co., Minn,

A stableman lately bought an interest in a ready-made clothing shop. He occasionally startles a customer be "going at him" with a brush, with a cautionary "Whoa occasionally startles a customer by

Spiritual Phenomena.

From The Daily Review, Edinburgh, Scotland, Feb. 25th. A LADY SPIRITUALIST IN EDINBURGH.

During the past few weeks the public of Edin-burgh have had in their midst a lady Spiritual-ist, in the person of Miss Lottie Fowler, the disist, in the person of ariss Lottle Power, the third tinguished American clairvoyant and test medium. The wide attention which Spiritualism has attracted of recent years, the numberless wonderful feats which have been attributed to its in-fluence, the astonishing predictions and startling variety and extent of knowledge evidently pos-sessed by some mediums, are of themselves sufficient to arouse curiosity as to the manifesta-tions which occur at a test scance under the direct inspiration of spirits from another world, if not to awaken interest of a higher order as to the source of the power and the methods and modes by which it makes itself apparent. Acting under the former impulse, our observation sharpened by repeated warnings that the whole system was a shain and a delusion, we found admission to a séance, and shall simply narrate what there occurred, without saying one word to prejudice the claims to veracity of believers or disbelievers in this occult mystery. Before doing so, however, we may present to our readers a few facts in the career of Miss Fowler, which will show the influence she has exercised and the excitement she has occasioned in the land of her nativity, alike by the striking nature of her revelations and the charges which have been made

aware of her special capacity. In her childhood she had been tended by a Mrs. Smith, who afterin an especial manner, fitted her to act as a medium.

Subsequently, at a public meeting at which spiritualistic manifestations were being indulged spiritualistic manifestations were being indulged in by the company, it was noticed that Miss Fow-ler became affected to a great degree, while those present-remained seated in the "magic circle" which forms the initiatory process at scances, and which appears to be the only means of local-izing spirit force. Thus made aware of her ca-pability of what we may term spiritualization, of becoming imbued with the spirit of some de-censed person, site turned, her attention to the ceased person, she turned her attention to the subject and gave it much consideration. Formerly her tendencies had been toward unbelief : but the investigations she was induced to make left on her mind no doubt of the reality of a subtle power, which, working in and through a living human being, makes known what has been, and to some extent shadows forth what may be in the future—in fact, she became convinced that Spiritualism was no delusion, but a great truth which only required to be made known to be accepted and recognized. Her experience since has proved that it is less easy than she then imagined to root out old prejudices and establish a new faith. When repeated experiments had satisfied her that she could rely on her ability to get into the state of trance in which she acts as the commu-nication between the visible and the invisible worlds, Miss Fowler determined on the advice of some friends to give public sittings; and the reputation she established as a revealer of the unseen and the unknown placed her immediate ly in the front rank as a medium. From the cities owns, and rural districts throughout her native State, people flocked to witness the extraordina State, people flocked to witness the extraordinary phenomena; and sometimes when they came to sneer or gibe, they departed in wonder and fear, and not a little impressed with the idea that the possession of such mysterious power was something dangerous and dreadful. While on a visit to Bridgeport, Miss Fowler was arrested on a charge of fortune-telling, but the case, which excited immense interest, coming to a trial, she was acquitted, and since then she has pursued was acquitted; and since then she has pursued her vocation unmolested.

her vocation unmolested.

It is about two years since she arrived in Britain, and within that period she has given many public scances, and has, independently of her fame across the Atlantic, come to be recognized as one of the most highly favored naturally, and intellectually the most acute, public across the Salvitantian Harriston to Editoria. ing facility for receiving supernatural impres

When waited on professionally the course adopted is as follows: Miss Fowler joins hands with her visitor, and after a little conversationshe exhibits slight muscular twitchings of the hands and face; and sudden suspensions of the respiration. Presently, as the influence begins to grow stronger, she withdraws Her hand and leans back in the chair as if overcome with fatigue or about to go off asleep. Then, after a short interval she commences in a lisping voice, quite unlike her naturally decided and clear accent, to talk to the visitor of his or her departed relatives. Of course she beforehand explains that she only acts as medium, and that the actual speaker is the spirit of a little German girl named "Annie." Without pre-German girl named "Annie," Without pre-tending to explain the means by which she ac-complishes it, we may state that Miss Fowler, while entranced, told us many family events which occurred while we were yet in a state of juvenescence which it was utterly impossible that she could have learned by hearsay, and these, too, without the aid of leading questions— for she guards you at the outset that your part is simply to answer yes or no to her asser-tions. And it is not the least striking feature of the scance that occasionally, when the an-swer is in the negative, she insists pertinacious-ly that she is in the right, which, in our own case, on after consideration, proved to be the fact. We shall best conclude this notice by stat-ing that Miss Fowler will be yet a week in Edin-burgh, and that she will have pleasure in unfoldburgh, and that she will have pleasure in unfolding the mysteries of Spiritualism to convince the incredulous and to strengthen the faith of be-

MRS. GUPPY'S MEDIUMSHIP.

We were furnished by the recipient with a copy of the following private letter, giving a brief account of the development of Mrs. Guppy, which our readers will find of interest:

py, which our readers will find of interest:

1 Morland Villas, Highbury Hill Park, London, Feb. 3d, 1874.

Mrs. S. C. Loomis—Dear Madame: My wife has requested me to reply to your letter—in fact, I do the most of her correspondence.

As to her development, which is your first question. It arose in this way: She went on a visit to a lady who was a Spiritualist, but my wife was utterly ignorant of it. That lady took her one day to visit a friend, and the two sat down to the table, asking my wife (then Miss Nichell) to put her hands on also. Very loud raps immediately ensued, and the ladies said she was the cause; but she denied it, but was soon convinced. The husband of the lady was presiconvinced. The insband of the lady was president of a learned Society, and took great interest in her development, and advised her to go to the college of mesmerism, where it was found that she was a very powerful mesmerizer for the cure of diseases. Perhaps four or five months after her development, one evening a quantity of fresh flowers was brought through closed doors, at which she was no less astonished than other persons present. This phase was so astonishing that her presence was solicited by members of the nobility. It was so unbelievable that the ladies undressed her at every sé

there I felt the shower of cold, wet flowers coming on, and covering all the table. Since our marriage her powers have become more de veloped, until there is hardly anything which has not been brought in through closed and lock-

nas not been brought in through closed and lock-ed doors—pigeons, rabbits, lobsters, eels, canary birds, whole trees (the size of gooseberry trees) and their roots, with hundreds of other things. Once, while she was at Ostend—which is, by sea, perhaps two hundred miles—a quantity of shells, and a lady's hair ribbon, were taken from a scance; in London, and put on her table at Os-

You ask what her seances are particularly for. When with me the spirit-voice comes. In trance, she can see and describe internal wounds and sores. The spirit can tell, in many instances, what people think, in her presence. Seven or eight times, when snow has been on the ground, quantities—say two buckets full—have been brought in through locked doors, and showered on sitters and table; also lumps of ice. The locality does not make any difference, as the manifestations occurred equally in France and Italy; but the state of her health makes a great difference, and if she is in weak health, the manifestations are weak.

I am, dear madame, yours truly, SAMUEL GUPPY.

THE BOSTON HERALD AND MAUD E. LORD.

In a recent Sunday issue this lively daily devoted nearly two columns to a report of the occurrences at one of Mrs. Lord's public séances; at 711 Tremont street. After giving a sketch of the first part of the evening services, the reporter 4 closed with the following liberal summary of the latter portion :

"Please remain,' said the medium, 'and we will fill the circle from persons up stairs.' And sure enough the young married couple referred to early in this sketch came down stairs with several other persons. The manifestations were much more demonstrative in the circle which followed. There was more music, more bell-ringing, numerous communications, and other phenomena. A ring was taken from one of the writer's fingers and instantly—in fact, scarcely before the request was fully expressed—placed on an-other person's finger. Another sitter had his watch taken from his pocket and placed in care of a person on the opposite side of the circle. Baby hands and adult hands were felt, phosphorescent lights were seen in every section of the rescent lights were seen in every section of the room, and some of those present saw, or imagined they saw, spirit hands. The guitar floated above the heads of the sitters and violently rapped several of them on the heads. All sorts of pranks and capers were carried by invisible agencies, and the last sitting was pronounced a perfect success. Although still as skeptical as when he commenced his investigations a month agently writer is gonyinged that the manifests. when he commenced his investigations a month ago, the writer is convinced that the manifestations are produced by some agency other than that of Mrs. Maud Lord. By whom it is impossible to state."

THE FINANCIAL QUESTION.

BY J. B. WOLFF.

DEAR BANNER-I am glad you introduce the practical questions of every-day life, and would modestly suggest, in view of the fact that politicians and editors have utterly failed, and the Ship of State is being battered to pieces by ignorance and corruption, that every agricultural, spiritual and reform paper would greatly aid the country by introducing a department of Political Science, and thus educate their readers out of the old ruts.

The main theory of finances offered by Warren Chase has been for years urged by the Labor organizations. I deem it a mistake to say that there was any necessity for unfavorable bargains with bankers. On the contrary, had Secretary Chase (not Warfen) understood finances, he could have saved at least three thousand millions by continuing the plan he first adopted, and today we should have been a free people. The bonds were sold, and the money obtained on the credit of the country, which has not increased in value, and yet the bonds are par, or nearly so. which cost \$2,50 per dollar. The act was against the public good, and the public have a right to the inhumanity, even cruelty, they commit upon inoffensive tribes, then attributing wrongs
brought about by them to the perfuly and treachery of poor 'Lo.' It is shamefully apparent that
if a war is thus forced upon us, it will be the result of the white man's deception, not that ofsult of the white man's deception, not that ofrid themselves of the consequences of that act by loan at 5@10 per cent., and thus suffer no damage, and at the same time rid the country of paying double compound interest on \$350,000,000, and single compound interest on \$300,000,000 of denosits loaned out by hanks.

> · I object to his system of national saving banks, for reasons: 1, It does not belong to the general government. 2, It multiplies national legislation and officers. 3, It is not comprehensive enough. 4, It properly belongs to the State to regulate all financial securities within its own borders.

The suggestion of country post offices as fiscal agents is equally faulty, as it violates a true science of government, complicates and augments public duties and agents, and invades rested rights. Every State should hold all fiscal agents, profiting by the public, to a rigid responsibility equal to their current liabilities, limiting the liabilities. We want the same equity of security for deposits and other liabilities, but not the same general government security. When the bonds are all canceled, we should have to adopt some other method. Better then to have a system which need not be changed, and which may be good honds, or mortgages. I agree with him that any free banking system is pernicious based

be good bonds, or mortgages. I agree with him that any free banking system is pernicious based on bonds, specie or property. It is pernicious, because it permits the functions of government by individuals, because it cannot hold to absolute equity, and is liable to great abuses.

The whole question is simple enough to many minds, and there are those who would take hold of them for the people, but there is no people's party; and reformers are so split up and factious that I fear it will be a long time before we shall have such a machine, except in the shape of a great monster devouring itself by its nonsense and pernicious measures. All the old and new and pernicious measures. All the old and new parties, led by political shysters, are clamoring for specie payments, as the only remedy for our financial troubles. Even the late Liberal Convention of New York (lately suicided), after being informed that three-fourths of the people repudiated specie and preferred paper, adopted this plank.

The proposition for the Government to build great thoroughfares is also very objectionable, because, 1, It is not the proper remedy; 2, It is not the business of the General Government; 3, It increases officers; 4, The means (deposits of

other people) are improper.

The true remedy is an equitable distribution of productive force, and the preservation of surplus labor in permanent improvements, which make true wealth. The theory of increasing values, by transferring them from one to another, or from one place to another, is false. Let railroads be held to limited profit on their actual values, by State law, and the question of cheap transportation is settled, as far as the Government has any right to meddle. Any system which depends on foreign markets for the sale of surplus is faulty. These fluctuate and the true nolicy productive force, and the preservation of surplus is faulty. These fluctuate, and the true policy of all countries is to avoid buying that which is

produced abroad.

I make the broad assertion that all unnecessation ry transportation diminishes the wealth-producing capacity. Nothing proves more clearly the need of clear heads than the remedies of Warren ble that the ladies undressed her at every seance. I have been with the Davenports, in Paris, and my friend took me to a seance, at the Chairman's of the Stock Exchange, and the changes, rejoicing in the progress toward a true system, and yet presents theories and methods not less faulty than the old systems.

Bunner Correspondence.

Items from the West.

ROCKFORD, ILL. - Dr. E. C. Dunn writes March 13th, as follows: The good cause still moves forward, and Spiritualism, like "Banquo's ghost," is no sooner down than it is up and on again with rapid strides. On my return from again with rapid strides. On my return from Europe, I found the cause, as a national movement, waning. Hundreds of local societies were divided and broken up, and a general disintegration seemed to be going on. The first impression was, the cause is fast dying out. But, on a closer inspection, I find that there are more Spiritualists to day in the West than at any previous time cand in private life there seems to be vious time; and in private life there seems to be a greater interest manifest than at any time since the dawning of this new light. In the more public phase of the movement there seem to be many parasites fastening themselves upon the trunk of this new philosophy. What we most need in the West is the pruning-knife of criticism among ourselves, to lop off some of these superfluous branches which seem to be sapping the vitality of the movement. We have too many individualisms to advocate at the ex-Atoo many individualisms to advocate at the expense of Spiritualism. Isms are not the demand of the people west. All isms may be well in their place, but they must be made subordinate to the great and glorious principles of a communion of angels, or bear the burden of their own sins on an independent platform. In Battle Creek, Mich., where I gave a course of lectures last December, I found the society divided, a strong feeling of enmity and discord prevailing between members of this band of reformers that once stood shoulder to shoulder in the advanceonce stood shoulder to shoulder in the advance-ment of reform. In East Saginaw, where I was engaged for the month of January, I found much dissension and a seeming lack of that zeal that characterized the society when I was with them some two years previous. Laying aside the in-dividual axes that so many had sought to grind, at the expense of the association, we confined ourselves to the issues naturally arising from Spiritualism proper, taking a bold stand in relation to its moral aspects, and our audiences of twenty-five or thirty gave place to the hundreds; and, on the last two Sundays, many went away, unable to even get standing room in the hall. Such is the demand for unalloyed Spiritu-The Sundays of February we were engaged to

lecture before the Society of Spiritualist Investigators of St. Louis, Mo. In this large city we tigators of St. Louis, Mo. In this large city we found two small societies struggling for an existence and living at a "poor dying rate." And this in a city where the Spiritualists number their thousands, and are represented by a moneyed capital of millions of dollars. There are still some noble souls in both societies struggling hard for the good cause. Here, as in Saginaw, our audiences rapidly increased from the handful of the faithful to a crowded hall.

Our cause is one that merits the respect of all, and it now commands that respect, and will as

and it now commands that respect, and will as long as we make it morally and spiritually worthy of such respect; but when we cense to do that, Spiritualism in name will sink into forgetfullness, though no truth pertaining to it will be lost, but will be incorporated into other organiza-

This month, (March) owing to sickness in my family, I am at home with the loved ones. Our future plans are not fully matured. The Society at St. Louis is desirous that I should make an engagement with them for one year. Whether such an arrangement will be completed, I can-not say, as it is very difficult for them to secure such a hall as would be suitable for our meetings. Long engagements, logical deductions, and an unwavering stand in relation to moral sentiment. is the rapidity growing demand throughout the West. Again 1 say, the prospects begin to

Ohio.

SPRINGFIELD.—Dr. II. P. Fairfield writes, March 9th: The Spiritualist Society in this city is well cared for by its officers—in fact, all the Spiritualists are awake and zealously engaged in the work of reform. They have an ear for the truth, and are ready to receive and take in great and sublime ideas of life and progress without four of relies that they have been all that without fear of pain; they have learned that Spiritualism does not detractione particle from the natural original principles of Christianity; that it is Christilike and Apostolical in its manifestations and Christilike and Apostolical in its manifestation. festations and teachings. The Children's Progressive Lyceum connected with this Society is one of the very best I have ever met with. They talk, act, preach and sing Spiritualism con-

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was well filled every Sunday with earnest, intelligent people who know and feel the influence of the spirit. My meetings were a great success, and created a thrilling interest among believers and unbelievers, many joining the Society. Some of the clergy came in to question the spirit about these things: Life and death, hell and heaven, God and the Devil. Sylvester Judd, the spirit who controls, me, gave them his views, which inspired the audience with hope and cheer. He said they might search from "Dan to Beersheba," and they could not find a system of morality possessing so much truth, love and beauty, so much of God and heaven, as that embraced in the gospel of Spiritualism. Its influence is celestial, pure, heavenly, free. It contains a redeeming, saving power, which is destined to roll back the tide of sin-and Satan which has so long been connected with the which has so long been connected with the teachings of theology. It will dry up the dark and turbid pools of skepticism and infidelity, and the darker waters of partialism and favoritism; it will demonstrate the grand truth that the dark as the skepticism is the darker waters of partialism and favoritism; it will demonstrate the grand truth that the skeptic all with groups provision for God is all and in all, with ample provision for

all mankind.

I speak in Springfield, Mass., during April, and will answer calls to lecture wherever my services are wanted. Address Springfield, Mass., Post-Office box 972.

New York.

NEW YORK CITY.—Henry Bush, 162 William street, writes as follows: Mrs. C. B. Frost (trance medium,) gave the writer of this article the first information (much to his swrprise) of a valuable vein of copper existing upon a certain tract of land owned by him in Pennsylvania, which was found to be so on examination of said and. Facts are more conclusive than theories. A firm in this city (New York) who have gone through all panies without losses, are governed in all important transactions by the advice of this control of the control of this same medium, thereby proving that the spirit influence knows better than commercial agencies who were safe to trust. This same firm were also sayed \$75,000 in this wise: They were using a new light in their establishment, which light was deemed unsafe by the influence through the medium. Everybody said it was not dangerous, but so urgent was the medium in regard to the use of the light, that the insurance agent was applied to, who said also it was perfectly safe, and he gave a special permit to use it. Now for the test. In a few weeks thereafter, the building where the new light was used was laid in ashes and had it not been for the special permit, the and had it not been for the special perinn, the Insurance Company would not have paid the insurance. More facts could be given, proving the remarkable phase of Mrs. Frost's mediumship, but the above will suffice. All those who may consult her—no matter what or how intricate the business may be—will not regret doing so.

BUFFALO.-Lester Day writes as follows: I was investigating Spiritualism in the city of Cleveland, Ohio, in 1851, when the Fox Girls were there. I then said (by impression) that if Spiritualism was true, the time would come when spirit-pictures could be taken in the same manspirit-pictures could be taken in the same manner as other photograph pictures are, and that when I could get one I should become a convert. Eight years ago I called on Mrs. Butler (artist), of this city, and sat for a picture, and by my side, on the plate, came the perfect likeness of my spirit-wife, who had passed from the physical twenty years before. She had on an embroidered collar of her own make, long gold-

stone cardrops and pin which she formerly wore, and which my daughter now has. She never had a picture taken, while in the form, and the artist was a perfect stranger to me. My doubts, together with all fear or dread of what is called "death," vanished, and I have firm faith in the truthfulness of the Spiritual Philosophy.

"FORT PLAIN.—K. L. Vandervear writes," March 15th: J. H. Harter, of Auburn, N. Y., has been with us for a short season, and has set more people to thinking for themselves than any one we have listened to for a long time. He truly embodies the quotation, "Multum in parro." Friends, where there is a pioneer needed in the cause of Spiritualism, he is just the man. He is honest, carnest, and full of pathos and ancedote. His audience will be in tears one and anecdote. His audience will be in tears one moment, and the next convulsed with laughter. Though poor, very poor in this world's goods, he is rich in spirit and honesty of purpose.

Friends, give him a call. He is needy, but worthy; and rest assured you will not regret

having secured so able a speaker and pure-mindd gentleman.

Kansas.

OLATHE .- C. Tillotson writes: Warren Chase has been here again, making a fluttering among the clergy—of whom we have ten in our town of two thousand inhabitants. His first lecture was on the "Signs of the Times," in which he gave to thinking minds, in and out of the churches, ideas that will set them to studying. His second lecture was on "The Rise and Progress of Spiritnecture was on "The Rise and Progress of Spirit-indism," showing, conclusively, that it was a child of science and not an outgrowth of an old superstition, or of his Satanic Majesty; neither was it God manifesting himself to his children, only as he manifests himself to all, at all times, by and through his natural law. He said all he wanted of his hearers was to investigate for themselves this matter of the soul-world, the same as they would all other subjects, and not take the ipse divit of the clergy, for they were all interested witnesses and therefore not competent. It is really amusing to see how the clergy squirm— and well 'may they squirm when such men as

Chase and Eccles go after them.

Thus the good work goes on out here in Kan-sas, and we believe that the angel-world is helping us, and ever will so long as we are true to ourselves; therefore, we are much encouraged to help the cause along. We have two or three persons here who are being developed as mediums, some for speaking and some for physical manifestations; and when anything of interest occurs, growing out of the manifestations, we will let you hear from this part of the moral

MANHATTAN.—A. M. Burns writes, March 3d, as follows: I would like more Spiritualists in this (Riley) County. I live nine and a half miles from Manhattan, and five and a half from any Spiritualist. This is unpleasant. I have over three hundred acres of good land three-quarters of a mile from Clay Center City, Clay Co., en-tered before the town was laid out, which I will sell cheap to any of our friends desiring to breate here. I have also eighty acres two and a half miles from the Agricultural College, and within five of Manhattan, which I would like to dispose of to Spiritualists.

The Orthodox people have had a revival in our school district, and got forty converts here and in the adjoining County. Mr. and Mrs. Brown were the preachers. They have drawn into their fold mere children. While none of the adults understand anything about the origin of Christianity, they pretend to "know that Spiritualism is the work of the devil." I sent the woman and her husband a polite invitation to discuss the merits of Spiritualism and Christianity, but they informed the man who carried the message that "debating was not their mission."

Massachusetts.

SALEM AND BEVERLY. — Mark Dennett writes: The increased interest which I mentioned in my note a month since, as existing in Sathe term, "revival," which I used sounded the key-note which has been taken up and repeated since. We find many who formerly would scoff and turn a deaf ear, If the subject of Spiritualism or the return of their spirit-friends to manifest themselves was introduced, are now willing fest themselves was introduced, are now willing to listen to the accounts of the wonderful manifestations of spirit presence given through their control of our mediums. March 15th, for the first time, we had the privilege of listening to that highly gifted medium and splendid vocalist, J. Frank Buxter, of Winchester. Between seven hundred and eight hundred listened to him—and many others could not get in for want of room—all remaining patiently dulet till nearly den strained to charge 'ten' cents admission to pre-vent the crowd from being overwhelming. Mr. Baxter performs all the labor of his entertain-ments himself, playing the organ, accompanied ments himself, playing the organ, accompanied by his voice of great power and beautiful tone. I never knew the beauty there is in "Gates Ajar," until I heard it rendered by him last night—so melodious, and every word distinct. He also read several written communications given through him, and copies of his letters enclosing the same, to the friends of the spirit, and the answers returned, corroborating, in every instance, the truth of the messages given, thus making it very interesting and convincing. making it very interesting and convincing.

Washington Territory.

SEATTLE.—D. S. Smith writes, Feb. 9th What a glorious number of the Banner is tha with Gerald Massey's lecture on "Why I became a Spiritualist." To be sure, the first half of the with Gerild anassy secure, the first half of the lecture is about what every Spiritualist experiences, but the summing up is glorious! Then Mr. Peebles's description of the antiquities of

Egypt was grand!

Here in Seattle we have been enjoying a great treat intellectually, in Mrs. Bell A. Chamberlain's inspirational lectures. She is most certainly an interesting speaker. Our theological friends have no one who can cope with her, so they wisely content themselves with their usual mode of warfare, such as slander, inuendoes, and othe contemptible means to effect their object. Mrs C. has done a good work here. Our cause is evidently advancing; for a host have had their eyes pened, and they will probably keep open.

KITTILASS VALLEY .- J. L. M. writes Feb. 22d: In this far-off and mountainous region the Banner of Light still makes its regular uppearance, and is read with an eagerness that shows how truly hungry people are for spiritual light and truth. At least one-third of the inhabitants here are Spiritualists, or strongly inclined that way. We have some remarkable female mediums, and intend to hold circles soon if possible

- Michigan.

ADRIAN.—Wm. F: Lyon, of the "Hollow Globe" theory, writes, March 11th: At Marshall, in this State, I found a medium—in fact, two—through whose organisms the spirits seemed able to communicate the result of their explorations in the interior world, together with a great deal of information connected with the subject, all corroborating the theory, and perfectly in conformity with the views presented through Dr. Sherman. We have found comparatively few such mediums. The history of these clairvoyant travels is perfectly astounding as well as fascinating. The exclamations of wonder and astonishment are repeated at almost every new object that comes to view, and I think there are very few persons at all acquainted with the phenomena of spirit-intercourse, who would not be thrillingly impressed with the wonderful descriptions given of the scenery to be met with in this beautiful world. I am now prepared to plorations in the interior world, together with a in this beautiful world. I am now prepared to make engagements to lecture upon this and kins dred subjects, as I seem to be now really in the

Wisconsin.

BROOKSIDE.—H. M. De Lano writes, Feb. 27th: For the good of the cause and the advancement of truth, please insert in the Banner the enclosed tribute to Dr. E. W. Stevens, who is reached the impatient crowd, and found the young, earnest, honest; ignorant and zealous is Kersey Graves, Richmond, Ind.

Feb. 17th:

A CARD.

We, the undersigned, having Bstened with great satisfaction to the series of between Gr. E. W. Sevens, of Janesville, delivered to the First Society of Spritualists of Milwankee, at their half on Wisconsin street, on Sunday, sith and 15th, do undestratingly say that his lectures were of a high order, clear, logical, consistent, deep and concle, influed throughout with an earnest religious spirity, in entire harmony with the actinguous and scientific unfoldments of the times; and were set forth with a happy blending of impassioned oratory, convincing arguments is simple marration and pillustration, marking him as a lecturer of more than ordinary ability, and one who deserves the ear of the public, and the witention and sympathy of progressive infinds of every grade. We commend him to the Spititualists of Wisconsin as one who can enable them to think better of their race and kind, apprecible more truly their duties, pityleges and desting, their called more truly their duties, pityleges and desting, their relations to themselves, their neighbors and they cook and one whose ministrations cannot but be for good-wherever he may be called to labor. Called in the Calledon, Spinedia, F. C. Hanion, E. W. Baldwin, George Godfrey, H. L. Barter, J. P. Thompson, W. G. Cutler.

A TOUCHING CASE.

SITGULAR DEATH OF A HUSBAND AND WIFE.

During the last week the Journal has announced the death, at the Hotel-Bates, of Thomas L. Salisbury and Eliza E. Salisbury, his wife, the former having died on Monday, the 16th, and the latter on Saturday evening, the 21st. Some of the circumstances attending the death of these two most anniable and excellent persons were not only very touching, but rather extraordinary. They formerly resided in St. Louis, and while there, were called upon to mourn the loss of two fine children, their sole family, who were lost to-gether while skating near St. Louis. They were a young lady aged eighteen, and a lad of lifteen. They were drowned on the 21st of February, 186), precisely ten years before the day of Mrs. Salisbury's death. This double affliction almost broke their hearts,

and henceforth they lived for each other alone, concealing their great grief as those only rean understand who have been similarly bereaved. Naturally congenial and devoted to each other, their lives grew more closely together by reason of the bard providence which at one dispensa tion had removed both their darlings from their sight without a word of parting or warning. Two weeks ago when Mr. Salisbury was taken sick his wife watched at his bedside with sleeples affection. Day and night she ministered to his wants till it was feared her own frame, never very strong, would wholly give way. About twenty-four hours before his death, finding him twenty-four hours before his death, finding him able to converse a little, she asked him if he knew her. He said "yes," and smitling, called her by mame. To her inquiry if he was willing to die, he said "yesa". She said, "Thomas, you want to go and see the children, do you not?". He answered; "yes.". Then she said, "Thomas, I will follow you soon; do you wait for me; I will come very soon." From that moment she evinced no more anxiety about her husband. She seemed to, regard his death as certain, and her own as soon to follow. Yielding to the advice of friends she to follow. Yielding to the advice of friends she retired and slept till just before her husband's death, when she rose and bade him good-by. Im-mediately after his death she took to her hed and began to sink rapidly. No physical decangement was apparent, but it was a clear case of broken heart, or insupportable sorrows. The doctor did what he could, but it was a case that wholly baffled his art. Her malady was of a kind that no human remedy could reach. The gentle lady was entirely resigned to her situation, and seemed to contemplate her approaching death with entire composure. During the week she stendily sank until it was apparent that her end was near. Saturday evening, a short time before her death, her friends were startled to see her face illuminated by a bright smile. It beamed with a light that never shone on sea or land, and told of an unspeakable joy. Her eyes gazed into distance, and her hands moved as if to welcome some one. A solemn stillness fell upon the bystanders, and the thought struck all that she was greeting her children. From that moment the lady neither from mortal life with the same eloquent smile upon her face. She kept her engagement with the hisband, and followed soon after him to complete the family circle in the land of the hereafter.—Indianapolis Journal, February 23.

Western Correspondence. BY WARREN CHASE.

AN EXCURSION AMONG THE PREACHERS.-In

answer to pressing invitations, we left Topeka, Kansas, on a Monday morning, for a trip to the and every child rejoices in the life-giving energies of the gospel of love.

I have been lecturing for this fruitful Society for the last few weeks in Allen's Hall, which was well filled every Sunday with earnest, intelligent neonly who know and few the last few weeks the committee feel constant the committee feel constant the filler forms and few the last few weeks and few the last few weeks in Allen's Hall, which were recognized as truthful. He is to be with us again next Sunday, and the committee feel constant few the filler few mans of the filler few mans of the few mans of the filler few mans of the filler few mans of the few mans of the filler few mans of the few mans of the filler few mans of the filler few mans of the few mans of the filler sand inhabitants, intelligent and enterprising, many of them trying to prevent the subjugation of the place and stultification of the mind by the clergy, who seem to have made a regular assault on the town, with a determination to subdue it, for they have already six churches built, and are begging for funds to build two more this year, and then there are still two more societies that want churches, which will make ten, or one to each one hundred inhabitants, when one church would do for the whole population and easily accommodate all that want to go to church, provided it was a Christian and not a sectarian house of God. On the whole, it is the most priest-ridden place we have seen in Kansas, and its burdens are so heavy that a rebellion has already begun, and resulted in the organization of a Philharmonic Society, under whose auspices we were engaged to give three lectures. For the first evening they got a church for us, and, notwithstanding the mud seemed as bottomless as the Orthodox pit, yet the house was well filled and two preachers were in to watch the flocks, and they warned them fext day with a solemn warning, to avoid that terrible "free love" doctrine. although we said not one word on the social question, nor even alluded to it, but, as one preacher said in reply to the question, "What did we say on free love?" "Oh, he left the bars down!" Finding them down, we did not put them up probably. Next two evenings a convernient hall was procured and well filled, in spite

> can be done, and shame out the sectarian bigots who think they have the right to say what shall and what shall not be preached in the town. Before we got through this visit we were called upon by Mr. John Ernst, an old and intelligent disciple and subscriber of the Boston Investigator, who came for us to come to his prairie home and large school-house and help him out of a contest with two or three preachers, on the authority and inspiration of the Bible; and as it had been many years since we had a turn at the clergy on Bible morals and authority, we thought it would be sport; and so it was, to us, whatever it was to the boys. We slid down the narrowguage Granger's railroad, a few miles to the place, to meet a team in the early evening, (for these cars stop anywhere to accommodate the people,) got off, and six of us started for the home of Bro. Ernst and his school-house; but as none knew the way, we all got lost and wandered

of the preachers, and the elements were so thor-

oughly stirred that much talk was had about

building a free church, or buying one of the

mortgaged ones already up, and which the so-

cieties cannot pay for, and, as the wealthiest

is, without ostentation, doing as much as the best for the spread of the gospel of Spiritual ism? I clip it from the Milwaukee Scutinel of Feb. 17th:

A CARD.

Methodist preacher who was to discuss with us, happy with the protoport of having no opponent, and rejoicing that the Lord had "seen fit" to prevent the infidel from coming. But we came prevent the infidel from coming. But we came, cold and hungry, but soon warmed up, and the fight began. Our young champion of the cross, who had been a soldier, did not wholly trust in the Lord, but came armed with not only manuscript and Bible, but a pistol also, so that if the Lord should fail, he could, if necessary, use powder, which is a much more potent weapon; but he had no use for carnal weapons, as it was only a war of words, and tongues, were used for weapons. Probably, as he called us the Goliath, he considered himself as a David: but we did not compare him nor see any resemblance except in being armed with deadly weapons.

The next evening we had the largest audience ever assembled in that place, and the wordy warwent on to termination, and our friends were fully satisfied, and with a hearty shake of hands we parted with the armed priest. Never yet in our life have we carried a deadly weapon for offence or defence, except to hunt wild game, and not for that for over twenty years, and hope it may never be found necessary, especially in religious meetings. We have nothing to say of the debate, except that so argument was offered to sustain the truth and correctness of the Bible, either historically, scientifically or morally, but prayer, singing and declamation occupied the time of our opponent; and the other preachers put in no word, but sat in silent contemplation of the horrible scene of sectarian slaughter. It seemed that Bro. Ernst had been enough for them in former discussions; but as he was not complete master of our language, they took advantage of him when they could; and as they never know when they are beat, so long as they can-pray and sing, he felt anxious to have a little more fun for his neighbors, who largely are in sympathy with him and his views.

Saturday we got back, rhe Grasshopper Falls and Topeka, and Sunday had our usual large audiences in Germania Hall, which is now fitted up and permanently secured for liberal lectures, and waiting for some good, able speakers, who will not be trammeled in their atterances, to interest the intelligent and liberal-minded citizens who will assemble there if such speakers come to interest them. We closed here five Sundays with the first day of March, as we are after that engaged elsewhere, and left the many friends in Topeka with a high appreciation of their generosity, candor and the support they have given us in uttering our thoughts freely on social, political and religious subjects.

Kansas contains the elements of a great and good State, and all she needs is to have all subjeets fully and fairly discussed and truth left free to meet the clerical errors of her sectarian teach ers. Her election of Harvey to the U.S. Senate was a blunder and not a design, for she is not ready to put the Jewish God over this nation, nor to set up his best specimens of character in David, Solomon and Moses, as examples for our public men to imitate. The Bible would not be accepted as a code of morals for Kansas by a vote of her people if submitted to them.

LIST OF LECTURERS.

(To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge, . If the name of any person no lecturer should by inistake appear, we desire to be so in

formed, J.
J. MADISON ALLEN, East Bridgewater, Mass,
MARY A. AMPHLETT, Inspirational, Dayton, O., care
Dr. C. Bradley,
MIS. N. J. ANDROSS, trance speaker, Delton, Wis.
C. FANNIE ALLYN, San José, Cal.
STEPHEN PERMI ANDREWS, 15 West 540tst., New York,
MIS. M. A. ADAM, trance speaker, Brattleboro, VI,
MIS.-EMMA HARDINGE BRITTEN, 155 West Brookline
street, Boston, Mass.
REV. J. O. BARRITT, Battle Creak, Migh.
REV. JOHN R. BEACH, Bricksburg, N. J.
MIS. SARAH A. HYRNER, Wollaston Heights, Mass,
MIS. NELLIE SJ. T. BRIGHAM WILLIGHT in Philladelphila, Pa., during April and May. Address, Elm Grove,
Golerain, Mass.

MICS, NELLIE 51, T. BRIGHLAM WIll betture in Philiadephila, Pa., durling April and May. Address, Epin Grove, Colerain, Mass.
PRIOF, S. B. BRIGHTAN, Newark, N. J.
WILLIAM BRYAN, BOYEJ, Canden P. O., Mich, Bry, Dh. BARNARI, Battle Creek, Mich, BISHOWAR, R. M.S. Versailles, Cathrangus Co., N. Y.
Mils, E. T. Browting, Millord, N. H.
Mils, PRISCULA, HOVY BRADAUCHY, Bangor, Me, CAPT, H. H. BROWS, Brownsylle, Mo., care W. H.
Poterson,

son, 6 E. Buurn, Inspirational, box 7, Southford, Ct. JAMES K. HALLEY, Emporja, Kan, 012 L. BALLOU, 40spirational speaker, Chicago, III.,

Mrs. H. F. M. Brown, National City, San Diego Co., Cal.

MIRS, I. F. JAY BULLENE, 151 W, 12th st., N. York,
MIRS, A. P. BROWN, St. Johnsbury Centre, Vt.
REV, WILLIAM BRUNTON will speak in Troy, N. Y.,
IREV, WILLIAM BRUNTON will speak in Troy, N. Y.,
INTING MARCH. Address 3 Ditson place, Laindier street,
Albany, N. Y.
MIRS, ARBY N. BURNHAM, Inspirational speaker,
24 East 4th street, New York.
ALBRUT E, CARPENTER will answer calls to lecture anywhete. Address, is Beach street, Boston, Mass,
ANNIE DENTON CHIDGE, Wellesley, Mass, care WilHam Denton.

Ham Denton.

WARDER CHASE, Council Bluffs, Iowa, till April 1st;
after that, Collay, Jusper Co., Iowa, till further notice,
DR, DEAN GLARRE, Tubbs's Hotel, Oakland, Cal,
MRS, AMELIA H, COLBY, Trance, 137 Harrison avenne,
Roston, Mass.

toston, Mass. A. B. CHILD, West Fairlee, Vt. ANNIE LOOHICTIAMNEULAIN, 199) Warrenave., Chicago, JAMES M. CHOATE, Inspirational, 5 Poplar place. Bos-

ton, Mass,
DR. J. H. CURRIER, 39 Wall street, Boston, Mass,
MRS. JENNETT J. CLARK WIJI answer calls to lecture in any part of the State. Address, 25 Millford street, Boston, Mass. MRS. MATTIE L. CLARKE, 90 Mgrrimac street, Man-

Mass, Mattie L. Clarke, 90 Mertinac street, Manchester, N. H.,
Dr. Thos, C. Constantine, lecturer, Thornton, N. H.,
Grouge W. Caretxberk clarkyoyant and inspirationalspeaker, Kendalbille, Ind.,
Mis. Loda S. Clark, Upper Falls, Vt.
Lew's F. Clambing, Inspirational, Richmond, Ill.
M. C. Connelly, Louisville, Ry., Inspirational speaker,
M. C. Connelly, Louisville, Ry., Inspirational speaker,
M. C. Connell, Const., Inspirational speaker,
M. J. Colburn, Champille, Heineph Co., Minn.,
M. J. Colburn, Conn.,
M. J. H. Chandell, P. Cox Ess, Bridgeport Conn.,
Ins. H. Chandell, Conn.,
M. J. H. Chandell, Conn.,
M. J. H. Colburn, Inspiration, Conn.,
M. J. H. Colburn, Particle, T. Brocken, Cal.
M. J. H. Colburn, Connell, Bellefontaine, O., will lecture and
take subscriptions for the Banner of Light.
DR. J. R. Doty, Covington, La;
W. Denton, Webesley, Mass,
M. S. Lizzle Doten, Pavillon, 57 Tremont st., Boiton,
DR. E. C. Dunn, Rockford, Ill.
A. Sidkes of Spiritualism and reform, Address 5 Harrison avenue, Boston, Mass,
Miss Nillel E. Davis, William and Gorin, Address 5 Harrison avenue, Boston, Mass,
Miss Annie T. Dwyer, & William and Green Co., Ill.
Miss S. E. Duckson, Inspirational, Vineland, N. J.
Miss S. E. Duckson, Inspirational, Vineland, N. J.

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Our New Volume

Will commence with the next number of the hope that all our patrons, whose time of subscription may expire with the present volume, will at once send us the money for a renewal; and thus strengthen our tolling hands.

Death to the Dogmas.

Men must certainly put faith in something; the error is in pinning their faith and limiting it. for the purposes, of bigotry in its various forms. It is a mistake to assume that what the spirit receives to day must suffice for its cravings to mor- of being only volunteers. row. Here is the insufferable tyranny, and the steady movements of the age are but an unyieldfing protest against it. An honest "Methodist Minister!" writes in the Chleago Times that he is about disgusted with the dogma-line. "Breth- families of drafted men, the property of women ren," says he," is it not about time we had begun to be honest ! Is it not about time we had come to ourselves? I have read the semi-liberal discourses of Revs. Swing, McKaig, and others, and so far as they go they please me much; but In my opinion they fall far short of the mark. We do not, any of us, believe in a literal hell. Then why do we preach and hold up Christ as a Saviouf to save men from a place that has no ex-· Istence? If all the hell there is, is mental, then common sense and common honesty would iniliente that we quit that kind of preaching, and that we hold up the teaching of Christ and all other good men, and call upon sinners to conform to these teachings, and thereby secure happinessdogma of vicarious atonement; of Christ being a God; and many other dogmas that are only a hurt to the church."

Coming from such a source, right out of the heart of the Methodist ministry, this admissionis a startling one. It breaks down and tramples For come the reform must. We see the signs of upon the old division fences of the creeds with, it on all sides, and it is only a question of time. a reckless vigor that challenges admiration for The more the question is agitated, the more apthe courage which inspires the action, If a parent is the necessity for the reform, and the and denomination or that, were to speak out their convictions with equal candor and plainness, there would go up on the general air a pretty loud Amen. "It appears to me," continuss this Methodist minister, explaining that; compelled, by the facts and actual working of iff is but recently that he has "come to himself." "that if we are honest, we will, one and all, a competent and unbiased witness, and reports abandon these unreasonable things, and come Mraight down to our work-down to the needs court. And the State Senate of Kansas has even of humanity. He must be blind indeed who cannot see that the tendency of the most enlightened thought of this age is dead set against the dogmas of Old Theology. Science, and I , may say the true God of Science, with adamant-Ine strength has spoken, and we tremble to the very marrow. I have said that the tendency of enlightened thought is against us. The literature of a people may be said to be a confession of their faith. If this is a fair proposition, then the dogmas of theology are doomed. It is a notorious fact that, there are no men or women of culture or enlightened sense converted in our prayer-meetings-the converts are ignorant, and mostly young persons who have no minds of their own. If the creeds that we require persons to assent to before admitting them to our churches are false, then I say, in the name of God, of honesty, of truth, let us abandon them; let us come to ourselves. I trust that my brother ministers of evangelical denominations will unite in calling a meeting, and unanimously make a clean sweep of the deadwood of theology. I am sure, if they will, that there will be such rejoleing in this city, and throughout this country, as has not been heard of since the surrender of Lee."

This is good, healthy, rugged talk. We could not quote it into the Banner without reproducing Its: exact language. It is but another witness coming forward to testify against the dead -dogmas which rest like a nightmare on the human mind and keep down the holy aspirations of the human heart. If any one still doubts that the leaven of truth is working actively in the lump, let him' pay particular heed to such testimony as the above. The confession is especially worthy of note, that "there are no men or women of culture or enlightened sense converted in our prayer-meetings; the converts are ignorant, and mostly young persons that have no minds of their own." It is by terrorism that the work of so-called "conversion" proceeds, and of course none but infantile and ignorant minds are generally impressed. What can that religion be worth which, in its forms of statement to which all are summoned to subscribe, does not interest the more cultured minds sufficiently to enlist their practical cooperation?

In such a condition of things, was it not full time that the encrustations of a hardening dogmatism were broken through in all directions, or melted down with the warmth of a fresh influx | turers, or "secular" workers.

of divine influences from above? The church had accumulated only authority about itself, and in its various denominational names had become this was all that was to come of Liberal Christianity, then surely the gospel had not come to and Berkeley streets, on the afternoon and evenhad so overlaid the real life of the church and from two to five o'clock, will be exclusively deattention. We are prepared to forward any suppressed the pulses of religious faith and growth within it, that the need of some new and rates. We respectfully decline all business opera universal manifestation like that of Spiritualism was apparent, in order to break up incrustations of dogma that were mercilessly dwindling and destroying the soul for its own aggrandizement.

Female Suffrage.

tives on Woman Suffrage, that it is quite unneed &c. Admittance free to all essary to apologize for returning to them. It is at the close of the report that its merits, estry Social Dancing Assembly will be held in the men. The reply is, that none such can be found. One of the most onerous of these liabilities, door. namely, subjection to taxation, women share equally with men. And it is argued directly from that, that women who are taxed should certainly be allowed to vote. One other liabilishould share equally with men, if they are to bear of death and the Orthodox Devil. share with them all rights and privileges, is that ters' and Paymasters' Departments. It would cenm; also able speaking by I. P. Greenleaf, Banner, Vol. XXXV. The various attractive by no discrimination in favor of women, for it is Dr. John H. Currier, Mrs. N. J. Willis, and features which have heretofore marked our issues, not so considered now by the men who fill these will be continued, with added interest. It is our departments. That the army is deficiently organized as it is, is evident from the fact that in actual war thousands of women voluntarily and life. What noble service they performed, and It is rightly argued that their services would ling at 9 o'clock, have been many times as effective, if they had formed a part of the organized service, instead

In case of a war, argues the report, women are as free to provide substitutes as the men are. In the late war many women carried muskets themselves. Where the town provided for the equally with that of men was taxed to raise the necessary funds. There is nothing so very impracticable, after all, in this war view of the question, although if will have to be allowed that few persons would care to see women bearing arms and sustaining the fatigues and dangers of the march and the battle. But it is urged by the report referred to, that this very tenderness of sentiment, in view of woman's equal exposure with man to the chances of war, would visibly tend to diminish its liabilities of occurrence. In this sense it is maintained that it would be one of the most excellent of peace measures. Then says the Rhode Island Committee, "there is peculiar propriety in consumatsecure Saven. If this is the reasonable view of ling this great reform in this State (Rhode Islthe case - and I affirm it is - then away goes the and), which led the great reform of perfect liberty of opinion in religious matters, a reform in that day considered as impracticable and chimerical as this is in ours. And, as in that case, the time will come when men will wonder at the strange apprehensions and fears entertained. more converts are made. Women now vote in the Territory of Wyoming, and the testimony of one of the judges of their courts, who, before the change, was utterly opposed to it, is that nothing but good has come of it, and that he feels the measure, to approve it unreservedly. He is not theoretical views, but his own experience in new submitted the question of Woman Suffrage to the vote of the people. The opposition may be said to be composed mainly of the weak in intellect, the ignorants who have never thought of it, and the inert mass of conservatives, and the so-called reasons against it to be mainly the results of ignorance, sentiment and prejudice, even admitting that some people are conscientiously opposed to it. There are even some opponents of the measure, who, while acknowledging the abstract justice of the proposed reform, fear that the result would be an increase of immoralityas if justice ever could breed immorality! And those who, opposed to the reform, speak so slightingly of the capacity of women, if they speak from experience, as they must to entitle their opinion to any weight, should not forget the evidence it furnishes of the estimation in which they hold their wives, mothers and sisters.

Was Mr. Sumner a Spiritualist?

A couple of Philadelphia gentlemen, of the highest respectability, who recently visited this city, informed a friend of ours that they knew Mr. Sumner was a believer in the Spiritual Philosophy, and gave us evidence of the fact that he was in the habit of consulting mediums at their residences as well as in his own house. The gentlemen further averred, so our informant says, that the of spirit advice.

Music Hall Spiritualist Free Meetings. Bryan Grant, Esq., who made so favorable an impression in Boston, last Sunday, will speak again to-morrow afternoon, on the important theme, "The Law of Life."

Glies B. Stebbins. This able writer and lecturer will follow Mr.

Grant, speaking the first two Sundays in April.

It should be understood by our friends, in Boston especially, that the Banner forms are put to press every Wednesday afternoon, hence notices of meetings, etc., sent in after Wednesday noon are too late for insertion in the next Saturday's issue. We are always ready and willing to impartially aid, to the extent of our power, all the friends who are laboring in the cause of drances, is just about coming out, and will be

The Twenty-Sixth Anniversary

Of the advent of Modern Spiritualism will be celebrated under the auspices of the Boston Spir-Bookstore on the ground floor of the Building, as autocratic as the Pope and the Vatican. If itualist Union, Dr. H. F. Gardner, President, at Parker Memorial Building, corner of Appleton make-all,men free. Material wealth and power ing of Tuesday, March 31st. The afternoon, voted to the enjoyment of the children, under the care and direction of the "Ladies' Aid Society," and the exercises will consist of speak; ing, music and dancing. For the evening the "Union" have secured the use of the upper, (Memorial) hall in addition to their apartments, in order to accommodate all their friends. Exercises in the large hall (entrance on Berkeley There were so many good points, salient ones street) will commence at half-past seven o'clock, all, in the majority report from the special com- and will consist of brief addresses (by several of mittee of the Bhode Island House of Representa- the most popular speakers), readings, singing,

> In the lower (Fraternity) hall the Anniversapecially of reasoning, are discoverable. It is, in sevening, under the direction of a competent fact, an answer to the oft repeated question Board of Managers, to which the small fee of whether there are any political and legal duties | fifty cents to gentlemen and twenty-five cents to and liabilities that women cannot share with ladies will be charged, to aid in defraying expenses and to give the managers control at the

> All Spiritualists and their children are cordially invited to unite in the appropriate observance of the day which brought to humanity the positire knowledge of a future life of progress, harty, and the most serious one, which women mony and happiness, and forever banished all

> The Children's Progressive Lyceum No. 1 of. of service in case of war. The answer to this is, Boston will give its third entertainment in that perhaps one-half of the positions in the memory of the anniversary, in John A. Anarmy and mayy might as well, or even better, be drew Hall, on Monday evening, March 30th, filled by women. They might occupy positions 1874. The exercises will consist of declamain all Hospitals and Commissaries, Quarternas-tions and singing by the children of the Lyothers; to conclude with a grand social dance. Admittance-gents, 50 cents; ladies, 25 cents; children of the Lyceum, FREE.

> In New York City the Anniversary will be persistently, and at times in opposition to an -commemorated by services at Robinson Hall, thority, entered into the service of the nation, is East Sixteenth street, in the afternoonnumbers of them at the sacrifice of health and from 214 to 5 o'clock-consisting of addresses by eminent speakers (both ladies and gentlein what precious and high esteem they were held men), music, etc.; and in the evening a by the soldiers and the country, is known of all. grand Ball will be given at the hall, commenc-

The Spiritualists of Providence, R. I., will celebrate the anniversary by an address from Jennie Leys, music, and a social dance. So writes L. K. Joslyn, of that city.

The Spiritualists of Oswego, N. Y., are makthe extensive arrangements for celebrating the anniversary, and have engaged Mrs. S. A. N. Kimball, of Sacket's Harbor, to speak and give tests for them after the manner of E. V. Wilson, on Sunday and Tuesday, the 29th and 31st insts.

Material Test of Spirit Power.

D. Stevens thus speaks of his experience with De Witt C. Hough and his mother, Mrs. R. H. Stoddard':

"March 18th, I had, at an interview with Mrs. Stoddard and her son, an opportunity of testing in a crucial manner the power possessed by these

I attached a weight to a spring balance, which was fastened to the chandelier of the room. The string by which the weight was suspended passed through a small stand, so that the weight hung directly under the stand. Do Witt Hough then placed his hands on the stand, and while both his hands and feet were in my view, and no person or mechanism was near the weight, the balance indicated an increase of twenty pounds. Immediately after, the weight indicated by the balance was reduced to zero.

This experiment (with others) was performed n such a manner and under such conditions, that it cannot be explained except by the inter-vention of some other power than those with which we are ordinarily familiar."

Father Becson and the Indians.

well-attended meeting in Lyceum Hall, Washington, D. C., to listen to remarks from Father John Beeson and others. A series of Resolutions counseling the taking of measures toward the awaking of a stronger public sentiment to sustain President Grant's peace policy; and a memorial to said President, urging that he au-Association in Philadelphia, to send a delegation among the Indians and investigate the cause of | Chronicle. the difficulties-were adopted. In reply to the memorial, Gen. Grant assured the Committee who presented it that the matter should be thoroughly investigated, and only such military movements made as were dictated by the mandate of self-protection.

New Fraternity Hall,

Corner Appleton and Berkeley streets, Boston, was the scene, on Sunday, March 22d, of two interesting and well-attended lectures by N. Frank White. In the afternoon, at half-past two o'clock, he spoke on the subject: "What Demand has Spiritualism Supplied not Supplied by Evangelical Christianity?" In the evening, at half-pastseven o'clock, he gave a distinct and startling portraiture of "The Impending Religious Struggle" between Liberalism and Evangelicalism, in which the God-in-the-Constitution scheme, and kindred evils, received a logical analysis and a severe holding up to the popular condemnation. Next Sunday Mr. White speaks at Liberty Hall, Springfield, Mass.

In The cause is reported, by a correspondent, to be in an active and encouraging condition in Springfield; Mass. N. Frank White has labored there with good effect at Liberty Hall for three alternate months, and William Denton and Civil Rights Bill before Congress was the result | Jennie Leys have also spoken to good acceptance. The ladies connected with the Liberty Hall Society arranged and successfully carried out a dramatic and musical entertainment, closing with a dancing party, at that place of meeting, on the evening of Tuesday, March 10th. The hall was filled to overflowing, and happiness ruled the

> Cephas B. Lynn, we learn from Western journals, has been orating on the life and character of Charles Sumner. The editor of the Milwankee Times, at the conclusion of a lengthy report, says: "Mr. Lynn closed his truly grand effort amid storms of applause, and was warmly congratulated by his friends with many hearty hand-shakes."

Just as we were going to press a letter comes to us from E. D. Babbitt, of New York, in which he says: "My Health Guide, after many hinspiritual truth, whether they be mediums, lec- hovering on the wings of the mail to many subsc:ibers before this reaches the public eye."

The Orthodox Advisory Council,

Which is to offer up (or try to) Henry Ward Beecher upon the altar of uncompromising Puritanism, held its first session-for organization -on the evening of Tuesday, March 24th, at the Clinton-avenue Congregational Church, Brooklyn, N. Y. Of the seventy-nine churches asked to join the conference, seventy-four were represented by one hundred and sixty members. Rev. Dr. Buddington welcomed the delegates by a speech; Rev. Dr. Stearns, President of Amherst College, was appointed temporary chairman, and Rev. Dr. Quint secretary pro tem. The indications are that Henry's society will stand by its pastor and make a firm fight. At the initiatory session of the Council it was stated that Plymouth Church would be admitted on condition that the investigation be so enlarged as to compre hend "the entire scandal," but, up to the time of our going to press, no report has reached Boston of the action of the Wednesday morning (25th) mass meeting of said Church, called to consider the question of sending a delegate.

Boffin's Bower,

Which may be classed as the headquarters for respectable working-girls, is under the superintendence of Miss Jennie Collins, a lady who has the good of her sox deeply at heart, and her institution should be sustained by the philanthropic. Miss Collins lectured to a party on Sunday night last on "Dress Reform"-a subject that was fully discussed in these columns some ten years ago-and said much worthy the consideration of her hearers. Among other points raised she said it had been urged that reform should begin among the wealthy, as their examples of extravagance often inspired poor girls to imitate them at the expense of chastity. Miss Collins did n't like this imputation, and combated it. She characterized the working-girls of Boston as the true women of the city, and rebuked as a falsehood the insinuation that the ranks of prostitutes were recruited from among them. They were the producers of wealth, the useful members of society, and it was an outrage that they were so scurrilously spoken of.

"Spiritualism Running Down in Philadelphia."

A correspondent and patron of the Banner of Light writing us from the Quaker City, says

"Those fossiliferous croakers who sometimes exhibit their 'smartness' by saying Spiritualism is 'running down' should step into Lincoln Hall Sundays and see it 'run.' Our course of lectures this season has been unusually well attended and our circles intensely interesting. At present J. M. Peebles, fresh from his 'round the world' journey, is lecturing to absolutely crowded houses. Last Sunday evening the body of the hall and the

' Woman Suffrage.

Gen. Lee, in a recent lecture at the Woman's Club Rooms, Tremont Place, Boston, said that by the Legislature of Wyoming as a sort of ad--yertisement to induce emigration, had proved beneficial to the political and moral state of the Territory, and that women as justices of the peace, jurors and voters performed their duties ably and conscientiously. By so doing they had, in no cases that came under the lecturer's observation, caused domestic infelicities or neglected household claims, although man and wife frequently cast their ballots for opposing political interests.

We shall publish in our forthcoming issue many unusually interesting articles. The first on, the docket will be the long-promised essay, "Clairvoyant Travels in Hades," under the head-

2d, A full account of recent astonishing physical manifestations of spirit power at a gentle-

man's residence in West Roxbury. 3d, A translation: "Journal of the Prince

Emile de Sayn Wittgenstein." 4th, A letter from Mrs. H. F. M. Brown, explanatory of the De Long manifestations in the thorize Alfred II. Love, President of the Peace presence of Charles II. Foster, recently copied into this paper from the San Francisco, Cal.,

> 5th, We shall reproduce an article published many years ago, entitled " Extraordinary Account of Rev. William Tennent, who law three days apparently lifeless." This Memoir is important in at least two respects, as it goes to show (first) that a person apparently dead may only be in a trance condition, and that people therefore should be careful not to hastily bury their supposed-to-be-dead friends; (second) because it corroborates the evidence we have through our media to day in regard to the actuality and condition of human souls in spirit-land, as seen by Mr. Tennent.

Other matters of general interest to the Grand Cause of Spiritualism will also appear.

"The Granges" and other interesting opics are made the matter of consideration in this week's "Questions and Answers" Department, sixth page. The messages are also original and striking: John C. Marten, of West Springfield street, Boston, encourages his mother in her hour of sickness; Antonio Marten, father to the foregoing, explains; Annie Merriette, of New York City, sends loving words to her mother; George Kendall, formerly of the New Orleans Picayune, counsels "Philip," his friend; Thomas M'Carthy, of Boston, says he is 'all right in the other world"; Augusta Jellison, of Farmington, Me., desires to reach her brother, Capt. Thomas Jellison; Thomas Spear, of Malden, Mass., wishes to communicate with friends; and Betsey Talbot, of Framingham, Mass., gives advice to her descendants.

The Evangelical Ministers of Boston and vicinity are on the alert! At their late meeting in the Meionaon, Tremont Temple, they erganized themselves into a society whose constitution unreservedly endorsed the creeds of the past, and declared it to be their object to advance 'Christ's kingdom in the world." The student of, history will understand what that means. A team of ten reverends is harnessed to the new creedal charlot as a board of officers, William R. Clarke and R. G. Seymour being the wheel

137 J. Frank Baxter has recently been doing excellent work in Salem, Mass., as a public lecturer and test medium, to the value of which large audiences have borne witness. He is to speak there again April 12th and 19th.

Spiritualist Convention in Vineland, N. J.

Saturday and Sunday, Feb., 21st and 22d, the first Quarterly Convention for 1874 of the New Jersey State Association of Spiritualists and Friends of Progress was held in Plum-street Hall, Vineland. Its sessions were presided over by L. K. Coonley-Eva Holden acting as secretary pro tem-and were well attended and harmonious. Remarks and addresses of a reformatory character were made by the President, also by J. B. Beach, of Bricksburg, Pa.; J. G. Drew, of Elizabeth, N. Jo; John M. Spear, Messrs. Cadwallader, S. H. Atkinson, and Dr. Anna Meixell, of Philadelphia; Dr. P. P. Field, of Michigan; Mrs. Bryant, Miss Bassett, Mrs. M. E. Tillotson, of Vineland, [who read an original paper] and others; and singing by Mrs. Bryant and a choir of volunteers added interest to the services! During the sessions a series of some fifteen resolutions was adopted.

Saturday evening was devoted to a sociable in memory of Washington's birthday, at which the exercises consisted of music by Read's Band, singing by Mrs. Bryant, and Miss Angle Barrett; reading by Dr. Marshall, of Wilmington, Del.; a dialogue by Misses Anna Bennet and Laura Ingalls, and dancing from nine to half-past eleven.

The thanks of the Convention were returned to the citizens of Vineland for their hospitable treatment of the friends from abroad, also to the singers. The next meeting of the Association is announced to take place at Newark, N. J., in May next.

Dr. H. B. Storer.

We are glad to know that the Clairvoyant Medleal practice of our esteemed friend, who has for more than twenty years been identified with the beneficent work of Spiritualism, is meeting with such large success and thorough appreciation. We seldom enter his cosey rooms, which are just under our editorial sanctum, without finding patients awaiting their turn, either for examination by Mrs. M. J. Folsom, the Doctor's excellent assistant, or for consultation with himself. His remedies are sent to every State and Territory of America, involving a very large correspondence with patients afflicted with all classes of disease: and we hear of many cases where persons considered incurable, have, as a last resort, decided to try the Doctor's medicines; and, having done so, have been restored to health.

It is worth everything to a patient to know that the physician whom he employs is a thoroughly honorable and reliable man; and that where nothing can be done to help, his money will not be taken for services that can do no good. Dr. S. enjoys this perfect confidence of all who entrust their life and health to him; and we feel that while gallery were not only full, but the standing room was all occupied, even to the top of the stairway leading into the hall, and yet he held this packed audience in parfect silence for nearly an hour and a half, discoursing upon the religions of the East and their relations to Spiritualism."

New Movement in New York.

A New York correspondent says: "There will be a social conference at 23 Irving Place, on woman suffrage, which was in reality accorded Monday evening, the 30th inst., at half-pastseven o'clock, to take measures to start a society of those Spiritualists who wish more recognition of Bible Christianity, many of whom still cling to the old church on this account. All such are in-

We reprint to-day a grand poem entitled THE PASTORAL LETTER," written some time since by our fellow-townsman, John G. Whittler, Esq. If it had been written by a professed Spiritualist it would have received the condemnation of the church folk long ago; but ... no matter: it contains a mighty deal of truth; and we reproduce it, especially at this time when church bigots are endeavoring, with all the power that influence and money can bring, to reënact the same "Church and State" laws that placed the gallows rope around a poor Quaker woman's neck on Boston Common. It is quite time for every liberty-loving man and woman to cry, "Watchman, what of the night?" or they will find themselves in chancery ere they have any idea of their danger.

Elsewhere we print, from a secular paper, an affecting account of the "singular death of a husband and wife"-not singular to ils who are familiar with such scenes. While the "Infidel" press and the "secular" press (that which is in the interest of Old Theology) are continually deceiving their readers by crying "humbug" in regard to the demonstrations of spirit-presence through the agency of media, here is a case where the dying woman saw her spirit-husband and children, who welcomed her to their eternal

Herman Snow, writing from San Francisco, Cal., under date of March 12th, says: William Denton commences his course of lectures here this evening. Gerald Massey is expected soon. Our San Francisco Spiritualist Union have just engaged Mercantile Library Hall, Bush street, opposite the Cosmopolitan Hotel, for one year, for all their Sunday meetings. This is a very great improvement from the previous arrangement, and argues well for our increasing prosperity."

Newspapers multiply in Boston as rapidly is leaves upon the trees in Spring, and live just about as long. The newest one we have seen hereabout is called the "Kingdom of Heaven." Didn't know any such sheet was printed in Boston before, although the number on our table reads "Vol. IV, No. 2." It is a monthly, at 75 cents a year, and is published by Thomas Cook. There is much good reading in it.

We publish in the present issue a very interesting review of our foreign spiritualistic exchanges, by Dr. Ditson. It will be seen that the translator alludes to an extract of startling interest from the "Journal of Prince Emile de Sayn Wittgenstein." Dr. D., at our special request, has translated it for the Banner.

Read the caustic remarks of our Portland correspondent, "J. S. P.," in reply to an editorial in the New York Medical Review, entitled "Medical View of Spiritualism." If the language of the "Review" is not prima facis evidence that its editor is non compos mentis, then words mean nothing.

We are pleased to know, by virtue of a personal call from the gentleman himself, at our office, that A. E. Giles, Esq., the talented barrister and unflinching reform writer, is convalescing from the severe illness which has for some two months past confined him to his resi-

dence.

BRIEF PARAGRAPHS.

BRORT SERMON, -Subject not thyself to ills where there are in return no advantages; neither sacrifice thou the means of good unto that which is in itself an evil.

The spirit-world seems to be approaching nearer and nearer, and to hang around us like a beautiful halo.

"Print my communication, or I will stop my paper," writes a correspondent. We stopped it.

Read the advertisement on our fifth page of the choice harmonies by Laura Hastings Hatch, now for sale by Colby Darmonies by Laura Hastings haten, now for said 5 Could Rich. The music has been donated to the firm by this talented lady for the purpose of swelling the Banner of Light "Fund in aid of God's poor," and those who purchase it will thereby assist us in the carrying out of a wor-

Fritz Stillzemter, aged about eighty years, his son and daughter-in-law and two small children, were found dead, Friday evening, March 20th, near Centreville, 14. The threats of the two men were cut, and the skulls of the woman and children were crushed. Who committed the atroclous crime, or for what purpose, is not known. The murdered family lived on a farm three miles south of Centreville, on the road to Saxton.

The Spiritualists must take great comfort in observing the frequency with which accounts of remarkable spiritual manifestations, authenticated by the testimony of respectable witnesses, make their appearance in the press,—The Daily Press, New Haven, Conn.

Married, Thursday, March 19th, at 23 West 27th street by the Rev. John Parker, Dr. Fred. A. Palmer to Miss Elizabeth LaPlerre, all of New York City.

Blind Man, -" Ah, Mr. Evins, I aint heered you pas this some time; I feared you was laid up with your roomeytiz." Mr. Evins. - Worse nor that, John - worse nor that. The wife went an' found me a job o' wark."

California expects a wheat crop of 40,000,000 bushels this

It appears that 3777 miles of railroad were built in 1873, a little more than half as many as were built in 1872. The total number of miles of railroad in the United States Is set down at 70,857, of which 35,800 miles have been completed within the last eight years.

Victor Emmanuel, King of Italy, received, March 234, the congratulations of some three thousand persons, who came for the purpose from all parts of the kingdom, or the twenty-fifth anniversary of his accession. Signor Visconti Vonosta, Minister of Foreign Affairs, presented his Majesty an address from American and English resi-

Royalty finds favor in Vermont. An editor there says "Victoria makes a fair kind of a speech."

A Yale student, who is evidently in the "Journalistic" department, writes a twelve-verse poem which is entitled "We Kissed each other by the Bea." "Well, what of it?" asks a Western journalist; "the seaside is no better for such practices than any other locality—in fact, we have put in some very sweet work of that kind on the tow-path of a canal in our time, but did not say any thing about it in print. 19

The Methodist nowspaper says in regard to the temperance crusade, "Let us war with wisdom." It is only fools who do that.

While the church prays that the load may be put heavier on suffering souls. In the vain delusion that God will pain man for his own glory, let all who breathe-the-spirit of a better religion join hands to lift it off-join hearts to save each other from such piteous despair—join heads to bring to all mankind the light of emancipating truth.—The Index.

There are 5005 male artists and 700 male sculptors in England and Wales, no less than ninety-two of the former and sixteen of the latter being over seventy-five years of age. The female "painters, artists," number 1009, of whom ten have reached their seventy-sixth year. When the previous census was taken, there were 4637 artists, 612 sculptors and 853 female artists. In London alone, in 1871, there were 3034 artists (598 being females) and 370 sculptors.

Mexico is now a sure haven of refuge for embezzlers and defaulters from the United States, who prefer a residence in that country to a transatiantic trip.

March 12th the Duke of Edinburgh (son of Queen Victoria) and his bride, Princess Marie of Russia, entered London amid the greatest popular enthusiasm, which was not checked by a driving snow storm. The marriage of Marie is to be commemorated in Russia by enduring nonuments, not of brass, fron or stone, but, by pecuniary provisions by yarlous city corporations in that Empire to establish scholarships for poor boys and girls, to give free admissions to sufferers into blind, deaf and dumb asylums, and to sup-port or phan children. All of which is an honor to the Rus-

The man who "drowns the shamrock" on St. Patrick's Day, does his best to drown the teaching of his Church and the good name of his country. The Irlshman who could put to such a use the dear little plant that St. Patrick used, as a type of the great Three-in-the Holy Trinity-should he/avoided by his fellowmen. It is an insult to St. Patrick, to Catholicity, to Ireland, and to her people, to mix the shamrock's leaves with the evil that has been the bane of too many Irishmen.

—Boston (Catholic) Pilot,

Ten thousand people witnessed the landing of the Highlanders from Ashantee, at Portsmouth, Eng., March 23d. Several accidents occurred in consequence of the pressure. The Morning Post says that it is probable Wolesley will be rewarded with the rank of Major-General and a pension of \$7500 per annum.

A destructive fire occurred at the Massachusetts State Prison, at one, o'clock of Saturday, March 21st, by which property valued at something over \$500,000-partially covered by insurance—was destroyed. The Tucker Manufacturing Company was the principal sufferer. The prisoners were at dinner at the time, so that no confusion or trouble was made on their part, and the prompt action of the officials and fire department prevented a more serious spread

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is conhas for IMPORTANT REAL ESTATE TRANSACTION.—The East Roston Improvement Company has given to Hales W. Sater, John W. Beals and John Wetherbee, a mortgage deed in trust, of large and valuable tracts of upland marsh and flats, in East Boston, logether with certain personal property, consisting of engines, steam shovel, cars, track-rails, tools and machinery. The mortgage is given to enable the company to borrow money for the purpose of filling said marsh and flats, grading the same, and laying out and grading streets, and making other improvements thereon, and for the purpose of paying off all existing liabilities and indebtedness. The company will issue bonds to the amount of \$800.(00, in sums of not less than \$1000 ench, to bear date March 29, 1874, payable in seven years thoreafter with interest at seven per cent.

Queen Victoria has twenty-one grandchildren.

DEAR BANNER-For the sake of your readers living at a distance, allow us to correct a statement which went out with your last issue; You say the "Seer" has furnished you with a correct likeness of "James Victor Wilson!" We assure you that the "Diakka's" penciled face was the work of a talented clock in the Harmonial Publishing House of your friends, A. J. DAVIS & Co. House of your friends. New York, March, 1874.

Once in the leafy prime of spring.
When blossoms whitened every thorn,
I wandered through the Vale of Orbe
Where Agassiz was born.

Great keeper of the magic keys
That could unlock the guarded gates,
Where Science like a monarch stands,
And sacred knowledge walls—

Thine ashes rest on Charles's banks,
Thy memory all the world contains;
For thou could'st bind in human love
All hearts in golden chains!
Thine was the heaven-born spell that sets
Our warm and deep affections free;
Who knew thee best must love thee best,
And longest mourn for thee!

—James T. Fields.

Oliver Ditson's Music Publishing House, No. 274 Wash ington street, Boston, was on the evening of Tuesday, March 24th, subjected to a partial conflagration, whereby a damage of some \$80,000 was occasioned by fire and water. 4. According to press reports, however, the losses are covered

Elder Evans claims, on behalf of the Shakers, the first discovery of what are now known as spiritual phenomena. He attaches little importance to the table-tipping, mysterious rappings, etc., but insists on the reality of spiritual communications, and presents a long spiritual letter from ex-Secretary Stanton to President Grant as an undoubtedly genuine and important communication. The ex-Secretary, who was not noted for love of General Grant during his life, is represented as thus addressing him now: "Even the seat of Government is defiled; its doors are daily darkened by those who are guilty of the blackest of crimes, and think they are covered from the eyes of the people. But they are seen. These are hard sayings, which all mon caunot receive. But you, my brother, theleve, can and will treasure them up in an honest heart, and let them have their perfect work, to the purifying of your own temple, and the cleansing of the official departments in which you are called to toh and labor for the good of all who are subject to your administration."—Boston Datly Globe.

Over sixty cents of every dollar you pay for taxes goes to pay such bills as \$10,000,000 a year for crime, \$32,000,00 for pauperism, and \$12,000,000 for insanity, all induced by in temperance. Why not economise by right living?

The Earl of Dunraven, late Lord Adare," who acted as correspondent for the London Telegraph from Versailles,

ing the Abyssinian war as an army correspondent, has en spending some months in hunting excursions, and it traveling through the United States. He returns shortly to England.

The convict, Arthur Orton, alias Thomas Castro, the "Tichborne" claimant, is to be transferred from Newgate to Pentonville Prison. One of his counsel proposes, at the Easter term, to take steps for having the judgment

A dispatch from Spain to the London Hour reports that an ammunition wagon exploded at Serrano's camp and fifty men were killed and wounded.

About half-past 9 o'clock, Monday morning, March 23d. a fire was seen to break out of the cupola in the building of the Ætha Cutlery Works, of the Landers, Frary & Clark Company, at New Britain, ten miles from Hartford, Ct. The building was destroyed; loss \$100,000 above insurance. Elve hundred persons were thrown out of employment, and many of the working-girls narrowly escaped death The fire was the work of an incendiary.

"Angina pectoris" means, in English, a form of neuraigla affecting the heart-a terribly acute pain in the

David Kalakua, High Chief, has been chosen King of the Sandwich Islands—the Legislature giving him almost an unanimous vote. The disciples of Queen Emma, the "Church" candidate, gave proof of their "Christian" spirit by a riot, but nothing came of it, and liberal principles-gained the victory over priestcraft in Hawait-Nel.

Donations to Send the Banner Free to the Poor.

Applications have been made for years, and are still being made to us, for the BANNER, free, by poor widows, bed-ridden people, and others. We have supplied many such with the paper, and would be well pleased to continue in the good work, "without money and without price"; but it has drawn too largely on our exchequer of late. Several years ago a prominent gentleman of Boston agreed to aid us in this matter, and did for several years; but since the death of Brother White we have heard nothing from him. If this paragraph should meet his eye, we hope he will renew his donations, to enable us to continue sowing the good seed among those whose means are too limited to subscribe to our paper. We also appeal to the public generally in aid of this benevolent object.

"The Seers of the Ages."

The Hon. W. D. C. Denovan, an ex-member of Parliament, writes thus in the Bendigo Evening Star:

"I am indebted to J. M. Peebles's Seers of the Ages' for the following quotation from Emmanuel Rebold, who, writing of the occult practices of these ancient nations and their intercourse with the spirit-world, says:

"That occult science designated by the ancient priests, under the name of regenerating fire, is that which, at the present day, is known as animal magnetism—a science that for more than three thousand years was the peculiar possession of the Indian and Egyptian priesthood, into the knowledge of which Moses was infinited at Heliopoils, where he was educated; and Jesus, among the Essenian priests of Egypt or Judea; and by which these two great reformers, particularly the latter, wrough many of the miracles mentioned in the Scriptures."

Mr. Peebles's "Seers of the Ages" has become standard work among Spiritualists in this country and Europe. We have just brought out a sixth edition. For sale at this office.

Spiritualism in California.

Charles II. Peterson, 407 Third street, San Francisco, writes under recent date, giving the most encouraging report concerning the cause in that part of the Golden State. Charter Oak Hall, every Sunday afternoon and evening, is crowded to overflowing, and steps are being taken to secure a larger place of meeting. The addresses of C. Fannie Allyn are spoken of as productive of great and added interest, and an "old-fashioned revival" of popular attention concerning the mental and physical phenomena of spirit intercourse is in progress. Mrs. Allyn lectures again in San Francisco in July next.

ecture in the course on nervous force and gists. its various modes and limits of action, by The names of victories may be erased from our Dr. C. E. Brown-Sequard, was delivered in the battle flags; but SILVER TIPPED Shoes will Lowell Institute on Sunday evening last. He never become obsolete. They are a national inbegan by explaining some of the effects which stitution. are produced on the skin by an irritation of the nervous system, and said that inflammations of all characters can be directly traced to the nerves as being the prime cause. Dis eases of the brain or spinal cord may appear very soon after an injury to the nervous system. The learned gentleman during his remarks on inflammations, whether of the bowels, lungs, kidneys and other organs, said that the principal cause of all was, that we do not accustom ourselves to the cold. Exposure by changing from selves to the cold. Exposure by changing from He compounds his own medicines, is a mesmer-heavy to light apparel causes an irritation of the lizer, skillfully applies the electro-magnetic batnervous system, hence inflammation of the various organs. He then passed on to the power of the mind on the body through nervous force. and said that it was much greater than could plaints. be expressed by any language. He cited several astonishing cases of the power of imagination in producing sensations. During sleep we have the power of judging of time, as in the case of many persons who could wake up at any hour they wished. He advised his hearers to be economical of this great nervous force, which is the producer of all powers within us, and to observe regularity in meals, sleep and exercise.

Some weeks since the Massachusetts House of Representatives passed an order requesting the Tax Commissioner to furnish a statement of the amount of real estate in the several cities and towns of the Commonwealth that is exempted from taxation under the law regarding religious, educational and charitable institutions. The figures of said report, as made Wednesday afternoon, March 11th, and given in the public prints, foot up the enormous sum of \$48,-009,100 exempted from taxation, the several classes of property being credited with the following amounts:

Meeting Houses. 928,853,745
Educational institutions, other than common schools. 13,025,945
Charitable institutions. 6,129,440 Of the whole amount, Boston, including Charlestown, West Roxbury and Brighton, bears

the burden of \$15,556,300, over one-half of which

comes under the head of meeting houses.

Peruse Dr. E. C. Dunn's and Dr. H. P. Fairfield's lively letters on third page-lively, we mean, in regard to the doings of the Spiritualists in the West. And, we may add, Spiritualists are waking up everywhere to the importance of patronizing spiritualistic literature; and consequently we have no doubt our subscription list will gather many hundreds if not thousands of new names during the present year.

We republish elsewhere, from the Daily Review, an account of the mediumship of Miss Lottie Fowler, who has of late been holding spiritual séances in Edinburgh, Scotland:

More about "Finance" on second page.

God's Poor Fund.

ļ	titute poor of this city have been received at the Banner of
	Light Office, in response to the call of the angels:
	A Subscriber, Scianton, Penn
	Miss N. R. Bachelder, Mt. Vernon, N. H 2.50
	R. C. Margregor, Oxford, La. Co., Miss 2,00
	Hannah Kimmerlee, Sycamore, Ill 2.00
	C. C. Birge, Micholson, Pennsyerment . 2.0
	Dr. F., Hoston 1,0
	John Preble, N. Gloucester, Me 1,00
	Chas, Tyng, Providence, R. L
	Friend, Boston 1.00
	A Friend, Middleton, Vt
	W. M. Haskell, Marblehead, Mass
	W. M. Haskell, Marblehead, Mass. (25)
	A. Turner, Norwood, Mass
	A Friend, N. Cohasset, Mass 5
	1 11 10 11 11 11 11 11 11 11 11 11 11 11

\$22,10

with that of the angels, at each of Light a noble work is being done in faking collections for the poor, at your Free Circles. I admire it, and will add my mite. Enclosed you will find five dollars two and one-half for the poor, and two and one-half for your Free Circles. My blessing, with that of the angels, attend it.

I have been a Spiritualist seven years, and I know whereof Laffirm. It is of God and Truth.

The Colchester-Day Restitution Fund. The following amounts have been received at this office since our last reports, for Mr. Lester Day, of 85 Niagara

A contribution from the Banner \$100,60

2. R. Morton, Boston, Mass 1,00

4. Turner, Norwood, Mass 1,101

Amount previously acknowledged 2200, 135-03-

Issue, a letter from Mr. Day, giving toll details in regard to his connection with the case of Colchester rr. United States, etc., etc.) - ED. B. OF L.

MR. DAY'S REPORT.

BUFFFALO, March 18th, 1874.

MESSUS, COLINY & RICH. Stince my report of March 9th
I have received the following trong friends:

Mrs. S. Joundus, Chicago, 10. \$2.60
Spiritualist, Towarda, Pa. 50
Richard Walker, Hopedale, Mass. 1,00

Spiritual and Miscellaneous Periodicals for Sale at this Office:

With thanks.

BRITTAN'S JOYRNAL of Spiritual Science, Literature, Art and Inspiration, Published in New York, Price 80 Art and Inspiration.

Cents,

THE LONDON SPIRITUAL MAGAZINE, Prior 20 cents,

HUMAN NATURE: A Monthly Journal of Zoistle Science
and Intelligence, Published in London, Price 20 cents,

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to,

Spiritualism, Published in Chicago, III, Price scents,

THE LITTLE BOUQUET, Published in Chicago, III,

Price 20 cents. THE LITTLE BOUQUET. Published in Chicago, Ill. Price 20 cents.
THE LYCEUM. Published monthly by P. H. Bateson, Toledo, O., and designed for the children of the Progressive Lyceums. Price 7 cents per copy; 75 cents a year.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for he first, and fifteen cents for every subjequent insertion.

NPECIAL NOTICES. - Forty cents per line, Minion, each insertion.

BUSINESS CARDS. - Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

No use of any longer taking the large, repulsive, griping, drastic and nauscous pills, composed of crude and bulky ingredients, and put up in cheap wood or paste board boxes, when we can, by a -careful application of chemical science, extract all the cathartic and other medicinal properties from the most valuable roots and herbs, and con-centrate them into a minute Granule, scarcely larger than a mustard seed, that can be readily swallowed by those of the most sensitive stomachs and fastidious tastes. Each of Dr. Pierce's Pleasant Purgative Pellets represents, in a most concentrated form, as much cathartic power as is embodied in any of the large pills found for sale in the drug shops. From their wonderful cathartle power, in proportion to their size, people who have not tried them are apt to suppose that they nental and physical phenomena of spirit inter-ourse is in progress. Mrs. Allyn lectures again a San Francisco in July next.

The Nervous System.—The sixth and last

The Nervous System.—The sixth and last

SPIRIT COMMUNICATIONS TO SEALED LETTERS. SCHWARZ, Station B, New York City. 6w*. Mr7.

Dr. I. G. ATWOOD is located at 1207 Broadway, New York, Room 6, first floor.

A COMPETENT PHYSICIAN .- Dr. J. T. Gilman Pike, whose office is located at the Pavillon, No. 57 Tremont Street, (Room C.) Boston, is cordially recommended to the Public as one of the most competent practitioners in the State. tery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his prac-tice. He gives close attention to nervous com-

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

THE WONDERFUL HEALER!—Mns. C. M. Morrison.—This celebrated Medlum is the instrument or organism used by the invisibles for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by the request of her Controlling Band. They are now prepared, through her organism, to treat all diseases, and cure in every instance where the vital organs necessary to continue life are not

destroyed.

Mrs. Morrison is an unconscious Trance Me-Dium, Chairvoyant and Chairaudient.
From the very beginning, hers is marked as the most remarkable career of success that has seldom if erer fallen to the lot of any person. No disease seems foo insidious to remove, nor

No disease seems foo insidious to remove, nor patient too far gone to be restored.

Mrs. Mornison, after being entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a proscription suited to the case. Her Medicines are ordered.

mitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize,) combined with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, \$1,00. Give age and sex.

Oswego, Oswego Co., N. Y. P. O. Box 1322.

J.24.13w*

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

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR Dr. Slade, now located at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Rem-edies for Asthma and Dyspepsia. J3.

THE SEERS OF THE AGES, Sixth Edition. This work, treating of ancient Scers and Sages; of Spir-tualism in India, Egypt, China, Persia, Syria, Greece and Rôme; of the modern manifestations, with the doc-trines of Spiritualists concerning God, Jesus, Inspira-tion, Paith, Judgment, Heaven, Helb, Extl Spirits, Love, the Resurrection and Immortality, has become a stand-ard work in this and other countries. Price \$2,00, post-age 32 cents.

age 32 cents. JESUS-MYTH, MAN, OR GOD? Did Jesus Christ exist? What are the proofs? Was he man, begotten like other men? What Julian and Celsus said of him. The Moral Influence of Christianity and Heathenism compared. These and other subjects are critically discussed. Price for cents, postage 4 cents.
WITCH-POISON; or, The Rev. Dr. Baldwin's Sermon relatilig to Witches, Hell, and the Devil. reviewed. This is one of the most severe and caustic things published against the critodox system of religion. Price 36 cents, rootage 4 cents.

35 cents, postage 4 cents, SPIRITUAL HARP. A fine collection of vocal music for the chidr, songregation and social chide; is especially adapted for use at Grove Meetings, Pfenlas, etc. Filted by J. M. Peebles and J. O. Barrett, F. H. Balley, Musical Editor, Cloth, 92,60. Full glit, 93,00; postage 20 cents. Abridged cellition \$4,00; postuge 14 SPIRITUALISM DEFINED AND DEFEND-

ED: Being an Introductory Lecture delivered in Temperance Hall, Melbourne, Australia. Price 15 cents, postage 1 cent.

For sale wholesale, and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

SCROFULA.

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. M14.—4w*

Miss. Nellie M. Flant has returned from Europe, and will heal and develop at 31 Clinton place, near University place, N. Y. Hours 10 to 4, M.28.4w*

BUSINESS CARDS.

Al No. 39 Ivaniev Steet (1988airs) may be found on-sale the BANNER of LIGHT, and a general variety of Spir-limilist and Reform Books, at Eastern piles, Also Adams A. Co., 8 Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free, 30° Remittances in U. S. currency and postage stamps re-ceived at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Caf.

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bly be accompanied by cash to the amount of each order. Any Book, published, in England or America, not out o

Se Catalogues of Books, giving prices, &c. sent free.

ART NOTICE.

A. H. CURRAN & CO., Publishers of "The Driving light," "The Orphan's Rescue," "Life's Morning and Evening," &c., 28 School street, Hoston, Cheulars descriptive of the Engravings, with Map of Hydesville, N. Y., and CLER RATES, sent postage free on application. A few hours devoted to forming a Club, will often secure two or three of these choice works of art. Call and see the great Paintings on Tree children at 28 School street, up states.

Remarkable Musical Phenomena.

Melitatraduc musical a monocara.

Mrs. THEOPHIL LUS YOUNGS, from Washington, is no acted for the present at Dis. CUTTER'S, 711 Trement street, where she is giving remarkable Tests and Soances. A heavy plane is played upon; it lies from the floor and keeps time to the times played. Spirit music is given, and other wonderful phenomena manifested in the light, doing daily from 10 to 1 and 2 to 5. Scances Tuesday and Thursday evenings, at 75. Open to private engagements.

NEBRASKA STATE REGISTER.—A 40

column paper, published at the State Capital, full of Nebraska News; has a Big Chief correspondent, who de-mentes Indian customs, in peace and in war. Also a Lib-ral of Spil finalistic department, conducted by a Medium, All Interested in the great West should have it. \$1,50 a ear. Address. WM, C. CLOYD, Lincoln, Neb.

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N CY. Full information of business openings of every kind, in Nebraska; sent for \$1.40. Address, JNO, M. BRADFORD, CO., Lincoln, Neb. Marga, dwist

MATERIALIZATIONS.

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MRS. M. M. HARDY will hold a Dark Scance at No. 4
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the hight "at 80 clock same evening. Admission to each
Scance \$1.00. Seats secured previously. 4* Mar. 25.

CANCER Infailth e remedy, now hist time revealed. By BELL, mail, Flye Dollars. Address, J. B. CAMP-BELL, M. D., 20 Clinton street, Cinchinati, Ohio, Mar. 23.

Mar. 28.

WANTED:—A competent woman to take the family and guests of the Strigtte ALISTS HOME. Apply at 46 Beach street. Boston, Mass. 28°—Mar. 28.

MRS. E. SMITH, Spirit, Medium, 277 Mulberry street, Newark, N. J., gives Spirit Communications, with tests and Instiness advice, to open letters, \$2.001 trial questions. 25 cents each, with stamp. Mar. 23.

KINGDOM OF HEAVEN, a Spirit Prophetic Organizing Monthly Journal, 75 cents per annum: Free to the poor. Send for sample. THOMAS COOK, editor; Boston.

TO LET.—A fine tenement of four rooms to a man and his wife only, No. 2 Chestnut Court, Camsbridgeport, Mass. 2* -Mar. 2s.

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WANTED, Agents to sell the Life of CHARLES SUMNER, by Rev. Elias Nason—FILL, COMPLETE, and AUTHENTIC—a fine opportunity for wide-awake can vassers.

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print, will be sent by mail or express,

sent is not sufficient to fill the order, the balance must be

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F VEGETINE will relieve pain, cleanse, purify and 1 cure such diseases, restoring the patient to perfect health after trying different physicians, many requestion, suffering for years, is it not conclusive proof, if you are a rufferer, you can be cured? Why is this medicine perform-ing such great entes? It works in the bloods in the circulating fluid. At can truly be called the Great Blood Puri-for. The great source of disease originates in the blood; and no medicine that does not act directly upon it, to purify and renewate, has any just claim upon publicational. When the blood becomes illeless and stagmant, either from change of weather or climate, want of exercise, friegular diet, or from any other cause, the VIGLIISE will renew the blood, early off the putrid humors, cleanse the stom-PHILADELPHIA HOOK DEPOT.

HENRY T. CHILD, M. D., 63t Race street, Philadelphia, Pa., has been appointed agent for the Hanner of Light, and will take orders for all of Colby A Rich's Publications. Spiritual and Liberal Books on sale avabove; also by DR. J. R. RHODES, 9b Spring Garden street, who will sell the books and papers at his office and at Lincoh Hall, corner Broad and Coates streets, at all the Spiritual meetings. ach, regulate the howels, and impart a tene of vigor to the whole body. The conviction is, in the public mind as well as in the medical profession, that the remedies supplied by the Pepetable Kingdom are more sate, is one successful, in the cure of disease, than inductal modicines. VIGITISE take, and perfectly safe to give an infant. In scrofula the VIGITISE has performed wonderful cures, where many NEW YORK ROOK DEPOT.

A. J. DAVISA CO., Books ellers and Publishers of standard Books and Periodicals on Harmonial Philosophy, Spirtualism, Free Religion, and General Reform, No. 24 East Fourth street, New York.

(4-Nov. 1. other remedies have falled as will be seen by the following

A Walking Miracle.

MR. H. R. STEVENS:

Dear St. Though a stranger, I want to inform you what VIGITISE has done for me.

Last Chilstinas Scrotink made sits appearance in my system large tunning ulcers appearing on me as follows: One on each of my arms, one on my bright, which extended to the seal, edge on my head, which ext into the skull being one on my left leg, which bedsine so had that two physicians to amputate the funk, though upon consultation concluded not to do so, as my whole hest was so full of second if they could do no more for my left leg, which bedsine so had that two physicians cluded into too so, as my whole hest was so full of second if they could do no more for my. Both of wanter man from this one sair. The physicians all gave me up to die, and sabl they could do no more for my. Both of my legs were drawn up to my seat, and it was thought if I did get up again I would be a cripple to His.

When in this condition I saw Visigitis a advertised; and commenced taking it in March, and followed on with it until I had used stateen bettles, and this monting I am going to plow corn, a well man. All my townsmen say it is a miracle to see me tound wa'king and working.

In conclusion, I will add, when I was enduring such great suffering from that dreadful disease, Scrotolia, I praved to the Lord aboy to take me out of His words, but as VEGETISE has restored to me the blessings of health. I dealer more than ever to live, that I may be of some service to my fellow-man; and I knew of no better way to ablesdicting humanity than to enclose you this statement of my case, with an earnest hope that you will publish it, and it will afford me pleasure to reply to any communication which I may receive therefron.

Avery, Berrien Co., Mich.; July 10th, 1872.

THE NEW FRENCH SYSTEM Western Agency for the safe of the BANNIR OF LIGHT and all Liberal and Npiritual Books. Propers and Magnylnes. Also, Adams A Co. 8 Goldber FENS AND PARLOW GAMES, the Magic Comb, and Voltale Armer Soles. DR. STORER'S NUTRITIVE COMPOUND, SPENCE'S POSITIVE AND NEGATIVE POWDE'RS, Congress Record Ink, Stationery, &c. HENRY HITCHCOCK, 66 Pine street, St. Louis, Mo. PRIE, PA., BOOK DEPOT.

OLIVER SPAFFORD, the veteral bookseller and publisher, keeps on sale at his store, 60 French street, Erle, Pa., nearly all of the most popular Spiritualistic Books of the times, Also, agant for Hud & Chamberlain's Magnetic and Electric Pokoders.

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J. G. DARLING & CO., Lanenburgh, Vt., keep for sale Spiritual, Reform and Miscellancous Books, published by Colby & Rich. LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

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M.R. WM. BRITTEN, AND MRS EMMA HAR-DINGE BRITTEN, graduate of the Vienness and Paristan schools of Electricity, late associate of Dr. Ellin-beth J. French, and chief operator of the Philadelphia Electrical Clinics—are prepared to examine and treat patients for every form of disease, chronic and acute, on the nighty successful new. French System of Electricity, the most reliable method of Therapeutics ever discovered. To

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ANDREW J. AND MARY F. DAVIS. Y E have outlived the "Panle, "and are happy to assure our friends that so far *inverse* has crowned our father ful efforts. Having leared these premises, we shall con-tinue to be Brokkellers and Publishers of standard News-papers, Books on Harmontal Publishers of standard News-free Heighton and General Reform.

Mar. 21. -4wis No. 24 East Fourth street, New York.

ROOMS TO LET. TIWO SPACIOUS ROOMS in the new Building No. 9
T Montgomery-Place, corner of Province, 1; Have the
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18 Nov. 1.

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Words by George C. Irvin: Music by B. Shraft, Prico 20 ents, postage 2 cents, Battle of the Wilderness. A Descriptive Piece, composed by Laura Hastings Hatch, Price 75 cents.

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The Origin of the Jewish Sabbath—How Josus Observed It—The Origin of the Pagan Sunday—How it Became Christianized—and the NESS N. J. MORSE, Electro-Magnetic Physican, 46 Beach street, Boston. 1w*-Mar. 28.

NEURALGIA And All Path Lidiment, How to make it, Campibella, M. D., 20 Clinton street, Cincinnati, Onto, Mar. 28. Origin of the Puritan Sabbath. BY ALFRED E. GILEN.

This little work is commended by A. J. Davis as being a onvincing argument "concerning the true meaning and viscoobservance of the Sablath."

Price 10 cents, postage free: 25 copies \$1.50, postage 20 cents.

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Being an ISTRODUCTORY LECTURE delivered in the Temperance Hall, Melbourne, Australia, by J. M. PEERI, ES.

The author says: "Spiritualists have no riced to crain and crush the Intelbect, They acknowledge on Infallible oracle, honor no Image, trust to no sacrificial 'scapegoat' to screen them from justice; nor would they been down to pope, cardinal, bishop or priest, though the lagots were kindled and the cross redulit. Trampling upon caste, and admiring individual soverelgaty to sed by education and a high meral principle, they closible reach man a freeman, inheriting the God-given right to think, see, hear, investigate, and judge of all supports for himself."

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Each M savge in this Department of the Banner of Light with it?

we claim was species to the Spirit whose name it lears through the instrumentality of

MRN. J. H. CONANT.

The Banner of Light Free Civeles.

Then Berry and the Light Free Civeles.

Then Berry and the Period of the Exysty to Light Order, New Medical and Period of the Exysty to Alberty to Angeles and Medical and Alberty Civeles.

Mospeyy, Leasury at Theorems we exist an indicate at prestice where each sky which time the deeds will be cloud, terripe to a key which there each exit and the goes of the same, every Possible for each Sty. Also one destring to leave the recently a large medical the chatteness, in Lightness in Mylaber 20, 45 detection after the express in and the some epide friends particularly engine and one with any other and these one epide friends particularly engine and one with any other and the continuous and the some epide. As these Order in few are free, we have a doubt visitors with readily conform from rules.

free, we have a doubt visitors will readily conform for our rules.

The opiestoris aliswened at these so mees are often pte sound a or helividear's mining the and once. These read to the gentroling intelligence by the Chairman, are sent in loce trestendents.

The Donathonsof theories for our Chicke-Reson solicited, Mgs. 10.8 AST receives by Asserts af her residence on Mondays. The stays of Third is a stay of the Keyn She glass to flive the subject so the private of placing sealed letters in the table far build answer by sulfits. First write one or the proper questions, addressing the spirit questioned by his or her finite ones, addressing the spirit questioned by his or her finite ones; then put them in an envelope, seal fe and write your own address on the outside. At the close of the suite the Chairman will return the letter to the writer, questioners should not place letter for an experiment the circle table expecting lengthy replies, otherwise they will be disappointed.

The wis fit Westson, Chairmann.

Invocation.

Our Father and, our Mother God, humbly and reverently we worship and adore thee, remembering our past errors, and striving mightily to fling the light of the present into the past and gone about two weeks from my own body. I into the future, that the future may be benefited by it, that it may be a beacon light there forever, I lived in it. I couldn't control it. I was gradand that past errors may be so illumed as to wally separated from it, and I felt months before show up all their hideousness, all their deformity, I the final change came, that it might come at any to warn others that they come not that way, that I moment, that I had so slight a hold on the body; they avoid making the same mistakes that we and yet that hold was kept up by my intense have made. Father, Mother, we thank thee for fear of death, so I lingered in the body for all thy blessings, for that which comes to us in months; suffering because of the fear of death, the Shape of every kind of religion; we thank Now, my mother is sick, and if so be she must thee, oh our God, though it may be mixed with come to me, I don't want her to suffer as I did: is a norm of truth which shall lead some soul to an higher appreciation of thy love and thy wished on; And unto thee, oh Spirit of the past, the present and the transfer of the form of t present and the to come, he all our thanks and been through it, mother, and I know. Believe all our prayers offered. Amen. Jan. 13.

Questions and Answers.

Correcting Spirit -If you have any queries to offer me, Mis Chairman, I am ready to

Ques -In one of Mr. Parker's sermons on the idea of immortality; I find the following: "The form of the future life we know nothing of. Man can know nothing of that; and I am glad that we do not, and cannot know this. I do not wish to know; and if it were possible for ine to other side of the grave, I would say to the being who brought the tidings: Stand back, I do not etc. Now, does he wish to change his position

ANS -No; I do not wish to change, for I have changed already. I am thankful to my interrogator for so plainly putting the question to me, and leading me back to a knowledge of my past errors, for perchance, by so doing, he may become himself, unconsciously, a beacon light lam his father, Antonio Marten. Good-day, sir. warning others that they come not that way, for It is a truth that such statements as that, and others akin to it, have been the barriers that have been almost insurmountable, to me since I experienced the change of death. They have closed the doors of my own earth home. They have gathered around my soul more of misery than anyignorance and wisdom with regard to the miss want ber to know that I am well off. I've got a concerning the special case in question. I only takes we make. We are punished alike for those inice home, and there's nice people to take care have a general understanding concerning the clear light of a better knowledge.

good God ever ereated a desire that won't be grat- | times, before she comes, but, the happier she is ified "? A mother who has lately put away her child must have a desire to know of its welfare. Now, when Mr. Parker, or the child, comes here to speak of its new-found home, is it natural to say, "Stand back, I do not wish to know?"?

A .- No, it is monstrous! whether I uttered it or some one else. It is monstrous, and, as such, should be put under the feet of every reasoning soul

Q .- From what source will the great mass of mankind find relief, who are deprived of possesssions, on the one hand by the capitalist, and who are out of work, on the other hand, by the rapid advance of machinery ?--

A .- The relief comes in the making yourself acquainted with and making use of-taking advantage of all machines that have been projected into being by thinking minds, by inventive brains. There is, at the present time, a great convulsion between labor and idleness, as between the rich and the poor, the ignorant and If he is, I am some God. the wise. This spiritual movement, which is a reform, is unsettling things generally, that, out of confusion, order and a better state of things may be born. Now, will such a birth take place? Yes; it is inevitable—it is inevitable. The cap-Italist will find that he stands upon a more dangerous position, to-day, than ever before; and when once he is apprized of this fact, and be-lieves it honestly, he ill change factics and be-willing to comprom — be willing to extend something more than a left hand to his needy brother. He will extend the right hand in true fellowship and honesty of purpose. It is absolutely useless to suppose that there ever was an existing necessity without, at the same time, an existing supply. Now, the demand and the supply are both with you; and inasmuch as the greatest of reforms is seeking to bring about an equilibrium between these two forces, it is not unreasonable, at least, to suppose that it will be successful; and, for my part, I am just as sure of thine all-divine love, thy children everywhere, success on the right side, as I am sure that Spiritualism is a modern and ancient truth.

Q.—Does the spirit come into existence when It identifies itself with us? or has it existed be der in darkness and doubt, in poverty and disfore in some lower order of progression? If so, lease, and unto thee, oh Soul of the morning and why are we not conscious of it?

A .- It is probable that the author of that question has confounded soul with spirit. Now, the soul is the God in life. Spirit is the power that acts between God and crude matter; that spirit lives in all matter, comes up through all matter, has been identified with all the past, with all the present, and will be with all the future.

Q .- [By B. F. C.] The Granges, that seem to be performing such a great use to the West-wil

mate design? Do spirits wish all to cooperate

A. At certainly did have a spiritual origin. It is one of those movements which is the direct rewhite in an even rule with the court of the transce. These Messages in the rule with the phases are with them then then the batteriors of the rule in the following with them the batteriors of the rule in the following with them the batteriors of the rule in the following with the following with the rule in the following with the rule in the Whask the parter than we not detrice part on the specific of earnest, honest, humanistic to the earnest with the order text of the specific of the band of spirits have the purpose, I believe, of the band of spirits have ance between the thing to be transported and | man or child, therefore if there is any to be protransportation. Now, grain is a thing you can duced, it is left with Spiritualism to produce is as good at heart as any man need to be, but not do without. It is a something which all ani- them. mals have need of. The West produces it large- Q .- [By the same.] Moses said to the tribes and I know he will have an amusing record on The movement is to put down that injustice and to inaugurate in its stead something that will be more satisfactory-something by which grain can be furnished at a "cheaper" rate, so that the large cities, North, South and East, as well as West, may have less of starving paupers. It is to give bread to the poor at a cheaper rate. It is to furnish a this: Moses was himself a medium, and made ten-cent loaf at two and a half cents, or three at most. That's what it means; and all justice-Jan. 13. fluence in that direction, ; ...

John C. Marten.

I am hardly fit to come, but I am anxious to send a word of cheer to my mother, to let her know that after death there's rest; there's a better life, far, far better than this life; for here, at the best, you are not very happy? I've only been was very far removed from the body, even while ine, I've been through it, and it is not much, after all : it's a saying 'Good by," and "How d'ye do" and that's all there is to it. The suffering comes in the fear of it, and I want you, mother, to be exempt from that, ~

I was twenty-two years old. Hived at No. 200 West Springfield street, Boston, My name, John C. Marten.

Antonio Marten.

I am afraid that Johnnie will be disappointed in giving the light he hopes to; that is, I think his receive a knowledge of what takes place the little glow-worm; will be unit with such a flood of darkness and fog as to put it out entirely, but for his sake and the sake of those he desires to benefit, wish to know; Time is the best fortune teller, "I hope if will be different. I came here with him; this afternoon because I was anxious to see how he got along at this new business, anxious to render whatever help I might be able to, if any. The truth of the matter is, I got so near that I was obliged to come in myself, in order to take a square leave. I hope he may be successful. I am afraid he will get the door shut in his face. Jan. 13.

Annie Merriette.

My name, mister, was Annie Merriette. Hived. in New York City, slr. My mother was very poor, and has been ever since my father died. My father was wounded in the war, and I got thing else ever did; and yet I uttered them in all sick and died, and now mother's alone, and she sincerity, and I believed in them with all my soul. says if she only knew that I was well off, she But the Infinite makes no distinction between wouldn't say a word about her own trouble. made in ignorance, as, for those made under the of me, and if she was only with me I should be. oh, so happy, but I don't want her to worry Q .- Further on he says, "Do you think the about me. I'll ery for her, I know, a good many the less I shall cry.

Aunt Rebecca says she'll take first-rate care of me, and I know she will. She's a nice lady. She's a Quakeress, and I am with her, and she's got a good many other children with her; to take care of. If mother will only try to be happy about my going; I shall get over being homesick pretty soon. No, I aint homesick - I did n't have any home here. We didn't have any home -not much of any, but I am sick for my mother, that's all.

Old Miss Canister-she's the lady what has helped us two or three times-she told mother that I'd come back to her, and that I'd be better off than I was here, and I want her to carry my message straight to my mother as soon as she gets it. Make her understand it; tell her I live; tell her that I haven't seen God yet. I don't know where he is; suppose I shall when it is right, but the teachers say, "God is within us."

Oh, tell mother I've seen Mrs. Dale and Dennis. She's real nice looking here; she's just as nice and happy as can be. Aunt Rebecca says, send a world, of love from her, and say I shan't want a mother's love, she'll fill her place till she comes to claim me, whether it be many years or few. Good-by, sir.

Séance conducted by Theodore Parker.

Invocation.

Holy One, let thy truths given by thy ministering spirits fall like the dews of Hermon on all thirsty souls, those who have been scourged by the withering flames of a damning theology. Holy One, baptize thou each one of thy children before thee with that baptism which shall give them new strength, new spiritual life, and a stronger and diviner hold upon the things that are. Bless thou, through the consciousness of who are suffering from want, from sorrow, from any kind of distress. Relieve thou through thy good children the necessities of all who may wanthe evening, oh Wisdom above our ignorance, and forevermore. Jan. 15.

Questions and Answers.

QUES.-[By J. A. B., of New Orleans.] Is Spiritualism more powerful than the Christian Baptist Church to produce holy persons?

Ans. - Since the Christian Baptist Church

that direction. We believe if there is any holiness in humanity that Modern Spiritualism can draw it out, give it a show. The Christian Baptist Church has never done it, with all its power

and its hell to back it up. Q.--[By the same.] Supposing Christianism to disappear, could Spiritualism as well produce holy persons?

A .- I have taken the position that Christianthe purpose, I believe, of the band of spirits have list (a very poor term used by your corresponding this movement in charge, to create a just bal- | ent) never did-produce even one holy man, wo- | do it here.

ly; but the monopoly of railroads, in the matter of Israel, "Let no man consult the ghosts of the the other side; and I want now - because I of transportation, has been exceedingly unjust; dead for knowing truth, for whosever does so is accursed of the Almighty." What does the make special use of it. Philip, I mean you, yes;

intelligence think of this?

A.—I am not Sure that Moses ever said any such thing. Indeed, I should doubt it; but, provided he did, there was a reason, no doubt, for his saying it, and the reason must have been daily consultation with the gods, or departed spirits. He desired to hold this power in his own loving individuals would do well to lend their in hands for various reasons; one was, his love of power, and another was, he knew it would be dangerous in the hands of the uneducated-of those people by whom he was surrounded, with whom he lived. He was educated in these things, or developed-according to modern phraseology -in mediumship, in the land of Egypt. He was thoroughly acquainted with the spiritual mysteries of his time. He knew how much he was indebted to the advice of the gods for what he had received in life. He knew that he had been led a hypocrite, a grand religious humbug. You by them, cared for by them during all his natural joined the church to gain the influence of the pligrimage. He understood ancient Spiritualism probably as well as any other medium or individual, and, understanding it, he knew that it would be impossible to impart the same knowledge to the common people, unless he could take them through the same degrees that he had been taken through-unless he could educate them. That he could not do so, he knew; so this knowle edge, or knowledge that might result from the

happy?

A .- Certainly not to satisfy curlosity; that would be monstrous; but it comes as a legitimate result of natural law. It is just as natural as my other evolvement in life. It could not have been delayed one hour longer than it was. The same power that said in the long ago, "Let there be light," and there was light, said, "Let there be light-the light of Modern Spiritualism," and it came. It came in obedience to the law of God; which is natural law.

Q .- [From N. S. N.] Well-authenticated reports state the existence, at Richmond, Va., and other places, of what is called the "mad stone," which extracts the effects of a bite by mad dogs, reptiles, &c. Can the controlling intelligence give any explanation?

A .- It is a fact well understood, that hydrophobia is produced by a vegetable and animal poison, and it is said that the antidote of a poison s cound in its own kingdom always. If the polson be a vegetable poison, the antidote is found in the vegetable kingdom; if the poison be a mineral, the antidote is found in the mineral kingdom; and so on. Now it is believed by those whose understanding in the matter I should not question, that there were certain deposits made at a certain period of the earth's history. When the animal kingdom was in the ascendency, these deposits were made that were antidotes to animal and vegetable poisons. It is also believed that these deposits became soil and stone. Here, then, seems to be a link substantiating the theory of the stone antidote. I have no knowledge laws governing in such matters, and, by referring to that understanding, I should not question the truthfulness of the stone theory. Jan. 15.

George Kendall

Good day, sir. Well, really, my ghostly appearance is rather unique. I don't see that I am much of a ghost after all. I used to think and used to say that if the dead lived in another life, and had the power of return to the scene of their former action, if it was ever my good fortune to be an inhabitant of that post mortem place of existence, I would exercise my powers: of return to the largest degree, and I would upset a great many things that were considered to stand on a stable foundation; in a word-I would upset things generally. But I find that I am nothing more-relatively speaking-than a little gnat floating in a sunbeam, or being wafted hither and thither by spiritual or intellectual atmospheric, changes, All of these changes are in absolute subjection to law; so what I was a-going to do I cannot do, and what I said I never would do I am absolutely obliged to do. You see it is not safe to promise. From the experience I have had of life in this post mortem world. I should hardly deem it safe to make any absolute promise, even here in this world, were I permitted to return and take up the broken threads of life, and go on as if I had never left it The Power guiding and guarding us seems so

immense and so thoroughly absolute in its decrees, to me, that I never say now, "I will do this," or "I will do that," without making some premise (if I can) as a parenthesis. That should be used, I think, under all circumstances, in making promises. I was in company, a few days ago, with quite a large group of my old friends and associates who had all of them made promises to come back, on the strength of this Modern Spiritualism. There were only four of them able to fulfill their promises, and those only in the half. I am very glad that Modern Spiritualism has proved a truth-glad, because God knows the world has need of it, and because it should show to every enlightened mind that there is a life after death which is a continuation of this life, and that a record, in that life, of the deeds done in this life, is kept, and you will not only have the privilege of looking over that record, all of you, but you will be be all our praises spoken and unspoken, forever obliged to do it. It is quite amusing-or was to me, at any rate-to see some of my old friends lives. Why, they would swear they never did this and they never did that, but the recording augel was pretty exact with them, and he had a way of taking them right back, in memory, to the thing done; and forcing them into an abso-

deeds, but rather shy of the bad ones; quite as amusing, I assure you, as to come back into an old country churchyard and read the epitaphs upon the decaying houses we people have left! So I warn you, fellow travelers, who are here on this side, to guard against any little mean, contemptible act that you will be ashamed to see staring you in the face on the other side. If you don't want it to rise up and condemn you, don't

Now I have a friend in a southern city who he is continually making errors of the head, know he will get this message-I want him to so you needn't go and shirk the responsibility on to anybody else's shoulders. If you don't want to see too long a record on our side, stop right where you are,

In the first place, take better care of that little daughber-in-law. Plain talk, I know, but no matter; you will be glad'I made the plain talk by-and-by. In the next place, don't so often turn the cold shoulder on those who come to you asking for aid. You'd better give to ten impostors than to turn away one honest person.

Don't join any more churches. Take my advice; leave the one you are in, because you are no more fitted to that place, than an elephant would be fitted to grace the top of the monument out in yonder city. Don't join any more churches, and get out of the one you are in, because you know, as well as I know, you are church, and to fill your pocket-that's how it is. Deny it if you can.

Now, Phil, the record will look dark against you. I'd wash it out entirely while I was here on this side, if I could—that 's the best way."

[To the Chairman.] I don't know as I care to stop here any longer with you, sir. I know you're good company enough, but I can find quite as good on the other side; then again, 1

you're good company enough, but I. can find quite as good on the other side; then again, I don't feel exactly at home, you know. My name was George Kendall, formerly of the New Orleans Picayune.

Thomas M'Carthy.

Thomas M'Carthy.

Thomas M'Carthy.

My name, when here, was Thomas M'Carthy.

I was born in Ireland; I died in Boston, America. I had some kind of a fever that took me in the head and bick about four months ago and took me off pretty quick, and I was not myself after I was first taken sick, and I'd not know anything about what was doing; or what was said by me at all; but it seems that my sister and brothers are troubling themselves because I went out In the way I did. They think I should have been in my right mind to lave got perfect absolution, so I could be all right in the other world. I am all right anyway; what I didn't get here, I got there, and there's no trouble about me; that I am all I was fold, would I come here, that the priest would tell them that they were not to make any more trouble about me; that I am all I me here, sir. Good day to you, and may the good God bless you forever.

Augusta Jellison.

Augusta Jellison.

Augusta Jellison.

My name was Augusta Jellison. I am from Farmington, Maine. I wish, by coming here, to get into communication with my brother, Capt. Thomas Jellison. I have been told, if I would come here, I could reach him. I have something to say to him which I don't care to say here, and if this message reaches him, I wish him to go to some medium where I can come speaking with him, for I have something that would interest him, I know, to give him. If I can't limited to seek a mother, are reflected in the lives of her children. I have known women who enjoyed better opportunities for culture; I never knew one who needed them less. The Innate refinement and delicacy of her nature gave a peculiar charm to her presence, fitting her to grace gave a peculiar charm to her presence, fitting her to grace say a peculiar charm to her presence, fitting her to grace gave a peculiar interest him, I know, to give him. If I can't prove to him that I am just who I am, he need n't accept what I give. It won't hurt him to try. I was thirty-six years old. Good day, sir. Jan. 15.

Thomas Spear.

Say, if you please, for me, through your good paper, that Thomas Spear desires to communicate with his friends in Malden, Mass. Good alay, sir. " Jan. 15.

Betsey Talbot.

I have been dead nigh on to sixteen years. I was eighty-seven years old. My name was Betsey Talbot. My children and grandchildren may say it was Elizabeth; I tell you it was Betsey. I was baptized by the name of Betsey, and that's my name; when I come back here I've no other name to claim but just that. I was born near Framingham. I was a kind of a believer in these things. I used to tell the gais' fortunes-not for pay, but my own gals and their children come to me: "Now, Granny, tell our fortunes." I'd tell 'em, and most always they come true. And I had presentiments; I could prophesy; I could heal the sick; I could do a variety of things that these mediums do in these days. I had a trouble with my eyes. I used to read a good deal, and I got a trouble with my eyes, and the gals used to hide my spectacles. I'd always know where they was; I could tell 'em just where they was put, and just which one of 'em took 'em and hid 'em; I always knew.

Now I want to tell 'em that' this ere Spiritualism is something more than they think it is, and if they know when they are well off, they'd better not say too much agin it, but better, if they've got any influence at all, to cast either for or agin it, better cast it for it, because, if they don't, they'll be ashamed of themselves. I don't care whether they investigate this thing or not. They can do just as they please; but it would be a pesky sight more to their credit, than to be doing what they sometimes do do-going to meeting to show themselves, and to see other folks. There aint any more religion in it, to my mind, than there used to be in my old horse that used to carry me to the meeting-house. He had more in him than most of the folks that used to go-more than'l had, a good deal. He had religion enough to enjoy a beautiful day, and he got a chance when looking over the record of their earthly to nibble grass on the way home. He took advantage of all God's blessings as they came along; he didn't talk about anybody; he did n't kick up and hurt anybody. He had more religion, I say, tlian I had, or the rest of the folks

that used to go to the meeting-house. never has produced one holy person, there can lute consciousness of the fact, which always | Now I want my folks to know that I feel just

Hessage Department. the controlling spirit please inform us if the move- be but little to say in its favor. It remains to be brought, I tell you, any amount of shame and about the same about these things as I used to; more than one shingle off needs to be put on, I suppose if I had, they wouldn't know me. Good day. ______

Séance conducted by T. Starr King.

MESSAGES TO BE PUBLISHED.

Monday, Jan. 19.—Isabel Hemmenway, of Cheinnatl; Joel Hayden, of Haydensville, Mass., to hissons.

Theoday, Jan. 29.—Hosea Ballou Jackson, of Boston; Charle Desmond, of New-York City, to his father; Polly Williams, of Dorchester, Mass.; Esther Toppin, to Irlands, Thursday, Jan. 22.—Edward Austin, of Salem, Mass., to his family; Patrick Nolan; Richard Markham, of Brownsville, Wis.; Ann Ruskin, of Auburn, N. Y.

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:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and mauner as they shall deem explicit and expenditude for the propulgation of the pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Demise of a Spiritualist.

I am aware of the editorial aversion to obtinaries, and well understand how uninteresting to a majority of readers are tributes full of tenderest interest to the few. But I am admonished by those who profess to know what your readers value, that there is something of interest to them

readers value, that there is something of interest to them in the simple story of the departure of the private individual whose obsequies it was my privilege to attend.

The many readers of "The Magie Staff," may recall the story there recorded of Mr. Davis's first visit to "Mary's" story there recorded of Mr. Davis's first visit to "Mary's" story filter product equalities of her character; and the genial narrator does not fall to record the fact of a second meeting and the cordial welcome extended by the same true-hearted sonh, who always dared to be honest and tried to be just. She was even then inclined to Spiritualism, and soon welcomed the teachings as well as the person of the Secr."

and soon weighted the teachings as were as a person the "Seer,"
This lady, for nearly thirty years the wife of D. N. Pettengill, Esq., of Clarendon, Orleans Co., X. Y., has always lesided within the limits of her native town, but the influence of the consistent lives of herself and husband has been fell through a wide circle. Their quiet but carnest devotion to Spiritualism has served to render them still more consistent.

considenous.

Though enduring intense suffering the last weeks of her life, she preserved a heroic calminess and cheerfulness which, with her off-repeated admonition to "Be brave," strengthened and sustained her family through the trying

Passed to Spirit-Life:

From Pepperell, Mass., March 3d, Mrs. Jennie Doc.

aged 36 years.

She was a constant attendant at our meetings, and had fully accepted the truths of the Spiritual Philosophy. After a few days' Illness, she calmiy made her last requests and passed quietly to the higher life. After the funeral services, her remains were taken to Alexandria, N. H., for interment.

MARY L. FRENCH.

From Townsend Centre, Mass., Feb. 16th, Mrs. Ellen Lowis, aged 48 years. Her departure was rather sudden. May her friends whom she has left behind soon be comforted by receiving messages from her in her new home. M. L. FRENCH.

From Medford, Mass., March 6th, after months of suf-

From Medford, Mass., March 6th, after months of suffering, (consumption,) Mrs. Georgiana K. Brooks, aged
38 years and 5 months.

During her long sickness, worn down by a distressing
gough, shothere all with fortitude and true Christian resigination, preparing for her journey by arranging her household affairs, disposing of various articles to her friends,
and giving directions for her funeral, with advice to her
husband for the future. Thus has gone to the spirit-home
a faithful wife, a loving mother and a true friend, leaving
a kind husband and three children, also brothers and sisters and numerous friends to mourn her loss to them, but
gain to her. May her spirit guide her husband, now lonety, (as he with his children deeply feel her loss,) till all at
last shall be united never to part.

SAMUEL GROVER.

From Boscobel, Wis., Oct. 24th, 1873, Mrs. Louisa Drown, She was a firm believer in the Spiritual Philosophy, and entertained no uncertain ideas in regard to the future life. She knew whither she was going, and that she would meet her relatives and friends who had preceded her. She always strove to do good by helpling others, and her greatest regret was that she could not do more. Many will miss her in the active work and walks of life,—Com.

[Notices for insertion in this Department will betwenly sents per line for every line exceeding twenty—twenty ince or less inserted gratuitously. No poetry printed under the above heading.]

PUBLIC MEETINGS, ETC.

Three Days' Meeting in Philadelphia. Three Days' Meeting in Philadelphia.

The First Association of Spiritualists hold their regular meetings at Lincoin Hall, Broad and Fairmount avenue, (late Coates street) on Sunday, March 29th, 1874, at 10½ and 7½—Lyceum at 2. Mr. J. M. Peebles will lecture.

The Pennsylvania State Society of Spiritualists will hold its Eight and 7½. Members and friends from this and other States are invited. The Association, in conjunction with the State Society, will celebrate the twenty-sixth Anniversary of Modern Spiritualism. Two meetings in the day, and a musical and literary entertainment and festival in the evening.

HEARY T. CHILD, M. D., President, 634 Race street.
E. ADDIE ENGLE,
CAROLINE H. SPEAR,
Secretary.

The Central New York Association of Spirit-

Will hold their second Quarterly Meeting for the year 1871, at Oneida, in Devereaux Opera House, on the 25th and 29th of April, commencing on Saturday, at 2 P. M. Mrs. Sarah A. Byrnes of Wollaston Heights, Mass., Warren Woolson of North Bay, N. Y., and J. W. Seaver of Byron, N. Y., are engaged as speakers for that occasion. A general attendance, is desired,
Visitors who cannot be accommodated in private families, will that good accommodations at the Madison-street House at the usual reduced rates.

WM. H. Hicks, Pres., Delta, N. Y. West Winfield, Herkimer Co., N. Y.

Quarterly Meeting. The Third Quarterly Meeting.

The Third Quarterly Meeting of the North-Western Association of Spiritualists will be held at Berlin Green, Lake County, Wis., on the 10th, 11th and 12th of April, 1874. R. C. Eccles, of Ohio, and other local speakers will be in attendance. be in attendance.

Our two former meetings have been largely attended, and highly interesting to Spiritualists and rational and philosophical thinkors. Everybody is invited.

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et.

Pearls.

And quoted odes, and towels five words long. That, on the stretched fore-finger of all time, sparkle forever.

APPRINCIATION. Be then the first trace in 11 to be friend: His praise is a st who waits this all commend.

Characters (exercitance, equaters after characters are only developed. Person's

Gent'e Spring, to so of the civil. Well dost the lates power deplay? For Withern sketh the light he wit sad-And they then makest the said heart stay. The sees there, and cally to his glossins train.
The sheet, and the snow, and the wind, and the rain, And the should away, and they flor in fear, When thy menty step draws theat, Longfellow from the French.

It is not until we have passed through the formed that. we are made to know how much allow was in our composi-

goods Smill, in r Next Goodstr. We lingered at the little gate, Heneath a dark and dowy sky.

And when at last we parted, fate
Bentrat the shadows wildspecied, "Wall,"
But she, unheeding, wildspecied, "Late, Late, sweetheart, it is growing late Oh, then, good-might, but not good-by !" I watched her slitting up the stair,

And long abto be where shought could dy; But half-way up the darkened stair New harts way up the darkened stair

New hined and child my Hingering there;

Piere hive, "I ship cried, "" must rest to hear

New harts for blockning! Only swear,

You 'H' not forget, all, do not swear, And then good night, but not good-by!" Her volce is in my memory vet. A still, small sound that passeth by, For who can love and then forget? But death is sleep; and somewhere yet Laye's morn will five and never set! Therefore close up to icology let flavorest awhite from the and first. Form wer, sweetheart, I it not forget. Good-night, indeed, but not good-by!

What a glorious world this would be at all its inhabitanta could say with shakspeare's shepherds Ash, I am a true laborer: I carn, that I wear; owe no man bate; ensy no main's flappiness; giad with other men's good, content with my farm.

Music Mall Lostrum.

The Law of Spirit Approach, Development and Materialization.

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

On Sunday afternoon, March 22d, Bryan Osant, Esq. of New York City, delivered at able address upon the above subject, in the Free Course at this hall, his remarks receiving the close attention of a large audience. After singing by the choir, and the reading of a poem entitled The Good of Evil," the speaker began his discourse by citing the similarity existing between the historic era just in advance of the disgovery of 'America, and the theologic one just or the advent of Modern Spiritualism. On the one hand was a world of waters, beyond which lay a glorious continent awaiting the exploring pind of man, evidences of whose existence thousand across the ocean in the shape of strange wood, which did not grow in Europe, bark, etc., etc., whose coming waked much thought in speculative minds, till at last arose one man of more pioneering determination than the rest, who, filled with the certainty that an-other country existed to the eastward, pushed on till the truth was demonstrated. On the other, was the fact that but a quarter of a century ago the existence of the spirit-world—with which we were now learning to communicate—was but a shadow to the minds of the masses, although from the earliest ages the footfall of the angels had been caught by the prescient ear of prophets and reformers. It was only a quarter of a century ago that we began to understand its meaning. As the early voyagers returned to the Old World-laden with glad tidings; so did the spirits from the unseen land; and as said voyagers also discovered that there were laws governing the currents and winds of the ocean which must understood by those who hoped safely and successfully to sail upon its waters to the at-tainment of their destined port, so experiments assured us that the intercommunion of the seen assured us that the intercommunion of the seen is a first property of the matter. In the case of the grain of which demanded the closest scrutiny, and whose corn we had control of its life-centre and could

which neighbored the riosses scrutny, and whose importance could not be overestimated.

Spiritualism rested upon the fact of spirif communion: If the latter should fall, the former would fall also. It was a matter of regret that with but a few notable, exceptions, the scientific men who had given attention to the subject had approached it with the sneer of incredulity on their faces and a corresponding feeling of contempt in their hearts, rather than with an honest desire, commensurate with the truth involved, to penetrate the depths of the matter and elicit whatever of good there might be in it. Spirit communion, to the mind of the lecturer; was not a thing for the amusement of an idle hour, but a something worthy of solemn and dispassionate investigation, whereas in the majority of instances It had been made the subject of unjust oppression, and had been forced by opposition—social, theo logic and scientific-out of all similitude to its pristing beauty, and yet in each instance the Divine Architect had reared it up once more in far

After referring to the fact that every dis-

covery of solonee which led to the bettering of human conditions, had, in the past, been obliged to run the gauntler of the double files or ignorance and superstition ere it received the recognition it merited, he proceeded to point out some of the conditions or laws operant in the matter of spirit approach, development and materialization. First of these was polarity, which might be described as that condition of a body or molecule by which it was able to exdegree's polarity might be described as the con-dition which gave rise to contrasts of position, as for instance, the attraction and repulsion of the different poles of a magnet. These polar forces were found to be developed in pairs, with opposite tendencies—as in magnetism and electricity, the positive and negative duality of Nature; all elementary matter had a dual life, and this duality was the seeming source of all motion. This point was illustrated in the natural kingdom, where vegetable life in its opporations them. erations threw off upon the atmosphere the oxygen gas which it did not need, and consumed the carbonic acid gas which it did the matter being balanced by the action of the animal kingdom, which quickly caught up the oxygen and threw off the carbonic acid gas—each being a party in this grand economy of Nature toward supplying the needs of the other. And the relations of the finite ethereal with the Infinite ethereal, by which all the vast elaborations of Nature were brought about, were betrue; and more, he lydieved the splender of based upon this same law of economy (in dualithe church had gone forever. He did not know ity) of force, evidence thereof being shown, for it Spiritualism would be the special chosen infusiones, in the rustling fallen leaves of autumn, strument of bringing in the great advance-defrom, whose disintegrated atoms the fresh flow-infusion, dealer than the did know that in all history potential training dealers of the control litical contents of the control o from whose disintegrated atoms the fresh flowers of spring drew sustenance and beauty,
Nothing was lost. Up in a definite, though
seemingly sliding scale of what might be called
receptivity in matters physical and chetric, all
the mighty marches and balancing countermarches of the universe were effected. Electricity, the one cause of this wenderful condition of action in the universe, might be detricity of action in the universe, might be detricity of action in the universe, might be detricity of action in the universe of signated as the physical representative of God, thrown to the world; and in order that any substance, or matter, should be able to receive this outward flowing life, it must be brought within the plane of receptivity; and the blending of spirit and matter, through the aid of unlist had passed beyond and built electric force, was wholly dependent on this the firm rock of everlasting truth!

law. This principle was wrapped up in the Jewish allegory of the "Three-in-One": The Trinity in individuality being illustrated in man by God, the spirit; matter, the Son; electricity,

the Holy Chost.

In examining the law by which spirit was able In examining the law by which spirit was about to act upon its opposite, matter, under proper sconditions of negativity in the same, a principle of elective economy was met at the very threshold by the inquirer. The electrician must have his apparatus in order if he would successfully accomplish his purpose, and so must the nerves, the magnetic ganglions, etc., in man be judicious-ly arranged for the systemance of the functions of If dual unity, or the uniting of the spirit with mat-ter, if like success was to be hoped for. Light and beat were the polarizing and depolarizing ingredients ever acting in Nature's grand scheme of progressive change. The speaker said that the Newtonic seven colors in a beam of light had been reduced, by the spectrum analysis, to three the blue, decomposing; the yellow, solar or il-luminating, the red, magnetic or heating power. It was because of this solar or illuminating power that yellow glass, was used for the introduction of light into the laboratory, of the Lebenist

and the developing room of the photographer. The blue or red ray would prove, in each case, fatal in its effects, alike to the conditions and results of the experiment, or to the collodionate of silver film necessary to the existence of the picsilver inin necessary to the existence of the pic-ture. And for the same reason—the depolariz-ing effect induced by their presence—it was found necessary to insure their absence in the case of spirit approach. To this point the lec-turer desired to call special attention, as there was probably not an individual before him who was proporty not an individual herore him who had not, it some time or other, been asked why this "spirit-manifectation business" could not go on it the light as well as in the dark, so that persons could see that there was no "humbug" in it... But as light was depolarizing in the delicate operations above referred to, so was it in the case of spirit approach; development, or ma-terialization; in other words, it rendered the lower plate of the battery—the medium—so posi-tive that a condition resulted which produced an operation aking to that of the positive poles of two batteries. Light was positive and darkness negative? the same forces that labored "in the beginning," so called, were laboring now; thick darkness was the fountain spring of all Nature's maraness was the fountain spring of all Nature's grand and changeful evolutions, and the same forces which operated in the ponderable realm had a dual existence in the imponierable. Taking up the assertion "Seeing is believing,"

which was urged so coefferously by churchmen, the speaker showed the utter untenability of simple dognictism, the ground—they occupied, from the fact that they had never seen the hell or heaven of whose existence they were so cartain, or had for an instant a glimpse of the power even by which they were enabled intelligently to use the five senses with which they found themselves en dowed. As proof that darkness was the neces-sary element to the clothing of Bie unseen with the seen in the natural world, the speaker cited the raising of corn. The result desired being a barvest, the seed was deposited not in the depolar-izing light but within the negative soil, to which the polar centre of the germ was positive; said polar centre exerted a decomposing influence point centre exerted a decomposing influence upon the elements of the soil, an electric current was necessarily established, chemical affinity was suspended, for the time, within this currentl as in an ordinary holix, and such parts as were need-ed were drawn to the aid-of-said germ until the spirit form of the stalk became materialized, and Orthodoxy was made to believe in the manifesta-tion of the spirit of the corn because it could see

it. The spirit had its life-centre, as well as the grain-of corn, and as the greatermust necessarily Anchole the less, the spirit life centre must have the power to decompose the elements around it and give opacity to itself. Darkness being ne-cessary for the materialization of the corn spirit. was also alike needful, as a passive medium, in the engendering of the manifestation of spirit materialization? darkness furnished the solution through which the atoms passed from the negative human to the positive spirit, giving opacity or materialization to the same. When a number of persons sat for manifestations around a table, a circle was formed which might be likened to the outer circle of the grain of corn; passivity would give them the power to establish an electrie current between themselves and the dark-ness, and the process would go on—as did all others involved in spirit communion-in strict ag cord with Nature and in harmony with her laws. To seek to bring out these manifestations under the depolarizing influence of light, would be as unreasonable as to expect the land animals to cessfully emigrate to terra firma.

After we had complied with all the physical conditions necessary for spirit intercommunion. the spirits were not always found ready to manifest themselves, and this brought to view another place it at will in the earthy laboratory, but over the life-centres of the children of the air we had no such power—they would come only when such action on their part was voluntary, and when they were drawn by the electric force of logs. A skeptical and haughty feeling threw forth a posskephed and hanghy teering threw forth a pos-tive element wholly at variance with and repul-sive to them—which fact it would be well for many self-sufficient scientists to remember in connection with their experiences concerning the phenomena, for the man, who came to a circle filled with a feeling of antagonism, exerted just as much disturbing influence as though he threw the chairs and tables around the room.

brain as if it were the man, or an existence of it-self, but if one were brought-fresh and warm upon a plate before the audience it would fail to understand even the astonished expressions which its appearance might evoke; God dwelt in thick darkness, said the Bible, and in this sense the lecturer was inclined to believe that no man entity needed to look further than itself to find the God of its idolatry and hope. The speaker drew his lecture to a close by re-

ferring to the action of the church in the prem-lses. Standing in its solemn temple and amid the red glare of its altar fires it had commanded, in vain, the sun of truth to stand still; but the great Samson of the human reason, blinded by false education and errongous development, i might be, had yet sufficient power left to wind its struggling arms around the pillars of the great edifice of the creeds, and a thousand voices were already calling out: Beware of the falling ruins What had the theologic system—that ruptured bubble of man's imagination—accomplished for the race that efforts should be put forth to sustain Was there a stone in the great edifice of past religious creedalism which had not been laid in blood and tears? The Rev. Mr. Warren, in an address before the late Evangelical Alliance in New York, had said that evangelical religion had est indignation for the outrages and wrongs so probably never seen darker days in America than now. The lecturer considered this statement to answered the demand of human souls for a certainty of life beyond the change called death, of which Christendom dared only to teach a hope; and while the church reared, its tabernacle upon the shifting sames of opinion, the pioneer Spirit-ualist had passed beyond and built his house upon

The Davenports in New Orleans.

A, CORRECT REPORT OF THEIR DIFFICULTIES. NEW ORLEANS, March 10th, 1874.

Editor of the Banner of Light:

As some interest has been awakened among skeptics and believers since the coming of the Davenport Brothers to this city, I have concluded to send the Banner a correct report of the séance given by the Brothers, at the Varieties Theatre, on the evening of the 26th of February last, and at which time the so-called Prof. Housah was to tic the Brothers so they could not get loose.

A large audience filled the theatre, estimated by myself and others at about sixteen hundred seized all they could reach, regardless of conse persons, and I saw but few Spiritualists. At eight o'clock in the evening the Brothers stepped upon the stage, and it was announced that they were ready to be tied by Prof. Housah. The Professor stepped forward, with a friend, and in his usual bland and innocent manner, suggested that perhaps the audience would prefer a coinmittee of their own choosing to tie the Brothers. The audience then screamed and yelled for Mr. J. R. Gautreaux, of this city, who is well known and a gentleman of veracity, and one worthy of respect, who had attended two of the Brothers' scances, and had tied them and went into the cab inet with them, and had been practicing the "art" of tope-tying for a day or two with his friend who went on the stage with him for the purpose of tying the Brothers so they could scarcely be untied by himself. Mr. Gautreaux and his friend announced, after they had tied the Brothers, that the latter were seenre. He said as it took him and his friend one half hour to tie the Brothers, he would request the audience to keep quiet and give them a show. In exactly twelve minutes from the time a show. In exactly twelve minutes from the time a show to be a shown in all the time a show the time a show the time a show the show th the time the cabinet was shut by Mr. Gautreaux, the cabinet door was opened and the Brothers stepped out. Such shouts and applause I never heard before; and an observer could at once dis cover a great change in the audience in their feelings toward the Brothers.

The Brothers then continued the scance, altogether lasting about two hours, and as they Stepped out of the cabinet on the stage, Mr Housah announced his readiness to tie them, and drawing from his pocket a ball or bolt of twine, stppped toward the Brothers, who refused to be tied with the twine, and were astonished he should want to tie them after they had been tied by Mr Gautreaux, and were tired and exhausted during the evening; they consented, however, to be tied with their own ropes; and the audience shouted,

"Tie them with their own ropes," but the Professor would not. Thus the scance ended-a complete victory for the Brothers. Now to the anale.

On the morning of the 27th of February, as-Ira E. Davenport was walking along the street he was arrested and taken to prison on the affidavit of an attache of the New Orleans Picayune newspaper, for the debt due said paper by the Brothers, which they knew nothing of, as all such matters were entrusted to their agents, as will be fully explained in the following card of the Brothers :

"The Davenport Muddle.—In justification of themselves, touching recent publications reflecting upon their action in the matter of certain unpaid bills against them, the Davenport Brothers put forth the following:

tain unpited bills against them, the Davenport Brothers put forth the following:

New Outerans, Feb. 23th, 1874.

To the Citizens of New Orleans:

In the month of October fast we engaged the services of Messes, Start Mortissey and Turnioni, in their capacity of binanger and agent, to travel with us and manager and agent, to travel with us and manager and agent. On last Thursday right, after our entertainment at the Varieties Theatre, we requested Mr. Mortissey to settle all our bills, feeling sure he had smiletent funds to do so, and also to defray our expenses to Havana. Supporting Mr. Mortissey was settling in our business, on Friday monting we were informed that he had not been seen by any person to whom we were indebted, nor was be found until about three o'clock in the afternoon, at which time he profused to go Immediately and settle with our creditors—which he did not do—and we did not hear of him again until seven—o'clock in the cars to leave the city. William Davenport then called on the police authorities to have him stopped by a telegram, but not having money enough to pay for the dispatch, we could do nothing.

According to the bills we have seen, and have reason to believe correct, we are Indebted to persons in this city in the sum of three hundred and forty dollars, which we will pay. We will have to remain here until we can make attaigements satisfactory to our creditors. We regret exceedingly, the embarrassment, as it is the first time in our experience of twenty years' travel that we have failed to pay every farthing we ever owed and had any knowledge of; and fee ask the public at this time to useful on the almount of money we have them events.

As soon as William Davenport learned of the court of the course of the courter of the courter of the proper in the courter of the c

As soon as William Davenport learned of the arrest of his brother, he at once called on George W. Kendall, Esq., a lawyer of this city, and stated to him what he knew of the arrest. Mr. Kendall immediately set to work to have Ira released, but did not succeed until the next day about 12 M

Then the Brothers learned that their cabinet Electricity was the Archimedian lever with which spirits lifted the world; being the first substance below spirit, it was the only one which spirit could lay hold of, and it necessarily making it very warm and interesting for those parts of the world o which spirit could lay hold of, and it necessarily became the medium of spirit approach. It was his electricity that our minds were able to control carried backers. All the operations of the bodily functions, voluntary or involuntary, were the result of the polarity of motion induced by it. In the interior darkness of the being dwelt the life-centre of the individual; men spoke of the brain as if it were the man or an existence of the large and interesting for those persons who made the seizure of the cabinet, before arrived the countries are interesting for those persons who made the seizure of the cabinet, before arrived the countries are interesting for those persons who made the seizure of the cabinet, before arrived the criminal Court of this parish for making an illegal seizure, a late law of the Legislature making it very warm and interesting for those persons who made the seizure of the cabinet, as they have all been committed for trial before the Criminal Court of this parish for making an illegal seizure, a late law of the Legislature making it very warm and interesting for those persons who made the seizure of the cabinet, as they have all been committed for trial before the Criminal Court of this parish for making an illegal seizure, a late law of the Legislature making it very warm and interesting for those and, in connection with Judge H. M. Dibble, of this city, has made the first-effort to uphold our cause against the opposition. "Truly they will reap their own reward," for, had it not been for them, the Davenport Brothers would have fared badly indeed. The Brothers are stopping with Brother Kendall, and with his two little girl mediums, Mabel and Carrie, are having a good time. Brother Kendall's house is full every night of anxious inquirers. To enable the Brothers to proceed on their trip to Havana, a series of private séances will be given at Bro. Kendall's house for the purpose of raising funds.

Fraternally, P. A. BOULET.

P. S.-I clip the following three notices from three different newspapers of this city, containing short reports of the examination before the committing magistrate. The Davenports will remain here to see it out. They are making hosts of friends. In the warm, generous hearts of the people of New Orleans they find the honoften perpetrated under the color of law.

* P. A. B. KNOTTY LAW .- The case of Ira Davenport against the Constable of the First Justice's Court and his deputy, W. F. Dean, together with the bill-poster, was the next called. Ira gave his testimony, and, with the assistance of his law-yers, he succeeded in binding the court in a quandary that was almost as inextricable as his famous knot? but the lawyers for the defence, flanked by Hercules Housah, in the character of expose, effectually released the Judge from his fastenings. The defendants had seized up-on the Davenports' implements of avocation, which consisted of ropes, fiddles, bells and tam-bourines, but under the exemption law of February, 1874, they, it appears, were not justified in doing so, and they were therefore sent before the criminal court under bond.—The Daily Pica-

SENT DOWN .- Constable John Hurley, Depu-

ty Constable Dean, and Albert Weber, bill-poster, charged by Davenport Brothers with seizing their apparatus, in violation of an act lately passed by the Legislature, and promulgated in the official journal, which exempts all instruments, etc., on which a person is dependent for a livelihood, were sent before the First District Court, by Judge Germon, before whom they were arraigned. They furnished the bonds required.—Note Orleans Times, March 11, 1874.

ACT No. 17.—This act, amending the Code of Practice to conform with the Civil Code, and making it a misdemeanor to seize the linen and clothes of a debtor and his family, arms, tools, sewing-machine, rights of personal servitude, use and habitation, etc., promises to play the very mischief with constables who have hitherto setzed all they could reach, regardless of consequences. The Davenport Brothers, whose troubles have become matters of public notoriely, appeared as prosecutors in the first case under the statute. They made affidavit in the First Municipal Court that a portion of the property seized in the suit of the bill-poster, Weber, by Constable Hurley and Députy Dean, was included in the schedule of the statute, and yesterday the three were held to answer before the Eirst District Court — Year Orleans Remublican. First District Court.—New Orleans Republican, March 11, 1874.

[In justice to the Davenports, we hope the Investigator will be as ready to print the above as it was to insert the statements of the New Orleans Picayune, which, it seems, had a motive in misrepresenting their scances.]-ED. B. CFI.

Woman.

There are twenty-five or thirty thousand women in the eighteen hundred and eighteen Granges of Iowa, seach woman having a vote equal to a man in the managerial transactions of the Order; and Iowa men are thus learning the the Granges of the United States, there being seven thousand Granges, in which are seventyfive to one hundred thousand women members.

Miss Ada C. Sweet, confirmed as Pension Agent at Chicago, is a daughter of the late Gen. Sweet, the first Deputy Commissioner of Internal Revenue. The President has heretofore declined to appoint ladies to responsible disbursing posi-tions, but the ability of Miss Sweet in the administration of the Chicago office, while her father was Pension Agent, before he was appointed Deputy Commissioner, induced the President to make an exception in her favor.

Iowa was the first State to elect women as County Superintendents of Schools.

The Election Inspectors who received the votes of the ladies of Rochester have been pardoned by President Grant.

Abby Smith's cause has taken form at Hartford in a petition, which is to be eirculated all over the State for signatures, asking the Legislature for a law exempting the property of women from taxation, so long as they shall be denied the privilege of voting.

Mrs. Stanton takes strong ground in her proposition that no woman should attend a church where they refuse to admit a woman preacher to the pulpit on account of her sex. If this were carried out, every church would have to succamb, as women compose the majority of the audiences. As Australia gives the right of suffrage to tax-

paying women, who knows but it may yet be-come the modern Mecca to those fearless women who are battling for the same privilege here?-

Huntington and Franklin, Vt., have elected women as superintendents of schools.

The bill to make women eligible to all educational offices passed the California State Assembly, March 7th, 38 to 31. This bill was introduced through the efforts of the California Woman Suffrage Association.

Movements of Lecturers and Mediums. Mary Louise French has recently been speaking, with success, in Greton, Pepperell, Townsend, Ashby and Ips with, Massachusetts, and in Brookline and Nashua, N. H.

J. M. Peebles is drawing crowded houses in Philadelphia, numbers being unable to gain admission to the large hall wherein his lectures are delivered. Warren Chase's address is Coffax, Jasper Co., Iowa; til

Miss Whiting contemplates visiting New England, and would like to make engagements for lecturing anywhere

Prof. J. H. W. Tooliey has located at No. 67 Broadway, Thelsea, Mass. He is ready to accept calls to lecture, or

attend funerals. Mrs. M. S. Townsend is at present at Stoneham, Mass. trangements to lecture in Southern Illinois during Apri

Capt. H. H. Brown, having been called into Iowa, by the spirit birth of his mother, would like to make cuand summer. Mrs. F. M. Brown will make engagement to visit such places as desire her, and give public and private scances, and treat patients. Address Missouri

Miss R. Augusta Whiting, of Albion, Mich., recently lectured in Battle Creek, and the Journal of that place

lectured in Battie Creek, and the Journal of that place speaks of her thus:

"On Sunday, Feb. 12th, Miss R. Augusta Whiting delivered two lectures at Stuart Hall; subject in the morning, 'Evolution, or Change by Progression.' Miss Whiting handled her subject quite differently from a class of spiritialistic speakers of to-day; should judge her somewhat conservative. She said: 'We had head quite too much already of revolution, and man's descent; it was high time we considered the subject of his ascent, by a more proper and natural method of unfoldment.' She 'would not wholly destroy and demoilsh the institutions as good works which had been built in the jast, but upon the old, or the good of the old, would rear still larger and breader edifices, adapted to fully meet the needs and wan's of to-day; and in like manner through all coming time.' Subject in the evening: The Corner-Stone of Despotism; and is it being laid in the Political and Religious World to-day? It was the very best becture, and embracing more breath of thought and culture, than any we have had in years. Miss Whiting showed herself fully conversant with the political and religious history of the nation, in the past, as well as its moral aspect and tendency in the present. There was a large and attentive sudience."

New Publications.

THE TEACHINGS OF THE AGES, by A. C. Traveler, reaches us through Lee & Shepard, from the careful and experienced press of N. L. Bancroft & Co., San Francisco. The mechanical clearness and beauty of this timely book are worthy of the high theme on which it treats. The author's plan has been to present a fair and plain, as well as comprehensive and spiritual synopsis of all the churches of the Past and Present. Dividing his task into two parts, he exhibits the religious doctrines prevalent during the first and second Christian Eras in the first part—while in the second part be makes a thorough and consecutive presen tation of the churches organized on revelation, commenc-ing with the Roman Catholic of the past and the Protestant of the past, and coming down through the several denomi-nations and sects of the present. We are aware that this statement of the contents of the book is extremely bald an jejune, but the reader will be most agreeably disappointed on referring for verification of the outline to the pages of the book itself. They are rich in information and reflec tion. The volume makes a thesaurus of religious learning always ready for reference and use. The treatment is throughout suggestive, and not argumentative. The pur-pose is "to teach the logic of eyents in their sequential or-der of unfolding, and to show from them the universal principles of God's government, and the ever-present and protecting care of Heaven." Jesus is regar first great democratic philosopher of the world, and the teacher of Natural Religion to man; in other words, that he was an exponent of the divine gospel of Intelligent Na-ture, the principles of which are perfectly adapted to the peculiar gature and requirements of Man, male and female, and consequently to the progress of the human race in wirtne, happiness, and the knowledge of God," "Where the Spirit of the Lord exists," says the author, "there is freedom for all," "" "It is the direct influence of spiritual liberty to stimulate the mind to larger growth, and produce mental freedom; and hence civil and political freedom succeed in a true Christian community as a logifreedom succeed in a true Christian community as a logi-cal sequence, and certainly as that the day follows the night." Should space permit, we intend to return to this book for some very appropriate quotations on the necessity for the revelations of Spiritualism, and of the great part they are yet to play in the emancipation and progress of the human race. The book is richly deserving of the widest

THE ATLANTIC, fo April-H. O. Houghton & Co., 219

Washington street, Boston, publishers-gives a goodly table of contents, in which appear the names of many old favorites. The departments of the present number are emimently worthy of perusal, and "The Lord's Day Galet," by Edmund C. Stedman, is a standard poem, fresh as a spray-dash, but solemn with ocean's monotone.

ST. NICHOLAS, for April, shows a shining face, which thousands of little ones will hall with joy. Mary Mapes Dodge edits if in a manner worthy of all praise, and Scrib-Dodge edits It in a manner worthy of all praise, and Scrip-ner & Co., 654 Broadway, N. Y., furnish it to the public in a style at once practical and ornamental. The touching article by Thomas Bailey Addrich on "Young Americus," will not fall of a multitude of readers.

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.—Music Hall,—Free Admission,
Seventh Series of Lectures on the Spiritual Philosophy
in the above-named degant and spacious Rall. Meetingsevery Smody afternoon, at 24 precisely. Speakers of
known ability and eloquence have been engaged. Singing
by a first-class quartetle. Tickets securing reserved sears
for the season can be procured on application to Mr. Lewis
B. Wilson. Chairman and Trensurer, at the Banner of
Light office, No. 9 Montgomery Place. Speakers selected:
Bryan Grant, Esq., Glies B. Stebbins and Gerald Massey.

Ver. Externity Hall. Parker Memorial Building.—The Bryan Grant, Esq., Glies B. Stebbins and Gerald Massey. New Fraternity Hall, Parker Memorial Building.—The Boston Spiritualists' Union hold meetings, for addresses, conferences, etc., every Sanday evening at 75 o'clock, in this hall, corner of Appleton and Berkeley streets.—All Spiritualists and Triends of Liberalism are cordially invited to attend. Admittancefree.—H. F. Gardner, President. ent. The Ladies' Aid Society meets each Tuesday afternoon it same place. All invited to the evening Sociable.

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

John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 24 and 75 P. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progessive Lyceum. No. I. which formerly met in Ellos Hall, will hold its sessions at this place, corner Chauney and Essex streets, overy Sunday, at 104 o'clock. G. W. S. French, Socretary.

Test Circles are held at Nassau Hall, corner Washington and Common streets (entrance from No. 8 Common street), every Sunday at 104 A. M. and 22 P. M. Mrs. L. W. Litch and others, medium. Seats free.

Codmon Hall, 176 Tremont street.—Sunday morning, circle, Mrs. Bella Bowditch, medium. At 1 P. M. a free circle, Alt mediums invited. Evening, free conference. Thos. E. Moon, President. A Lyceum also meets in this hall.

Templar's Hall, 28 Washington street.—Meetings of a

Templer's Hall, Set Washington struct. - Meetings of a social and conversational nature are held on Thursday even-ing of each week. The public and mediums generally are invited to attend. Invited to attend.

Harmony Hall., Primary Council No. 1 of Boston of the Universal Association of Spirinalists, holds meetings every Sanday at this hall, No. 189; Boylston screet. Discussion in the afternoon, and becures in the evening. Admittance for 10 cents.

The Children's Independent Propressive Lyceum Asso-ciation meets every Sunday, at 1 o'clock P. M., in Har-mony Hall, 18 Boylston street. Scats free. Dr. C. C. York, Conductor.

BOSTON, - John A. Andrew Hall, - Speaking by Albert Burtleson, Charlie Johnson, Florence Hull, Cynthia Hull, Mahel Edson, May Potter and Elsie Johnson; a song by Annle Downing; reading by Hattle Wilson, and the

answering of the Lycenin Question by Temple Group, gave diversity to the exercises at the session of Children's Lyceum No. 1, March 22d.

Mrs. S. A. Floyd interested good audiences at this hall on the afternoon and evening of the same day.

Dramatic Entertainment.—On the 24th of April the Ly-

coun Dramatic Club will give their first grand entertain plays of "Once on a Time" and "Down by the Sea." Tickets at 25 cents, to be obtained of any nighber of the Club. WM. S. FRENCH, President. ment in John A. Andrew Hall, when they will present the

List of Articles drawn at the Fair held by the Children's Progressive Lyceum No. 1 in Codman and John A. Andrew Halls, Boston: Piano-C. C. Kenrick, No. 9 Auourn Court: Watth and Chain-Mrs. N. S. Alexander, 31 Melrose street; Chair-Miss Cora Stone; Berry Dish-II. A. Marshall; Castor—Mrs. A. F. Cheney; Picture from Mrs. Wade's table—Mrs. Dodge, Somerville; Table Spoons— Alonzo Danforth; Pic Kuife—Miss S. A. Gay; Silver Porks-Mr. Grimes; Teaspoons-Alonzo Danforth; Tollet Set and Vases-Mrs. S. A. Bullard; Order for Pants-Dr. Grover: Skeleton Lenves-Mrs., Thomas Jordan; Doll No. 1-WilleS. French; Doll No. 2-Mrs. Alonzo Danforth; Rug-Mrs. J. A. Kemp; Cotton Cloth-A. Fessenden; Bend Basket-Mrs. C. A. Jackson; Combination-Smoking Set, J. B. Howard; Jewel Case, C. M. LaGros; Smoking Set, M. A. Lang; Combination No. 2-Pink Tollet-Set, Frankie Brigham; Cigar Holder, W. C. Vanghn; Picture-F. E. Harris: Eleven Napkin Rings-Mr. John Brackett, Mrs. M. Folsom, Mr. Luther Stone, 2. Mrs. An-nie Barlow, Mr. Wm. Durell, L. W. Ball, Hattle Wilson, Mrs. S. Jackson; Mrs. Durell and Mr. Perkins; Guess Cake-Tie between Mrs. An tie Barlow and W. C. Vaughn.

Nassau Hall was well filled with an appreciative audience last Sunday, both morning and afternoon. Mrs. Dick opened the meeting in the morning with an invocation, followed with an interesting address. Mr. Lull also offered remarks. Mrs. Dick then gave an inspirational poem upon a subject furnished by the audience. Mr. Luli was presented with a bouquet of flowers as a mark of esteem from his numerous friends, and responded in an appropriate speech. Judge Ladd and Prof. Carpenter also made brief speeches. In the aftermon the time was filled for two hours by Mrs. Dearborn, Mrs. Taber, Mr. Thompson, of Philadelphia, Mrs. Dick and others. Many additional communications were given to triends by different modiums sitting among the audience, and when the piecting closed at five o'clock, the people seemed loth to depart.

MARLBORO?.—Sarah A. Byrnes gave two able and instructive lectures, March 15th, to the Spitzfualists of this place. Mrs. Dr. A. E. Cutter, of Boston, gave an interesting lecture, March 22d, narrating her spiritualistic experiences at seances with Andrew and William Potts, Harrishurg, Penn., (the great test mediums,) Maud E. Lord, ing of the same day she treated the Social Question as it is, and set forth what it should be, if we would but do our duty. Mrs. Dick, of Boston, lectures for us March 29th, and gives a scance in the evening. Sidney Howe, Secretary.

SALEM.—Feb. 26th, 1874, a meeting was holden at the rooms of the First Spiritualist Society, for the purpose of organizing a, Children's Progressive Lyceum, when the following Officers and Leaders were elected for the ensuing year: Conductor, Mr. James M. Choate: Assistant Contant Guardian, Mrs. A. Hall: Musical Director, Miss D. Balcom; Librarian, Mr. Foster; Guards, Mr. Nichols, Mr. Thing, Mrs. Day, Mrs. Pearl; Secretary, Mr. B. G. Hooper; Treasurer, Mr. A. Walker; Leaders & Mrs. Cil-man; 2. Miss Goss; 3. Mrs. Plummer; 4. Mrs. Lander; 5. Mrs. Owen: 6. Mrs. Thing; 7. Mr. W. W. Day; 8. Mr. looper; 9. Mrs. Knight; 10. Mrs. Glidden; 11. Mrs. Libby; 12, Mr. N. P. Allen.

First Spiritualist Congregation of Baltimore—Exhibition of the Children's Lyceum.

Mr. Editor—Our Lyceum gave an exhibition on Thursday last (March 12th), which was very creditable to both officers and children. Music, dancing, recitations, dramatic pieces, and the usual exercises of the Lyceum, were all handsomely given, and I have seldom seen a more described and included that the content of the con lighted audience than crowded our hall on that occasion. Much of our success was due to the devoted energy of Mr. Uriah Jones, Conductor; Mr. Benjamin M. Haylip, Assistant Conductor; and Mrs. Lizzie Wilhelm, Guardian of Groups. Messrs. I. Henry Weaver and F. S. Johnson labored untiringly in adorning the hall, which is now one of the most beautiful rooms in the city.

Our Lycenm is growing in numbers. Our President—Mr. W. A. Danskin—has been lecturing on Sunday evenings the last three months. to full houses. The cause in Baltimore is now growing steadily and healthfully.
Yours, Spiritualist.

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