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NO.

Written for the Banner of Light. DO THEY LIVE?

BY N. M. STRONG.

Do they live? the friends of bygone days Who walked earth's paths with mo? Who have culled sweet flowers in youthful plays, And joined in childhood's glee? Tell me, ye bright-winged scraphs of the spheres, Do they still live and love, the friends of youthful years? Do they live, those dear, departed souls

That passed death's river o'er; Whose boats went down 'mid the hidden shoals That gird earth's stormy shore? Oh tell I has life, so bright, so pure and fair, So full of thought and truth, vanished in viewless air?

Do they live? Oh tell me ere my heart Beats its last pulse on earth; Ere hope's sparkling joys and dreams depart In a night of endloss dearth; And life sinks down beneath the midnight gloom, Whose sombre shadows close around the silent tomb.

They live! for I hear a whisper low-The deathless angel's tone; Be still, my soul, if thou yet wouldst know The light of worlds unknown; That land where light and love in sweetness blend. Whore we shall meet and clasp, for aye, each cherished friend !

Fredericktown, Ohio.

# The Lecture Room.

#### "The True Revelation."

A LECTURE BY PROF, WILLIAM DENTON. In Music Hall, Boston, Mass., Dec. 20th, 1868.

Reported for the Banner of Light.

"The time is ripe, and rotton-ripe for change;
Then let it come! I have no dread of what
Is called for by the instincts of mankind. Nor think I that God's world will fall apart Because we toar a parchment more or less i

Let us speak plain; there is more force in names Than most men dream of, and a lie may keep Its throne a whole age longer, if it skulk Behind the shield of some fair seeming name!

Professor William Denton addressed a large audience at Music Hall, on the above subject. We give below a synoptical report of his remarks, which were prefaced by his reading of "The Times, the Manners and the Men," by James Russell Lowell.

With eternity before us, eternity behind us, infinity around us, and these thinking souls within us, how important, how glorious a position was ours. Had the Soul of the Universe ever whispered to the ears of a few the life-giving words to be distributed to the many? Did this book (the Bible) contain the revelation of the Divine thus vouchsafed to many? These were questions which we should consider. Let us look at them in the light of reason, as became thinking men and women, and heed the answer we should obtain from the innermost depths of our Nature. It have learned they have learned from that glorious was not enough to say that our fathers received these teachings—that the generations gone had received them. No! We were to take care of ourselves; all had the right to interrogate Nature for themselves, and to listen to her reply.

It was very common for those who wrote upon

the subject to assert that a revelation from the Divine was necessary for man. Paley said, in make the first club the world ever saw, with effect, that a revelation from God to man was essentially conducive to man's happiness. God must therefore have made such a revelation, and therefore he (Paley) said that the Christian revelation was a revelation from the Divine: for compared with all other systems it was like the full | which taught the inhabitants, of the Nilotic valmoon to the twinkling stars. These ideas were founded upon the principle that what was necessary for man's happiness would be given him. Well, he (the lecturer) was ready to accent this. Its truth was seen throughout every department of Nature's laws. Was man hungry? Behold the bread of the world moving in every breeze! Was it necessary that he should have drink? The very clouds distilled for him the beverage of heaven-limpid springs leaped from the mountains and descended with tinkling feet into the valleys, saying to all, "Lo, every one that thirsteth, come ye to the waters." How well Nature had provided for these necessities in man. Was it necessary that he should breathe? There was the vast ocean of air which spread around the globe, permeating all things, and our highest art could not make a machine which would wholly exclude it. Was it necessary for man to have light and heat? Behold the sun in the sky. Now if a revelation to man was as necessary as food, drink or air, it would be as easily obtained, and be as free and plentiful as the air and water. When we took that ground we proclaimed the ty for another hundred years, there would be dan-Christian revelation to be a sham and delusion. | ger that in the end the spurious prophecy would For if we assumed these facts to be true concerning the material body which should depart in a day; if all these provisions were made for it, should such a character that it could not be guessed, or the soul, which was to live forever, have so slight | appear likely to happen. As regarded the war he a provision for its welfare that not one man in a hundred to day possessed a knowledge of it? And though not claiming to be either "a prophet or when a man took the ground that a revelation | the son of a prophet," foretold its coming, both on from God was necessary, he also took the ground the public rostrum and upon the printed page. at once that the Bible was not a divine revelation. Nor was he alone; for many of the great minds How many people possessed this wondrous reve- of our time beheld afar off the gigantic march of lation till Jesus came to earth? From the stone | the destroyer. This was not the result of any men of France to the original shepherds of Judea, how many millions of men came and went, with no word of counsel or caution from God! Human beings existed, as we now know, for at least a hundred thousand years, and yet no revelation came to them. And when the revelation did come, to whom did it come? To the Jews, a semi-barbarous people, living in a country smaller than the State of Ohio! It came to them as a blessing, but to the rest of mankind as a curse. By its divine command the heathen were slain, crowded out of sight, the author might pass for a and their lands seized as an heritage forever. And when Christ came proclaiming: "Go ye into 4th. The prophecy must not fulfill itself. If

creature," how many people obtained this revelation then? Not one in a thousand! The British and Foreign Bible Society had printed fifty million copies of the Bible and parts of the Bible; all other, sources put together had not in all probability exceded the number, making a total of on hundred million Bibles for one thousand millions of inhabitants on this planet, provided all these Bibles were yet in existence, which of course was not the case, as a very large proportion of them were likely to be destroyed, and probably not more than a tenth part of them remained. And these Bibles were printed in two hundred different languages, instead of fifteen hundred which were in existence in the world. If a penny loaf were given to an hundred starving men, what kind of a meal could they make? And in about the same proportion this Bible, the only revelation, the bread of life, was given to the great world. When he (the lecturer) looked fully at the matter, he was often led to consider it a piece of imposition and impudence to attempt to palm off this book on thinking men and women as the direct word from God to man,

Were we then left without any revelation, when we took away the Bible? Not at all! There was a revelation which came to every human being on this planet. It came to the Hottentot in his corral; to the black boy as he worked in the cotton fields of the South; to the yellow boy, as he spun silk in China; to the wild savage of Fuego as he hunted for muscles on the seabeach, and the equally wild savage of New Holland as with his club he prowled amid primeyal woods seeking the game with which he must satisfy his hunger. That revelation which came when man came upon this planet, and which should remain as long as man remained—that revelation spoke to all, free as the air, all-embracing as the sunshine. But some one might say, "Where is this revelation? I never saw it-I never read it." No! because it was n't a book! If it was a book it would depend for its existence on perishable materials, and fallible mortals to construct it. Men could not copy even without making mistakes. In an edition of the Bible, printed at Oxford, the commandment forbidding adultery was rendered of none effect by the omission of the word not; being printed, "Thou shalt commit adultery." In another edition published in Cambridge, the passage reading. "There is one God, even the Father," was rendered, "Three is one God, even the Father." thus changing a Unitarian passage into a decidedly Trinitarian one. The oftener the Scriptures were copied, the more mistakes were made, and no one would be able to tell, by-andby, which was the original and which the blunder. A fly speck placed in the right position might change the vowel marks of the ancient Hebrew, and alter the whole face of affairs, making a great difference in the word of God.

If it was not a book, what then was this true revelation? Nature within man, and Nature without man. This grand volume contained the sum of wisdom and goodness; everything men page. That was the mine where men might dig deeper and deeper, and still exhaust not its priceless treasure. Where was the man who had not learned from Nature? It was the truths of Nature which happened to be put in the Bible which had embalmed it and kept it from decay. It was Nature which taught the primitive savage to which to do battle with the enemies surrounding him; it was this same Nature which taught man to shape out with his rude stone axe the wooden spade with which to turn over the soil and plant the germs of a future harvest. It was Nature ley tens of thousands of years before the first chapter of Genesis was written, and should teach them when the last relics of the Pentateuch were forgotten.

But some one might say, "You forget those wonderful prophecies which prove it to have come directly from God." No. He (the lecturer) did not forget or neglect the prophecies. He proposed in the present discourse to take time to consider them, as regarded their claims to being "miraculous" prophecies, foretelling events which no one could possibly guess. In order to prove a prophecy to be miraculous, five points were to be shown:

1st. It must be proven that the prophecy was uttered before the events which it professed to describe took place. If any one should rise in our day, and prophesy the late bloody war which should be between the North and South, we should say: "My friend, you are slightly behind the age-all these things have gone by." But suppose some one should write an account of it now, and date his book back one hundred years. and that work should be handed down to posterigain credence.

2d. It must be proven that the prophecy was of (the lecturer) had just referred to, he had himself especial gift of prophecy, but only the outworking of that knowledge which could tell, from the past and the present, what the future should be.

3d. The prophecy should be fulfilled in every particular. It would be very easy to prophesy what would occur an hundred years hence, and perhaps fifty or sixty verses might be arranged in a plausible manner. And if out of all the number two or three happened to be fulfilled, if the others which were not could be hushed up and

prophet.

we looked at the Bible prophecies in this light, we him: Look at the prophecy concerning Babylon: should not find one in a hundred which could be understood. Why were, they not made plain to the perception of man? Why did they not say, for instance, " In such a year, month and day, in the United States, (a nation yet unborn, and in America, a country yet undiscovered,) a bloody war shall arise between the North and South"? No such direct language was to be found in any of these oracles. The vision of Daniel, concerning the beast with ten horne representing either kings or kingdoms, had been discussed and written about till Bishop Newton had given seven different lists of kingdoms to each of which it was ject, as it would ruin their prophecy. applicable; and it was quite possible that there was yet an eighth list which the Bishop had not tianity in the light of reason, we should be utdiscovered. Now a prophecy which was capable terly astonished at its insufficiency. But where of having seven different significations attached this revelation failed the revelation of Nature to it was no prophecy at all. The same could be said of that remarkable passage in Isaiah, read-

"In the same day shall the Lord shave with a razer that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard.

consume the beard.

And it shall come to mass in that thay, that a man shall nourish a young cow and two sheap;

And it shall come to pass, for the abundance of milk that they shall give, he shall eat butter; for butter and hency shall every one eat that is left in the land."

Now it was strange to think that the Lord shaved, and worse than that, with a borrowed razor, but where did the razor come from? We were very indefinitely told that it was hired by 'them beyond the river" from some person or persons of whom we have no account. As for the passage referring to shaving the "hair of the feet," its signification must ever remain an impenetrable mystery. As regarded the nourishing by a man of a young cow and two sheep, and his living on the butter obtained from the milk they gave, the account was as unsatisfactory as the food, "butter and honey," which was to be the diet of the people who were left in the land; "And of they had lived on butter and honey only, where would soon have been but a very few left.

Upon such wild statements and uncertain data the Christian world based its hopes, and set its bounds, and strove to keep on a long face as it read from the first chapter of Genesis to the last chapter of Revelations, declaring every wordfilthy stories and all—to be the irrevocable word of God. It was time for us to look at the Bible, and to accept it for what it was worth-nothing more. Why should we receive as divine light, the Christian world called on us all to receive contempt or derision if we met it anywhere else? Take, for instance, the twenty-eighth chapter of Deuteronomy, to which the Christian world triumphantly turns when questioned regarding the fulfillment of the prophecies, where reference is made to the fate of the Israelites, if they disobeyed the commands of God. Of the fulfillment of and have ceased to appear in our time; but they this passage Bishop Newton expressed himself astonished beyond measure; and Keith, after very carefully quoting such parts of the sixty-third and sixty-fourth verses as suited him, proceeded to state that they had been scattered among every people of the earth; there was not a country on the face of the globe where the Jew was not known -mountains and rivers, the boundaries of other nations, had not kept him in, or restrained his wanderings. Bishop Newton further said that the Jows had been scattered broadcast; where was there a people who had been so spread abroad as What a standing miracle is this before the observation of the world!" But Keith and Newton did not read the rest ! He (the lecturer) would read it, and the learned commentators would slink away, not daring to deny their duplicity:

"And the Lord shall scatter thee among all people, from the one ond of the earth even unto the other: and there thou rose"! We strike the rock and bring oil up from shall serve other goal, which neither thou nor thy fathers the depths—a thing Moses never dreamed of—have known, even wood and stone."

Ah! that was the reason; the concluding por-Jews. If the record had said, instead of "wood and stone," the Jews should worship gods of gold and silver and paper, the fulfillment of the prophecy might have been admitted by us all without one dissenting voice! No! these lights in the Christian world knew that the prophecy had never been fulfilled, save as regarded a small fragment, No people under heaven clung to-day to the faith of their fathers with more tenacity than the Jewish nation. Why, it took twenty-seven thousand dollars to convert a Jew, and when he was converted he was n't worth a pin more than before. Thus the prophecy failed, for the Jews did not worship gods of wood and stone. Let us follow it

"The Lord shall smite thee with a consumption, and with

hou canst not be healed." But the Jews were not pursued till they perished, for we had them with us to-day. Were they any more afflicted with consumption than others? When a Jew had the itch was it any different from that which others had, and was it really incurable in his case? Did our physicians find these things lation, and it might be inquired where was the true in their practice? No! not at all! But let instance that one man had ever died to prove the us pursue the record still further:

The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

He shall lend to thee, and thou shou shalt not lend to him: her laws. Why should any man die to prove og shall be the head and thou shalt be the tail."

to prove the truth of it some friend should go and of that great banking house to which the kings perform the deed or bring on the event, there was land emperors of the old world went to get money no prophecy in the case. Thus, in the New Test when they wished to go to war. So it was very tament were to be found many instances where evident that this money-lending prophecy had failcertain things were performed in order that the odi And so on through all these records; there prophecy might be fulfilled which was spoken," who not a prophecy in the Bible, which, considered &c. And in these cases the prophecy fulfilled it in the light of science and religion, could be held to be a true prophecy; and he (the lecturer) was 5th. The prophecy must be so clearly, stated ready to meet any minister on the platform at that its meaning could be understood by all. If Music Hall who chose to debate the question with

"Therefore the wild beasts of the desert, with the wild beasts of the island, shail dwell there, and the owls shall dwell therein: and it shall be no more inhabited foreer; neither shall it be dwell in from generation to generation.

And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and a hissing, without an inhabitant."

Now there were many ministers of the Christian religion, who had, either by journeying Bastward themselves, or by reading, become perfectly aware that in the very centre of ancient Babylon was situated the town of Hillah, having ten thousand inhabitants; but for purposes which would be readily perceived, they kept quiet on the sub-

If we looked at the evidence presented by Chriswas most wondrously upheld and maintained. He did not claim for Nature anything miraculous, but he did claim that by our knowledge of her laws we could foretell their operations for centuries beforehand. As in the case of Halley's comet, which in 1682 he predicted would return sometime either in 1758 or 1759. Halley went to his grave and left his prediction to be verified, and about the end of 1758, while all the astronomers were sweeping the heavens with their glasses in vain, it was discovered by a peasant in the open field, by the aid of an eight foot telescope. Here was a prediction made seventy-six years in advance, and verified. The same comet had returned in 1835, and passed its nearest point to the sun within two days of the time predicted, although it had traveled in its course three thousand millions of miles, and all the retardations and attractions of surrounding planets had to be calculated. The astronomer was able to prophesy the eclipses years beforehand, and at the time specified the shadow would appear. Even our household almanace told us of these wondrous phenomena of Nature. How unlike the prophecies of the Bible was the language of Nature. and of those who expounded to us her laws. In the Bible things were foretold us to occur in "A time, times and a division of a time"! What would be said of an astronomer who should predict a movement of the heavenly bodies to occur in " a clock, clocks and half a clock "? Would neople consider him possessed of his reason-would they not rather take him to be insane? But them without question.

But some one might say, "If the prophecies won't stand, look at the wonderful miracles re-corded in the sacred book." Po such he would say, "Where are these miracles? are they taking place to-day?" "Oh, no! they occurred ages ago, are all written down in the book." But did the fact of a book being filled with strange stories prove it to be a divine revelation? If such were the fact, the lecturer was ready to find revelations in our day as thick as blackberries. Did Moses strike the rock of Horeb, that water might flow for the thirsting Israelite? Where was that water now? We needed the evidence more than even did the Jew. The Bible did not tell us how many times Moses smote the rock before he found water, but if the river pouring from a boulder had flowed on to this day, the confirmation of the story would be plain. We could smite the rock with our boring machines, and bring up water from the depths of the earth. In Algeria and on the Desert of Sahara, where the artesian wells had been sunk, the Arabs were building their villages, and blessing the discoveries of science, which were causing the "desert to blossom as the and send it all over the world to give light and heat to man. Why! if the old prophecy-mongers tion would spoil their prophecy concerning the had only known what was to take place in our times, they would have thrown down their pens in despair! They would never have been able to get up a story half large enough! Did Jesus change water into wine? Our science could change old rags into sugar by the aid of a little sulphuric acid. Were the walls of Jericho blown down in eight days by blasts from ram's horns? Why! we with a little gunpowder would upset them in at least a much briefer period. Did David go into the lion's den and come out unharmed? Van Amburgh had done it a thousand times; and any man might do it, no matter how hungry or ferocious the beasts, if he would take with him a bottle of chloroform, and open it just before entering the presence of the animals. The wonderful "The Lord shall smite thee with a consumption, and with a fovor, and with an inflammatic, and with an extreme balloon in which we sailed in the air of to-day, burning, and with the sword, and with blasting, and with mildow; and they shall pursue thee until thou perish. The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof what Nature would assist us to accomplish in the balloon in which we sailed in the air of to-day Elijah! Little did the men of the past dream of age in which we lived? By her divine revelation we had been brought out from under the dominion of the false into the dominion of the

But it might be urged that men had laid down their lives to prove the Bible to be a divine revetruth of Nature's revelation? Why! she didn't require anybody to lay down their life to prove that the sun shone, or summer followed spring? Who ever heard of anybody lending to a Jew? The thing was absolutely unnecessary! If a long The lending, whether of money or otherwise, was list of martyrs were required to prove the divinin our day at least confined to the Israelite. "Who ity of a book, the Koran of Mahomet could show died not long since, in Europe, worth four hun- as many as the Christian Bible. If self-denying

all the world, and preach the Gospel to every some one were to prophesy an event, and in order dred million dollars? Rothschild, a Jew; the head efforts to spread a helief, in a creed could prove its divinity, the croscent was not far behind the cross. Into every country, and amid the most savage wildernesses, the followers of the Prophet had forced their way-nowhere being inferior in their zeal to the missionaries of Christianity.

But some one might say, "The Bible contains the truest ideas and conceptions of God." Dr. Dix said of it, in effect, that it was a revelation from God because it gave us the most just, rational. sublime and consistent views of the Divine character. But how did Dr. Dix know about the Divine character? He must have had some other knowledge besides that given in the Bible, in order to compare one with the other and thus judge of the merits of each. And if the doctor had such information, he got it from the divine revelation of Nature; he had gone to the lecturer's Bible in order to gain facts by which to test the Christian record.

It was perfectly astonishing to him (the lecturer) that any man should proclaim the views of God in the Bible to be consistent. For instance, John said: " No man hath seen God at any time." And Paul declared of him that he was the "King. of kings and Lord of lords; whom no man hath seen nor can see." But in Exodus we read that upon Mount Siuai, Moses and some of the elders saw the God of Israel-saw his feet and what was under his feet. And of course they died? Oh no! They ate and drank, and came down from the mountain as hearty as ever.

Again, it was declared by the Bible that God was ever present. • David said:

"Whither shall I go from thy spirit? or whither shall I fee rom thy presence? If I ascend up into heaven, thou art there; if I make my sed in hell, bohold, thou art there! If I take the wings of the morning, and dwell in the utter-

Even there shall thy hand lead me, and thy right hand shall hold mo."

But by reference to Genesis, we should find that the God of the Bible (or, at least, the God of that part of it,) was not omnipresent, and did not know all things, for we find God using the follow-

"Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of R, which is come unto me; and if not I will know."

So, in the form of three men, he appeared among the cities of the plain, and, finding the stories true, he rained upon them the fire-shower of ruin. Thus God was too far off, according to Genesis; he could n't see what was transpiring on earth; certain persons came to him and said: "They are frightfully wicked in Sodom and Gomorrab," and the Lord said: "Well, I must go down and see; perhaps these fellows are lying; one hears so many reports." So he went, and, in consequence of his subsequent discovery, destroyed all the people but Lot and his family, who, if the record of their after acts be true, deserved destruction just as much as any who perished in Sodom and Gomorrah. Let us not allow the spells of early education-

the glamour of the Bible-to stand between us and the light of reason, as we study its pages; let us receive this revelation upon its own meritsfor just exactly what it was worth, and no more. We had had enough harping on the good in the Bible; it was time that some one pointed out its defects and cut the specked part out of the apple. We came in contact, every day, with the true revelation of God in the universe; let us not neglect it. The over-arching, all-permeating Spirit of the Universe was his (the lecturer's) God! The power which gave the seasons, the tides, the suns and stars of the mighty firmament-that was God. His voice was heard equally in the thunder, as -trashed through the trembling heavens, and the cheerful chirp of the cricket as he sang his evening hymn. His handiwork was no less displayed in the rainbow's triumphal arch than in the humblest dewdrop that glittered in the morning sun. Gcd was in everything; never changing, never seen, save in his clorious works. The revelation of his mighty power was made to man, as the great laws of the universe went plowing on their destined way, turning not to right or left. How vain was the cry, the prayer, the attempt to change those laws! The man who, by prayer, could change God's laws, would be God of the gods themselves! The universe was as it was ordained, and we must take it as we found it.

Ah, but some might say, "How are we going to cease to do evil and learn to do well, as we are commanded, without the Bible?" To such he would say, "How are you going to do so with the Bible?" Who taught the Greeks and Romans to prohibit, by statutes, adultery, murder and all the crimes which modern jurists condemned? The very same things which were crimes to-day were crimes then. Did they obtain this knowledge from the Bible? Most assuredly not so! Among even the most barbaric nations of old these same laws existed; they might not have written them because they did not know how to write, but Nature had commanded them, in tones louder than the thunders of Sinai, "Thou shalt not do it!"

Lastly, he (the lecturer) might be told that we should reverence the Bible, because it taught man of immortality. Ah, but the Bible taught man also that he was not immortal, as had been proven in a previous discourse! It had two stories on the subject. But the grand revelation of Nature told but one tale. Nature taught us that we should live again. He (the lecturer) had demonstrated to his full satisfaction that his friends did live, and remember him, too, and, knowing this, he was assured that he should live also.

Nature infinitely transcended, in her divine revelation, the speculations of the Jew, the Hebrew, the Greek. Let us come to her, as to a loving mother, and listen to her gentle words of admonition and guidance; then we should be crowned with blessings, both in this life and in that which was to come!

Common shellac, dissolved in alcohol, makes the strongest cement for wood; it will unite the fractured legs of your chairs and tables as firmly us if they had never been broken.

For the Banner of Light. LINES,

FROM LITTLE LAURA MAY FREE, WTITTEN THROUGH MRs. J. M. PRIEND, BOSTON, PEB. 2D, 1809.

> When the manger-cradled Saylour, In his purity and truth, Dwelt with men, before the angels Came to give him heavenly birth, Loved and blest the little children, As he held them on his knee, Said he then with matchless sweetness. "Suffer them to come to me."

Still he loves them, still he folds them Closely to his gentle breast, Where, secure from sin and sorrow, And from earthly pain, they rest. Mourn not that he called your darling Home to heaven with him to dwell, Por his ways are ways of wisdom, And he doeth all things well.

There will be a sweet relinion When the day of life is o'er; You will meet your angel Laura, On that bright immortal shore, Where no more shall sin and sorrow, Pain and care and darkness come She will ready stand to greet you, In her glorious spirit-home.

# The Spirit-World.

Written for the Banner of Light. SCENES, INCIDENTS, CONDITIONS, &c., OF REAL LIFE IN THE SPIRIT-LAND.

> BY MRS. MARIA M. KING. ARTICLE IV.

The Prison House of the Depraved! The Hell of the Spirit-World! What is it? Are there chains and darkness, flaming fires, and tormenting devils? Does the sun never shine through the dark atmosphere of the place of torment prepared for the wicked by the justice of the loving Eather? I conned these questions over and over in my mind, both before and after I became a spirit, free to search for the abodes of the condemned, before I was fully instructed as to the ultimate destiny of all mankind, and the ways of God toward erring men. I reflected, often, upon this text of Scripture: "He maketh his sun to rise on the evil and on the good, and sendeth rain upon the just and the unjust." I reflected that in earth-life the flowers bloom, the dewdrops glitter, the birds warble, and the brooks murmur for the wicked the same as for the good; and I could see wisdom as well as benevolence in this, as I reflected that good gifts awaken the finer sentiments of the spirit, whereas curses provoke all that is evil in man's nature to more active exercise.

I scanned the glowing, lovely landscapes of the spirit-land, and my spirit uttered songs of gratitude and praise to the Divine Giver of such good gifts; and I-knew in my inmost spirit that I should find no spot in this lovely sphere where living spirits dwelt, where there was not beauty -such divine harmony as might awaken such sentiments as I experienced. There is no vengeance in God's nature, thought I, and his justice prompts to the use of the best, the most merciful means to insure man's redemption from deprayity. I was allowed to settle the question as to the existence of a real, local hell, in my own mind to my own satisfaction, before my teachers instructed mo upon the subject. I gathered from their instructions many hints that were very useful to me in coming to the conclusion that the hell which individuals found was in their own natures rather than in the sphere as a place different from other places.

It needed not the wisdom of the philosopher to decide the question whether it was appropriate for all classes to intermingle; and the absence of gross minds or depraved spirits from the circle in which I found myself, did not surprise me. I knew there was poison in the sphere of a degraded individual, and that the natural repulsion that the good feel toward the depraved is a just provision of Nature for their protection from the influence of the depraved. Virtue is a panoply, truly; because it is so distinct from vice that it finds no affinity with it. No affinity, did I say? Who so virtuous but that there is in his nature some weak point, where some sharp arrow from the quiver of vice may not enter? Who so nure that some atoms of the magnetism of a deprayed individual may not find their affinitized atoms in his own, and work like a slow poison to gradual ly infect his nature?

Vice is a mouster of such frightful mien. That to be hated needs but to be seen : But seen too oft, with too familiar face, We first endure, then pity, then embrace." Familiarity with vice begets vice, inevitably, as one cannot always have his armor on, or be on his guard against vicious influences.

The time at length arrived when I was prepared to visit the first circle, in quest of knowledge in respect to the condition of the lowest class of mankind that enter the spirit-world. I visited a temple in this circle at first; the place of resort of all grades of individuals of the circle. It was a gorgeous pile. Its glittering domes and towers sparkled in the lovely light of the spiritual atmosphere, and created such emotions in the mind as always result from the sight of the most brilliantly beautiful objects that can be presented to the vision. The first view of such a temple would naturally excite strong emotions in the mind of any individual, however low in the scale of being. In my own mind, the first thought awakened by this sight was: it is sought to arouse the dormant feelings of the people who congregate here, by first presenting to them this dazzling vision of beauty. I entered the temple, and gazed upon the glittering roof, where diamonds and precious stones of every name commingled their rich rays to dazzle the sight, and I was assured that the mind that could withstand the effect of the outside and inside view of this temple without being deeply exercised, was indeed seared, or by nature incapable of feeling. My observations proved to me that very few entered the temple who were not, in a degree, overcome by the scene presented within. It was a vast structure, composed of numerous courts and apartments for the various uses it was to serve. Nothing of beauty and harmony was lacking in this temple, devoted to the instruction of the lowest class of humanity of the section where it was situated. It was for the use of a community composed entirely of individuals of the first circle. The teachers who congregated there to instruct this community were of neighboring communities of the second and third circles.

With what emotions did I gaze upon the crowd of people in that temple! They were all dark hued; their magnetism being deeply tinted with the dark colors-sure evidence of depravity. Some were careless, stupid, beastly. Others were thoughtful, but had the tiger in their natures, and raged inwardly, like tigers caged. No outward restraint was put upon them, but they felt the power of invisible teachers, who threw their psychological power over them to restrain them within proper bounds while in the public row or the day after."

assembly. Who in earth-life has hardly yet dreamed of the use of this great power in Nature? More potent than bolts and bars, it is the power which restrains unrecognized, guides unseen, to the more peaceful paths of righteousness, the slaves of vice.

I visited the homes of wretches steeped in crime, and acquainted myself with the experiences of such through themselves and teachers. I marked that their homes were, invariably, surrounded with attractive scenery, and adorned in a style that could not fail to be attractive to any that could appreciate beauty and harmony of arrangement. I knew that higher circles had the oversight of this, and devised the surroundings of these people, that they might have all the aids which could possibly be afforded them to promote their advancement. Notwithstanding this beauty, all the devisements of benevolence exhibited in these homes, I found that within them vice was reaping its just reward, and being overcome by the means of imposed tortures of mind inflicted upon individuals by the psychological power of their helpers, as well as by the means of reading the past over and over again as memory spread before the mind the open book of life, and would not that it be closed.

"I have suffered the tortures of the damned," said one to me whose powers of mind made it possible for his teachers to hasten his development by means of imposed suffering. "In imagination, I have traversed arid deserts, gloomy forests and dismal swamps; I have climbed rugged mountains for a gleam of sunshine which might, perchance, greet me from the summit and help to thaw the ice that was freezing my spirit. I have encountered deadly missms while traversing dismal swamps, which would rise up like denons before me, and encompass me like the deadly vapors of the Upas, threatening to destroy me at once. If death could have come to my release at such moments—yes, everlasting death, I should have rejoiced. Such experiences are like dreams or visions, and I dread their occurrence as I would dread the knout. I am sometimes in doubt as to what purpose is to be served by these experiences; but there are seasons when I am sure they are working for my good." This man had been steeped in iniquity" from the period of early manhood till death in middle age. His parents were not of a class that bequeathed noble natures to their children, although they stood well in society. This man had intellect sufficient to have placed him high in the third circle, at his entrance into spirit-life, had it not been that this intellect was beclouded with depravity-an inherited depravity, and which could only be eradicated by suffering; either intensely for a shorter season, or more moderately for a longer one. The ghosts of his former crimes haunted him as memory recalled them, and as they were painted upon his imagination in vivid colors by the ever-present power, which was, by turns, his tormentor and comforter.

I visited the home of a harlot, recently added to the community from earth-life. She was in the home of a relative who had been of her own grade, but was emerging from her lowest condition, having become capable of appreciating her surroundings in some degree. Had I been ignorant of the fact that spirits do not die, I should have believed that the pitiable object I saw in this home was dying. She was reclining upon a couch, with attendants busily engaged about her impelling into her system magnetic fluids, in the endeavor to restore consciousness; to awaken the dormant energies of her whole nature. She was as one in a deathly stupor. Her vocation in earthlife had so vitiated her nature that the substance composing her spiritual body was so rare that the body could not perform its natural functions with sufficient power or energy to permit the mind to act through it so that consciousness could result. She had been in this condition for several weeks, and months must pass before full consciousness would be restored. Hers was the condition of all of her class on being born into the spiritual state. Thought I, it is a terrible compensation for the degradation imposed upon the whole nature such a life.

I visited a male debauchee, and learned that the penalty of lewdness is visited alike upon male and female. Unerring justice, as exhibited by Nature, points the shaft alike to the seducer and his victim when the crime of perverting the natural functions of the human system is punished; but there is a deadly shaft—a poisoned arrow, that stings the vital nature of him who has betrayed trusting innocence, and lured to the sure path of folly his helpless victim. This shaft is for him alone. Enough that she suffers equally with him for the sin against the body, as hers was with him for the sin against the body, as hers was the lesser crime, considering all circumstances.

The mental degradation of this class is outgrown by suffering, like that of every other class. Regeneration comes by repentance, and individual effort stimulated by repentance. The sufferings inflicted upon the low, are just according as their natures can bear, and are only for aiding them into the path of repentance and regeneration. Vengeance prompts not one single experience of the sort I have named, through which such pass, but pure benevolence. It is not the prerogative of those of the second sphere who are the appointed agents to assist this class into the path of progress, to appoint the punishments of men; but Nature has so arranged that crime punishes itself; or in other words, that the remorse of conscience that can be aroused in the mind of the criminal, is the means of eradicating from his nature the seeds of depravity, whose fruit was crime, and whose nature it is to continue to germinate and bring forth such fruit until they are eradicated. Benevolent teachers weep over the sufferings of their wards; yet stern necessity is laid upon them to help them, and they will not flinch. The surgeon may weep as he contemplates the sufferings he inflicts as his blade cuts into the vital fiesh of some victim of disease or accident; yet he stays not his operations because he inflicts pain; he only hastens them to the extent his patient can bear, that the latter may be the sooner relieved. As the surgeon's knife is not the real cause of the suffering endured, but the disease or accident, so it is the nature of the depraved which causes their sufferings, be they ever so severe.

Would some kind angel give me tears— It seems a little thing, The child's first need—I would not ask The gems that crown a king. The glad peace-bringers after storm

Are drops the sun smiles through; The healer of the parching rose Is but a bead of dow.

Yet what am I, an atom sole In heaven's creative plan,
That I should ask the tenderest gift
God ever gave to man.—[Eleanora L. Herrey.

Charles Dickens says that "the first external revelation of the dry rot in men is a tendency to lurk and lounge; to be at street corners without intelligible reason; to be going anywhere when

# Spiritual Phenomena.

HEALING MEDIUMS. - EXPERIENCES OF AN AMERICAN MERCHANT.

BY WILLIAM HOWITT.

Being at work in my garden a few summers ago, one of my servants came to inform me that ago, one of my servants came to inform me that two gentlemen wished to speak with me. I turned and saw them standing near the house. One of these strangers was a healthy-looking man of middle age and middle stature, whom I shall demoninate Mr. Middlemass; the other was a tall and more elderly person, whom I will, therefore, style Mr. Long. Mr. Middlemass produced letters from two eminent Spiritualists of the United States, well known in England, recommending these strangers as reliable individuals of the same these strangers as reliable individuals of the same faith. As Mr. Middlemass addressed me on the objects of their voyage to Europe, his companion, Long, stood tall, silent and motionless as an American Indian. Indeed, he had much of the physiognomical character of an Indian, and I imagined he must be somewhat of the red man's consanguinity. It is not my purpose here to enter further into the mission of these gentlemen than simply to say that it was of a spiritual character. Mr. Long stated, when he at length opened his lips, that he was directed by the spirits to go to a city, one of the chief ones of the States, where would be pointed out the person who was spirit would be pointed out the person who was spiritually appointed to accompany him to Europe, and, indeed, to find the necessary means; that he had done so, and that Mr. Middlemass had been pointed out to him, at a spiritual circle of, entire strangers, as the person destined to be the; companion of his voyage. On this Mr. Middlemass took up the narrative, and, in explanation of his part in the mission gave me the following of his part in the mission, gave me the following "I am one of a family with a strong tendency

to consumption. My mother died of consumption, and nine of my brothers and sisters died of consumption also. I was myself attacked by it, and no efforts of the medical men could arrest its progress. My physician assured me that my lungs were so much wasted by it that I could not live more than a couple of months. I set about, therefore, to arrange my affairs so that my business could be carried on for my wife and daughter, or rather for my daughter, for my wife was confined to her bod, in the last stage of water on the chest, and it was a question whether I myself or she would depart first. In a state of mind such as these circumstances were calculated to produce, aided by my own feelings of the depression of disease, I was sitting one day on my own doorstep, in a condition very low and melancholy. The near prospect of expiring life, and of my child, an only daughter, about to be left an orphan in the world in very tender years, made me exceedingly unhappy. My looks no doubt expressed my gloomy condition to the passers-by, for one of them a man whom I had seen frequently but of whom I had seen frequently and the second seed to be a seen that the seed of the s these circumstances were calculated to produce, quently, but of whom I knew nothing further, put a newspaper into my hand, in going by, saying, 'Neighbor, you seem low; read that, it may cheer you up a little.' I took the paper mechanically, for I had little interest in any affairs of the day In running my eye over the advertisements on the first page, it was caught by one from a spirit-ual medium professing to cure diseases by inspi-ration from the invisible world. 'What nonsense! what impudent quackery! I said to myself. 'Can people now-a days believe in such bare-faced

trickery?' I threw the paper down in disgust.
But, somehow, I found the profession of this
woman, for such she was, hanging about my
mind, and though I continually drove the thought
from me, as most weak and ridiculous, it still remained, and came again and again most vividly before me. I found myself saying internally, 'Well, now, suppose I went to this woman; she could do me no harm, if she did me no good. I have but two months to live, and what matters it? I have a good mind to go and see, from sheer curiosity, what sort of a creature this is who pretends to hold communication with spiritual be-

I went. The modern pythoness was not an old or at all a witch-like person. She was a neat, bright-looking, modest and sensible seeming young woman, well educated, and of pleasing address. I told her that I had read one of her advertisements, and wished to hear what she would say to me. She requested me to place a chair by the side of the one on which she sat; and, being seated, she took my had and sat in silence. Presently she appeared to be in a profound sleep, and, in that state, began speaking. She said That she perceived that I was in a deep and rapid consumption; that my lungs had great ravages committed on them by the disease, and that, accord-I went. The modern pythoness was not an old mitted on them by the disease, and that, according to all human means, I had but a short time to live. Still there were hopes for me from spiritual aid, and she asked whether she should prescribe for me. I said, hurriedly, 'Yes! yes!' for I was strangely affected by her communication. 'It is a witch!' I said, and was anxious to escape from her presence. She took pen and paper, wrote a prescription, handed it to me, and thereupon awoke. In the greatest trepidation I gave her her fee thrust the prescription into my welstoot fee, thrust the prescription into my waistcoat pocket, and rushed from the house.

—I cannot live two months at best—and, if this stuff should poison me, what then? To my great surprise, after taking a few doses of the medicine I felt myself sensibly better. My cough was diminishing; my profuse perspirations were decreasing; I was in better heart and more cheerful

mood.
What are these Spiritualists? I asked myself; and I resolved to know. I know that they abounded in the city, and that there were numerous private circles, into which a stranger might enter without much observation if he pleased. I inquired for one such, and the next evening walked in, and sat down in a retired corner to observe what was passing. There were several groups of people, all of a respectable appearance, but all strangers to me, in the large room. One sat round a table with their hands upon it, and were repeating the alphabet, and appearing to receive communications through raps, which were loud and distinct. Another were putting questions to a lady who appeared in a trance, and who spoke in it in the same manner as the young doctress had done. A third person was writing in reply to questions from different individuals; and, after I had remained about half an hour watching this singular scene, a person brought me a slip of paper, with writing upon it, from the writing medium, as I heard her called, saying, 'This is for you.'

'This is for you.'

I took the paper in some amazement and, in still more, read as follows: 'When that young woman prescribed for you the other day, it was not shelwho prescribed, but I, who did it through her. Your case is beyond all reach of the present medical knowledge of man, but I have consulted with some of the most eminent physicians here, and we are satisfied that we can not only cure you but your wife also. Proceed with the here, and we are satisfied that we can not only cure you but your wife also. Proceed with the medicine already prescribed for you, and if at any time you feel desirous of my further advice, call on me and I will come.—Dr. Rush.' 'Dr. Rush!' I exclaimed to myself, 'why, he was a famous physician of Philadelphia, and has been dead this many a long year. And these people here, how do they know anything of my case, or of my consulting the advertising medium?' I looked round—that young person was certainly not in this company, and I fied from the house in a state of mind indescribable. 'The folks are uncanny,' said I to myself: 'they have dealings uncanny, said I to myself; 'they have dealings with the devil.'

In a day or two, however, I came to the con-clusion that there was somebody in that company who knew me, though I knew no one there, and that he or she had heard from the young prescrib-ing medium of my visit to her. I determined to go to a very distant part of the city where no one would be likely to know me. I took an omnibus and proceeded to a distant quarter of it, and one in which I had not been for years. I entered and took a secluded seat as in the former circle. The same sort of things were going on as in the pre-vious circle, and after sitting a considerable time, met; to be about many places rather than any; to do nothing tangible, or to have an intention of performing a number of tangible duties to morphy or the day after."

To be going anywhere when any places rather than any; a person brought me a written paper, saying again, 'That is for you.' I read it, and stared to see that it was again signed by Dr. Rush, assuring me of substantial improvement in myself and of ultimate cure; for the furtherance of which he

gave me a new and most extraordinary prescrip-This put the climax to my astonishment. No one, I felt sure, could know me here, and yet there was my case exactly stated, and again as suredly by Dr. Rush. I was in an extraordinary suredly by Dr. Rush. I was in an extraordinary state of mind, the circumstances were so utterly contrary to all my modes of belief for my whole life long, and yet the results were as amazing in their success as in their accompaniments. I had the new prescription carefully made up, though some of the ingredients were most singular, and not attainable without much difficulty

and personal influence. Its effects were still more beneficial than those of the former one. I was rapidly regaining a state of sound health. During the period of this satisfactory progress.

During the period of this satisfactory progress, another very startling thing occurred to me. In my business I employ a considerable number of work-people, and amongst them some young women. One day, as I was giving some directions to a young woman about her work, she suddenly stepped back, and said in great surprise, 'What are you doing to me?' 'Nothing,' I replied; 'I was not aware that I touched you.' 'Yes, you must have done,' she said; sat down suddenly in a chair, and as suddenly dropped fast asleep. It was now my turn to be surprised; but as she seemed comfortably asleep, I thought she was over-fatigued from some cause, and said. 'Let over-fatigued from some cause, and said, 'Let her sleep her sleep out—do n't disturb her.'

I went on with my inspection of the work going orward in my factory, and from time to time I inquired how the young woman was. The answer was still the same—sound asleep! Two hours passed over—three—four! I then became alarmed, and went to her, and examined her. Great was my horror and alarm—she appeared net simply asleep, but dead! She was cold and rigid—no breath, no pulse could be discovered. I shook har oreath, no puise could be discovered. I snook her, again and again—called her name; no answer, no motion. 'She is dead!' I exclaimed; "dead to a certainty! What a catastropher-What is to the done?' The work-people all came through about; it was a scene of the greatest terror. At this moment I recollected that in the second 'paper handed to me at the spiritual circle, Dr. Rush was made to say 'If over you have read to fine. per handed to me at the spiritual circle, Dr. Rush was made to say, 'If ever you have need of me,' call for me and I will come.' At once I burst out,' 'Oh, Dr. Rush, if ever you can be of service to me, now is the time!', Bearcely were the words uttered, when the young woman sprung from her chair, looked wildly round, rubbed her eyes, and said, 'What is all this? Where have I been?' 'You have been in a trance,' I said. 'No,' she replied, in a state of great excitement, 'I have been in heaven! I have seen my bushand and my phied, in a state of great excitement, I have been in heaven! I have seen my husband and my child!—she was a young widow. At the same moment she fell on her knees in the midst of the astonished people, and began praying—most earnestly—most eloquently. The whole scene was one of the most extraordinary that I had ever witnessed. witnessed.

In the meantime my health was rapidly improving; I felt internally sound and full of a new life; but my wife was getting worse, of the water on the chest, and a fatal termination appeared on the chest, and a fatal termination appeared approaching; but one day, as Iswas sitting sorrowfully in my house, a druggist of the neighborhood, whom I knew by sight, but with whom I had never had any intercourse, announced himself, came in, sat down by me, and said, 'What I have come hither about I have no idea whatever; but I felt strongly impressed to come,' whereupon he dropped asleep, and began speaking to me as from Dr. Rush. He asserted that he and other physicians in the spiritual world had now arranged to cure my wife; that I was to devote myself for a week to that purpose; that I was not to quit my house for that time; that, as to my business, I was to take no thought about it, but leave it to proceed as it might, and that all that would it to proceed as it might, and that all that would be cared for. Having said this, the man added that now he must go up stairs and see my wife. We accordingly went up, and the man, seating himself by the bedside, took hold of my wife's hand, and dropped asleep, whereupon, presently, she fell into a profuse perspiration which continued for an hour, the water streaming from her pores till she was as wet as if she had been dipped in a brook. The man then said that the young woman who had gone into the trance, and whom he named, must come the next day and sit by my wife in the same manner; that he should come on the following day, and thus he and the young wo-man must give, alternately, attendance for a week. On saying this the man awoke, and expressed much surprise to see himself in my wife's cham-ber under these circumstances. In the week, however, he and the young wo-

man, alternately, day by day attended, and on every occasion the effect was the same, to the great relief of the patient, and, in that time, my wife was perfectly freed from her complaint, and is now living and as sound and healthy as I am." The appearance of the narrator was indeed, that of a person in robust health and middle life.

But he went on: "After this, I took much interest in the Spiritualists, and frequently attended their circles." one call out to a stranger sitting in a distant corner, saying, Come here, you stranger, with the mission to Europe.' But the stranger at first did not appear to be aware that it was he who was addressed. The call was repeated, and on this, my friend here, Mr. Long, rose up and went forward saying that he was a perfect stranger in that city, did not know a single individual in it, and was surprised to find himself thus addressed that he was indeed, a Spiritualist, and had a particular mission to Europe, and had been told that he must come to this city, and the means and the man who was to accompany him would be pointed out.

pointed out.
'True,' said the medium. 'And there is the
person,' pointing to me, 'who is to accompany you.'
My surprise at this communication may be imagined. I had never had an intention of visiting Europe; my business demanded my constant at-tention; my means were sufficient to give me an easy position; I was not ambitious of wealth, but I had not the means requisite for such an under-taking; and no such intimation had been made taking; and no such infimation had been made to me from a spiritual source. This command, however, being distinctly laid upon me, I said, 'Well, if I am to aid this stranger, I must take him home with me and learn the nature of his views and expectations.' I accordingly did so, Having heard these, they appeared to me important and feasible, being of a mechanical rather than a spiritual nature, and the practical evidences which Mr. Long could give me appearing satisfactory, I said, 'Well, if the spirits intend me to go they must find the means for I do not now. to go they must find the means, for I do not possess them, and shall not ruin myself on their account. They must also show me how my business can be satisfactorily superintended in my absence.' I was immediately assured by the spirits that all this would be done. To which I replied, 'Let it be done, and I will go—without that I

won't. From that moment, however, I perceived a strange alteration in my temperament. I had never been in the least of a speculative turn; I followed my business with a quiet and unambi-tious uniformity; made a fair income, and desired no more. But now I found myself full of specu-lative ideas. Things on which I had never beno more. But now I found myself full of specu-lative ideas. Things on which I had never be-stowed a thought became extremely interesting to me. I wondered that I had not tried my luck in this and that: in shares, in public companies and projected works; in the new oil mania, and the like. I made a venture—it succeeded to a marvel. I tried again, and again, and it was the same. Everything I engaged in proved profitable; I did not make a single blunder. In about two nonths I found that I had cleared fifteen thousand dollars. The spirits asked whether I had enough I said no, I could not go on so extensive a journey and speculation under twice that sum, as, besides covering my own risks, I desired to found an insti-tution for the benefit of poor children. The spirits said, Give away all you have thus got, and see whether at the end of three months from the time f our commands to you, you have not enough

then.
I did not do that, but I found myself at the end of three months in possession of thirty thousand dollars, and of a safe person to manage my own affairs—and here I am

Such was Mr. Middlemass's story. Having launched Mr. Long on the career of his undertaking, and accompanied him to several countries on the Continent, he has long since returned home, and is again pursuing his own business as before, still intending to found his proposed institution for children. As to the success of the plans of Mr. Long the prosecution of which has led him into very extraordinary circumstances, and into the presence of very exalted personages, the time has not yet arrived for further details concerning them. So far, however, as Mr. Middlemass, is concerned taking his assurances as those of a re-spectable merchant, his narrative is a very extraordinary one-and especially those parts of it or she subserve the uses of communication.

regarding the cures of himself and his wife, are of a nature, though so marvelous, yet too positive to be denied, except by denying him probity and sanity, for which his sober habits and successful course as a man/of business furnish no plea. As such, they deserve to be recorded, and accordingly they are here submitted to the perpetuating power of the press.—London Spiritual Magazine.

#### Manifestations in Philadelphia.

EDITORS BANNER OF LIGHT-I am surprised that so few reports come to you from Philadelphia, where Spiritualism is in such a healthy condition; my object, therefore, in writing to you is to acquaint you, and the people generally, of the good tests we sometimes receive from the immortals through our various mediums.

I had the pleasure recently of attending a circle held at No. 736 Arch street, where a young man aged about twenty, called Eddy Kean, was the medium. I am not personally acquainted with this young man, but must say that the tests given through him were of the first order. Upon this occasion an audience of about one hundred were present. The hall where the circle was held being a small one, many had to stand; the medium was therefore unable to see more than one-third of the people present, making the tests for the skeptics all the better. Generally the spirits present themselves, give their names, and are described by the medium, before they take possession of his organism and converse with their friends.

The evening I was present about twenty tests were given. I will briefly relate a few. The medium, being entranced, with his eyes closed. said, "I see a man who seems troubled; he says he committed suicide; and gives me his name as Thomas E-. He wants to speak to his wife Sarah." The lady was found in the audience at the rear of the hall, and was soon convinced of the presence of her husband's spirit.

The influence changed, and the medium said, There is a spirit here who says he was Rear Admiral C-, (giving the name of his vessel, which I have forgotten,) and he wants to speak to his nephew Charles, who is present." A conversation then took place, and interesting messages were sent to members of the family, all of whom were mentioned by name.

Again the medium said, "I see the spirit of a man who' was a minister. Oh! he was scalped by the Indians! He gives his name as I---, and .. wants to speak to his son Thomas." After some effort, Thomas was found, when a most affecting conversation took place, the spirit counseling his: dear son to abandon the bad associations he had formed, and not to spend the next money that was coming to him as he did the last. This was a good test, and the audience were much affected; and I hope the young man will be benefited by this heavenly counsel.

Then the medium sang some very beautiful lines relating to a sick and dying soldier. The spirit controlling gave his name as Frank Pand taking the medium to a lady addressed her thus: "Mother, those were the last lines I sent to you in a letter from Spottsylvania Court House, Virginia, before I passed away." The test was recognized.

The medium, pointing to the rear of the room, said: "I see a young lady, holding up a letter (in spirit), upon which is written the word 'Tennessee;' she says her name is Easy M---, and she wants to speak to her sister Susie," who proved to be in the room, and who had just come, as the spirit said, from Canada. Easy passed away in Tennessee while the family were in Canada. I assure you, dear Banner, the test was complete.

The medium said, "There is in the room a stranger to these manifestations. He is a sea cap-tain. I must go and see him." The medium then approached a gentleman, and the spirit controlling said, "I am J---, one of your old chums. Captain. I want you to leave the 'Portugal;' she is in a dangerous condition. Do you remember what occurred in South America? This will teach you that our eyes are open." The test was recognized, and called good.

These few, dear Banner, must suffice. The only egret I have is that I had to quote from memory, which with me is poor at best.

In conclusion I would say that with more such mediums as Wilson, of whom I read in your paper, and Eddy Kean, Old Theology would soon be revolutionized. I learn with regret, however, that Mr. Kean contemplates leaving the sphere of Spiritualism for the stage.

Yours truly, SAMUEL BALL. Philadelphia, Jan. 24th, 1869.

THE GOSPEL NOT RETAILED IN BOSTON.—At one of our fashionable churches, where pews are eagerly snapped up at about a thousand dollars each, a young man and his newly married wife recently attended public worship for two or three Sabbaths, and were so well pleased with the Accordingly, as they pessed out one Sunday, the gentleman, calling the sexton aside, says patronizingly: "See here, I think, on the whole, I'll come here to church. Now I want to hire two

come here to church. Now I want to hire two seats—good seats, mind you—on the lower floor, and now let me see all that you have to let." "To let! did I understand you?" inquired the sexton. "Yes; I don't mind paying four or five dollars extra for two choice, broad-aisle seats," replied the applicant. "Young man," said the somewhat practical custodian, "we have no seats to let;" we do not do a retail business at this house."—

Boston Herald, Jan. 23.

Of course not. The gorgeously splendid and enormously expensive "houses of God," erected for the salvation of dear, precious souls, could never make enough to pay all bills and keep the concern in good running order, only by immensely large sales with quick returns and huge profits, and that only with first-class customers. The old-fashioned method of saving souls, by letting a seat or two, has "played out." Nothing less than a lot of six, or a whole pew, can be thought of. For such establishments to transact a retail business, by peddling Jesus in small quantities, would be decidedly derogatory to the elevated dignity of genteel Gospel-mongers. The idea of any individual saving his soul, by hiring a single seat, is as preposterously absurd as if he attempted to hire a railroad express train for himself alone, on the same terms as a passage by the regular trip.

In order to avoid mistakes like the above, it would be well for the excessively genteel Gospel warehouses to hang up cards. in imitation of other dry goods dealers, such as "At wholesale only." or "No goods at retail." If the locality and class of purchasers required it, a minor department might be added in the vestry, with a sign, "Retail rooms down stairs." The varieties of Gospel commodities could be designated thus: "A recent importation of fresh grace of God, direct, at manufactory prices, by the case or single piece." "Several cases of sinner's hopes, in lots to suit purchasers." "New stock of Divine Love, all sizes." "Closing out sale of shop-worn, heavenly riches, marked down to the lowest notch." "No goods exchanged," or any other commercial phrase applicable to the case.

This plan would be much less troublesome and cheaper than the usual verbal method. W.

The more perfect the medium the better will he

#### THE ERRATIC LOCOMOTIVE.

In the Banner of Light of November 14th, there is a communication from P. H. Rafter, headed "Singular Freaks," in which he gives some facts in connection with the performance of locomotives, instancing one in particular on the Erie Road, No. 61, which at times became almost unmanageable, shooting off the track at nearly every that it was almost impossible to procure engineers to run it. Mr. Rafter says such things are not uncommon, and at the same time declares that the best mechanics cannot discover anything at fault, but that to all appearance the locomotive is in perfect order. Though I never heard of because they are so much out of the usual order of things, and with most persons would be declared impossible.

Mr. Rafter desires a solution. Without professing to be able to give one, for the term implies a logical deduction, or more correctly, a demonstration according to some formula like the resolution of a proposition in higher arithmetic, algebra or geometry, I will give my opinion, predicated upon observation partly, and partly intuitional.

There are "times and seasons" in all the operations of Nature, and these are governed by mysterious influences, which our popular philosophy as yet has not been able to explain. As on the material, so on the sentlent, as developed in man. Every object has its interior life or soulprinciple; and though to our ordinary perceptions there is no cognition of it, still it is ever active. which any one sufficiently sensitive can recognize. Baron Reichenbach, a celebrated German investigator, conducted numerous experiments in this direction, with a variety of substances, and with his sensitive subjects made a positive demonstration of the fact.

Psychometry proves the fact also. The individual whose sensitiveness is sufficiently acute, whose interior is quickened, may take a pebble from the shore of the ocean, and there comes to him or her the story of old ocean in all its glory, majesty and vastness. So take a rock from a stratum deep buried in the earth and formed long ages since, and there will be revealed the history of the long ago; there will come up the panorama of its coeval activities and life.

Thus it is that all things have an essence of their own-one which is astural and one which is acquired. Facts on this point are so numerous and patent that I need not elaborate. If each pebble, each mineral, each stratum has its essence. it is almost a corollary that the aggregate, the globe itself, has its peculiar essence or soul-princliple, which throws far out its influence. If the earth has this, then its kindred globes, wheeling with it in their eternal circles through space, may have theirs. That they do is a legitimate deduction. They make "times and seasons." As they sweep on in their courses the radial lines of their essences sween around with them and over this mundane sphere, influencing it in the aggregate and in its individualities.

Thus have I reached the point of astrology, or artral influences, a science supposed to have been exploded long since, but which survives and is reviving to assume in time its due importance. In the principles of astrology, then, I find good reasons to believe we have a solution of the difficulty, the curious fact, the anomaly mentioned by Mr. Rafter. Engine No. 61, in the time of its construction, became thereby subjected to influences which were too subtile for the skill of the most proficient mechanic. It was constructed under such astral influences that the essences of under such astral influences that the essences of more or less of its parts were interfered with under certain conjunctures of circumstances, and hence there was an irregularity in its action, causing its erratic movements. Let me cite a case somewhat parallel, related to me recently. A fine schooner, costing near fifty thousand dollars, has been on the water now a little more than two years, and in all this time she has not paid her owners anything worth mentioning. She was built under the direction of the captain who was to sail her, and as the launch was at hand, the event was discussed. The captain had set his time, but was advised to postpone it, inasmuch as the astral influences would then be unpropitious. He was headstrong, and against the advice of the astrologer made the launch. The prediction has been verified. Another schooner sailing from this city to a southern port, in little more than the period of the service of the above, has been managed astrologically, and has paid for herself three times over. Other vessels, similarly managed, have been in like manner prosperous.

We often see individuals who are constantly encountering cross currents, head winds and shoals. So far as can be discerned by outward vision, these untoward events are inexplicable. The men have talents, and assiduously strive to breast the obstacles they successively encounter, but they never succeed. Again we see others, not so favorably circumstanced, who are always sailing before prospering gales. They have not half the talents of the first mentioned, and in other respects have apparently not half so many of the elements of success, yet they succeed. It happens so, says one, meaning thereby that the two courses of events are entirely fortuitous. chance affairs merely. But chance in this con-

giving it the rank of a science. To such I would say, facts are stubborn things. Popular ideas are not necessarily authoritative, and if we would find truth, we must frequently go behind them. W. FOSTER, JR.

Providence, Nov. 15, 1868.

Mr. Farrington, of Fryeburg, has called the attention of the Maine Legislature to the necessity of some enactment to protect baggage against the outrageous handling to which a large proportion of railroad employes so needlessly subject it.

"Is that marble?" said a gentleman, pointing that at no time since the organization of the state Association has the prospect been more cheering than at the presto the busts of Kentucky's great statesmen, restant time, we trust the friends everywhere will sustain cently, in a New York: store. "No, sir, that's Miss mamman in her labors in the good cause." clay," promptly replied the dealer.

#### CALIFORNIA.

#### Status of Spiritualism.

In despite of the hindrances thrown in the way of Spiritialism by its professing friends, it continues to move majestically along the even tenor of its way from conquering to conquer of the deep-rooted prejudices and ingrained bigotry of the worldly-wise of the metropolis of this western slope. Skepticism falls before its demonstrated facts like trip, causing delay and vexation so frequently grass before the keen edge of the mower's seythe. From the observed facts occurring with us, scientific minds, often outside the spiritual ranks proper, are erecting a system of philosophy and othics, slowly it may be, but surely, that shall outlive time and its petty baubles. All are "building better than they know." Even the camp-followers hanging upon the outskirts of the army of Progress, and seemingly intent upon retarding its onward march, are such facts before, I am not disposed to doubt them really advancing its columns. It is only in our worse moods, threading the dark by-paths of the valleys of life, that we-find ourselves warring against the spirit of strife. envy and malice; of fault-finding and of uncharitableness to rife; when, looking from the high mountain-peaks in our journeyings; we recognize all as aids and helpers, doing the best they know, and, in so far, performing the work laid out for them.

The Association of Spiritualists inaugurated hardly one vear ago with a considerable flourish of trumpots has gone the way of all disorganized bodies, leaving few to mourn its sudden but not unexpected demise. It died at last of what rendered it a weakly starvling during its brief life, too much partisan and secular zeal; an attempt to put new wine into old bottles; to clothe the young, stalwart form of Spiritualism in the cast-off garments of "old Jewry." All similar attempts here, and elsewhere, will end as this has, in a grand "buret up."

The Spiritual Light, a paper started for the seeming purpose of hunting down the Banner of Progress, after three or four "weakly" issues, (to use one of the editor's ponor four "weakly" issues, (to use one or the cultors penderous witticisms when speaking of his cotemporary,) followed its predecessor, accomplishing no part of its great "mission," that I can see, than to have fired a few shots at the already "dead duck." The spirit that animated this paper was a long way from being an improvement upon its predecessor's spirit. It was narrow, shallow, bitter and rancorous. We all feel that we could better spare those than better papers. This is a good field for a liberal, spiritual press, but it must be broad and deep, as is our glorious philosophy.

At the present, some of our zealous friends are making efforts to rally the scattered forces into some sort of order, to give Selden J. Finney a chance to minister to the liberal minds in our city, and not throw all the onus and responsibility upon his own shoulders. Their success, I hear, is indifferently good. The fear that somebody may got ahead and carry off more than their share of the honors and emoluments, deters many from doing what they should to forward the good work. "Dog in the manger" like, they snap and snarlat all who offer to do what they cannot or will not themselves do. "Milk for babes" is well enough, but to attempt to force that sort of pabulum upon full-grown men and women, to the exclusion of more substantial food, is not well; strong, vigorous souls (and bedies, too) will shrivel and die on too much "milk of the word," and this has constituted the staple provender meted out to us the present some of our zealous friends are making has constituted the staple provender metod out to us the past year. Smoothly-wrought sentences rounded off in graceful periods will do for show occasions when only the ear of the fancy is to be tickled, and the superficial to be amused. Those hungering for the bread of life will starve and perish on this fanciful "small talk," however "beautiful" it may be

ful" it may be. Since the collapse of our organization, Miss Fuller has Since the collapse of our organization, Miss Fuller has been "running the machine alone," holding meetings morning and evening, in a small hall, which have been tolerably well attended, especially in the evening. However much many of our people may question this lady's ability to grapple with and illustrate the philosophical side of Spiritualism, none doubt the goodness of her heart and the sincerity of her motives in laboring with us. She left last week for Sacramento, and Mrs. Cuppy opened here, giving her first lecture last Sunday. lecture last Sunday.

TESTS OF SPIRIT-PRESENCE. However much pseudo Spiritualists may attempt to obstruct the progress of our angel-given "cause," they are powerless in their efforts to stop the coming of dealzens of the spirit-world to our dark spheres of earth. Among the scores and hundreds of most perfect tests of spirit-presence

scores and hundreds of most perfect tests of spirit-presence received, I will mention a few as a fair specimen of all.

About the middle of last August a spirit dame to us, through a gentleman who has been for some time controlled and made to give very excellent tests, and wrote the name of II. Mathews; said he was burned to death in a building at Los Angelos City, on the 5th of that month, With the purpose of verifying the statement, I procured a file of a newspaper published in that city, and, fulling to find any corroboration, there being no record of such a fig., I treated that and all subsequent visits made to our circlo—which were frequent—as of small importance, concluding that some mistake had been made, or a willful deception practiced, when, in the month of October, a young man from it Angels," a mining town in the county of Calaveras, being present at one of our seances, and, on the announcement of the name again, he fully corroborated the entre statement in all its

innocently, have given us a rehash to excite wonder and surprise. The chances of a mundané solution of the case were greatly lessened, if not altogether, dissipated, by the superior wisdom of our immertal friends, who chose to leave this momentary hitch, that when it was removed much cause for doubting and distrust would go with it. Any but a "natural born" would, if going to "put up" such a "dodge," properly locate it at least.

On another occasion—the name of Samuel Adams was written by the same medium, and my mind at quee floated in the direction of the deathless patriot of that name, signer of the Declaration of Independence. The individual controlling averred, however, that he knew me personally, while on earth. 'I then thought of the victim of bad passions, who was killed by John C. Colt in the city of New York, many years ago, and who bore the same name, and questioned him as to his identity, all of which were promptly and accurately answered. And then, as if to make "assurance doubly sure," the medium was "controlled" to draw the face of a watch, placing the hands upon the dial at the very time the killing was executed, as near as I can remember. This, to me, was very demonstrative evidence, as the watch, in that unfortunate case, was very important testimony, in that unfortunate case, was very important testimony

In that unfortunate case, was very important testimony, and I was the witness.

The facts were, in brief, as follows: Adams's watch was found in the possession of J. C. Colt, on his arrest. That watch I sold to Adams a few weeks prior to his killing, and, only a day or two before his disappearance, he had told me, in a street conversation, that he had disposed of it, conditioned upon its performing according to representations. He did not mention the name of the purchaser, but, inasmuch as it corroborated his statement, that the article belonged to him by purchase, my testimony was deemed important, and was given in the case; hence the value of the watch-dial drawing, to me, as an identification of disembodied spirit-presence.

Having given you the above cases as fair illustrations of what our friends on the invisible side of human life are doing for us, through private mediums, who do not wish their names to come before the public eye, I will give you one case, reaching within the scope of my observation, through

chance affairs merely. But chance in this connection is a meaningless word, and is a term used to save acknowledging ignorance. It is unphilosophical.

I knew a man, when a boy in Brooklyn, Conn, a neighbor, Joseph Tyler, who probably met with more accidents than any other ten men in the town. No matter in what department of his business he might be engaged in, whether at work in his grift-mill, saw-mill, wheelwright shop, or elsewhere, he was meeting with accidents. Had he not possessed an iron constitution, he would have been killed or crippled inevitably; not one man in ten could have withstood such shocks and injuries. His line of life ran in the groove of accidents, and his horoscope would have shown the fact if it had been cast.

But I have written at greater length than I intended at the outset, and must close, remarking that I see no way to arrive at a solution of many of the anomalies we note in life, except as I have faintly shadowed above. Many will probably sout my according any merit to astrology or giving it the rank of a science. To such I would say, facts are stubborn things. Popular ideas

I knew a man, when a boy in Brooklyn, Conn, a neighbor, Joseph Tyler, who probably met with nor come before the public eye, I will give you one one who sits as a public medium, in the come day upon Mrs. R. E. Laws, a lady of exemplary character, the wife of an old and respected citizen, an officer in our Custom House, and after the announcer of leafled the other day upon Mrs. R. E. Laws, a lady of exemplary character, the wife of an old and respected citizen, an officer in our Custom House, and after the announcer of leafled the other day upon Mrs. R. E. Laws, a lady of exemplary character, the wife of an old and respected citizen, an officer in our Custom House, and after the announcer of the public eye. I want of sevent have the season and for the announcer of the sate when the season and from the filed the other day upon Mrs. R. E. Laws, a lady of exemplary character, the wife of an old and respected citiz

San Francisco, Cal., Jan. 9th, 1860.

# CONNECTICUT.

State Association of Spiritualists. The Executive Board of the above Association held : necting in Willmantic, Feb. 4th, 1869, in which H. N. Bill was appointed Treasurer, to fill the vacancy existing by the resignation of Mr. Perry.

The friends in the State will please take notice, and pay o the Treasurer or his order any outstanding subscriptions We would say to the friends of free thought in this State that at no time since the organization of the State Associa-

H. N. Bill, Secretary.

W. P. GATES, President.

VERMONT.

Quarterly Meeting of the State Spiritualist Association, Held in Middlebury, Dec. 15, 16 and 17, 1868

Reported for the Banner of Light.

The Convention organized in the Court House, about fifty The Convention organized in the Court House, about fifty-being present. C. E. Grico, of St. Albans, in the absence of the President, took the chair, and A. Wilmot, of South Royalton, was chosen Secretary pro tem. Mrs. C. E. Grico, C. Pratt and Mr. Fitch were appointed a Business Committee. Miss R. R. Wright, R. T. Robinson and R. D. Tarr were chosen to act as Finance Committee.

The meeting was opened by Mrs. Manchester, of West Raudelnh, who improving a Source committed by mysical and the province of the supplied of the committee of the supplied of th

Randolph, who improvised a song, accompanied by music on

the melodoon.

The Chairman announced the meeting open for conference, pending the report of the Business Committee.

Romarks were made by Mrs. Brown, Messrs. Manchester,
Leo Miller, Bent, of Wisconsin, Fratt and Wilmot.

After a song the meeting adjourned.

The exercises of the Convention at its next session opened with a song, after which Mr. Davis gave an account of his conversion to Spiritualism.

Mr. Pratt offered some remarks upon the states of mind indicated by the relative terms "beaven," and whell."

indicated by the relative terms "beaven" and "bell." An inspirational poem was then delivered, after which the An inspirational point was successful adjourned.

Mr. Tanner, of Montpelior, opened the next session with poom, while in a trance state.

Lee Miller addressed the audience on the subject of "The

Jood of Evil."
Adjourned to D A. M. of the following day.
Saturday Morning Session.—Meeting called to order at D
I. M. The audience was largely increased, filling the Court
toom, which is capable of seating several hundreds.
Song—"Morning has come."
The Finance Committee offered their report, which was,
In motion, accopted.
Remarks were made by Masses Devis Coult of Morning has

on motion, accopted. Remarks were made by Messrs, Davis, Smith of Massa-chusetts, Bent, and Mrs. Pratt, after which the meeting adourned till 11 P. M.

The first discourse of the afternoon was delivered by Mr. The first discourse of the alternoon was delivered by Mr. Gibson Smith, followed by Mrs. Tanner.

During this session, Mrs. Blair, of Montpelier, submitted to a public test of her medium-hip, by being blindfolded and drawing in colors a beautiful flower and leaves in a short time, the medium being constantly in conversation with the committee, one of whom, a clerkyman, had the candor to reserve his below that the realism could be caused by the state of the case of the c ort his belief that the medium could see nothing with he

atural eyes.

The evening session consisted of conference and speaking y the President—Newman Weeks—Lee Miller, and others, poem was improvised by Mrs. Tanner, and a song given of Mrs. Manchestor, after which the Convention adjourned

Sunday morning.

Sunday Morning Session.—Meeting opened with a song.

Remarks were made by Lee Miller and Mr. Weeks.

Letters were read from Cora L. V. Daniels and Lizzio

Deten.

A resolution to the Council of Censors for proposing amendments to the Constitution of the State—of Vermont was passed by a vote of the Association, specifying that a change be made in the Constitution, so that it shall make no distinction of sox in the elective franchise.

After an address by Mrs. Brown, and some remarks by Mrs. Bmith, of Massachusetts, the meeting adjourned until afternoon.

The afternoon session consisted of short speeches in con-

and anternoon sossion consisted of short speeches in conforence, after which Mrs. Walcott gave an address.
Address by Lee Miller on the "Approaching Manhood of the Race," after which the meeting adjourned till evening. The evening session was addressed by Mrs. Fannle D. Smith. A vote of thanks was, on motion, presented to the Rail-

A vote of thanks was, on motion, presented to the Railroad Companies for their aid in giving return checks froe. The thanks of the Association were also tendered to all mediums and speakers present, for their assistance in making interesting the sessions of the Convention.

Also, on motion, voted that the thanks of this Convention be presented to the friends of Middiebury and the proprietors of the hotels, who have done so much to make pleasant and comfortable the stay of the members.

Thus ended the Convention, and its members dispersed to their several bomes, feeling that the occasion was one

to their soveral homes, feeling that the occasion was one which would be marked through after-life. May such occasions tend to render us unselfish, and bring to our hearts solid and undoubted evidences of the truth of our glorious cause.

A. Wilmor, Sec'y pro tem.

South Royalton, Vt.

#### Labor Reform.

We print in full below the series of resolutions presented by E. H. Heywood, of this city, in the Convention recently held at Boston, to which reference was made in our columns:

Whereas, Labor creates all values equitably vendible and should overrule and determine the minor claims of property, rent, mency exchange and taxation; and, whereas, the vassalage of the producing to the speculating classes, the industrial foundalism new authorized and enforced by our laws and customs is a fraudulent usurphtion, subversive of free institutions, and hostile to the best, interests of the whole people; therefore.

institutions, and hostile to the best interests of the whole people; therefore,

Resolved, That the maximum price which may be equitably put upon any commedity, is the bost of labor, the sacrifice of comfort required to produce it; and since land, mines, air, water, all objects unmedified by human skill, must be held sacred as natural wealth, a free gift of the beneficent Providence to all his children, justice also limits the right to property, and value in exchange, to the amount of labor invested.

Resolved. That in order to reduce the cost of living, and

Resolved, That in order to reduce the cost of living, and enable producers and consumers to dispense with the hordes of middle-men and speculators who now plunder them both, free public markets should be provided in all centres of com-

free public markets should be provided in all centres of commerce; and railroad, express, water and telegraphic communications must cease to enrich corporate classes, at the expense of the people, and like the post-office, become a part of the public service at cost.

Resolved, That asking no leveling division of property, but simply opportunity and reciprocity, we would prevent the intervention of arbitrary violence to settle the grave issues involved in labor reform, by securing the broadest and sucs involved in labor reform, by securing the broadest a sues involved in labor reform, by securing the breadest appeal to reason and good sense, in the immediate establishment of local and national government upon suffrage, impartial to all classes, irrespective of race, sex, or past condition; and since war forces working men to light its battles and pay its bills, and claims that not only all power but all property belongs to the strongest, it is alike the interest and duty of both rich and poor to discountenance further reference of the payment of the bulled and bright remember.

duty of both rich and poor to discountenance further reference of their quarrels to the blind and brutal arbitrament of the sword.

Resolved, That emphatically endorsing the demand of the National Labor Union, for a cheap, abundant and reliable currency based upon and accountable to labor, we will wage uncompromising hostility to any and all schemes to return to that device of fraud and tyranny, that transcendent to that device of fraud and tyranny, that transcendent to that device of fraud and tyranny, that transcendent swindle upon the producing classes, specie payments; and, in behalf of honest industry, in all its manifold relations of agriculture, manufactures and commerce, we insist that the notes of the national banks give place to treasury certificates of service, and that the war debt, by assessment upon the whole property of the nation by greenbacks, or otherwise consistent with honer and the best interests of all,

who to properly of the facton by greenments, or chiefwise consistent with honor and the best interests of all,
shall be speedly paid.

Resolved, That the late speech of Gen. Builer in advocacy
of the financial tendencies of the labor movement, placing
him in the front rank of statesmen and economists, evincing, at once, profound political sagacity and heroic devotion
to right, merits and will receive the unanimous support of
all intelligent friends of labor throughout the Union.

Resolved, That, accepting the proposed scheme, not as a
finality, but as means to an end, we regard the use of one's
credit, as of his conscience or his vote, a natural, inalionable right; and hence believe in free money—Government
being allowed, to the extent of its taxes and other legitimate business, to issue treasury certificates of service,
which, like postage and revenue stamps, will never depreciate because always good for the purpose proposed, and
will answer all the uses of a national currency, while the
right of States, communities and individuals to issue money,
on their own responsibility, and to any extent they deem
best, must never be surrendered.

ost, must never be surrendered.

Resolved. That since the human conscience, in all ages. Resolved, That since the human conscience, in an ages, nations and religious, has protested against usury; and since interest on money is possible only where the privileged party, as broker, landlord, slave-owner, preëmptor or usurper, can speculate on the necessities of the serving party; and since present high rates of interest cause hard times, cripple legitimate business, sweep property into the hands of a few, and impoverish the people generally, we demond that the college of the property of the prop

and of a few, and impoverish the people generally, we demand that the only currency recognized by Government shall be based on taxes of other public service, and, like the "greenbacks," be absolutely free for the popular use.

Resolved, That since long hours go with short pay, ignorance and a low moral condition; and since no mere desire to escape work, or thirst for dissolute leisure, but grave considerations of health, morals, culture and competence in spire the protest of the operative classes, we regard the effort to reduce the hours of service as a struggle for liberty, a revolt against the sentence of degradation which titled classes, in all ages, have affixed on the masses of mankind; and demand that eight hours be everywhere regarded as a legal day's work in the public service; and where officials refuse to obey the public sense of right, thus expressed, or continue to 8 ide with the money oligarchy which keeps labor down, it is both the privilege and duty of working men to walk them out of office at the next election.

Resolved, That the low wages, long hours and damaging

to walk them out of office at the next election.

Resolved, That the low wages, long hours and damaging service to which multitudes of working girls and women are doomed, destroy health, imperil virtue, and are a standing reproach to civilization; that we would urge them to learn trades, engage in business, join. labor unions, secure the ballot, and use every other honorable means to persuade or force men to render unto every woman according to her work.

to her work.

Resolved, That labor reform is no class movement, no Resolved. That labor reform is no class movement, no trick of a few in a corner, but an utterance of the primary wants of man in behalf of universal interests; that the marvelous results of the partnership of industry, wherever fairly tried, enable us to assure all engaged in production and exchange, that the pecuniary success of any laudable enterprise is in exact mathematical ratio to the participation of labor in the products thereof; and we confidently urge the manager whose genius and energy make him the natural head of a concern, honest merchants serving both producers and consumers, the philosopher in his closet, preachers of truth, posts in cestasy, painters, softplors, counselors in equity, statesmen ensuing justice, woman adorning industry, the whole fraternity of workers, to aid this great atruggle for hungan redemption. or human redemption.

A sweetness of soul and a fixedness of purpose aro'the'two great essentials to success in life.

# Mestern Pepartment.

J. M. PREBLES.....EDITOR. INDIVIDUALS Subscribing for the BANNER OF LIGHT by mail, or ordering books, should send their letters containing remittances direct to William Whitz & Co., 158 Washington Street, Boston, Mass. Post-Office Orders, when sent, should be made payable to William Whitz & Co. and not ton street, Boston, Mass. Post-Office Orders, when sent, should be made payable to William White & Co., and not to J. M. Prebles. This course will save much time and trouble. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Lotters and papers intended for us should be directed to J. M. Prebles. Persons writing us in Kebruary will direct to Detroit, Mich., care C. C. Randall. care C. C. Randall.

#### Progress Gradual.

"The mills of God grind slowly."

If Deity toiled a million years through liquid fire, granitic strata and mineral zones to perfect the first daisy, we need not look for the long prophesied millennium in our day. Each reformer has some special measure, the adoption of which will, in his estimation, immediately introduce the kingdom of heaven upon earth. Brooding and nursing this pet reform, and becoming intensified in the direction of his leading thought, he raves at all who do not see with his eyes and pronounce his shibboleth. Deliver us from the bigotry of a bigoted reformer.

The lad of ten, thinking the heavens and earth touch on the summits of distant hills, starts for them, but the horizon receding, he lies down at last in weariness, to pillow his head upon a stone. Sad, disappointed, he drops to sleep. Angels guard his slumbers.

We-larger children-forgetting that the "kingdom of heaven cometh not with observation. start for the millennium-the descending New Jerusalem—as though it were only a few days in the distance. To establish this kingdom we toil. tug, perspire and pray, for several years. The kingdom is not established. We despair. Our enthusiasm, all aflame at first, gradually burns itself out; and then we grumblo, fret, find fault with the world, reprove ourselves for this unremunerative toil, and finally sink exhausted, to discover that it will require centuries, instead of years, to witness the triumph of our ideal. Sowing in the morning and expecting the harvest at high noon! Children, truly, we are!

Slowly, surely, move the wheels of progress. Coral beds are white with the crowns of many thousand years. Columbus toiled with European Courts seventeen years before procuring the ships that discovered a new world. God is still working through the formative forces of the universe to bring upon life's stage the first harmonial man. The Spiritual Philosophy will ultimately cover the whole earth, but it requires self-sacrifice, labor, patience and firmness of purpose, to educate the masses up to the acceptance and practical application of any such momentous truth.

Earth abounds in promises, and heaven with golden prophecies to be realized. The ideal bubbles we chased were but the beckoners of God, and ere long we shall see that the trials and temporary defeats attending mortal plans were but the slippery rounds over which noble souls mounted to divine destinies.

#### Dead Universalists.

The Boston Universalist, reporting the Springfield Conference, presents among other dubious facts relating to the denomination, the following chilling testimonials:

Rev. W. A. Start said:

"Our actual communicants are few, compared with those who are not. But few, comparatively, participate in our conference meetings. It is not often that the pastor feels at liberty to call on a layman to open such a meeting with prayer. What can we do to remedy this state of things? If we were really alive we should have more evidences of the presence of the Spirit."

Rev. J. M. Eastwood said: "If it is assumed the Church is to absorb and save the world, the question is how to do it. Bro.
Adams states eight ways of working to this result. These are the current methods of work in sult. These are the current methods of work in the Orthodox Church. Has the success of this church warranted us in coming onto their plat-form? The speaker believed it had largely failed. He instanced Connecticut as a sample. The peo-ple in that State had for fifty years been slipping away from church influences."

Rev. A. J. Patterson said: "Many people suppose persons in the church are the saints—are above other people. He would remove this prejudice. It is not saints but sinners who are in the church."

Rev. G. W. Quinby, of Maine, arose. He was glad to see that all who had spoken felt about the same needs and uttered the same desires. The practical question is how we can put to use at home what we get here. He dwelt on the necessity of life in our churches. Half the people

in them are to all intents and purposes dead. Cold, indifferent, sick, dying, "dead"; chills without the usual fever; death without revival resurrections; faith tremulous, tearful, hopeful, without a present knowledge of immortality; the creedal letter without the spirit; the churchal machinery without the motive powers-inspiration, dream, trance, vision, healings, gift of tongues, &c.—that Jesus declared should follow believers. These signs shall follow them that believe." Permit us to tender this Scriptural prescription:

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."—Acts ii: 17.

A theoretical and practical denial of the continuance of these "signs," "spiritual gifts" and promised "greater works," equivalent to "grieving away the spirit," and slamming "the door opened in heaven" in the face of God's ministering angels, must necessarily be attended with indifference, coldness and moral death. "If we deny him, he will also deny us," saith the apostle.

SPIRITUALISM ABIDING.—God permits no truth to perish. Spiritualism may have seemingly flourished in a given locality for a term of years, shedding its life-imparting fragrance and breathing into receptive minds its holy lessons; and then through misunderstandings, penny meannesses and little petty wranglings, it ceased to be heard from the rostrum. What of it? God is. Spirits exist and communicate. The spirit of this blessed Gospel lives—lives and blooms in other gardens. Removed from its old tenement and accustomed haunts, it has taken possession of more spacious and better lighted apartments.

When the Jews refused to accopt and put into practical form the teachings of the angels through the mediumistic Jesus and the first apostlesthen the burning words were-" Lo, we turn to the Gentiles." Spiritualists, do you understand? If not, you will with shame and confusion when meeting the true and faithful "beyond the river."

TRUE INDEPENDENCE. - To certain English dignitaries, questioning John Stuart Mill, touching his alleged infidelity when nominated for a seat in Parliament, he replied thus bravely:

"I declare my deliberate determination, on principle, not to answer any questions whatever respecting my religious creed, because I acknowledge no right in any one to ask them, and because I owe it to future candidates, and to the interest of future constituencies, not to encourage a practice, the

effect of which would be that when no objection can be found to a candidate's character or political oninbe found to a candidate's character or political oninions, attempts would be made to extract from himself materials for raising a religious prejudice against him, which is often easiest stirred up against the best of men. I think I shall act most rightly, and most in conformity to my principles, by adhering to this declaration."

#### Shaker Correspondence.

Through the kindness of Elder J. S. Prescott, Cleveland, we are in reception of a well-printed pamphlet, discussing the doctrinal merits of that united society-the "Shakers." As samples of the purity of Sarah L., a Shaker sister's teachings, the following specimens are submitted:

"You further ask what reason I can give for men and women living in cellbacy. This question, I think, has been diready in some measure tion, I think, has been afready in some measure answered, and much more might be said on the subject; but the very best reason we can give is, that Jesus the Christ, who has set as an example that we should follow his steps, did set us this example, and encouraged us by the promise of all the blessings of earth and heaven, of time and eternity, to follow him in this thing—to forsake wife or husband—forsake ALL for his sake and the Gospel. You add: 'Marriage was appointed by God—by it the human race is propagated.' So it was appointed by God, and so is celibacy. by God—by it the himan race is propagated.' So it was appointed by God, and so is celibacy. The first was given to the old man, Adam—the second to the New Man, Christ. \* \* \* For they that are Christ's have crucified the first, it is according to the order of the first Adam to 'forsake father and mother and cleave to the wife.' But it is according to the order of the 'Second Man' to forsake, father and mother and wife too, and cleave to Christ. 'For he that is joined to an harlot is one flesh, but he that is joined to the Lord is one spirit. (1 Cor. v : 6-17.)

one flesh, but he that is joined to the Lord is one spirit. (1 Cor. v: 6-17.)

You say, dear sister; that it seems to you that it is God's holy will that the married relation should exist. I do not feel disposed to dispute this; nor do I doubt that it is his holy will that his kingdom on earth—his holy church—should maintain a pure continent life, and that the two orders should not be blended. There are in my opinion but two relations of the sexes which God approves. The married relation, when the God approves. The married relation, when the laws of God and nature are strictly observed, and no carnal intercourse indulged except the issue, is undoubtedly God's method for peopling the world. The other relation of the sexes is the pure spiritual relation of father and mother, brother and sister in Christ. This is God's method of saving lost sinners and peopling his king-dom on earth—that kingdom for which Christ taught his disciples to pray, and which he came to set up on earth."

Mary F. Carr, giving a personal description of this sister Sarah, says:

"I scanned that placid face; no mark of discon tent was there; no hard drawn lines had settled round any of the features, but a peaceful, happy expression, telling of the beauty of her life. As I looked at her I wondered if, when fifty-three years of my life had passed, I should be able to bear the same testinony. And then I said to her: Have you never in all these long years longed for the pleasures of the world? With an eye beaming with truthfulness and a voice full of sweetness, she said: 'Nay, sister, never.' With this testimony I was led to believe what I had never thought before, that the Shakers are a largery agonle." happy people.

#### To the Spiritualists of America.

We, with mingled feelings of joy and grief, announce the departure from earth-life of our beloved brother, Dr. Mason, of this place. Joy to know that he has laid aside the cares of this world and entered upon the joys of spirit-life; grief to think that we shall never again meet the loved form or gaze upon the features we have learned to look upon with affection and trust.

We know that he was a faithful and untiring laborer in the field of reform, an earnest advocate of the beautiful philohophy that comforts us for our loss. Working without hope of reward here -content to know that he was doing good unto his fellow men-and in doing the work the angelworld gave him to do, he sacrificed a handsome property, and went out into that future of bliss and rest, leaving a wife and two children almost utterly unprovided for. Knowing this, we have felt it a duty devolving upon us to present these facts to the Spiritualists of America, that they may be able to give to the ones left behind that substantial encouragement and remuneration for labor done by the one gone before that was his due, but which he never received; and we know that every one who reads this communication will feel it a privilege as well as a duty to aid the companion and children of one who spent his fortune and exhausted his energies in doing good to others, and teaching the principles of Spiritual-

Any contributions from individuals or societies may be sent in care of Isaac Palmer, Deerfield, Mich., and the angel-world will bless all who freely give, and he who was ever ready to aid the struggling and comfort the suffering with words of consolation and deeds of love, will look down from his spirit-home and bless them for their kindness to his loved ones hero.

MARY J. FOWLER, J. W. VAN NAMEE.

Deerfield, Mich., Feb. 2d, 1869.

A SMOKER'S CONFESSION. - The well-known author, Mr. James Parton, after a thirty years' experience as a smoker, quit the habit suddenly. He reports the effects of the change thus:

"I have less headache; I enjoy exercise more, "I have less headache; I enjoy exercise more, and step out much more vigorously. My room is cleaner. I am rather better tempered, as well as more cheerful and satisfied. I endure the inevitable ills of life with more fortitude, and look forward more hopefully to the coming years."

Smoking, chewing, drinking poisoned stimulants and indulging in passional gratifications—all belonging to the same category—are unhealthy. inclean and unspiritual.

MISSIONS OF MEDIA.-All the positive knowledge that we, as an individual, have of any future state of existence is through our own and other's mediumship.

"The world of forms and the world of ideas are closely related, each expressive of the other. The electrometer apprises the electrician of the presence of electricity. The telescope is an indispensible article to the science of astronomy; so mediums stand related to Spiritualism. They are diums stand related to Spiritualism. They are the instrumentalities, the forms, the indispensable articles in making truth positive and absolute with all that relates to the immortality of man."

# Nothing New.

"The new is old, the old is new, The cycle of a change sublime Still sweeping through."

Prophets, seers, media, gracing the ages, have bridged the river Death, and inspired the song, Oh, grave, where is thy victory?"

The celebrated Ennemoser, in his history of magic, says: "One of the doctrines" of the Gnostics and Christians, to be found in the first three centuries, is that a demon, (spirit) or a legion of such, is appointed to each soul at its birth."

A distinguished Unitarian clergyman writes thus in a recent number of the Christian Register:

"In reference to our moral conduct, says Buckle, 'there is not a single principle, now known to the most cultivated Europeans, which was not likewise known to the ancients.' Bunsen was not thet the general commandments of the Mosaic Decalogue had been, from a still remoter antiquity, familiar to the mind of Egypt, in whose wisdom the great law-giver had been so well in-structed. Sir James Mackintosh remarks that if the institutes of Menu and the books of, false reli-

12tl

say

# Correspondence in Brief.

Montie, Ala.—John A. French writes: "A medium (test) and beturer would most-a-warm recaption here, and I think would not regret having visited us."

Inwin Centre, N. Y .- T. J. Preshoe writes: Inwis Centree, N. Y.—Ti, J. Proshoe witter: "Our numbers are few in this locality, but we are doing all, we can to advance the cause of Spiritualism, and? can see that its light begins to shine here. The churches are already astir, and express fears that 'the foul monster,' Spiritualism, will yet break their ranks. Brotracted meetings have been held for the past three weeks without a single addition to moral darkness. We have no speakers or developed mediums, but we hold our circles regularly, and now, after nearly one year of weekly sittings, we begin to have 'raps' and 'tips,' You can Judge of our patience and fidelity."

Satistican, lowa.—Mrs. S. Rice in a note containing remittance for a renewal of her subscription and that of a now-subscriber, says: "I have read your glorious paper for the past year, and truly say that it is food for the starving soul. In my bereavements it has brought-light and consolation to my soul. My husband and six little ones have gone to the Summer-Land, and I am left with but one little daughter of seven summers; but belief in the ministration of angels supports the fainting heart."

Spaino Cheek, Penn.—S. S. Nichols writes: "Spiritualism would advange here fast if good lecturers would visit us."

IRONTON, IRON Co., Mo.-Peter Delts, Esq., informs us IRONTON, IRON CO., MO.—Peter Delts, 18-91, Informs us that Mrs. Warner betured in Ironton a few times, on the subject of Spiritualism, and roused up the people very much, and they want to hear more such lecturers. He says a good test medium is anxiously desired there, and no doubt would do well. There are many strong Spiritualists in the three villages there, which centain about two thousand inhabitances.

Bingham, Mr.—S: Goodrich writes that several weeks ago Mrs. Jonnie Lord Webb, the well-known musical medium, gave several scances there, which were well attended, and the best of satisfaction given. A full account of these scances, sent previously, did not reach our sanctum.

Burron, Onto.—Harriet Dayton writes: "The dear old Banner of Light keeps up a bright light, and wherever it shines the darkness of Old Theology is driven away. I read, with much interest, the Message Department, and it would make my soul rejoice exceedingly if I could read in the Banner of Light a communication from some of my dear spirit friends. I am firm in the belief of spirit-communion, and wish to hear from loved ones gone before.

PAINESVILLE, Onto. - A. G. Smith says: "Quite a number of copies of your paper are sold and taken here. The interest in Spiritualism is growing, grand and intense, under the papeaking of Dr. Fairfield this month, (January,) and Susie M. Johnson, last month. Although we have a large hall with gallery, there is searedly room for the evolutions and exercises of our growing Lydum."

Trank Havre. Ind—James Hook, Secretary of the Spiritual Association, sends us three new subscribers, and says: "These are new subscribers who have lately espoused the cause of Spiritualism, having become fully convinced of its truth through the manifestations given through the mediumship of William T. Church, who has been with us for fourteen months, holding skances from one to three times per week, and scores of people, believers and unbelievers, have witnessed the manifestations, and no one has been able to detect any cheat or imposition on the part of the medium, to the great chagrin of our Orthodox friends, who are compelled to fall back on their old, pack-horse, the devil, to father the whole matter. He is a convenient old chap; when everything else falls he is on hand. But he don't answer their purpose in this case. The old fellow has about when everything else falls he is on hand. But he do n't answer their purpose in this case. The old fellow has about all he can carry, and the attempt to pilo those manifestations on this already overladen individual is 'no go,' and the plunder falls by the wayside and is choked by the briars and thorns of common sense and geason. 'Spiritualism is gaining a firm foothold in this place. We have engaged J. H. Powell to spoak for us for a year. We have raised the funds and ordered the fixtures to establish a Children's Lyceum, have become a legal organization, and have the use coum, have become a legal organization, and have the use of one of the best halls in the city, and expect in due time to give a good account of Spiritualism in Terre Haute."

# Extraordinary Phonomena.

EDITORS BANNER OF LIGHT-Many of your readers are familiar with the manifestations by the Davenport Brothers, and also with those of Mr. Wm. Fay, who is associated with them.

There is in the city of Washington a lad of fourteen years, through whom manifestations are presented, which are, in many particulars, their people to move up town, out of the misersimilar to those of both the Davenports and Mr.

Frankie Gunnell is the son of H. D. Gunnell, Esq., Commissioner of the Seventh Ward, and an old and highly respectable resident of our city. At a private audience on Friday evening last, there were about sixty ladies and gentlemen present, among whom were Hon. Thomas W. Ferry, member of Congress from Michigan, and other members of the United States Congress, the editors of city papers, half a dozen medical gentlemen, and other prominent citizens.

Frankie was seated in a small cabinet, in the door of which, near the top, a diamond-shaped hole was cut. The door was closed, and Frankie was tied by unseen hands. The Committee of Examination, consisting of Hon. Mr. Ferry and Dr. McWilliams, examined the cords and pronounced the lad securely tied; his hands being fastened together behind him, and secured to the back and bottom of the chair on which he was dittle. sitting. A guitar, tambourine, violin, drum, and a bell were placed in the cabinet. Immediately on closing the door, which was bolted by an unseen power inside—the clicking of the bolt being distinctly heard—music was heard from the instruments, and hands were exhibited and thrust through the aperture in the door, one holding the violin bow, and another the drumstick. The door was unbolted inside and instantly opened, when, on careful examination, the Committee pronounced Frankie to be tied precisely as he was when examined before. The door was again closed, and hands and arms were instantly pre-sented through the hole in the door. The bell was rung, and continued ringing until the door was unbolted inside and opened when Frankie stepped out with the cords removed from his

He then took a seat in the front parlor, the audience being assembled in front of him and occu-pying the back parlor, the doors all being thrown open. The musical instruments were placed on a table by the side of the medium. The lights were then put out, and Frankie was immediately made fast by an unseen power, with his hands lashed together behind him and fastened to the lashed together behind him and fastened to the chair. The lights were again put up, and Frankie was examined and pronounced to be securely tied. Again the lights were put out, and the musical instruments were seen flying through the room, distinctly recognized by the phosphorus that had been rubbed upon them a few minutes before. The lights were called for, and the medium was found to be bound as when last examined. The experiments were repeated with similar and varied results. The medium, then, with the lights out, asked some one to "request the spirits to take my (the medium's) coat off," which was done in an instant, the hands still tied together and to the chair. The request was made to have it put on, which was done in an instant. Mr. Ferry then, at the request of the medium. Mr. Ferry then, at the request of the medium, took his coat off and laid it upon a table. The room was no sconer darkened, and the request made, than the coat was put upon the medium, and, after examination, was taken off with equal dexterity. A request was made to show the hand by which this was done, when a hand was seen immediately on the bottle of phosphorus sitting on the mantel-shelf.

I am not a believer in spiritual manifestations, nor am I of those who would reject, without examination, such manifestations in evidence of spirit-communications as are here presented. I am an earnest inquirer after truth. I have been on the committee and in the cabinet with the Davenport Brothers. I am satisfied there is no collusion on their part, and I am equally convinced that young Frankie Gunnell is not an im-

ostor. I am yours, An Advocate of Honest Investigation. Washington, D. C., Feb. 6th, 1869.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, GAMBERWELL, LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS

The Banner of Light is issued and on sale every Monday Morning preceding date.

# Banner of Light.

BOSTON, SATURDAY, FEBRUARY 20, 1869.

OFFICE 158 WASHINGTON STREET, ROOM NO. 3. UP STAIRS.

WILLIAM WHITE & CO.,

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

LUTHER COLDY..... EDITOR.
LEWIS B. WILSON...... ASSISTANT EDITOR. All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLDY, to whom letters and communications should be addressed.

#### Respectability in Religion.

The Roman Church is far ahead of the Protestant on this fundamental point, that it tolerates father, whom he was with, at Shiloh. There are no caste among the body of its worshipers. We discover some revelations on this subject in the to the watch, especially-by which to identify the columns of the Orthodox journal-The Advancepublished at Chicago, which is ready to give up to it, whenever the mother or other friends perthe whole truth for the sake of creating a sensadone, if modern Orthodoxy expects to secure the mass of people to its ownfold. We have no idea it can do such a thing any way, but we are perfeetly sure that it will do it by following its present methods among the body of the population. The existing religious organizations are rapidly losing their hold on the minds of the people, and will not be able to get it back again. Sectarian- North End twenty years ago; naming the place, ism is the malicious thistle that has been sown have now their harvest all to themselves. They put up fervent prayers that their own Church care which they think they exercise.

New York illustrates, in the fullest and most in the decay of the churches. They are all growing more "respectable"-nobody questions that; but respectability is not spiritual life, it is not unction, it is not zeal, it is not labor and devotion, it is not success. Says the New York Church Union. (newspaper,) in reviewing the present depressing condition of things there, "Something is the matter with the Christianity of New York. It does not report of them, as they treat upon subjects of do the work for which it was established. True, general interest. The answer to the last question it builds costly temples, and is clothed in purple has been the bone of contention for a long time and fine linen, and fares sumptuously every day. between Spiritualists and Secularists; but it has True, it numbers some three hundred congre- only been a misinterpretation of words. Spirit, gations all told, and has two thousand clergy- the invisible intelligence contends, and matter, are men as ministers in New York, True, it gives one and the same. The more refined matter bebountifully. Madison Square congregation gave comes, the more subtile, the more powerful it is, over one hundred thousand dollars last year. True, there are many schools of the prophets supported by the Church in New York, and Sabbath schools abound. True, there is no lack of prayer. Fulton street pours forth its refreshing and neverfailing fountain these eleven years, and there are sixty thousand enlisted soldiers in the army of the Church, in New York. The Church in New York is a failure, because respectability is the God of the same Church. The aim of every young clergyman seems to be, to get as near to the most respectable point in the city, to get his Church on Fifth Avenue, if possible, or on some fashionable square, and not to rest day or night till it be accomplished. We do not deny that the ministers of the Church in New York, have many an hour of enjoyment in humble duty among the poor but the main thing seems to be to get as far from Water street and the Five Points as possible, and to cluster around Zion's Hill. One after the other of evangelical elergymen have prevailed upon able, infected districts. ie people in the lower wards are wretched enough. They are poor, blind and naked; they want Christianity in all its primitive, healing qualities badly enough. but they don't want the Christianity of Fifth Avenue or of up-town. Take two hundred such jail-birds as Tommy Hadden and Kit Burns, and empty them down in any up-town, fashionable Church, and, lo! what a scamper there would

The truth that is finally told in the paragraph above given, is significant of what is coming to Orthodoxy, and the whole rule of combined Ecclesiasticism, as surely as to-morrow will succeed to-day. The worm is in the apple, to begin with. Sectarianism being essentially selfish, it breeds only selfish ends. It donts, in time, on its respectability and riches; and when it arrives at this stage, the religion of it—such as it was—has utterly vanished. The world is not going to be "converted" from any of its errors and sins by witnessing these ambitious efforts of certain organizations, styling themselves religious, to become powerful, respectable and rich. It needs sympathy and help. There is more actual "prayer" in these than in all the tracts that were over tucked under a patient community's doors. When a man or a society comes to think of its respectability, it is ossified, lifeless, without living power. Its soul is gone out. The simplest conditions of growth demand that the self and the ego shall be wholly forgotten; power flows in only when that door is left wide open; it will not knock for admission there, but goes elsewhere for hospitality The Jews rejected the simple teachings of Christ for their Church, but the humble fishermen received them. With whom remained the power. and which are remembered to-day, centuries af terwards? Let Spiritualists heed the lesson taught in this wailing confession of Orthodoxy and continue to do their daily work, leaving respectability to take care of itself.

# Horatio Eddy, the Medium.

The well-known and reliable medium for physical manifestations, Horatio G. Eddy, held a scance in Haverhill, Mass., Feb. 2d. The Publisher, of that town, says: "Music Hall was well filled and the entertainment highly appreciated. The medium's hands were tied by a committee selected by the audience, in apparently a very secure and effective manner, after which he seated himself in the cabinet, when his legs and feet were also as securely tied. The door of the cabinet was then closed, and almost immediately various musical instruments within the cabinet were played upon. The door was then opened and Mr. Eddy found secured, according to the evidence of the committee, in the same manner as when the door was closed. While thus secured Mr. Eddy's coat was taken off, hands were shown at the aperture in the door of the cabinet, sometimes two, and again three, at the same time while various sounds were heard from within the cabinet. which it would seem impossible for one person to her to speak in Music Hall next Sunday, as was produce, unassisted. If all this was the result of trickery, then all we have to say is that Mr. months. We trust so efficient a worker in the Eddy out-Blitzes Blitz and the whole host of lecturing field will soon be able to resume her prestidigitators we ever saw or heard of."

#### The Bauner of Light Seances. [See Sixth Page.]

This department of our paper has been in operation nearly twelve years, and during that period several thousands of spirits have manifested to us; and to-day the Banner is sought for with more interest than ever, from the fact that a large majority of its readers have become fully convinced of the return of the spirit after-so to physical body.

The invocations given at our scances are unsurpassed for beauty of thought and expression and devout fervor. They powerfully impress the analytic mind with the sublime truths of man's spiritual nature as well as the eternity of matter.

Nov. 16th.-The scance opened on this occasion with an invocation every one should read, being the inspired utterances of Theodore Parker. The questions and answers are fully as interesting as any that have preceded them in this department of our paper.

The spirit who first individualized himself was Edward R. Tanney, who died (according to his own story) at the age of fourteen. He informs us that he was killed in battle, as was also his points enough in this message—the one in regard party named, and we earnestly desire a response chance may read it. We have no earthly knowltion for its issues. Something must certainly be edge of the parties named or the facts mentioned in the message. The spirit says he has traced the watch to this city; that it is in a broker's office,

etc. Who will volunteer to hunt it up? James Brown next possessed the medium. He addressed himself to Mr. White (the Chairman of the beance) as an old acquaintance, and reminded him that they boarded together at the etc. Mr. W. informs us that he did board with broadcast in this field, and those who sowed it Mrs. Wilson, at the time and place mentioned, hence the statements made by the spirit were vividly brought back to his mind, although he may be blessed, but the limits are fixed there, and had entirely forgotten the circumstances alluded the world outside receives none of the loving to, and should never probably have thought of them again, had not the spirit referred to them. In this connection it may be well to say that striking manner, the evils of this sectarian spirit, Mrs. Conant, the medium through whom the spirit communicated, had no knowledge whatever of the circumstances related, until the message was recorded by our scribe.

Nov. 17th. -This seance opened with the usual invocation, given by Dr. W. E. Channing; after which a series of questions were propounded, and duly answered. We call especial attention to our and, for distinction, is called spirit.

Amos Elliott reports from Machias, Me.: son of Capt. John Elliott. His remarks were lengthy, as will be seen by the report; said he was killed in battle. This spirit seems to enjoy his "lot" very well, judging from his jocose remarks. He knocks the Orthodox dead and "final-resurrection-at-the-last-day" theory into minute fragnents, for he comes to us "alive and well."

Nellie Anderson Stevens, a spirit-child, next conrolled. Hails from Memphis, Tenn. Wants to each her father and mother.

"Belle Wide-Apaka" a funny spirit, who presides at Annie Lord Chamberlain's séances, held private converse with Mrs. Chamberlain a few moments, when the circle closed.

# A New Spiritual Temple.

SPECIAL MEETING. We have repeatedly thrown out the suggestion in these columns that the Spiritualists of this city should have a temple of their own in which to hold public meetings, and not be subjected to the inconvenience of taking such halls as may be unoccupied by others. We are pleased to see that the subject is receiving the serious attention of our capitalists and business men. In compliance with the following Call, we hope there will be a large attendance of those interested in this important movement, and that some plan will be devised that will result in the erection of a suitable building in which the Spiritualists of our city and others can assemble and listen to the divine truths of Spiritualism. The auspicious time seems to have arrived when something should be done. Make one forward step, and success is sure.

BOSTON, February, 1869. The undersigned, believing that the interests of Spiritual ism demand better accommodations than are at present onloved, invite the friends of the cause to meet them at the office of the Banner of Light, on Saturday evening, Feb. 20th, at 71 o'clock, to consider the expediency of erecting a suitable building to meet the growing wants of the movement.

DANIEL FARRAR, H. F. GARDNER. H. G. MAYNARD LUTHER COLBY, C. C. SHAW, GEORGE HOSMER, ISAAC B. RICH, George W. Smith, M. T. Dole.

GEORGE W. MORRILL, JAMES DINSHORE. A. C. CARY, M. C. CARY,
H. POTTER,
C. N. MELLEN,
SAMUEL CARTER,
WILLIAM WHITE,
LEWIS B. WILSON.

# Music Hall Meetings.

Moses Hull, formerly a celebrated Advent minister, addressed a good audience at Music Hall. Boston, Sunday afternoon, February 7th, on the subject of "The True Believer and his Work." His remarks (a synopsis of which we shall print soon) were attentively listened to, and greeted with frequent applause. His discourse was diversified with many apt anecdotes, appropriate scriptural quotations, and a full endorsement of the theory of laying on of hands, as practiced by Dr. Newton and others.

The execution of Qui Tolles, (from Farmer's Mass in B flat,) was highly creditable to the choir.

# Hon. Warren Chase next Sunday.

February 21st, Warren Chase, of New York, well known as one of the oldest and ablest lecturers on Spiritualism, will occupy the platform in Music Hall, and speak on this subject: "The Search after God; or, The Religion of Manhood." He is sure to entertain and instruct his audience.

# Dr. Newton in Boston.

The sick and suffering will bear in mind that the great healer, Dr. J. R. Newton, has opened an office at 23 Harrison avenue, near Beach street, in this city, for the purpose of treating the sick. He is already meeting with success. The thousands of cures effected by the Doctor in the past is sufficient evidence of his ability to help or cure the sick through spirit power.

Mrs. A. A. Currier, we regret to learn, has not sufficiently recovered her health as to enable expected. She has not lectured for the past six labors.

#### Dedication at Willimantic, Conn.

We learn from a correspondent at Willimantic that the dedication of the Spiritualists' house of worship was a splendid affair. The weather was so inclement that it was thought almost impossible for the people to get to the house; neverthe less, it was crowded to its utmost capacity.

The hall is a fine, large structure-a decided ornament to the village. It is well lighted with speak-its natural death, or the death of the heaven's pure light, heated with a furnace, and well ventilated. On the first floor is a Lyceum, room, which will comfortably seat four hundred people. If that was all there was to the building. it is so far superior to the majority of halls where our lecturers are compelled to speak, that one could almost wish it separated from the building and located in some other place, where there are ears to hear." The lecture room, on the second floor, will compare favorably with a majority of churches. It is large, neat and tasty; will seat from six to eight hundred people. Then there is necessary, may be seated.

C. C. Burleigh delivered the dedicatory address. Those who listened to his remarks on that people on being fortunate enough to secure his services half of the time for one year. He dedicated the hall to the cause of Freedom, Humanity and Progress. No pen-picture of his discourse can do it justice; such eloquence and logic are seldom heard. As the inspiration of the hour came ipon the speaker, he so perfectly carried his audience with him that, with the exception of his voice, the stillness of death reigned.

In the afternoon Moses Hull discoursed on the Mission of Spiritualism." The audience was larger than in the forenoon, and the speaker seemed especially inspired for the occasion. All who heard that discourse must have decided that Spiritualism is indeed a " big thing." At the conclusion of the discourse, when some one congratulated Mr. Hull upon the fortunate selection of a subject and his happy method of treating it, he remarked that he did not preach. "In such a house, with such an audience and such exquisite music, I can't preach. As the boy said by his whistling in school, it preached itself."

The "Spiritual Harp" was the music book used on the occasion. A good Cottage Organ and quartette string band and about twenty-five well trained voices, made more music than is often heard at one time.

The house, dedication and all, is a splendid success. If it only tends to spread the contagion until all the world is dotted with spiritual neeting houses, the result will indeed be grand.

#### Uneven Scales.

Justice is represented as blind, and holding an evenly balanced pair of scales. Everybody.comprehends the significance of the representation at once. Courts are instituted to dispense justice. and so protect the people and preserve public morality. But in the case of the clerical book thief in this city, named Isaac J. Stine, there has been a reversion of all the rules. Rev. James Freeman Clarke appeared on his behalf before the Court, and Mr. William Brigham, a lawyer in the ecclesiastical interest, who advised the prisoner to retract his former plea of "not guilty" and plead "guilty." Mr. Clarke made a pathetic appeal for his-first offence-respectable connections—reduced circumstances—strong temptations—ruin him for future usefulness, and all that worn-out compendium of one-sided, canting argument for partiality, and so far prevailed with t as to move the District Attorney to decline it as to move the District Attorney to decline prosecuting the case any further. The book-dealers, too, from whom the said "Reverend" had abstracted several hundred dollars worth of property, were persuaded by similar personal appeals to relax their grasp, and let the fellow off on probation. Judge Lord, who held the court, expressed himself as willing to be officially guided in the case by the judgment of the District Attorney; but he could not dismiss it altogether without making the protest that he had often sentenced a "poor ragamufiln" for six months to prison for stealing a loaf of bread, whereas this clerical delinquent was in no such starving condition, he had been educated, and he was bound to set a better oxample. Judge Lord did not see the justice of the Prosecution of the new forms of the new fam. The audiences have not materially diminished. We append the Report of the Ex-Secretary, whose efficiency, strict honosty and watchful care appele. Judge Lord did not see the justice of the continuance of the new plan. The audiences have not materially diminished. ample. Judge Lord did not see the justice of

# A Spent Winter.

We can almost say with the singer of old,," the winter is over and gone, and the singing of birds is heard in the land." Here we are toward the close of February. Most persons have to admit that this has been a remarkable season. There have been a few storms, enough to convince us that the grim power of Winter was resident hereabouts, and could be brought out on a pinch; but the rule has been an even run of temperature, smooth and easy travel, and, interspersed here and there, some of the divinest days that ever sparkled and shope out at this ice-bound season. Spring will soon be here now. One by one, we begin almost by instinct to make our preparations for its approach. The farmer and gardener are awake and watching for the early symptoms in the bud and root and leaf, but the sewing-girl who cultivates her few plants in the window is equally eager and excited. The new Spring pours floods of fresh magnetism into every heart, brain and limb. It is the annual resurrection of all things. Let us be ready and glad to meet it.

# A New Book.

We have just issued a new and very interesting and instructive work entitled, "The Future Life; as described and portrayed by spirits, through Mrs. Elizabeth Sweet," with an introduction by Judge Edmonds, of New York. We hardly need assure our readers that this book is well worth possessing. The fact that these messages receive the endorsement of Judge Edmonds. as coming through one of the best mediums of the day, gives character and value to the work.

#### Movements of Lecturers and Mediums W. F. Wentworth's address is Vineland, N. J.,

during February. He has no engagements for March. Moses Hull lectures in Milford, N. H., Feb. 21

and 28. Warren Chase lectured to a large audience n New York, Feb. 7th, in place of Mrs. Bronson, vho was sick.

13.50

# Texas.

Dr. Persons is still very active healing the sick in Texas. He is gaining fame there rapidly in consequence of the many cures he has performed. Even regular allopathic physicians give him; the credit of healing those whom their skill could not reach. Dr. P. is now in Jesserson, where he will remain until the middle of March

Miss Lizzie Doten lectured before the Children's Lyceum Association in Charlestown, Sunday evening, Feb. 7th, to as land all audience as could gain admission.

#### New Subscribers.

Our old subscribers are working in good earnest to add one or more new names to our subscription list, and thus aid in placing the Banner of Light on a firmer basis than ever. Friends. everywhere, we tender you our grateful thanks. and we know the spirit-world joins with us and will ever bless yon. Below we continue the list of those who have been exerting themselves for the above purposes. It shows what effort can do. If all our friends would do the same, our circulation would be trebled in a short time.

C. A. Morrill sends us, from Maine, a list of fourteen new subscribers, for one year, accompanied with the money. Bro. Morrill, you have our especial thanks. From Yolo County, California, came \$15,00, with the name of John Hollingworth and four others. James Hook sends \$10,00, with three new subscribers. H. M. Joy sends \$21,00 to renew his club, and adds two new names. A. T. Robinson, \$27,00 for the renewal of a large gallery, where the choir, and others, if his club, and adds two new names. S. S. Nichols renews and sends a new subscriber. Mrs. H. B. Emery does the same. Mrs. S. Price, \$6,00. C. Crockett, \$6,00. Dr. A. B. Randall, \$6,00. Cyrus occasion, can but congratulate the Willimantic Brown, \$3,00 for a new subscriber. Dr. H. P. Fairfield sends us a new name, and promises more. Samuel Heuston, \$3,00 and a new name. Morgan Phillips sends \$3,00 for a new subscriber, and says he obtained it from the first person he asked. He promises to obtain more. Mrs. E. W. Barnes, \$6,00, for a renewal and a new subscriber. T. J. Preshoe sends \$3,00 and a new subscriber, John Fuller sends \$3,00, with the following sensible reasons:

With an eye to my interest and pleasure—
So I thought I would send for the Banner of Light, Knowing it to be a rich treasure.

#### Test of Spirit Power.

The following incident will be read with interest, and can be relied on as correct:

EDITORS BANNER OF LIGHT—In justice to the unseen, I wish to add one more fact as proof of spirit power, with which your paper abounds. A recognition of this power, with a knowledge of its laws, will save suffering humanity from thou-sands of ills which now beset their pathway. We have in our village a lady medium, who is EDITORS BANNER OF LIGHT-In justice to

We have in our village a lady medium, who is controlled by an Indian spirit known as "White Wing." While entranced, this spirit stated that her medium was suffering from a decayed tooth, and requested me to extract it, saying that she could control the mind, benumb the sense of feeling, and unbeknown to the medium perform the operation. As I am no dentist, I doubted my ability, and was fearful of consequences in case of accident. However, I agreed to do my part, if the spirit could control, after being assured that I should receive aid from an expert, who long since knew of the "New Birth."

Arrangements were made as to time, place, &c., and the strictest secresy observed. Dr. Wm. L. Johnson, of Boston, kindly loamed his instru-ments for the occasion; and I can only add that they were used by me, with the aid of the powers present, with perfect success. While totally unconscious, a large molar toth was extracted, without pain of course, or the use of ether or chlo-

You are at liberty to make such use of this fact

as you please.

Yours for the Truth and Right, N. B.—Any parties wishing for corroborative testimony, can apply personally or by letter to me, and I will cheerfully answer all.

East Abington, Feb. 10, 1869.

### Cleveland, Ohio.

Spiritualism appears to be in a healthy condition in Cleveland. Edward S. Wheeler continues to administer to the spiritual needs of the people. We find the following statement in the

Spiritualist, which shows a good state of affairs:

FIRST ANNUAL REPORT, punishing the ragamufflu but releasing the minister. Nor do we.

Under State Charter, of the First Society and Progressive
Lyceum of Spiritualists, of Cloveland, O.

Total recolpts from March 1, 1868, to Jan. 10, 1860, \$2,502 48
Disbursements, 2,572 07

Society to Cash, Dr., furnishing Hall, . . . 1,700 00
DUES:
By yearly subscription to Society, . . . . 173 00 

Total dues,

The condition of the Society one year ago showed a debt of \$417,00, with about \$200,00 worth of property to meet it. To-day we owe \$1.760,50, with dues to the amount of \$548 88, and an increase of \$2,000,00 worth of property to meet the liabilities.

T. Lees, Ex-Scc y.

# Justice is Slow, but Sure.

We clip the following paragraph from a long and able article in the Dansville (N. Y.) Advertiser on "Modern Spiritualism." Coming as it does from the secular press, it conclusively shows that public opinion has changed wonderfully, within a few years, in regard to the Philosophy of Spiritualism, notwithstanding Old Theology has thrown all the stumbling-blocks in our path possible for bigotry to do. The editor of the Advertiser truthfully remarks:

"Modern Spiritualism was pool-pooled by the Orthodox sects while it was in its infancy, but after it came to have such a wide-spread influence, and to embrace in its communion many men and women of note, scientific men felt called upon to give some mention to it, and to investi-gate its claims to be what it asserted itself to be, viz., a system of communication with and from the souls of those who had once tenanted earth-ly tabernacles here below, but were now inquates the 'Summer-Land,' as they form it."

# Debate on Spiritualism.

The debate between Elder Miles Grant (Second Adventist) and Mr. E. V. Wilson (Spiritualist), previously announced, took place in Union Hall, Dansville, N. Y., on the evenings of Jan. 26th, 27th, 28th and 29th. Great interest was manifested by the citizens, says the Advertiser of that place, to hear the discussion, and it was the theme of conversation all over town for a week after-. wards. The report makes over two columns of leaded type in the Advertiser; but nothing new was elicited, save that Bro. Wilson's arguments seemed to be fully appreciated, while the Elder's were not.

# The Cultivator's Guide.

Washburne & Co. are out with their elegant Amateur Cultivator's Guide for 1869, which is a worthy following on its predecessor. It contains a descriptive list of two thousand varieties of flower and vegetable seeds, as well as one of French hybrid gladiolus. All who would become fully possessed of the sweet lore of flower and kitchen gardening, should procure a copy of a manual that empties into their mind at once the whole of the knowledge they so eagerly covet. The Guide is published in handsome form, illustrated, and with a good working index.

the second second second second second second second

#### Spirit Message Tested.

EDS. BANNER OF LIGHT-I find in your last issue a communication given at the Circle on the 12th of November, 1868, from Hiram Marble, who says that he was aided to come back by Mr.

Many of your readers will be interested to know that the day previous, being the next after he left the material body, he did come to me through a well-known medium, (Mrs. Hardy,) and then promised that he would, if possible, make himself known at the Banner Circle the next day.

I think he did gain some strength, as he says, by coming to me, as it seems he was able to accomplish his purpose. D. WILDER.

Mr. Wilder has our sincere thanks for his kindness in responding to this message. Oh, that many others whom we hear have received satisfactory tests of the return of the spirit after death, would but waive their sensitiveness or fear of public opinion, and respond to the messages of their loved ones through the Banner of Light, that the public may know beyond doubt, as we do, that these things are

#### Notice to Subscribers.

As the present volume of the BANNER is nearing its close, we desire those of our patrons whose term of subscription then expires, to renew at once. By so doing they will confer a great favor.

The	Spi	ritı	inl !	Ten	aple	in	Bos	ton.
Funds p	ledge aal .	d us	tow	ard i	ts er	ection	۱ , پ ،	\$110,00 100,00
Total	·	•	• •		• •		•	\$210,00

### ALL SORTS OF PARAGRAPHS.

In our next issue we shall print a synoptical report of Mrs. Cora L. V. Daniels's lectures in Music Hall, in this city, on the subject of "Clairvoulance; or, Clear Thinking or Wishing." These lectures were of unusual interest.

The article under the head of "Spiritual Phenomena," written by William Howitt, of Loudon, will be found exceedingly interesting.

See the third page for our "Western Department." The reason of this temporary change of locality is obvious. "Business must be attend-

NEWSPAPER LICENSE, NEWSPAPER DUTY.-These observations of the New York Commercial Advertiser are especially timely, forcible, and just: "It is undeniably true that unprincipled men prostitute a noble profession to gratify personal aims, and commit great wrongs upon individuals and society with their barbed pens. They are, however, the exception, and are looked upon by their fellow journalists in the same light that the legal profession regard the Toombs shyster, or the medical school a quack." Spiritualists, of all other people, should be the last to prostitute the press to gratify their personal spite. Yet many do this. Our Philosophy teaches the re-

A correspondent of the World's. Crisis says he wants a minister of the Gospel (Second Advent, of course,) to visit Sparta, O., "who is pure and holy, who does not conform to the maxims, customs and fashions of the day, such as festivals, oyster suppers, pionics, and all gatherings of mirth and pleasure." So it seems the Second Advent preachers do go in for oyster suppers and rollicking. What next? Well, we suppose they spirit-friends of their presence and power among act upon the principle that as their time is so short here below, they might as well have all the fun they can ere they "go up."

WILL CASE.—The Rhode Island Pabodie will case, where an estate amounting to several hundred thousand dollars was left by the testator to a female Spiritualist or clairvoyant physician, who attended him in his last sickness, and at whose house he died, has been settled with the contesting heirs by a compromise.

New Yorkers smoke forty million cigars a year.

cian, 16 Salem street, Boston.

abundance of patients (patience.)

It will be seen, by our Washington correspondence, that a new medium has been developed there, and that the physical manifestations of spirit-power, in his presence, are highly satisfac-

> SUNBRAMS. Let us gather up the sunbeams,
> Lying all around our path;
> Let us keep the wheat and roses,
> Casting out the thorns and chaff;
> Let us find our sweetest comfort In the blessings of to-day, With a patient hand removing All the briars from our way.

Louis Napoleon will enter upon his sixty-second year next month, and the Empress in August will celebrate her forty-third birthday.

Let all men avoid rash speaking. They that speak without care often remember their own words afterwards with sorrow. Those who expect peace and safety should restrain their tongues with a bridle.

Purchasers of Dry Goods will find that Jordan, Marsh & Co. have made such arrangements that they are enabled to offer superior inducements to and well selected. It comprises every variety and style. Their facilities in purchasing direct from the manufacturer enable them to sell to their customers at the advance of one profit only. Call by it, should read once slowly, and obey it. and see them.

There is no denying that Spiritualism is rapidly adding to the number of its adherents and increasing in respectability in San Francisco—Cor.

Alvin Adams, Esq., has purchased one of Bierstadt's latest paintings, paying twenty thousand dollars in gold for the same.

Last year Michigan spent \$2,482,074 for educational purposes, employed ten thousand teachers, and has school property to the value of \$4,285,632.

Gov. Claffin has filled one of the two vacancies on the Superior, Court by appointing Henry A. Soudder, of Dorohester, in the place of the late Judge Vose.

The vicar of Erisheim, in Wurtemburg, has become a miraculous healer of diseases, and the sick and lame flock to him in crowds from all parts of orime, and we as firmly believe Spiritualism is so Germany. Sometimes as many as twelve hundred visit the vestry in a single day. The accounts say that the patients are truly cured. The vicar has been threatened with removal by the eccleciastical authorities, but still continues his cures, which

he says are produced by faith. Dora D'Istria, the Wallachian Princess. is spoken of as the most learned woman of our times. She reads and speaks fifteen languages, ough knowledge of the most intricate positions of loud noise or utter a word except in a low whisthe Oriental question, is a brilliant conversation- per. On Saturday, Feb. 6th, she came in, not exalist, and, at the same time, very handsome and pecting the Doctor was in the city, but he had

# New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE.....LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Large Assortment of Spiritual and Liberal Books.

Complete works of A. J. Davis, comprising twenty-two volumes, all neatly and substantially bound in cloth: Nature's Divine Revelations, 13th edition. Great Harmonia, in five volumes, each complete—Physician, Teacher, Seer, Reformer and Thinker. Magic 8taff, an Autoblography of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20discourses,) illistory and Philosophy of Eyrit, Philosophy of Spirit Intercourse, Phil

law.

London Spiritual Magazine, a most valuable monthly, mailted on receipt of price, 30 cents. Human Nature, also a London monthly of rare merit; price 25 cents. The Rostrum, a Chicage spiritual monthly, can be had at our stores; and also the Radical, the ablest monthly published in our country on religious subjects, and fully up to its name.

Call and see our assortment, which now comprises nearly all the books and papers in print on our widespread and fast spreading philosophy of Spiritualism.

#### Our Cause in New York.

At no time since the advent of Spiritualism has it been as prosperous as at the present time. The meetings, though few in number, have been well attended and well supported by a most intelligent and appreciative and steady audience. The First Society of Progressive Spiritualists, which holds its meetings in the Everett Rooms, has secured the ablest speakers in the field, as far as possible, and been amply repaid and well sustained; and Mr. P. E. Farnsworth, the very popular and universally esteemed manager of the meetings and the Lyceum, has the thanks of the whole body of Spiritualists who attend the meetings, whether voted or not, for his most successful and efficient services.

The sale and circulation of the Banner of Light, and of our large and most excellent assortment of books, steadily increases, and new faces appear constantly at our counter, inquiring for light, for advice, for mediums, for facts. The city papers have changed their tone, and treat us with decency if not with respect, except the Herald, which gets on both sides and blows hot and cold out of the same mouth, and its praise and abuse are about alike to us-both worthless.

The pulpit, with few liberal exceptions, of course does not notice us much yet, but its outstretched arms in holy horror are powerless to keep people

longer in ignorance on this subject. Mediums who are permanent, honest, reliable, and attend promptly and faithfully to their business, are well sustained by both worlds; and we are blessed with many excellent mediums in the city, although many of them avoid rather than seek notoriety, and have all the business or company they desire.

Marvelous and astonishing phenomena have not ceased, but have-mainly ceased to excite the wonder or arouse the public curiosity as formerly; but we often hear of new features of manifestation, and additional evidence furnished by our us, although they do not catch thieves nor choke drunkards. Among the most noticeable feature in the movement, of late, is the developing of musical mediums and the intrusion of spirits among the teachers and masters of this delightful de-

partment of education. The picture gallery has also its share, and the large and magnificent pictures of Mr. Anderson are admired by every one. One of them, we understand, has been sent to Washington, for the society there, to be placed on public exhibition, and where it will no doubt gain the attention it deserves. Mr. Mileson, too, who is about to leave A developing circle is held at the residence of for the West, has made some most remarkable Dr. J. C. Chesley, eclectic and magnetic physi- pictures, under spirit guidance, on which we can not give complimentary judgment, as we do not Why is J. Theodore Child, surgeon dentist, 50 see the appropriate adaptation to progress in School street, like Job? Because he has an them; but they are curious, at least. Shadows on the plates from the photograph gallery also appear occasionally, but we have not yet examined them.

# Reading the Bible.

The Advent Review refers to a person said to have read the Bible through by course five times in the year 1868. But the writer in the Review thinks it would be better to read it in portions, and not by course, and not so fast. We read it through once, many years ago, and have never found time to repeat it; at least, time we did not think could be more profitably employed, and we are of opinion that the individual who read it through five times last year, was neither better nor wiser for more than one reading, and we are quite sure the world and human race were neither better nor richer for his waste of time on the book on which no two persons in the world who form opinions on its contents exactly agree, except perhaps those who consider it worthless throughout. No class of people read it more, quote it more, and refer to it more, than the dissipated and criminal part of community. Perhaps they are better for accepting its authority. We cannot say they are not, but if they are, we are glad all who require such articles. Their stock is large to have it retained for them. While its terrible God and devil and hell are needed for the wicked, we would be among the last to set its authority over them aside. Such as can be made better

# Crime.

During the last few weeks the press has recorded several of the most cruel and revolting murders of wives by husbands and women by lovers or relatives, beside the large list arising from fights and robberies. Unfortunately for the pulpit and press, and more especially for the selfstyled guardians of Christian virtue, none of them have been connected with Spiritualism, nor could they be laid at its door as a cause, although several of the guilty parties were connected with churches, and nearly or quite all were believers in the Bible, or pretended to be, and, of course, expected to be tried by its standard and punished or forgiven by its teachings. We have ever contended, and firmly believe, the Bible and Christian religion are not well calculated to prevent calculated, and that we are already beginning to feel the good effect in the community, and that we shall realize it more and more. We also believe it will greatly reduce insanity, and has already done so to a limited extent.

# Another Witness for Dr. Newton.

Isabella Munsel, of Green Point, has called at our office several times to inquire for Dr. Newton. She had lost her voice, could not make a left our office but a few minutes before, and we

sent her to inquire of his son, at Ira Chase's store, and he told her the only chance to see him would be to go to the boat and wait till he came on board, as he was going that night to Boston. She did so, and met him, was cured and returned to our office, and surprised us by talking as loudly and easily as any of her sisters or other girls. If it is a humbug, it is a valuable one, and worth catching and keeping. Wish we had more such. No charge was made for the above, but the glad heart and thanks of friends pay a thousand times

#### God no Respector of Persons.

Our Christian brethren often quote, as authority, from the Bible, the sentence that God is no respector of persons. If so, what is to be gained itualist and Reform Books at Eastern prices. Also by repenting and serving him, on which they place so much value? If he is no respector of persons, surely those whose hearts are changed will fare no better than other sinners, and the converted sinner who praises him under his gallows will fare no better than the one who dies impenitent. How he can be angry with the wicked every day and not with the righteous, also, is more than we'can make consistent with the other attribute of his character. The whole subject of Christian teaching about God and his dealings with man is, and ever was, to us, a mass of inconsistent absurdities, and yet it has let in some facts to sustain its theories, as, for instance, to give eternal life, or God-life, to its Jesus, it was compelled to admit his preëxistence, a fact as necessary for each of us, if we have eternal life, as for Jesus. The fact of his being a God would not, of course, give his body eternal life, for it was a mortal growth, subject, like ours, to changes and decay. If he was a person, of course God had no more respect for him than for any other, if the

#### New Style of Music.

Hitchcock's half-dime series of popular music for the million, is a novel, popular and successful method of spreading cheap and yet beautiful specimens of songs among the families all over the country. Sent by mail, at five cents per copy, in numbers of five or ten to one address. We will forward it on receipt of price. It is neatly got up, printed on the inside of the two thick covers, which are neatly and tastily colored. Mr. Hitchcock, the inventor, is the author of that popular book, "Every Man His Own Lawyer," and belongs to the practical reformers of our day.

Spiritualists visiting New York, can be accommodated with rooms, in a private family, on more reasonable terms than at the hotels, at No. 140 East 15th street.

Miss Katy Fox, we are pleased to learn, holds scances every Tuesday and Saturday even ing in this city. See her card in another column.

#### Vincland, N. J.

The Trustees of the Society of "The Friends of Progress" of Vineland, N. J., respectfully represent, that in behalf of the Society we tender our thanks to C. Fannie Allyn, trance speaker, for her very able and instructive lectures and poems during her brief sojourn with us; and notwithstanding the great revival in the churches, which has been in progress for several weeks, she has drawn crowded houses and has been listened to with marked respect. We therefore cheerfully recommend her to other progressive societies as a lecturer worthy of their confidence and support. C. B. CAMPBELL, President of Society.

WILLIAM BRIDGES, IRA S. THOMSON, H. D. STILES, A. W. VACKSON, Trustces. S. G. SYLVESTER,

# Particular Notice.

Subscribers who may have occasion to change the address of their papers, should invariably name the town, county and State to which they are sent, as well as the town, county and State to which they desire them forwarded, when they FROM THE WORLD OF MATTER change their localities; otherwise, we must wait until they do so. A little care in this particular will save us a deal of perplexity in endeavoring to hunt up the names in our mailing machine, besides lessening the annoyance such subscribers subject themselves to in consequence of the nonreceipt of their papers at the places they desire them sent, through negligence to conform to the necessities of the case.

A very handsomely printed card, done in colors and bronze, large size, of the Banner of Light, giving price, etc., will be sent free to any address where the paper is sold, on application to William White & Co., 158 Washington street, Boston. Societies should have this card in their respective halls, and lecturers should call attention to it. Now is the time to use every effort possible to get the Banner of Light before the public. We hope our friends everywhere will bear this in mind.

# To Correspondents.

[We cannot engage to return rejected manuscripts.] A. W., CRESCENT CITY.—The contribution has been received. Thanks. We have not had time to read it as yet; but shall non. Then we can better answer your query.

Boston Music Hall Spiritual Meetings. Services are held in this elegant and spacious hall every BUNDAY AFTERNOON, AT 21 O'CLOCK,

and will continue until next May, under the management of Mr. L. B. Wilson. Engagements have been made with able normal, trance and inspirational speakers. Beason tickets (securing a reserved seat), \$2,00; single admission, ten cents. Tickets obtained at the Music Hall office, day or evening, and at the Banner of Light office, 158 Washington street. Hon. Warren Chase will lecture Feb. 21.

#### Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy.
HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.
THE RELIGIO-PHILOSOPHILAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq.
Single copies can be procured at our counters in Boston and
New York. Price 8 cents.

# Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4wF6.

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. DR. L. K. COONLEY, healing medium. Will examine by letter or lock of hair from persons at a

distance. Address, Vineland, N. J. ANSWERS TO SEALED LETTERS, by R. W.

Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. THE BOND OF PEACE.—The only Radical Peace Paper in America. Published monthly by E James & Daughter, No. 600 Arch street, Philadel-

phia. \$1.00 per annum. THE BEST PLACE-The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. F6.4w C. D. & I. H. PRESHO, Proprietors.

#### Special Notices.

MATHILDA A. McCord, 933 Brooklyn street, St. Louis, Mo. keeps on hand a full assortment of Spiritual and Liberat Books, Pamphlets and Periodicals. Banner of Light always to be found upon the counter. Aug. 1.

Agents wanted for Mrs. Sprace's Positive And Nega-TIVE POWDERS. Printed terms sent free, postpaid. For address and other particulars, see advertisement in another

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# Message Department.

RACH Message in this Department of the Bannur or Light we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant,

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

We ask the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

#### Invocation.

Our Father Wisdom, and our Mother Love, though thou hast weighed us many times in the balances and found us wanting; still we stretch out the arms of our faith toward thee, praying for thy wisdom to overcome our ignorance, for thy strength to overcome our weakness, for thy justice to overcome our injustice, till thine image shall shine forth in our every deed and every thought. We are glad that thy rewards are fit-ting to our deeds; that thou dost not spare us when we make mistakes in life. We are glad that there are thorns as well as roses. We are glad that thy blessings are sometimes seen by faith, disguised, for all thy rewards are lessons unto our souls, teaching us of the right and pointing unto wisdom and justice and love. We are glad that shadows fall athwart our way in earthlife, for we gather in from each one of these lessons of wisdom that serve us well. Oh our Father, we praise thee for the brilliant thoughts that are We praise the of the offinance inoughts that are flashing out upon the page of history in this age. We praise thee that mind is rising in the scale, coming nearer and nearer unto thee, stretching out further and further beyond the weakness of time, and clothing itself with the garments of heaven. We are glad that the immortality of all things is being demonstrated to thy children in mortal. They who crawl in the midst of human misery and despair, oh Lord, we praise thee that even unto these thy voice comes through the darkness, whispering of a better life, of a time to come when thou will compensate them for all shadows here; when the darkness shall pass away, and the sublight of love and wisdom and truth and justice shall shine tron them. We are glad that although darkness doth sometimes cover the political heavens of our fair land, there are the political beavens of our fair land, there are those North and South, East and West, who dare to speak thy truths, who dare to talk of thy justice, who dare to give birth to great thoughts in words. Father, and Mother too, we are conscious of thy blessing this hour. It comes to us through the power to return earthward. It falls upon our spirits like gentle dews, and we breathe it in like the sweetness of lilles. It clothes our spirits with rejoicing, and we ask that it may be reflected upon each mind present. May it cause them to upon each mind present. May it cause them to give unto thee honor and praise for all thy gifts. May they make new resolves. May their vows this hour be paid, every one of them. Oh may they remember that they are but members, each one of them, of thy great family; jewels strung upon the great thread of tife—every one of them dear in thy sight. May they remember that their brothers and sisters of lesser moral degree have need of their aid. May the right hand of love be not withheld. May their hearts be open to sympathy and love. May kindly beneficence ever find a resting-place with them. So shall their heaven begin here, and we pray thee that it may end nowkers. Amen. Nov. 16.

#### Questions and Answers.

CONTROLLING SPIRST.—We are now ready to consider whatever propositions you may have to

CHARMAN.—The following question is addressed to Theodore Parker in spirit-life:

During the latter part of your earthly life, prayer was instituted throughout the churches of a certain sectarian denomination, that God would either convert you or take you out of the world. Is it true that this concentration of many minds acting in unison for a special purpose did produce the desired effect? Was your health affected, or your death hastered, by these unhallowed prayers?

Ans.—It is a well known scientific fact that ANS.—It is a well known scientific fact that the human body is, to a very great extent, a psychological machine, because it is itself capable of being acted upon, either for good or ill, by all other minds. If a Dr. Newton or a Jesus of Nazother minds. If a Dr. Newton or a Jesus of Narareth could restore a diseased body, giving health through the influence of a psychological law, it is reasonable to suppose that a counter influence could as well be exerted, and with as much potency. During the last few months of my earthly life I clearly recognized the baneful psychological influence that had been exerted upon me from the source of which your question treats. As I neared the boundaries of the spirit-world it became incore and more clear to me. I did not became more and more clear to me. I did not recognize it in the light of a wrong, but I recognized it as a power used in accordance with infinite law. As I was under the domain of lawnite law. As I was under the domain of law-not at any time exempt from it—I must bow be-fore its decree. The forest tree falls before the storm. Who shall say it is not well? The light-ning shivers the giant oak, and I believe it to be God's decree. Since I have become an inhabit-ant of the world where law is more understood than here, I have become clearly satisfied that my mortal life was shortened—perhaps many months—in consequence of this psychological inmonths—in consequence of this psychological influence. Their prayers were heard and answered. It was well. But as the great controlling influence of life makes use of all conditions for good, he made use of this. Every single phase of life, whether greater or lesser good, I believe to be in the hands or under the guidance of the great all-wise power of the universe—of all universes—and that what men act upon for seeming evil is always changed to good. The time is coming when these same persons who acted through their darkness will behold precisely where they stood, and how nearly they were related to justice, and how nearly I was related to justice—in what rehow nearly I was related to justice—in what religious light we both stood. The scales will fall from every eye in due season, and every soul will be made to understand its relations to every other soul, and to the great God from whence we

Q.—How can we hest serve God?

A.—That is a question which every soul must answer for itself. I cannot answer it for you, neither can you answer it for me. What would be purely God-service to one, would be purely devil-service to another. I might consider it God-service for me to go out and commune with Naservice for me to go out and commune with Na-ture on the so-called Sabbath day, were I in the body. My brother would consider it communion ody. My brother would consider it communion with the devil and service of the same, I do not believe in any general standard of God-worship, that can by any possibility be acknowledged and understood by all souls. I believe that God institutes a kind of worship for each one, that will serve each one. If my soul is accountable for all its deeds, to whom is it accountable? Surely not to a God Learner understand. its deeds, to whom is it accountable? Surely not to a God I cannot understand; not to the God of my neighbor; not to the God of the Brahmin. No, but to my own God—the one that has been with me all through my conscious life, that has never forsaken me, that has led me through all my experiences of life. Under that phase he reveals himself to me, and to me alone. I must worship such a God. Therefore, you see, it would be impossible for me to determine concerning the best kind of worship, except so far as I myself am concerned. concerned.

concerned.
Q.—How can we best serve Christ?
A.—Answering from my own standpoint, I can only say by following his example, not alone in thought, but in deed. Whosoever doth follow his example, will find in him a Saviour. Whoso follows not his example, can by no means find salvation through him.

A.—By making ourselves acquainted concerning all their physical, moral and spiritual needs, and having done so, by rendering unto them all that is due them—withholding nothing, either in thought or set, that belongs to them. Give unto each their due, and at the proper time. In the words of the ancient blessed golden rule, "Do unto others as ye would that others should do

Q.—Does Spiritualism explain the miracles re-

Q.—Does Spiritualism explain the miracles recorded in the Old and New Testament, such as Christ feeding the multitude with the barley loaves and a few small fishes?

A.—If it does not fully explain that phenomenon, it certainly is capable of explaining it; and those minds that deal most largely and scientifically with this science of life, modern Spiritualism and ancient combined, will in time analyze all ancient phenomena of the same class, will

my father has made various attempts to come back, but unsuccessfully. I have been very much assisted here to-day by an old friend of my father's, wholknew something about this way of return. Nathaniel Steele, his name, from Northmuch assisted here to-day by an old friend of my father's, wholknew something about this way of return. Nathaniel Steele, his name, from North Carolina. He heard something about it here at the North, and saw some manifestations in Washington, so he knew about the way of return. And though he couldn't come back himself, he very kindly assisted me. The engagement at which I was killed, took place at Shiloh. My mother will wonder that I have come here, into the enemy's quarters, to send to her what will be the enemy's quarters, to send to her what will be to ber, I am sure, most sacred, but you will say to her, from me, that I come because you know no North, no South. All are alike welcome. So it makes no difference from whence they come, or what they believe or how they do while here. My mother mourns very much because my

body was buried with many others, and she could not obtain it. She thinks she would have been reconciled to my death, had she known where to have found my body, and could have, been permitted to have given it what she calls a

Christian burial.

I am happy in this new life. Should be very happy, if all I left here were so. My father, too, desires very much to return, speaking to friends desires very much to return, speaking to friends as we can here. My mother feels sad, too, because she was not able to obtain what she calls a sacred family relic, which I had with me at the time of my death. It was a small silver watch, belonging to my grandfather. At his death, he requested that it be given to my mother's first child, should she have any. It was valuable as a family relic, as a something that would recall strange family scenes.

strange family scenes.

By the magnetic Hfe that was imparted to the watch from my person, I have been able to ascertain very nearly its whereabouts. I have traced it to Massachusetts, and to this city, and it may be found in one of your shops of exchange at the North End. I shall do my best to recover it, that it may be returned to my mother, serving as a proof of my return, and of my continued love. Farewell, sir. Nov. 16.

#### James Brown.

You don't remember me, but I knew you over You don't remember me, but I knew you over twenty years ago. [But I cannot see you.] No; there's where I have the best of you. Now let me go back, lest I may be mistaken. Did you board at Mrs. Wilson's, at the North End? [Yes.] All right. So did I. Only for a short time, though. [I am as much in the dark as ever.] Of course you are. Well, my name is fames Brown. I twenty years ago. [But I cannot see you.] No; there's where I have the best of you. Now let me go back; lest I may be mistaken. Did you board at Mrs. Wilson's, at the North End? [Yes.] All right. So did I. Only for a short time, though. [I am as much in the dark as ever.] Of course you are. Well, my name is James Brown. I was a clerk on Hanover street. I was at Mrs. Wilson's between two and three months, I think. I will tell you a little circumstance, perhaps you will remember. Do you remember of a young will remember. Do you remember of a young it that power in action is obtained by passing a will tell you a little circumstance, perhaps you will remember. Do you remember of a young It is because by so doing you gather together the man's spilling over an inkstand, rather a large one, and spoiling a carpet? [I do n't recall it now.] Well, what you said made rather a strong impression on my mind in your favor. [What did I say?] Well, you pleaded in my favor, that impression on my mind in your favor. [What did I say?] Well, you pleaded in my favor, that did I say? Well, you pleaded in my favor, that it was an accident, and—well, you said a good many kind words for me—I always remembered them—the result was, I was let off by paying what I could afford to for the carpet. Now, do you remember? [Was it up stairs?] Yes. [I think I do remember something of it.] Let me see, what was the old lady's daughter to you? Something? [She was my wife.] I thought so. Well, when the gold fever began to rage, I got it awfully, and it stuck to me so bad, I had to cave in and go to California. Went round the Horn. awfully, and it stuck to me so bad, I had to cave in and go to California. Went round the Horn, had a rough time, but got there all right. And I made my exit out of this world from there. Now, when I heard of these wonderful things in old Massachusetts, and saw some of them in California, I thought I'd travel back here and rake up some of my old acquaintances, and do some good in that line. But what draws me here particularly is, I have a sister in the West, and I thought I have a sister in the West, and I thought there are some minds who pretend to though there are some minds who pretend to though there are some minds who present to cation with her in this way. I suppose this is have obtained it. One French chemist says he the most direct way, is n't it? [It is the most has it—not long since declared to the world that public way.] Well, if you can't take the private he was capable of crystallizing carbon and makones—if you have n't the wherewith to have a ling the perfect diamond. But suddenly his specprivate conveyance, you must put up with the public one. [Yes, I have to.] All right; so much we heard no more of him. And why? Because better for you. or I suppose you have done away with that long he had got a part of it, and had made use of it, ago—the big bus that used to run out on the but the whole he had not obtained, therefore his Neck. [Yes, the horse cars have taken its place.]

Neck. [Yes, the horse cars have taken its place.]
Yes, that's all right.
Now as my sister is rather of the Methodist persuasion, I don't know how I shall make myself swing in that direction. She is married to a man of the name of Hobart. If he happens to be a liberal man, and reads the papers, I shall stand a pretty good chance of getting round there, shan't I? [I think so.] She was in Boston at the time of my going away—when I boarded down to the North End. But since I went to California she North End. But since I went to California she is the storms incident to this objective physical life; not against the whirlwind, the rain or the snowstorm; not against cold and

Well, if this don't seem like old times. S'pose I take a trot down Salem street? [I don't think we could spare the medium. I dare say you would enjoy it.] I should mightily. Should see a good many changes, no doubt; all the old places remodeled, turned upside down, I suppose. I'll travel down there after I leave here. [Yes; you will see things quite clearly, too.] Good thing to be able to take a candle with you, is n't it? By the way, where is the old lady's daughter, and the old lady herself? [The daughter, my wife, had passed away when you were there. It was another daughter that you remember. They are both on your side now.] All here? I have n't met them. Big place, though. [I think you will see them. This conversation may serve to attract their at-Well, if this do n't seem like old times. S'pose This conversation may serve to attract their attention.] Well, if I meet them I shall be glad to

Now in case I should want to come again, I suppose the way is open more than once? [Oh yes.]
All right. Good-day. Nov. 16.

Scance conducted by Theodore Packer.

Invocation. Oh Living Spirit, who dwelleth no less in what men call death than in life, whose presence is everywhere, we would not burden the altar of life with our prayers, because we have not faith in thy loving kindness and thy tender mercy; but we bring thee our prayers as the child brings its prayers to loving parents, asking for those things which it needs, or faucies it needs, and we know which it needs, or fancies it needs, and we know that in thy wisdom thou wilt withhold all that we may ask for that would not lead to the highest good. We are glad that thy wisdom is beyond our ignorance, that it ever watches over it, and shelters it from doing us harm. We are glad that thy wisdom turns aside all that which would mar the soul, holds it intact in its purity before thy throne. We are glad, oh Lord, that the experiences of life are so varied; that light and shadow alternate with each other all through time and eternity, it may be, forever and forever. We are glad that thou dost sometimes lead us down into dark valleys, doth baptize our souls We are glad that thou dost sometimes lead us down into dark valleys, doth baptize our souls with human despair. We are glad, oh Lord, also, that in the midst of darkness the soul is ever able to perceive thy light, and seeing it, will be sure to follow it. We are told that we can wander from the external to the internal. There is enough these, but it cannot be. Since thou are resent there, call it out. Give the child serve a resent there, call it out. Give the child serve a resent there, call it out.

find the same spiritual life running through the modern that ran through the ancient. Indeed, they are one and the same.

Nov. 16.

Edward R. Tanney.

I am the son of Maj. Robert Tanney, of Leesburg. Edward R. Tanney, aged fourteen years, one month and two days. I knew nothing about these things before I died, but I very soon learned about them after death. I am anxious to reach my mother, if I can. I have also a younger sister.

The same shell that killed my father killed me. I had been ordered to the rear, but I disobeyed the order and remained with my father. And so my mother lost a husband and son. She has mourned over the loss almost constantly, and my father has made various attempts to come back, but unsuccessfully. I have been very much assisted here to-day by an old friend of my father, whether less him page from North.

#### Questions and Answers.

QUES.—When two pieces of zinc are placed in a dilute solution of sulphuric acid at an angle of 30° to each other, no electric current will pass; but if a current is passed through them for a moment from a battery, the current will continue to pass until all the solution is decomposed. Please ex-

plain this.

Ans.—It is known that all imponderable ele ments, such as light, heat, sound, magnetism, electricity, pass through the medium of other or at tricity, pass through the medium of ether or atmospheric air in waves. It is also known that the
degree of power, electric power, that is exerted
from one body upon another depends very much
upon the relative position of the hodies to be acted
upon and acted through. And it is also dependent upon the medium, the atmospheric air through
which it passes. Now by placing the plates in a
perfectly perpendicular position parallel to each
other, it has been ascertained that the electric fluid
passes much more readily from one to the other,
acts and reacts much more powerfully. Therefore acts and reacts much more powerfully. Therefore it has been determined that electricity, like light can be decomposed, refracted, and when it is, it loses its power, the power of action. You are not as able to perceive its action through human senses as when it passes from one body to another through an unbroken wave; for he it understood if the plates are not perpendicular, the waves of electricity are divided, refracted, broken, therefore the power is partially if not almost entirely, in some instances, destroyed. Very little is yet known concerning this subtle element that pervades all forms and all space. Many speculations and theories are in existence concerning it; concerning its power, its relations to form; concern-ing how far form is dependent upon it for life, for solved, and how?

-Yes, it can, but it would be absolutely im-A.—Yes, it can, but it would be absolutely im-possible to demonstrate how, because all power possible to demonstrate now, because all power at present exists only in external Nature. Electricity can do it; but you ask, "How shall we apply it?" Ah! that is the question. A short time since I was asked this question: "Is it not possible for us humans to make perfect artificial diamonds or crystallized carbon? and if it is possible, how shall we do it? By what process?" though there are some minds who pretend to have obtained it. One French chemist says he You stick to the old Pilgrim; he was not canable of receiving all the truth work was incomplete, and he must retire into the shade to grow ere he could obtain the whole.

I? [I think so.] She was in Boston at the time of my going away—when I boarded down to the North End. But since I went to California she got married and went out West, and so, of course, if I reach her at all, I ve got to reach her out there. Now how is it? Are these persons scattered all over the land, or do you claim all of them here? [Oh no; they are all over the country.] Are they? All right. So of course I've got to watch my chance and make the most of it. [Yes; you will be apt to take care of this message.] I will be apt to take care of this message.] I will be apt to take care of this message.] I will be apt to take care of this message.] I will be apt to take care of the message.] I will be apt to take care of the message.] I will be apt to matter, controls matter—matter does not control watch it pretty close; oh yes, that indeed.

(A lady in the audience asked the name of the yessel in which he sailed round the Horn.) The John Bertrand. [From Boston?] No; from New York. therefore, no storm can affect it. It can go out it the snowstorm; it can pass through fire and through water, and remain the

> Q.—If two children should be born into earth-life, possessing equally good physical, moral and mental organizations, and one should be favored with all the advantages civilization could bestow, while the other should pass into the hands of the wild savage, and both remain on earth threescore and ten years, and then pass into the spirit-world, what would be their relative conditions in the Summer-Land?

Summer-Land?

A.—They would both be pure, but of different degrees of purity; both be wise, but of different degrees of wisdom. It should be known that the external world, the world of form in which you dwell; as humans, is perpetually calling out from your spirits their treasures. The external acts upon the internal, and calls out of its beauty. You might be endowed with ever so perfect a physical organism, and ever so perfect an indwelling spirit, but if circumstances and surroundings were not adapted to call out the life within, it would remain within. You may be sure of that. Now, then, while dwelling here, the soul is dependent upon external action, external life, external circumstances for its unfoldment, just as the rose is dependent upon the raindrops, the sunlight, the air, for strength, for power to unfold its inner life to the external. Do you suppose the rose would bloom beautifully in a dungeon? No rose would bloom beautifully in a sungeon. No, it would not. The flowers need sunlight, shade, rain, a dry atmosphere, all the varied conditions of Nature to bring from their inner lives that beauty which they contain. So it is with regard to the spirit. The child placed among savages would give savage manifestations. The soul would give savage manifestations. The soul might be identical in the two, and so far as it was possible for the physical life to be identical, the bodies might be the same. The same physical life-line—their twin-life—might run through the body, but it is the external difference, the external action upon the internal, that determines the degree, the cast of manifestation of the soul. Now herein rests a great moral and intellectual lesson thee, but it cannot be. Since thou are present everywhere, there can be no place where thou art circumstances—just the very best you can. Call not. So, go where we will, change as much as we may thou art with us, to protect, to guide, to love and finally change us to thine own external image, as we are now in thine image in the internal. We are glad that thou doth lead us again to earth, and that through the manifestations of

It comes into your external consciousness, to be sure, often as a vagary, yet you generally remember some portions of it. The spirit generally transmits to the external consciousness some remnants, fragments of what it has been passing through in the dream. Now was the spirit in the hody at the time, or was it away with the absent friend? I answer most emphatically, it was away with the absent friend. It may be thousands and tens of thousands of miles away; it may be in the spirit-land; it may commune with its dear departed. Know you not that you, as spirits, can enter the soul-world and return again? I tell you departed. Know you not that you, as spirits, can enter the soul-world and return again? I tell you you can. And this gift is not bestowed upon a few, but upon every one of you. The smiling infant in its dream meets with the inhabitant of the spirit-world, oftlimes. Does it go away from the body to hold communion with others? Surely it does. Spirits are acted upon by the law of attraction and requision. Suppose for instance it does. Spirits are acted upon by the law of attraction and repulsion. Suppose, for instance, you have a friend in London to whom you are tenderly attached. That friend may be thinking intently of you. You lie down to rest. The thought of the friend reaches your spirit, and with lightning speed you are there—just as much a spiritual presence as you ever can he. It may be called Do you take your spirit holy with you? be asked, Do you take your spirit-body with you? Surely you do; you could not go without it.

could not make a single impression without it.

Now this will account for the many mysterious messages that have been supposed to come from a departed spirit, when it was afterwards ascer-tained that the spirit was in the body. There are exceptions, to be sure, to this, as to all other rules. It is by no means impossible for some disembodied spirits to assume to be whom they are not, and thus to impose upon the credulity of human life. I only tell you that this is not only possible not be done, but it is an exceedingly simple and natural process, and quite as easy to be performed as that I speak to you through this sensitive sub-

Q.—You speak of spirit being superior to matter. What is your opinion of the theory that spirit is itself refined or sublimated matter.

A .- I so believe; but I speak of it in contradisthotion to matter, because you have been so educated. You have been educated to divide the cated. You have been educated to divide the two, but, to my own mind, spirit and matter are one and the same, spirit being only a refined degree of matter. Now you well know that the finer, the more subtle an element is, the more powerful it is. Therefore, if spirit be, as I believe, refined matter, that does not destroy my theory at all but renders it if possible more sure more at all, but renders it, if possible, more sure, more perfect. Matter is ever ascending in the scale, and the higher it ascends the more powerful it becomes. It has been said by some that spirit is ever ascending through matter. Very well; call it that. I call it the purer, the subtler part of matter is ever ascending, and the further it ascends the more it unfolds, the more powerful it is, and the more it can exert great influence over all lower forms.

Nov. 17. at all, but renders it, if possible, more sure, mor

#### Amos Elliott.

It is like standing behind a fence and calling to your friends to come and see who you are. If you happen to have a cold, so your voice could not be recognized, you would have a pretty poor show, unless you could tell something they would know you by. That is all I've got to rely on to-

day.

Well, I'm from Machias, Maine. Amos Elliott by name. I registered twenty-seven years here. I register about six and a half in the life I just register about six and a han in the file I ust new hall from. I am a son of Capt. John Elliott, and there's two of us. One of us was drowned; one killed in battle—that's me. And now for a description of the clothes. I left on the battle-field. Is that next? [If you choose to give it.] Well, suppose I can. I was, I think I am sure in say suppose I can. I was, I think for an sure in saying, five feet nine, 'I think so; yes, I am right. My average weight was from one hundred and forty-five to one hundred and fifty. Rather spare, you see. My complexion a little bordering on the red. [Sandy?] Not exactly, for that is too light; but a kind of a color between sandy and brown. They called my eyes blue. I had lost eyes blue. It the first joint of my little finger, on my left hand. I met with that accident in chopping. It almost prevented my being accepted as a Maine volunteer. But the second time fetched me; I was sound everywhere; the little half finger was out of sight. I wanted to go, you see.

Now I have a mother that do n't know anything

about these things; would be surprised to hear that I had risen from the dead. But I am here and an't going to back down now. It is too late. So the first thing I will say is, those debtors that I didn't take care of I will pay off now in this way. It is a good kind of coin, I tell you; comes mighty handy to have a little of it on hand when you'get here where I live. It's a bad thing to come to the spirit-world strapped, I tell you. Want to know what I mean by that? Why, not to know anything about how matters are done here; to know about it is all that is necessary to nere; to know about it is all that is necessary to put you ahead on the road. But, if you do n't know, you are apt to stand still, waiting for somebody to give you a kick. It's so; seen plenty of 'em here waiting till they got three or four kicks before they would move. So it's the very best kind of pay I could give for anything I owe here. By the way, Joe Smith—I owe him fifteen dollars. By the way, Joe Smith—I owe him fifteen dollars. Ask him to send his bill, will you? and receipted, too, because I ain't going to send it back again, and I do n't want him sticking it in my face when he comes here. Said he did n't believe I'd ever pay it. Do n't believe I ever shall—not in greenbacks; but then I've got a little overplus of this kind of currency, and am trying to shell it out, you see, giving 'em a kind of inkling of what is going on round here, so when they get here they won't make fools of themselves, asking for Jesus Christ and John the Baptist and Father Abraham and all that. Plenty of them do. One wants one thing, and one another, and there they wait till somebody gives them a kick and starts them along. I was fool enough to wait for somebody you see, I know all about it.

to give me help, and I got it, too, I tell you. So, you see, I know all about it.

Poor mother will say I am as wicked as ever, I suppose; that dying aint done me me no good. And I don't think it has, because I'm just where I was, only I know a good deal more; would n't catch me, if I was wanting to come back here, to wait, calling on somebody to help me, for I should know, you see. Why, I see little ones coming here that knew about these things. They are round, hunting up their friends that they know there, to meet them. I tell you it's a good thing to know where you are going, what kind of a place it is, and what you've got to do. That's money in your pocket. If you don't believe it, come here without it and you will have a chance to know.

Well, my gracious! did I tell you what regi ment I belonged to? [No.] I did n't, did I? Wel I 'm private in the First Maine Cavalry. How d I'm private in the First Maine Cavairy. You do you like that? no officer—could n't get a commission. If I'd lived long enough, should have come back Commander-in-chief of the army, I suppose; but you see I got flaxed out too soon. Well; but, you see, I got flaxed out too soon. Well now, these folks, these mediums are scattered al round, ain't they? [Yes.] Well, then, if any of my folks think it's worth while—I aint got many folks, to tell the truth, but, you see, I'm anxious to save what I have got—give them the light; and if any of them want to know any more about

and if any of them want to know any more about these things, let them call on me—in a kind of private way, you know—and I can talk; tell 'em things to satisfy 'em. I am sure I can.

How soon do you publish? [In about three months.] The old Harry you do! three months! You are in a hurry, aint you? [There are many others before you who must take their turn.] I take I 'm in the rear ranks. All right! no danger of getting shot, is there? I shall have a chance to look round a little, shan't I? [Yes, you can keep watch of your message.] All right. Stranger to me, you are. I don't know anything about you—whether you are Protestant or Catholic or Hin? doo, or what you are. Don't make no difference

Q.—Can spirits while in the human form control mediums and communicate to friends at a distance? If so, will the spirit please explain how it is done?

A.—I am very glad that question has been propounded, for it is one that has staggered many minds; but they have falled to understand the truth that they faintly perceive. As I before remarked, spirit governs matter. It is superior to matter, and though it renders to the law of matter or form all that is due, it does no more. It should be understood that the spirit, as such, can leave the body at will and return again at will. If it can do this, it can just as easily communicate through a sensitive organism as can a disembodied spirit. It is nothing unnatural—it is in perfect accordance with natural law, as you will hereafter see, if you cannot to-day. You go to visit your friends in dreams; you commune with them; you remember, though in broken snatches, that dream. It comes into your external consciousness, to be sure, often as a vagary, yet you generally remember some provious of it. The snirit generally remember and wently and return again at will. If the spirit spensally remember and provided the spirit. It is nothing unnatural—it is in perfect accordance with natural law, as you will hereafter see, if you cannot to-day. You go to visit your friends in dreams; you commune with them; you remember, though in broken snatches, that dream. It comes into your external consciousness, to be sure, often as a vagary, yet you generally remember some provious of it. The snirit generally remember through a sentitive of firms at discontinuation.

The solid provided here. [You see you have been.] If I hain theen it's your fault; I've nothing to do with it. Of course you advertise to receive us free of cost, and you advertise to receive us free of cost, and you advertise to keep up a free platform. I never was you advertise to receive us free of cost, and you advertise to receive us free of cost, and you advertise to receive us free of cost, and you advertise to receive us f

ed up to me by the good folks. Have n't seen any such person. [Your mother might argue that you were not good enough.] Why, of course; that is what she used to argue—that the pure in heart only see God. I don't know how in the heart only see God. I don't know how in the old Harry one's going to make himself over. If he did n't make me pure, it's his own fault. I did the best I could. Never cheated anybody. I know Smith will say I cheated him. Do n't think I did, though; because, you see, I did n't have a chance to pay it; flaxed out on this side 'fore I got a chance to. [You didn't intend to cheat him, did you?] No. I think the cheating lies in the motive, do n't you? [I do; circumstances may sometimes render it impossible to fulfill one's promises.] That's wo.

See here: mother believes in the resurrection of the body. Well, mine is buried in a grain-field. Wonder if it won't be somewhat identified with a cornstalk. Kinder think it will. I don't mean anything out of character; irreligious at all, but I could n't help thinking of it. Tell the folks

I couldn't help thinking of it. Tell the folks I'm in heaven, won't you? That will please them. I was happy while here, am happy now, and shall be happy when I go away from here. Catch me having the blues! Never had to resort to the whiskey bottle to drown the blues, 'cause I never had 'em.

Now good-day, parson. (Laughter.) Well, Ma-jor, then, Captain, Colonel, or whatever you are, jor, then, Captain, Colonel, or whatever you are, when you get on this side if you want anybody to give you a kick, I'll show you how it 's done. [I hope I shall not need it.] Do n't think you will. You had n't ought to, after you 've occupied this platform, and been a sort of interpreter for black, white and gray; do n't think you ought to come without your pockets full, every one of 'em, and some to spare. Maybe I shall want to borrow. So see to it that you have snough to lend. Goodday. Nov. 17,

#### Nellie Anderson Stevens.

I am not sick now. I never was in Boston but once before. I am from Memphis, Tenn., and I've been dead a year in February. I died of fever. I am nine years old now. I was five and a half when I was in Boston. My name is Stevens—Nellie Anderson Stevens. My inother's name was Nellie Anderson, and I was named Nellie Anderson Stevens. My mother lived in Louisville Ky. I have n't any brothers nor any sisters. Anderson Stevens. My mother lived in Louis-ville, Ky. I have n't any brothers nor any sisters, and when I died there was none left. I was in Boston—I come here with my mother and my uncle to meet my father, and he came from New York here, and he stopped here at the Tremont House. Do you know where that is? [Oh yes.] Well, I am dead now. I want you to say to my mother that I come here to Boston so I could come to her and to my father, won't you? IVes.] 

ready for a child, but not for him; so I could come. I wasn't afraid to die again, so you will tell my mother and my father, won't you? And tell them I do n't stop at the Tremont House, but I stayed with you while I was here.

What time is it? [A quarter past four.] Well, good-afternoon, then. (To some spirit: Yes I shall. [What are they saying to you?] Said look out I do n't fall down going away. She is a funny thing. [Who?] I do n't know who she is. She's been plaguing me all the time I was waiting.

This spirit was followed by "Belle Wide-Awake," who took control and held a few minutes' private conversation with Annie Lord Cham-

Séance conducted by Professor Hare; prayer by William E. Channing.

# MESSAGES TO BE PUBLISHED,

Thursday, Nov. 19.—Invocation; Questions and Answers; Gerarhdt on Gerarhdt, of Chatham Square, Now York, to his friends; Polly Masters, of Augusta, Me., to her son, Honry Masters, in Boston; Col. Hall, to his friend George S. C. Dow, Davenport, Iowa; Otis Williams, of Madison, Wis; Charlie Jennings, of Hartford, Conn., to his mother.

Monday, Nov. 22.—Invocation; Questions and Answers; Susan Hows, to her friends; Eliza Oliver, of East Hoston, to her sister, Caroline White; Albert Page, of Boston, 26th Mass.; Harry Stevens Lee, of Richmond, Va., to his mother; Minnie Dahmstadt, of Philadelphia.

# A LITERARY CURIOSITY.

The following remarkable little poem is a contribution to the San Francisco Times, from the pen of Mrs. H. A. Deming. The reader will notice that each line is a quotation from some one of the standard authors of England and America. This is the result of a year's laborious search among the voluminous writings of thirty-eight leading poets . of the past and present. The number of each line refers to its author below:

Why all this toll for triumphs of an hour?
 Life's a short summer, man a flower.

3. By turns we catch the vital breath and die-4. The cradle and the tomb, alas I so nigh.

5. To be, is better far than not to be,0. Though all man's life may seem a tragedy; 7. But light cares speak when mighty griefs are dumb, 8. The bottom is but shallow whence they come.

9. Your fate is but the common fate of all;
10. Unmingled joys here to no man befull.

Nature to each allots its proper sphere;
 Fortune makes folly her peculiar care.

13. Custom does often reason overrule, 14. And throw a cruel synshine on a fool.

15. Live well 1 how long or short permit to Heaven; 16. They who forgive most, shall be most forgiven.

Sin may be classed so close we cannot see its face—
 Vile intercourse, where virtue has no place.

19. Then keep each passion down, however dear, 20. Thou pendulum betwixt a smile and tear.

21. Her sensual snares let faithless Pleasure lay, 22. With craft and skill, to ruin and betray.

23. Soar not too high to fall, but stoop to rise;

24. We masters grow of all we most despise. 25. Oh, then renounce that implous self-esteem; 26. Riches have wings, and grandeur is a dream;

27. Think not ambition wise because 't is brave ; 28. The paths of glory lead but to the grave.

29. What is ambition? . Tis a glorious cheat— 30. Only destructive to the good and great;

31. What's all the gaudy glitter of a crown?
32. The way to bliss lies not, on beds of down.

33. How long we live, not years, but actions tell; 34. That man lives twice who lives the first life well.

35. Make, then, while yet ye may, your God your friend,

Whom Christians worship, yet not compi 37. The trust that's given guard, and to yourself be just; 38. For, live we how we can, yet die we must.

36. For, live we now we can, yet die we must.

1, Young; 2, Dr. Johnson; 3, Pope; 4, Prior; 5, Sewell;

6, Spenser; 7, Daniell; 8, Sip Walter Raleigh; 9, Longfellow; 10, Southwell; 11, Congreve; 12, Charachi; 13, Rochester; 14, Armstrong; 15, Milton; 16, Bailey; 17, Tronch; 18, Sömerville; 19, Thomson; 20, Byron; 21, Smollett; 22, Crabbe; 23, Massinger; 24, Cowley; 25, (Beattle; 26, Cowper; 27, Sir Walter Davenant; 28, Gray; 29, Willis; 30, Addison; 31, Dryden; 32, Francis Quarles; 33, Watkins; 34, Herrick; 35, William Majon; 36, Hill; 37, Daha; 33, Shakspeare.

B. F. Barrett has addressed a book of seven letters to Rev. Henry Ward Beecher, in which he undertakes to prove that the Swedenborgian idea of the trinity, the union of love, wisdom and 

Why was Mahomet like a man in church with a bad cold? Because his coughin' had to be sus-

#### Obituaries.

[Obiluary notices sent to us for insertion must not make over wenty lines in any one case; if they do, a bill will be sent, at the rate of twenty cents per line for every additional line so printed. Those making a less number published gratuitously. The pressure of other matter upon our space compels us to adopt this course.]

Called home to the Summer-Land, from Naples, Ontario Co., N. Y., January 13th, 1869, Mrs. A. Augusta S. Caulkins, wife of Isaac Caulkins, aged 43 years and 10 months.

of isac Callkins, aged as years and it months.

She was a loving wife, a tender mother and a noble woman.

For several years she has been a firm believer in the beautiful
philosophy of Spiritualism; and being a medium herself, had
frequent proofol its truthfulness. She has long been impressed
that she would not live to see her forty-fifth year, and ever
expressed her willingness to go whenever the Master called.

For her death had no terrors—the grave no gloom.

J. N. GORDON.

Passed to spirit-life from New Centroville, Oswego Co., N. Y. July 9th, 1868, Jennie L., daughter of St. John B. Sanborn, in er sixteenth year.

Time hung heavily the last days of her sickness. She was anxious to Join her mother and older sister who had preceded her a few months.

Passed to the spirit home, from Charlestown, Mass., Feb. 5, I da Bello F. Baxter, aged 2 years 9 months and 18 days.

Like a little faded flower she lay in the casket, while the fond parents and friends gathered round to listen to words of comfort from Mrs. Currier and the writer. Truly we may say of such little once. "Of such is the kingdom of heaven."

Somerville, Mass.

Samuel Grover.

Convention of Speakers and Mediums. Convention of Speakers and Mediums.

A Quarterly Convention of Speakers and Mediums will be held at Avon Springs, N. Y., Tuesday and Wednesday, February 16th and 17th, next, commencing at 10 o'clock A. H. Arrangements have been made with Bro. Whaley, of the Avon Water Cure, to board, at one dollar per day, such of those in attendance as cannot be entertained by friends. Brothers and sisters, we extend to you all a cordial and fraternal invitation. Let us assemble on this occasion, and participate in the benefits, joys and glories derivable from anticipated free and harmonious communion with our angelic guardians and guides, and thus help to roll on the majestic car of this new Spiritual Dispensation.

J. W. SEAVER.

F. I. Clum,

France Rice.

Committee.

Quarterly Meeting. A Quarterly Meeting of the State Association of Spiritual sts will be hold in Mankato, Minn.; on Saturday and Sunday, eb. 20th and 21st, 1869.

By order of State Board, D. Birdsall, Sec. State Asso. Mankato, Minn., Jan. 21st, 1889.

# Mediums in Boston.

AURA H. HATCH, Inspirational Medium, will give Musical Séances every Monday, Tuesday, Wednesday and Thursday evenings, at 8 o'clock, at 8 Kittedge place (second house in the place), Boston. Torms 25 cts.

#### MRS. M. E. BEALS, TEST,

Business, and Medical Clairvoyant Medium, Office hours for private sittings, 9 A. H. to 6 P. K.

Free Circles Every Wednesday and Friday, at 3 r. H.

Evening Circles
Every Tuesday, Thursday, Friday and Sunday evenings, at 8
o'clock. 425 1-2 WASHINGTON STREET, 425 1-2 (Opposite Essex,) Boston.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 276 HARRISON AVENUE, BOSTON. Type of the state of the state

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALIN MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rhoumatism, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w\*—Feb. 13.

DR. JAMES CANNEY CHESLEY, No. 16
Salem street, Boston, Mass., Eclectic and Magnetic Physician, cures mind and body. If you wish to become a medium of note, call on Dr. (a, the great healer and developer of clarry oyance. Developing circle Monday and Thursday evenings. Mrs. S. J. Stickmey, 16 Salem street, Medical and Business Clairvoyant, examines and prescribes for persons at any distance. She is also a Test medium; the spirit of your friend takes control and take with you about the affairs of life. Circle bunday and Friday evenings—Tuesday free. Feb. 20.—1w\*

MRS. GRIDLEY (formerly Mrs. Spafford,)
has returned to Boston, after an absence of a year, and
taken rooms at No. 44 Essex street, where she will be pleased
to resume her sittings, in answer to the carnest solicitations of
her former patrons. Hours from 10 to 12 A. M., and 2 to 5 F.M.
Feb. 20.—1w\*

MRS. FORD and MRS. HATOH, Trance and Healing Mediums, 8 Harrison Avenue, Boston, Mass. Hours, 9 to 12 and 2 to 5. Circles Thursday and Sunday evenings. Admission 25 cents. 4w8—Jan. 30.

MARY M. HARDY, Test and Business Medelum, No. 32 Poplar street, Boston, Mass. Scaled letters answered by enclosing \$2,00 and two red stamps. Circles Thursday and Sunday evenings.

M. R.S. ARMSTEAD, Test Medium, No. 3 Winfeld, Phop place, leading from 1819 Washington st., Boston.

MRS. C. A. KIRKHAM, Test and Trance Medium, 29 Maiden street, Boston. Hours from 16 to 4.

MRS. A. BABBITT, Medical, Clairvoyant and at 66 Warrenton street (formerly Warren), Boston. Feb. 13.—8w\* MRS. M. A. PORTER, Business and Medical Clairvoyant, 8 Lagrange street, Boston.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w\*—Jan. 2.

Miscellaneons.

SOUL READING,
Or Psychometrical Delinention of Character.
M. R. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities or disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are hest adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00; Brief delineation, \$1,00 and two 3 cent stamps. cent stamps,
Address,
Jan. 2.

MR. AND MRS. A. B. SEVERANCE,
Jan. 2.

No. 402 Sycamore street, Milwaukee, Wis

DR. J. R. NEWTON,

PRACTICAL PHYSICIAN FOR CHRONIC DISEASES.

23 HARRISON AVENUE, ONE DOOR NORTH OF BEACH STREET Boston,. On and after February 8th. Feb. 6.

A. S. HAYWARD I AS taken rooms at 178 W. Washington street, Chicago, I where he will use his rowerpul spirit Manneric offr to heal the sick. Insanity treated successfully. tf—Jan. 2.

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Even now, in the INFANCY OF THIS ART, there are hundreds of thousands of the most enlightened people-those of the greatest observation. and-experience-who will employ no other than a Magnetic Physician; from the east, west, north; south-from Oregon, California, Cuba and Canada, these people are daily applying at our Institute for the relief they have in vain sought at the hands of the Medical Profession, knowing that the principles upon which it is founded are the only ones from which they can expect it.

Mesmerism, Psychology, Psychometry, Clairvoyance, Magnetism, are all demonstrated facts; these, with the Spirit Healing Power, constitute the foundation of a practice that, combined with the use of Medicine, to change the chemical conditions of diseased parts of the system, will take the place of all other systems of curing disease.

Fifteen years' practice, upon the principles announced above, during which more than ten thousand cases have been successfully treated, has demonstrated the truth of the following conclu-

1. DISEASE can be cured by the combined use of Medicine and Magnetism, when either relied upon alone would fail.

2. No DISEASE can be treated with the positive certainty of a cure being effected, unless the magnetic system is properly controlled by magnetic treatment at the same time that the physical sys-

tem is undergoing medical treatment. 3. All diseases that have not already destroyed vital organs necessary to continue life, can be cured by a judicious medical treatment, using vegetable remedies and a scientific application of the Magnetic healing power.

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Are the great specialties; while

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ALL SCROFULOUS AND OTHER SORES, Are treated with reliable and certain results.

#### A WORD TO FEMALES.

The physical health and beauty of the coming generation depend upon you. Have you any of that terrible list of complaints peculiar to your sex? And do you know how soon they will undermine the entire physical system and totally unfit you for a wife and mother?

The important bearing this class of diseases has upon the welfare of the human family, has induced the most earnest and searching inquiry as to the best means of cure. A system has been adopted at the Institute, radical and effectual, to which the most sensitive cannot object, as this department has been placed under the charge of competent educated persons of your own sex.

BRIEF SKETCHES from the Autobiography of the Clairvoyant Sisters, Victoria (Mrs. Dr. Woodhull) and Tennessee Claffin, formerly known as the Wonderful Child, showing some of the incidents that have attended the development and practice of that remarkable have so often convinced the inquiring and confounded the skeptical.

1840, and TENNESSEE CLAFLIN in October, 1846. At the age of a few months, it began to be observed that they were subject to sudden and singular "sleeps," which evidently were independent of and in addition to their natural rest; these continued, with more or less frequency, until they began to talk, when 'it was observed that they were conversing with some unseen persons. At about the age of five they commenced relating what they had seen and heard during these singular trances—would say "they had been to see their sisters, who lived in such a beautiful place among the flowers, and who were so good and kind to them that they wanted to go and see them very often." They would often wander to unfrequented spots, and there remain alone for hours, 'to learn from their sisters," as they said. At night, when all else were asleep, they would often only by the strictest Magnetic treatment. The get up and go to the windows " to see the beauti- first operation affected me strangely, sending ful people who were out of nights." They would piercing pains through my back and kidneys; go anywhere at any hour, fear being unknown to

#### DEVELOPMENT OF

CLAIRVOYANCE OR SPIRIT SIGHT.

At about the age of seven, an important advancement was made in their development; from the unconscious trance in which they had "seen and heard," they came into full, independent Clairvoyance, or that condition in which spiritsight and hearing are obtained, when in the conscious, normal state. In this condition, when their minds are called to any particular subject or matter, all the circumstances connected therewith instantaneously come within the sphere of their sight and comprehension, and are related to the inquirer.

# A LIFE SAVED.

from New York to New Orleans, a gentleman, tried the best Physician in the East, who failed Hon. B. F. A., fell in company with her. At Cairo, Iil., he was going to proceed on his journey by the Steamboat Platte Valley. She said to him: "Do not go on that boat, for there will be a serious accident occur to her." He did not go on her, and the boat was lost the first night out of Cairo; many lives were lest also. Some months after. Mr. A. called on her and acknowledged that her spirit-sight had undoubtedly saved his life at that time. This gentleman's name will be furnished on application.

ANOTHER.

On September 7th, 1868, the Propeller Hippocampus was lost on Lake Michigan; my business partners, Cooledge, Bailey and Maple, were on her. Supposing them lost, I called on Miss Tennessee to consult about arranging our business. When I told her the boat and all on board were lost, she said: "No, all are not lost; quite a number are saved and will be here in two days; two of your men are among them." She described them so that I recognized Cooledge and Bailey. The 11th the saved arrived, Cooledge and Bailey among them. No news of the boat had come pre-JAMES KIRBY.

Sworn to before me this 24th of September, 1868, DAN'L POMEROY, Notary Public, City and County of New York, Office 553 Broadway.

Beside the above special selections, hundreds of general public facts have been predicted by them, such as the loss of Ships, Ocean and Lake Steamers and Boats, by Shipwreck or Fire, the result of Elections and Battles, the death of Prominet Men and Women, and especially the assassination of Lincoln, which was predicted at the time of his passing through Pittsburgh, on his way to Washington, first. As his carriage passed the window of the hotel where Miss Tennessee was stopping, she fell over and said: "Lincoln is going to be shot in the head; he will never leave the Presidential Chair alive." The same prediction was repeated several times afterwards, and six weeks before it did actually occur; it was constantly before her, and was told to many persons who can be personally referred to.

A complete history of all the prophecies that have been made by them—and their complete fulfillment is conscientiously asserted-forms one of the most remarkable records in existence.

No person comes before them for consultation without receiving one or more wonderful tests of spirit-sight and power, or information of great

# DEVELOPMENT OF THE HEALING POWER.

Gradually this greatest of all gifts began to develop in the Wonderful Children, as they were you are my saviour! You have saved my life.

then known; they would accurately and minutely describe all the symptoms of disease in every person, giving the cause and the probable result, and propose to cure the same, either by magnetism, by prescribing remedies, or by the use of both combined. Their success was most singularly successful from the very beginning. Thus commenced the most remarkable career of success that has ever fallen to the history of any two persons. No disease seems too insidious to remove, nor patient too far gone to be restored.

BROOKLYN. Nov. 9th, 1868.

I take great pleasure by informing the public that while residing in Chicago, Ill., in 1856, during a spell of sickness, I was poisoned through the mistake of a druggist in putting up a prescription. I immediately sent for three physicians-the best in Chicago-but they all gave me up and said I must die. It so happened that Miss Tennessee, then a mere child of nine years, was in the house. She got on the bed and began to operate with her hands upon my stomach and bowels. I was in the most terrible agony, and SPIRIT SIGHT and HEALING POWER, that expected to die every moment. I gradually got easy, and finally fell into a sweet sleep. I awoke in six hours, and, to my surprise, I was free from VICTORIA CLAPLIN was born in September, all pain; in one week from that time I was able to be up. I have no hesitation in saying that Miss Tennessee saved my life.

> MRS. GEORGE LORD, No. 78 Congress street.

NEW YORK CITY, Nov. 3d, 1868. Eight years ago I was taken with bleeding from the kidneys, which has continued at intervals ever since. All the best Physicians did me no good, and finally gave me up as an incurable case of Bright's Disease of the Kidneys. My friends had all lost hope, and I had also given up, as I had become so weak I could scarcely walk a block. A friend advised me to go to the Magnetic Healing Institute, 17 Great Jones street, and see what could be done for me there. I went, and after being examined was told I could be cured but I began to improve at once, and now, after one month's treatment, I have returned to my employment, and can walk several miles without fatigue. I can be seen at 172 Adams street,

Brooklyn, or at 23 South street, New York T. P. RICHARDSON.

A Wonderful Case. JANESVILLE, WIS., June 10th, 1867. Three years ago I was taken with Lung Fever. then Pleurisy set in, and six weeks from that time a tumor formed on my left lung, which had to be lanced twice, and in two different places. It commenced discharging at times, as much as a pint a day, and continued until within the last four (weeks. My strength was gone; the discharge was so great and smelled so bad that no one could stay in the room with me; my feet swelled, my appetite failed; was troubled with a hacking cough, with fever and chills, and the least exercise took my breath away. My friends While Mrs. Dr. Woodhull was making a trip had given up all hopes of my recovery. I had to give me any relief. I had almost given up hopes myself, until I read a card of the Magnetic Healing Institute in the Janesville Gazette, which induced me to try its treatment. I was promised a cure in six months. I commenced rapid improvement at once, and in three months the sore had healed up, and I was able to attend to my regular business, feeling as well and sound as I ever did. I live in Janesville, and am employed on the Chicago and Northwestern Railroad. JNO. H. NICHOLS.

[From Janesville Gazette.]

Letter from a Patient of Mrs. Woodhull, who declares that his life was saved by her timely treatment.

BOSTON, January 10th, 1869. MRS. DR. WOODHULL, 17 Great Jones street, New

Dear Madam-I feel impelled by a sense of justice, mingled with the deepest gratitude of soul. to write you this letter. In it I wish to state, as distinctly as I can, my belief in your amazing and, I may well say, miraculous powers or gift you are endowed with, viz: to drive out disease and death from the bodies and souls of poor and suffering humanity.

But, through your agency and the blessing of God. I am able to utter more than my simple belief in your wondrous ability to extirpate the terrible malady which preys upon this human constitution, carrying men and women down to the chambers of gloom and despair; often to the suicide's grave—the abyss of woe—but I am here to make known not so much my faith as my absolute knowledge of your singular skill and ability in changing the entire current and forces of mind and body, as exemplified in my own person. And do not, dear Madam, look upon this simple act of justice, in any light, as a stroke of flattery, for I hold that flattery is base coin and a cheat, while

at the same time fair praise is sterling gold. About a month since, being in New York, I was induced to visit your Institute; not that I believed any of you could do me any good, for I had long ago given up my case as a hopeless one. I knew it could not be long before the tomb must be my resting place, for able practitioners had declared me incurable—the disease hereditary, and, as I have little doubt, derived from both my parents; and it has been a source of extraordinary affliction for nearly forty years.

Although there are in your Healing Institute several sisters of you, possessing very extraordinary power, yet it seemed ordained that I should fall into your hands for treatment. In a single word, then, I am cured, and all in one short month. Let me now say, with proper solemnity,

your life and the ruling passion of your soul, which is to do your fellow creatures good and save them from ruin. Philosophers of a certain grade may sneer at this phenomenon and method of treating disease, but it will be accepted very soon, and found to be in the most beautiful harmony with refined forces of matter, with which gross and sensual natures are totally unacquainted.

You are at liberty to make this letter public. and as I shall be in your city more than half the time for some months to come, if any feel sufficient interest in my case, I will meet them at your house for personal conversation, and tell them a thousand times more than I can here to leave no doubt as to their origin. Yours truly, BARTLETT. write.

#### Cancer Cured.

I hereby testify that I have been suffering from cancer in the forehead, right above the eye, for the last seven or eight years. At first it was not very painful, but afterward became so excruciating that I consulted a number of Physicians, among whom were the first authorities of this metropolis. All the advice they gave me and all the medicine I swallowed proved without avail. The last three or four months these pains became almost intolerable, when I heard of the Magnetic drowning man I grasped this Straw of Hope, as I considered it, thinking that, all the best Physicians having given me up as hopeless, at last I would not merit the reproach of having neglected anything, if really I should not derive any benefit from this last experiment.

And thankful I am to my Maker for this happy nspiration. Five or six days of treatment produced a remarkable change, and seven weeks sufficed for an entire cure. Since the first of December last I have not felt the least inconvenience, and to-day is the 15th of January, an interval of six weeks. The motive which prompts me to make this statement is to benefit, by this information, other fellow sufferers, and to do justice to the establishment which has produced this JAMES E. DOW, marvelous cure. 116 West 45th street, New York City.

New York, January 15, 1869.

# Triumph of Magnetic Treatment.

PLEASANT PLAIN, WARREN Co., O., May 15th, 1867. Last November I placed myself under the treatment of the Magnetic Healing Institute. I had tried all the different Medical practices, and only grew worse. At that time I was greatly reduced in flesh and had no strength-was suffering terribly from Spinal Complaint, Kidney Disease, and in other ways as women only suffer. I had been a Dyspeptic for years, and then could eat nothing but the very lightest food, and that even caused me the greatest distress; in short, I was considered beyond all hope. I had not been under treatment a week before I could eat a respectable meal without distress following it; and since then my difficulties have disappeared one fatigue, and really feel better than ever before.

# Paralysis Cured in One Week.

My friends all say I look better than for five years.

MISS JENNIE GREGORY.

PLEASANT PLAIN, OHIO, June 25th, 1867. On the first day of April last, I was taken to the Magnetic Healing Institute, from my home in Ohio, on a pallet, having been unable to walk for the past three years. In one week from the time of my arrival, I was able to walk down stairs: the next day I walked two miles, and the next day much further. I am now fully recovered from all my difficulties and sickness, being as MISS ELLA INGLE. well as ever.

# To the Public.

NEENAH, WINNEBAGO Co., WIS., June 20th, 1867.

Some twelve years ago I was attacked by a severe pain in my stomach, which gradually assumed all the symptoms of confirmed Dyspensia; my whole system became very weak and debilitated. I employed the best doctors, but received no benefit; I knew I could not live long unless I got immediate relief. 'Having heard of some remarkable cures made at the Magnetic Healing Institute, New York, I concluded to let them try my case. I arrived there in an exhausted condition. One of the Clairvoyant Sisters examined my case, and told me when and how it originated, and that it could be cured. I began to feel better after the first operation, and in one week was well enough to return home, taking medicine to complete my recovery.

EBENEZER R. PATTERSON. Sworn to and subscribed before me this 9th of C. C. TOWNSEND,

Justice of the Peace. Neenah, Winnebago Co., Wis.

# Catarrh Cured.

. - NEW YORK CITY, Dec. 7th, 1868. I hereby certify that my wife has been afflicted by Catarrh for the last seven years, gradually growing worse and worse. She has treated with the best physicians in New York; all last year with Dr. Fitch, but got no help. About a month ago I persuaded her to take treatment at the Magnetic Healing Institute, 17 Great Jones street. She began to improve from the first, and is now cured. I live at No. 23 Third street, South Brooklyn, where the above facts will cheerfully be JAMES CALER. given to any inquirer.

Extract from the New York Sunday Dispatch, Jan.

They say there is a great revolution rapidly going on in the minds of the people, upon many points of political and social economy, all tending to the one point of Justice and Equal Rights to all, irrespective of nationality, color or sex.

Passing from general to specific things, they say

It is impossible for me to tell how this thing Grant is the last President that will ever be has been done, unless by the sublime purity of elected in this country by the votes of the people, as heretofore; that clairvoyance, spirit-mediumship, and all their collaterals, will be laid under a ban of proscription, fine and imprisonment; that patent medicines will be interdicted; that it will finally culminate in a religious war, with conservatism of all kinds arrayed against liberalism; that it will not be confined to this country alone. but will spread to all countries where progressive ideas are seeking root; that liberalism will eventually overcome all opposition, and will then be inaugurated a comlete system of government founded on justice and equality, in all respects, which system will be furnished by the great and good of all past times and nations now in spirit-life, whose acknowledged leader is Demosthenes, who already has a complete code of laws framed for the world; these will be given in such a way as

Extract from the Boston Daily Traveller.

Healing diseases is not their only vocation, nor, indeed, is it the chief thing, though it is an important specialty. And in this they are singular in soliciting such cases only that have baffled the skill of the entire medical fraternity. Grappling, from choice, with such helpless cases, they show numerous instances when terrible disease and suffering has fled at their magic touch.

But I must hasten to tell you of the more astonishing qualities these people claim to possess, and which must needs make a severe draft upon the credulity of the public. They lay claim to the knowledge of future events! Startle if you'must; say't is invading the province which belongs to Healing Institute, 17 Great Jones street. Like a God only, if you will; yet they stand ready to prove they possess the gift of prescience. And their argument is that they are no more censurable for exercising such gift than any other persons of any other time. These reformers want to see a government of complete justice, and their faith to this end is absolutely surprising. In the words of a noble reformer, we can say, strong be the heart, abiding the purpose, brave, modest and gentle the spirit of those who toil in their task of the centuries! Free from petulance, from captiousness, from polemic disposition, from schismatic irritability; without controversy and without compromise; sincere as gravitation and sunshine, simple as truth, tolerant as charity, let them work from the whole past and for the whole future, and in a spirit which, transcending all limits of time, makes this fleeting present, in the heart of it, eternal!

> Extract from the New York Sunday News, Jan. 24th, 1869.

THE COMING WOMAN.—There are quite a number of noted women attending the National Female Suffrage Convention, who have not heretofore appeared as advocates of the cause. This indicates its growing importance, and shows the intentions are to obtain for it such strength as not only to demand but command the attention of legislation. Its advocates are sanguine of ultimate success. Among those referred to above we notice Mrs. Victoria C. Woodhull, who has for many years prophesied the coming of great and fundamental reforms in the Constitution and Government of this country, and who now believes these changes are near at hand, and the result to be attained, a system based upon equal rights to all, irrespective of nationality, color, sex, and administered in sternest justice, securing freedom of body, mind and soul to every living being. Mrs. W. possesses a commanding intellect, refinement, and remarkable executive ability, and will undoubtedly play a conspicuous part in such changes, should they come. That she is creating an impression, is apparent from the fact by one, until I now can walk ten miles without that several leading papers contain articles regarding her. If those our attention has been called to indicate her peculiar talents, she will certainly form a prominent character in coming years. She is also deeply interested in several great public enterprises, such as the removal of the dangerous obstructions to navagation known as Hell Gate, elevated railways, the pneumatic dispatch, and a new system for piers and warehouses adapted to the "tides." She intends remaining here during the present session of Congress in the interest of these enterprises. Possessing the acknowledged talent for it, she may appropriately be called "The Coming Woman."

The above from the Evening Star, Washington, D. C., is not only a well-deserved tribute to the talent and capacity of Mrs. Woodhull, but also a certain prophecy of her future career.

Mrs. Woodhull and her sister, Miss Tennessee Claffin, are professors of Spiritual Science at the Magnetic Healing Institute, No. 17 Great Jones. street, this city.

Extract from the New York Daily World, Jan. 28th,

To cure the ills that afflict society by a new process, woman can do what man cannot, and when she shall employ her psychometric power, and in a scientific direction, as she is destined to before long, some of our learned great men may tremble for their laurels. While man is toiling up the rugged steep by slow and painful steps, with laboring breath and sweating brow, woman instantly flies to the summit, and wonders that

man should be so "obtuse" and so slow. In closing, let me say that I hail as the harbinger of a brighter day for the race this movement for more freedom for woman. It has been estimated that women are much more susceptible of psychometric impression than men, probably in the proportion of five to one: and this is the reason why they are quicker-witted, and arrive at correct conclusions easier, and sooner, and frequently are unable to give the reason for their conclusions; or only a "woman's reason," as it-

has been styled, "Because it is." We shall believe in women by-and-by, when, by their keen impressional natures, we shall have a system of telegraphy outdoing the electric flash, or the fabled post-boy of the gods with wings at his shoes and cap; when Psychometry will be used for the discovery and prevention of crime; for in its presence—and it is omnipresent -the faintest whisper may be audible as the rashing thunder, and no cunning may hide villany from its eye, and it will no longer be true that "dead men tell no tales." May God and good men hasten the day, never before possible, when bad government, disease and crime shall be banished, and appropriate laurels crown "The Coming Women."

The very best city references given to all who desire them. Consultation hours from 9 A. M. to 9 P. M. Invalids who cannot visit the Institute in person, can apply by letter, which will receive prompt attention. Medicine sent by Express to all parts of the World. All letters should be addressed.

Magnetic Healing Institute, 17 Great Jones Street, New York City