

The Lecture Room.

THE EVIDENCES OF SPIRITUALISM

A LEOTURE BY HUDSON TUTTLE, In Music Hall, Boston, Sunday, Nov. 27, 1870

Reported for the Banner of Light.

After singing by the choir, and the reading, by the lecturer, of the poem, "From the Highlands of Heaven," by Emma Tuttle, (published in the speak as follows:

For the hour that you have placed at my disposal I shall invite your attention to the evidences of Spiritualism. We, as Spiritualists, claim to have a new and satisfactory philosophy and religion; and not only that, but that we have attained the philosophy of philosophies, and the religion of religions. Can we defend that claim? Is there evidence that our position is true?

The idea of the immortality of the soul is more universal in its expression than that of a belief in God. It is true neither are wholly so. If we trace downward through the path of time this thought, till we come to the region of comparative mythology-or comparative theology, as the German metaphysicians term it-we shall find that these ideas dwindle away and are lost; but mentary sources." The anatomist will tell you : long before the ideal of a continued future existence is abandoned, that of God is lost from view; the course of the arterial, and the ramifications and it is long before we reach, in this descending scale, a people so low in development that they do not realize their own immortality. Many of the savage races have no equivalent word for minerals, and when this combination is de-God, but few are so low but that they have an idea of their own future continuity of being. Each of the various peoples of earth presents us a new view of this subject, founded upon their national wants and aspirations. The Esquimaux believes in a heaven which is always warmwhere there are rivers that never freeze; and where he will find plenty of whale blubber to eat. The North American Indian believes in a "happy hunting-ground," where the rivers are stocked with fish, and the game is abundant. And these views are fitted to the knowledge and wants of one of the faithful shall have seventy houri to be his companions. Such a sensual heaven is fully in accordance with the Moslem instinct.

And coming to this country-what of the views of heaven here entertained? Ask the majority of our people concerning their ideas. Can they tell us whence they were gathered? They have certainly not been drawn from the Bible, which tells only of a contracted New Jerusalem, descried by the Apocalyptic revelator-the city that was four square, twelve thousand furlongs-with | Baltimore, was that in addition to their adjasper walls and gates of pearl, and streets paved | herents there were eight million Protestants, and with "pure gold, as it were transparent glass. That may be fully adapted to the ideas of the nineteenth century as to what heaven ought to sixty thousand. Our faith has extended itself be; and I suppose it is quite as adequate to meet broadcast among men, and herein lies the great the wants of a large class of our business population-who estimate the worth of that eternal city by the market value of the pavement stones-asthat of the hunting-ground to the red Indian, and the unfrozen water to the Esquimaux; but there they all tell the same story, in effect, as' regardare some in our day, myself among the number, who hope, if there is a future life, it will be passed in some other place than this seven by-nine abode, singing foolish praises on golden harps. A monotonous life it would be, or so it strikes me, but this is the only conception the church has to offer of heaven. But Spiritualism offers something entirely different in its nature, and fully up to the ideas of this age. It says that the future life is a continuation of this; that the human soul is to go to a home governed by natural laws and natural forces. Forevermore it proclaims that this life is only the preparatory scheme; that as soon as we step over the shadowy boundary we shall continue our progress there; whatever we know here we shall know there; our mental progress and our moral scars will remain on the further side. Every act of our being shall be measured out to us on the other shore. Spiritualism differs from all other systems; from it is brought forth a new order of religion. This principle of reward according to works has been made use of by the priesthood of olden times, and by it they have not only destroyed man's happiness on earth by superstitious teachings, but they have clouded the future with the wild and fantastic children of their imagination, and conjured up the fearful abode of demons, hoping to thrust their views upon the laity, for selfish purposes, and to make them recognized as truth. | hallucination may be worthy of a passing notice. Spiritualism is not bound to any faith of the past. It differs from all these because it has brought the skeptic says it did not-it is the result of a science wherewith to weigh religion, and if religion cannot hold its place it must give up the self-deceived into a belief of its motion-this is ground it has so long occupied. Now, if you lose a dear friend-death almost quenches our hope sometimes-and you turn to the church for consolation, what do you get there? And I make the review from science to the church, and from science to Spiritualism. You are told that if your friend was a member of the church, in good standing, and paid his pew rent regularly; if he was sanctimonious, and always said his prayers at certain stated seasons-then he has gone to heaven! "But," you ask, "where are my evidences

is based on the blind record of the past; our souls are not satisfied. Does it satisfy the church-members themselves? 'Look at them when they lose their friends. Sometimes they are so bound down by theological bigotry and benumbed by the spir-

itual oplate of their creed, that they are enabled to silence their doubts; but do not the majority of them weep and wall at the sepulchre like the veriest worldling? They have no absolute hope. Let us ask science : "Can you prove to us that our friend exists on the other side?" And chem-"Year-Book of Spiritualism, ") he proceeded to istry will tell you "there is so much carbon, so much hydrogen-so many component parts of the muscles; so much phosphate of lime in the bones—so much of all to make the man ; set them in motion and you have a living form ; so much food, so much heat; so much magnetism and electricity are needed to carry it on. As fuel is to the steam engine, so is food to the organic being. You may expend this life force alike in the motion of your arm, or the thought of your brain." "But," you ask, "what becomes of the

heat and the fire, after the wood is gone? What becomes of the light of the taper when it ceases to burn?" There is no answer; and chemistry can only reply : "When this machine stops, the taper of mortal life goes out, and there is left but a decaying form which hastens to join its ele-"I have dissected bone from bone-I have traced of the muscular system, but nowhere have I perceived the necessity of any immortal being. Life is the result of certain combinations of gases and stroyed, life ceases ; you may as well look for the hum of the bee, after the insect has passed on its busy wings as for life when the body has perished.'

Then we have nothing to look for save in Spiritualism. If the spirits have brought us the truth, in their manifold revelations, that is our only hope. And now I will review some of the objections that have been raised against our philosophy by its opponents. The cry of " humbug" has vanished before the power of numbers. Perhaps you will be startled with the number of their believers. The Moslem looks forward to a believers in the United States alone. From an heaven perfumed with musk, and wherein each obscure cottage in New York, in cally twoaty two years, this new revelation has stretched its arms of comfort around the world, Judge Edmonds made the statement that in the United States alone, Spiritualism has eleven million believers, and this calculation is proved by the actual investigation-not of ourselves, but our opposers. Previous to the Ecumenical Council the Roman Catholic Bishops in the United States were required to estimate the condition of their faith in each diocese, and their report, at eleven million Spiritualists in the United Sta -they estimated the number of mediums at proof that I would present to you; there is a unity in all its communications ; they may differ as regards the medium, the nationality, or the spirit-source from whence they proceed, but ing the main points at issue-just as letters come to me through the mail. from Calcutta, the Cane of Good Hope and Australia-bearing the same intelligence, although differing, perhaps, in details. The backwoodsman, far away in the forest of Michigan, resting momentarily from his oil, traces with a piece of charcoal upon the birch bark a communication from those who have passed on, and in Boston, in a delicately furnished boudoir, the lady pens upon perfumed and tinted paper the words of the risen and glorified soul. Look at both these messages; and you will see the same general idea.

raised on the third day of our death. Their faith | freedom? If the evil spirits return, cannot the | phy and science-these are the facts which every pity, yearn just as anxiously to commune with u B ?

Then our opponents urge: "It is cli-electricity -it is all magnetism," or anything else to which it can be for a brief time ascribed. Perhaps it is -let us see. This is said by men who make scientific pretensions, but they are in this far behind twenty years. Has electricity intelligence? The table in its motion manifests the rule of intelli- thought. gence: shall we refer that intelligence to the blind force of electricity? We may as well ascribe it to the wind that blows!

The same argument applies to magnetism as well. I have heard some Spiritualists and scientists go so far as to say that God was electricity-Spiritualists who ought to know better. When they say the spirit-body is made of elec tricity, they drift themselves out of the domain of fact, and into the fog of metaphysical speculation. The explanation of the movement of the table as given by the opponent of Spiritualism, and that given by a Spiritualist occupying this electrical current basis, would be very much alike. I have heard an explanation given by a spirit, that the movement was effected through positive and negative forces in their action, by which, in some indescribable manner, the medium became either positive or negative to the table, resulting in its motion. It is well known that, if you have the table thoroughly positive, and suspend above it a little instrument-a pithball (the most delicate test of the presence of electricity, as the friction of a glass tube an inch long will evolve power to renel the ball)-you will find no symptoms of the electric power. I have tried it repeatedly, and could not detect be the manifestation of force which produces the phenomenal The same is true of magnetism. We hear some men, who should know better. This is simply instituting words for ideas. The table cannot move intelligently or the raps be made in any such manner, either by electricity or magnetism. We shorld be in wistr for ex-planations based on such inundation.

I doubt if Ben Franklin is the inventor of this method of intercourse, as is detailed in many communications. My experience has been, that as on earth I know many persons who would sign to any communication they might send me the name of some distinguished person instead but till we can find out upon what the laws of of their own, if they thought it would the better attract my attention, so it is in the spirit-world, and so do spirits anxious to be received as authority give the name of some great man already passed on, instead of the one rightfully belonging for the settling of this question, and the attainto themselves. I once received from Baden- ment of this knowledge, if possible. Baden a communication (coming through the organism of an excellent medium) purporting to lists in America have not improved the advanbe from Franklin, wherein he claimed the discovery: but the style of the letter was at least not such as would be expected from that cele | you have now, we should do more." It believes brated philosopher. What are we to do when spirits come to us claiming these high-sounding | tions, to so institute his experiments that there names? Why, spirits on the other side are even as they are here, and will take the same methods | to go to work accurately in your circle; not sitting to bring themselves into notice-signing Franklin or Swedenborg or Bacon in place of their without any binding test conditions on your mehumbler names: and we must govern ourselves accordingly. The manifestations of the present day have also been attributed to clairvoyance. Our opponents are badly situated. They have two classes of phenomena, entirely distinct from each other; whatever will explain one phase fails to account for the other. Clairvoyance-the quickening of that come through them to day resemble the our spiritual perceptions, the seeing of spirits, the leading outward of high spiritual sensesmay explain certain phenomena witnessed; but it fails to account for the moving of a piano or dy. For instance, if you have two pianos perfectany other ponderable body, in defiance to the heretofore established law of gravitation. plain away the phenomena is that these things they are not in tune, there will be no response or are the result of od force. It happened that reccho. So in the spiritual manifestations, the Baron Reichenbach discovered that certain very two systems must be accordantly attuned. The sensitive persons could see from the poles of a moral and intellectual status of the medium demagnet, or from the points of crystals, light ema- cides the character of the communication that he nating. What the character of this was he did not know, but called, it od force, and the name was eagerly adopted by the opponents of Spiritualism, who, at its coming in our day, declared it to be produced by this same indescribable od the medium's system becomes attuned to the force: and the ignorant serfs of the church have been obliged to receive the declaration of learned other, or spirit system. divines that this statement was true, and that this force accomplished all the wondrous things recorded. Drowning men will catch at straws. But this theory of ed force does not account for the existence of intelligence as manifestedthis spiritual life which we must understand in our investigation of the evidences of Spiritualback to earth and communicate with the same inthe other side? I cannot by the simple movement of a table. He must move that table intelligently. That intelligence cannot be derived from nothing. I recognize him because he gives me secret to all else, and I know it must come from intelligence gives something which even I myself am not cognizant of: some allusion which I afterfriend should come to your door and rap, and you, not seeing him, should demand to know who was there, he would give his name, and if you were to

good ones also come? will they not, in love and one must search out for himself. Facts in my experience will have no effect upon yours; you must investigate for yourself before true satisfaction can come. Judge Edmonds, of New York, said to me that when a certain Governor, with other parties, called on him to ask for a commnnication from Swedenborg and various great men, he told them they must do as he did-commence the developments of true science during the last | at the bottom of the ladder of investigation, and then perhaps in time they might receive commutable moves by it, says our opponent; but that nications from those occupying higher posts of

There are several sources of error in communicating, such as wrong conditions in the medium, circle, or investigator, or method of investigation. If we would present anything to scientific men for the purpose of calling their attention to us, we must investigate closely. I have a good word for the scientists, although the Harvard Professors did not report, and perhaps never will; they are honest, and whenever they have investigated Spiritualism truly, they have become Spiritualists themselves. Men like Prof. Varley, the celebrated electrician; Wallace, the author of the Darwinian Theory of Development; and Prof. DeMorgan, have, on examination, given in their adherence to the new philosophy. These men are honest, but we must give them facts at the outset. An old lady, sitting at the table-ignorant of the workings of the spirit manifestations -asked, " Is this the spirit of my daughter Jane?" when the raps came, and answered, "Yes." She then asked, "Is my daughter Jane dead ?" "Yes," was the reply. Then, to make the matter sure, she asked: "If my daughter Jane is dead, and is a spirit, and is here, will she answer by three raps?" The desired reply came, and the old lady, settling back in her chair, triumphantly exclaimed: "What a tester!" Many such tests anything of the sort. How very delicate must might be presented, but they would fail to receive the belief of scientific men. And those physical media who traverse the country giving scances for manifestations, shut up in a cabinet where talking about positive and negative magnetism. they cannot be examined, save under certain conditions, must fail of reaching the scientific mind. I do not say anything against such media, but we must not ask men of science to receive the operations of such as tests and indubitable proof. The scientific man is a produer; he work onward to the establishment of a point, and when he has attained it, all other scientific men may do the same. But in Spiritualism it is almost impossible to get the same conditions twice-all at once they vanish, and we cannot get them again; mediumship depend, we cannot be certain of the results of our séances. And yet science demands just this test of us, and it is required, in justice, that every Spiritualist shall go calmly to work

Free Thought. WHO ARE CHRISTIANS?

One of the unsettled interrogatories of life is this one: Who are the Christians? The heart's staple answer, and true one abstractly, is expressed thus: "Not unto them that saith Lord! Lord! hut whosoever doeth the will of the Father," &c., is, though 'true abstractly, only a myth. It finds an affirmative answer in every thoughtful heart, but is only a "glittering generality" nevertheless. Why? Because the question, What is the will of the Father? is a debatable one: for no one hath seen the Father, and "the "Father." or his will manifested, is what comes to us through the human soul's lens. No matter the authority outside, whether from Nature or Revelation, both of which in the last analysis are one, that is Revelation: and our own soul gives the final shape, or greater or lesser light, and by virtue of this irresistible last term, it necessarily takes the moral or even the material personality or shape that our own lens casts on our own field of vision-it may be magnified a million diameters, more or less—but is as unmistakably human as self can make it. Hence the answer to What is the will of the Father? is as various as man himself. We must generalize, then, not from ourselves, but from facts or ideas common to all. That answer, I think, has been stated aforetime through intuitive souls; expressed, if you choose, especially by one; though never reduced and may never be to a point, the world's slate and figures have been ever reaching toward and never from that point, which can be expressed thus: "How can a man love God, whom he hath not seen, unless he love his brother whom he hath seen?" Equal to "The love of God is the love of man," with this explanation : There is no irreverence in saying that the answer, " If that dooth the will of the Father,"-which every thoughtful man feels to be abstractly true, and even in a sense practically true also-is but a "glittering generality," as before stated. Who then are the Christians? Tried by this rule, allowing it to be the correct answer, church membership fails of being the defithat in the sect of his own preference, as well as outside, the rule does not apply; that in all and outside of all there are men whose lives fit substantially our high conception, and there are men whose belief makes them evangelical with some and liberal with others, and as far as precept goes, belonging to the heritage of God, as we severally understand it; and yet the said life and the said belief are not found trotting well together-are at best but a fancy-match, using the idiom of the turf -that is, arbitrary or accidental. No careful observer of the mental dynamics of human life but nust see that the one ha s no relation to the other but each has an independent motion, as much so as the eve and finger. You may have the life without the belief, or the belief without the life. On good grounds, (either because we expect more from pretension, or because the facts warrant it,) I think the chances favor the conclusion: the more profession, belief or faith, the less life or feeling for others' woes. This is so patent that it is the grief of the church, the rottenest spoke in that great wheel, and will be-through the aid of impressional intuitive men who perturbate in their orbits, like Beecher, Murray and others-the means of church purification, and, I am inclined to think, at the expense of the church; that is, by the fuller expression of the invisible church, that greater congregation whose members have the natal mark, and are of every nation, kindred and tongue, whose members will not sit down alone with Abram, Isaac and Jacob in the Kingdom of Heaven-but will include the Pagan patriarchs and worthies, as well as the Hebrew and Christian, in that heaven where St. Plato will sit as. high as St. John-where Jonathan Edwards and John Calvin will have to take back seats, or, at least, will need as much reconstruction as Thomas Paine or Abner Kneeland. Eliminating then the golden rule, which is older than A. D., and the "doing the will of the Father." which is (though not irreverently) proved a "glittering generality;" who then are the Christians? The modern Spiritualists, of course, True, like the church and like human nature in general, they are freekled with blemishes : but. show meas many points in common with him whose name civilization bears in any other body of people-yes, I will say it, any other religious body of people-and I will be as speechless as the man found without a wedding garment.

What is still more significant in the progress of Spiritualism-that which vaunted Christianity blushes to own-is the fact that there has been thus far no leadership. Whoever has attempted to head and direct this movement has been invariably cast down. I said it had no leaders, but

the spirit-world is the leader in this new dispensation, and we are only the instruments. Wherever selfishness has gained leadership, it invariably is thrown down by the mightier power behind the movement. The charge of humbug being disposed of by the natural course of events, the next wonder that was discovered by the enemies of Spiritualism was, that its believers were all insane, or the hallucinated dunes of those who were. In the face of modern facts, this charge of insanity does not deserve an answer, but that of You sit at a table, and you think it moves, but disorganization of the brain whereby you are hallucination in its application to your case. But if you sit in a circle, around a table, with others, and such motion occurs, it is infinitely impossible that all present shall be hallucinated. What might possibly be tortured into an application to one individual, becomes useless when applied to score of witnesses of the same phenomenon.

Then the cry was raised that the spirit phenomena were the work of the devil, and I am sorry to say that many of our Orthodox friends believe so still. Judging from their expressed that my friend exists on the other side?" "Ab," views, they must be better acquainted with him they reply, " Christ arose again on the third day, than are the Spiritualists. The devil has been a and thus proved to all mankind the possibility of scapegoat long enough for the theologic fathers, such a resurrection." "But," you ask, "is that a but many of them still stoutly assert that Spiritresurrection of the body?" and some of the Pro- ualism is either his work or that of evil spirits testant sects answer yes, and some, with equal and this statement they have endeavored to prove certainty, reply in the negative. You ask of in twenty-two distinct volumes, which have been them:" Who is this Christ?" and one class says: brought out by the controversy. They must re-"He was a man, like ordinary men." Then, of ceive great consolation from this view of the subcourse, his body was not raised. Another sect re- ject-that the devil is let loose to tempt the chil-

The English Spiritualists say: ' You Spiritual tages you have, as you ought; if we had had them we should have done more; if we had the chance every Spiritualist to make these test-examinacan be no gainsaying the result. It is necessary down and receiving whatever response may come diums, but you must surround them with conditions under which no trick can be executed, and then you may be sure of what you receive. The medium is like a fine-strung instrument, which, rightly attuned, gives forth tones of harmonyand the reverse, if out of tune. Our media too often are untuned instruments, and the messages tones that come from this instrument [pointing to the great organ behind him] in the hands of the tuner-twangs and roars and sighs, but no meloly attuned to each other, and should put one in this room, and the other in another, if one be Another method by which it is sought to ex- played upon the other will softly respond, but if will receive. Take two strings, one of which, moving, will give sound, and put a moveable bridge beneath the other. This bridge will move at every vibration until its string is the proper length, and both will then vibrate in unison. So

The perfected musical instrument is the perfected medium. Here [pointing to the organ] perhaps we have a full illustration of a perfected medium of sound. How grandly it will respond to the touch of the master's hand! The very elements seem voiced by it, and the tempest rushes through its long drawn columns; again, with ism. We are informed, and truly, that we go out | softer strains, it will call forth love and affection. on the other side as we are here, and we come And how like a medium is it in every respectthose pipes, cut in appropriate lengths, giving telligence. How am I to identify my friend on | forth a thousand-voiced melody. But, even though attuned in harmony, if you were to fill those pipes with the rubbish of the world, the utterances they would give forth would be choked and harsh and discordant. So have I seen media who should be something which I know and he knows, but is a | infinitely more perfectly attuned, filling themselves with the rubbish of earth-surrounding him or myself. Now comes the next step: The themselves with the smoke of innumerable cigars -making of themselves conduits for that liquid whose name is death-giving themselves over to wards trace up and find to be true. The chain is sensuous enjoyment or the bard grasp of selfish complete, and he is identified. If your earthly ambition-and so on, throughout the dreary catalogue. Now let the spirits touch this instrument and if it respond at all, it will give forth the most excruciating strains of discord. It is the duty of every medium to avoid that which brings discord ask him, "How do I know it is the person spoken of?" he would identify himself by recalling to wour memory something concerning your ac-divine light, that when angel hands move over plies: "He was a God-man-the very God made dren of men. But I would ask, if the evil spirits gour memory something concerning your ac-flesh to dwell among men." Then his resurrection are turned loose to come to us and drag us down quaintance, just as the returning spirit does. of trust and purity. And to that end make this to perdition, will not all kinds have a similar These are the facts on which we base our philoso- your prayer: "May the angels keep us all!"

1. Jesus was a manly man, with a female or tender heart.

With all our imperfections, are we M. S.'s not independent thinkers, individual sovereigns, incarnations of the Declaration of Independence, and deducting errors and human frailties, does not that make us manly men, not bowing the knee to usurped divine (?) authority? As a body are we not tender to human frailties, oven liable to the reflection once cast on him, "as friends of publicans and sinners"?

2. Jesus said to the woman, "neither do I condemn thee; go, and sin no more."

If there is one ethical precept that is radiant. with the modern spiritual philosophy, it is breathed in this quotation ; the frail sisters of today are more than one step nearer innocence, because of our manliness, our tenderness, our philosophy.

3. Jesus said, "Wo unto you, Scribes, Pharisees and Hypocrites," &c.

That is the voice of modern Spiritualism today, and must be until shams are expurgated : it seems to be the mission of modern Spiritualism to utter that same curse to-day, and they hear it and tremble.

4. Jesus despised popularity, fashions, ambitions, and what is called good company.(? The man who becomes a Spiritualist is forced

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no, and like Jesus, he feels that his kingdom is | logically, magnetically or spiritually there is, for not of this world. True, the body politic of our spirit is back of all life, all motion, all sensation, sect is shaded so that you can hardly tell where and where there is no spirit there is no manifeswe leave off and the church and the world be- tation, neither physically, mentally, morally, regln, but the picture today needs no index to digiously or divinely. Why then should there be make the above clear and plain, notwithstanding among the professions such a repugnance to the its undefined border.

5, Jesus associated with and was called the friend of publicans and sinners ; doubtless then, as now, in the sight of God, they were often, if not altogether, the better class of the two. We are just the class of people that Jesus would have associated with, and as of yore the Scribes and Pharisees of to day-say, we are the sinners above all Israel reaso let it be," if they are the saints.

G Jesus reverenced the good Samaritan, but not the priest and Levite, that paralle is a chapter in practical modern Spiritualism. Our religion, if it be one, is of the good Samaritan kind, as distinguished from the clergy, that is, the priest and Levite-the only clergy in his day. Our altars, so to speak, are the broken heart, and not high arched cathedrals, or the pulpit of the emphasized Christianity (?) of to-day, and so might it be said of Jesus.

7. Jesus, if he came among us to day as he came in the old time, his assumptions (as they would be called) teaching human and independent doctrines wholly in conflict with what is popular, in the highest degree, heresy-lenouncing, as he would, the hypoerisy which passes for religion-would be drowned out of any Christian church by a performance of the organ dodge or some other way while he was talking his unwelcome truths. If the laws permitted it -thanks to the progress of rational ideas that they do nothe would beerngified by the men, who bear his hame. He would find a hearing only on the platform of the modern Spiritualists, where shattered men, as well as high-souled ones, can utter their thoughts. Our people understanding: the eccentricities or abnormal conditions of human nature, are not forgetful "to entertain strangers," and are sometimes rewarded by entertaining angels unawares.

These parallels might be much increased. If the object of the writer was an encouragement to put on airs, it might be wise to do so ; but such is not the case. When I hear people ask the question heading this article, or talking of being Christian Spiritualists in a significant manner. I think at once of Christian Unitarians and Christian Calvinists; and who are Christians? and what constitutes a Christian? and I felt like saving this much, knowing that the world is a selfish world, and needs improving all over, but when you come to names, the Christian breeches tit us as we'l in essential respects, and better in all, than those who assumeso much virtue and have relatively so little. Let me close with a suggestive line from the " Ancient Mariner "-

" He prayeth best who loveth best All things, both great and small; For the dear G st who loveth us, He made and loveth 'all." J. WETHERBEE.

THE PHYSICIAN'S DUTY.

sheet, July 9th, 1870, on the first page, is a correspondence headed "The Christly Gift of Healing," which suggests to my mind some thoughts that if expressed, may serve to enlighten or at least wake up thought in the minds of some of those who have more disposition for Lenchar than for philan/hropy.

'Healing" is never effected by "art." Nature is the only heating preserve way means that man i possessed with-the only artistic poweris to learn to remove the obstructions in the way of Nature's free operations.

The greatest lesson for mankind to learn is to take himself out of Nature's way, in the first place by abandoning all poisons and all injurious means, that will interfere with Nature's free oporations; never to use any means that will in any way reduce the vital forces, or any way interfere with the laws of life. It is a great and important lesson to learn what we should not do, and when that lesson is well learked, it will be easy

as yet to occupy that position whether he will or power or force exerted from them; but p-ychoinvestigations of those principles which are the mainspring of all our interests-both in this life and that which is to be enjoyed hereafter in that untried realm to which we are all hastening?

SETTLING SPEAKERS.

BY DR. H. P. PAIRFIELD. MY DEAR BANNER-Mine to read and learn therefrom the grand lessons which pertain to this and the higher life of usefulness. The Wayside Notes of my friend Dean Clark, in the Banner of Light, Dec. 17, 1870, inspire me to write a few lines concerning the cause of Spiritualism, Spiritualists, and the inspired mediumistic advocates of the soul-attractive gospel of angels. Spiritualism, now nearly a quarter of a century old, in its new phases, has, after much serious opposition arrived at the stature and dignity of a settled and acknowledged moral science by the public mind. It has nobly fought the great battle of truth and sustained its heaven descending origin. It has truly demonstrated, scientifically, too, the relations of mankind in life and labor, in this world and in the spirit-world. And it has successfully settled that all-important question of immortality. Spiritualism, then, embraces the grand truths and principles of individual and universal life, progress, immortality and heavenly communion. It teaches us that we are now in eternity, that we are now living in the judgment day and the resurrection of the dead; that God is all and in all, and has no rival; that man is the highest manifestation of God in the flesh, and, as an embodied or disembodied spirit, he is progressive in his nature, therefore it has pleased the All Father to continue inspiration and revelation, that we might be able to glorify him in the flesh and worship him in the spirit. These are some of the fundamental principles of Spiritualism, as I see, hear and understand them. It recognizes individual and universal freedom and responsibility, dso an intelligible, profitable intercourse with

our departed friends and other spiritual beings. Spiritualists are a class of people that have had more or less church and religious experience. They know now that they have been heretofore mposed upon, and forced by arbitrary and religious authority to help support settled, salaried priests. A tax has been levied upon them without their consent, and, many times, some of their property has been seized and turned over to the settled speaker. The little history of Windham, Mass, confirms this statement. Now the Spiritunlists have freed themselves from all such entanglements; with their enlightened experience they will not be forced, neither will they be driven by the tongue-lash, in sectarian harnesses, to tote around and support mediums and speakers who have no capacity or ability to entertain, interest or instruct them. All threats of going to EDITORS BANNER OF LIGHT-IN YOUR excellent the Gentiles or to the woodpiles for a more remunerative business will not attract many calls for a

settled speaker. These remarks are meant as no unkind fling. I disclaim everything akin to such a feeling. Spiritualists are a people of choice, and they will invite such speakers as they desire, and they will also pay them well for their services. I have been before the public as a medium and preaker for twenty blessed years. I have leetured in nearly all the principal places, from Maine to Kansas and from Canada to Georgia. There have been but very few Sundays during the past twenty years but what I have spoken twice each day; and for about eight months of each year, I have given from four to six public lectures a week; and my vitality is not wasted. neither have I been robbed altogether of home and domestic joys, and subjected, as friend Clark

movements I experienced, which I have endeav- Mr. D., that will shed the necessary light on our ored to describe briefly, in a plain style, just as near as possible.

I think it very remarkable indeed that my arm novements in the right arm, both the right arm described.

My right arm is very sore to-day from the vio lent exercise of last night. I am informed that the movements referred to are made by some his recommendation: other thing than my weak arm, which I am compelled to admit, though I want some explanation on the subject before I can believe what I think JACOB SILER. s a "fish story." Fulton, Ill., Dec. 16, 1870.

"CHARITY AND THE CLERGY."

EDITORS BANNER OF LIGHT - I wish to call your attention to a book published in 1853 entiled " Charity and the Clergy,"" by a Protestant elergyman," on the general decay of Christianity. The author commences with the subject of "Self Complacency in the Church." He says "Reformers have usually met with a surly reception at the seats of power. The comfortable classes fear change lest their comforts depart-are always ar rayed against the Pauls and Wickliffes and Luthers and Galileos and other truth-finders, and truth-tellers of every age, * * * No doubt Tuba'-Cain, teaching his apprentices to work in brass and iron, often reflected on the perfection of art in his age and the old fogvism of his grandfather, Adam. Self glorification." he continues. 'is a form of human weakness which has characterized every generation, every country, every party, every sect, and this is specially true with regard to man's religion. In the eyes of the Pharisees of old, an attack upon the traditionary interpretation of Moses and the prophets was impugning the authority of the writers themselves. Hence, in the eyes of Judaism, Jesus and his apostles were Infidels. And so it has been in the history of Christianity. If they understood the Bible to teach that the sun revolved around the earth, then poor Galileo, who asserted the contrary, was a ile heretic, or downright infidel."

He lashes the Church of England founded by Henry VIII.," the most heastly of a vile herd of kings," I cannot quote much, but he says, " And now, to give weight and eclat to his newly-born ecclesiastical hybrid, he bestowed upon it most of the monastic wealth of the kingdom, from which arose the monstrous system of lay-tithes, patronage, &c., which has been so, corrupting in its influence upon the English Church, and this wealth not only over a wholesale, robbery of the poor in the first instance, but has been a constant incubus upon the piety of the church ever since. The clergy have always been bought and sold by this money. Henry VIII, hought them with it from Rome, and made them go into ecstasies over his new mongrel church, with its mongrel." Prayer. Book," which, by Act of Parliament, was declared to have been compiled by"the aid of the Holy Ghost." But in a few short years, Mary the Papist, ascended the throne, and announced her intention of destroying her father's p-t.

The Ecclesiastical Convocation met and agreed to renounce their Protestantism, fling away the inspired Prayer Book, and become the truest and faithfulest of all the subjects of Rome-if-if-if what?' if the Qreen would allow them to retain the Bible? No. 'Their consciences? No; but their money; the vast property in land and tithes which had been filched from the poor. A precious set of Apostolic successors those1

But, alas! alas for the penitent reformers! Ere they had fairly got sober after their first carouse, Oneen Elizabeth ascended the throne, and, be cause the Pope called her a bastard, she flouted the authority of the blundering papa, and resolved to turn Protestant, and vowed the clergy, who had sold themselves twice before, must sell themselves again or lose their plunder. But they promptly wheeled into line, and the gambling an fox-hunting went on as before. The positious chosen by the author are stated with an honest candor very unusual (and therefore the more refreshing) to a clergyman. E. J. S. Washington, D. C.

subject. Demand and supply are the two regulating forces or laws operating at the very beginning of should move so rapidly, and in a manner as a all forms of life. The condition necessary to the person writing, though faster, and that, too, successful operation of these two forces is free against my wishes; for when I tried to arrest the dom; and the degree of freedom is determined by the nature of the creature. This is the reguand strimp, together with the head and upper lation established by Nature. To that alone the part of the body, would shake so violently that I animal is obedient, and upon that must undoubt would be compelled to submit to the exercise as | edly depend its prosperity. I would therefore offer as an addition to Mr. D.'s article the following-claiming that it is more in accordance with good common sense, and far more practical than

> In reply to the question, "What is to be done?" I would say: Remove from man all unnatural restraints; allow him the freedom which his na ture demands-the free exercise of all his faculties and the full supply of all his necessitiesand you make him the recipient of the same blessings which those conditions confer upon their subjects. Then health will be the rule and disease the exception with him as well as with the animal. (We must except the domesticated animal, for that is already one degree removed from its natural freedom, and subject to more or less unnatural conditions, causing disease and premature decay.) To this condition mankind is slowly but surely tending. Already physicians are departing more or less from their old routine of prescribing great quantities of drugs to cure the ailings of man, instructing how to avoid or entailing upon himself innumerable ailings and sufferings, he will need no physician, salaried or otherwise, because Nature regulates herself if he only obeys her promptings. Man made a grand mistake when he set up the theory that, the brute, he must make them the sole governor. altogether which he holds in common with the brute. They are placed there for a purpose, and by no means to be crowded out as useless.

Spirituality must begin its government where. inimal instinct ends. With his superior mentality, he is to penetrate into and comprehend the mysteries of physical as well as spiritual nature. Through it he is made conscious of his existence; with it he is to fathom the deep recesses of all creation, as far as is possible for finite man to investigate. They make him what he is -the crowning piece of God's handiwork. But when he undertakes to regard any part of his being as of no consequence and useless, he fails to com prehend Nature's design, and must take the consequences.

The foot is just as necessary to complete the man as the head, or the skull for the protection of the brain. The stomach frequently shows more sonse than the most would-be learned cranium that ever occupied a place between and above the two shoulders of man. Health will become possible for him only when he, like the animal. recognizes every department of his nature, and obeys the prompting thereof. Columbus, Ohio.

> Written for the Banner of Light. "SHERIDAN'S RIDE." Gedus Greek, Va., Oot. 10, 1001. BY JOHN WILLIAM DAY.

" I have brought you Sheridan all the way From Winchester down to save the day."

victure shines from off the curtained wall-It tolls a deed of daring strong and high; steed speeds swiftly as a hot shell's fall, A hero's sword is pointing to the sky; While rout's red billows roll in fury by, And on their crests our banner shipwrecked lies. And Early's squadrons peal their battle-erv.

And eddying smoke wreaths from the field arise, Like sheeted ghosts that watch their widows' mournful eyes. Original Essays.

SPIRITUALISM INHERENTLY AN OR-GANIZATION.

BY HENRY M STEWART.

We hear, from various sources, fears expressed concerning the permanency and progress of the great movement of the present century, the Spiritual Philosophy. I cannot but think it a luite needless anxiety. Its motive power is, in many respects, unlike that of organiz itions which lepend largely upon material wealth, and such inity of effort as grows out of compact and widely extended religious institutions. Let us consider a moment the greatness of this powerthis unseen intelligent force.

It is the power of the one infinite Divine Father, working through the aggregate of all the intelligent, immortal inhabitants of our earth, who, in all past eras and ages, have passed out of the disciplines of physical life into the Summer-Land.

The present population of the world is estimated at about twelve hundred millions. This vast number passes into the spirit life in every generation of thirty years. Since the spiritual movement commenced some twenty years ago, twothirds of this number, or eight hundred millions. have passed on. If we allow the average of the whole earth's population for the last ten thousand years to have been 500,000,000-probably not too prevent disease, rather than cure it-which is | large an estimate in view of the ruined cities and clearly shown by the article of our worthy M. D. dense population of the eastern hemisphere for Simplicity is the first consideration in all of thousands of years-there will have passed in-Nature's arrangements; on that depends the to the immortal life in each century 1,500,000 000, durability. When man will have established for or, for the whole term, one hundred and fifty himself again the conditions necessary to his thousand millions of minds, educated to a greater well-being, from which he has so far departed, or less degree in the earth-life, and who, consequently, by a natural and reasonable law, hold a relation to the earth and its inhabitants to day, and exert influences upon it. We may safely add one third to this estimate for previous ages, and believe that at least two hundred thousand inasmuch as he possessed faculties superior to millions of the children of God, and our mother earth, each one an heir of all the universe under of all his actions, and disregard those instincts the divine law of use, have passed out of physical forms since "the morning stars sang together and all the sons of God shouted for joy" over the birth of our planet.

But the power of this vast republic of the heavenly world is not to be measured by numhers. When death disrobes the spirit of the physical form, the spirit, clothed with a new body, finds its power over mind and matter largely increased, and to millions of princely minds he rolling ages of the past have brought large accessions of wisdom, love and power.

This yast power is most surely organized, and each individual who leaves the earth-life goes to his or her place. If the rocks beneath our feet are perfectly organized, so that each individual crys-

al and atom in the mineral constituents of the globe sustains a harmonious relation to every other crystal and atom, shall we doubt that the inhabitants of the Spirit-Land are also organized, sustain organic relations to each other, to all above and below them? Supreme wisdom controls all the myriads of congresses, confederations, societies, circles and sub-combinations of the Spiritual Republic, and so we come reasonably to the conclusion that the power of the spiritual world over the natural world, and its inhabitants, is irresistible, and that mankind can no more resist the power of the spiritual world, than can the material earth resist the forces which impel her in her annual revolution around the sun.

When Spiritualists see sectarian churches. raising millions to extend their power and influence, and turn to their own gifted, suffering, poorly paid media, toiling through the land, speaking such words as come down to them; when they witness their own abortive efforts to build up organizations which melt like icebergs in a tropical sea, they are quite naturally apt to feel discouragement. Let them look to the hills "whence their strength cometh." Let them remember that the one divine Father and Mother

to learn what we have got to do. Physicians, of all the theories, are nearly totally ignorant of the fundamental principles of their profession.

"To preserve life, is the physicians' daily occupation, and what do they know about it? Not a thing do they in reality know about life, neither. from whence it cometh, nor whither it goeth. Noither do they know even one of its constituents. nor components. Neither will they find out by studying in the ordinary schools of physics, even. if they could live to study until doomsday. Only by making themselves acquainted with the laws of metaphysics, which lead to a knowledge of life in spirif, can such knowledge be obtained. Since our minds have been opened to a partial understanding of spirit-life, from the spirit-world, through modern manifestations, more light has been shed upon the perpetuity of life in the body than all that has been previously learned in the past ages. Very little was really known of the laws of life until the metaphysical science of somnambulism; as produced by mental magnetism, which has unfolded the sciences of clairvoyance, clairaudience, and their concomitants, biology; psychometry, psychology, &c., &c., which lead to the use or understanding of the positive and negative forces in Nature's laws, all which are a manifestation of that divine principle, called God. It is high time, then, that professionally scientific physicians of body, soul, and will, drop prejudices that lead them so often to condomn that which they actually know nothing about; for prejudico is really the foolishest thing that an intelligent human being was ever guilty of."

Why not go to work and carry out the injunctions of him whom they profess to believe is their Saviour, and honestly seek, that they may find, and listen to the promptings of those who are willing to teach them?

The alchemical, or allopathy, (denominated the "old school,") theory has exploded. The people, in spite of all technicalities, have become so distrustful of the practice that they have been forced to resort to intoxication by oplates and other stupefying drugs, which is increasing the band of inebriates faster than all the prohibitory laws can suppress. But the march of intellect has, with the assistance of the invisible world, created such a dread of the barbaric practice, that another way has opened to gain the confidence of the people by reducing the big doses of poisons to a phantasm, under the title of homeonathy (which may be interpreted as Doctoring by Faith,) so in that way they keep the confidence of the credulous, the unthinking and unreasoning. It is a great improvement in the art of making money out of the ignorance and suffering of the people. But it is a great improvement however, upon old allonathy, as it is safe, and more easily lets the patient get well under Nature's efforts, and the doctors get the credit and the pay-which is what we are all after. I am asked by a homeopathic physician, "do not the medicines have really the effect that is claimed by its adherents?" My answer is no ! Most emphatically not. There is no chemical

me with the greatest kindness and civility. They have taken unwearied pains to make my stay with them pleasant. And more: they have ever naid me well for my services. I am having more calls for lectures than I can possibly answer; but I hope to be able, in coming time, to visit all those places where I am so much wanted. Therefore, when friend Olark says that all his co laborers require longer engagements and better sup port, he is at least mistaken. I am happy, pleased with all of my engagements and support. I have great confidence in the ministering spirits. because they have never deceived me.

says, to innumerable privations and annoyances.

The Spiritualists, as a class, have ever received

And as regards the Spiritualists, they are the most humane, reformatory and reliable people that I have ever been associated with. The many tokens of kind regard that I have received from their hands, the many happy homes which they have made me welcome in, and the "God bless you" expressions which have come to my ears and encouraged my heart-all, all of these, and other substantial things, have endeared them to me more than my tongue or pen can express Therefore I shall continue to lecture wherever my services are wanted, and shall expect to see the Banner of Light with all the Spiritualists that visit. I always inquire for this paper of every family where I stop; so they will know what to expect when they see me. It is a source of knowledge that you canno; well do without.

REMARKABLE MOVEMENT OF A WOUNDED ARM.

EDITORS BANNER OF LIGHT-On the night of Dec. 15th, 1870, at about nine o'clock, after retiring to bed, a strange feeling came over me. It To know that health is the rule and disease the made its way at first from the stump of the left arm, which is off close to the shoulder joint. The ensation was so intense that I could feel and work my lost arm and fingers seemingly as well as on or before the ninth day of September, 1863, at which time I was wounded in both arms by the same ball.

After ten or fifteen minutes, the same strange. restless movements were imparted to the right arm, which had also been wounded, the effects of which had denrived me of its use. The right arm, however, became exceedingly active and regular in its movements, and continued to move with great rapidity until after twelve o'clock. making incessant movements for about three hours. I could not perform these to-day, if I were paid ten dollars per hour to make the same number of movements per minute as my right arm made last night. The thumb and the two forefingers were (or felt) moist and warm; and, upon the whole, I felt exceedingly happy as long as I would let the right arm have its course of movements, which were just the same as when a person writes, though about three times faster than a speedy penman could. The style of the movements arouses my desire to know the cause of the phenomenon. I am anxious to know the cause, which no doubt can be explained; and you are just the gentlemen that can give me and the public some light on this strange feeling and the

HEALTH POSSIBLE FOR THE RACE. BY PROF. A GOODMAN,

It is a good sign-indicating what is to come in the future-to see rays of light shooting up occasionally from some body possessing the same, pointing out the way man should travel so as to each that condition which alone can bring the happiness all long for.

The light, however, is yet dim, requiring an extra good eyesight (spiritual) to clearly see which way it points, and is recognized by only a faw: but to one more or less schooled in the fun damental laws and arrangements of Nature, the direction pointed out is unmistakable, needingonly a little additional light to make it so clear that even the blind may see it,

In the Banner of Light of Sept. 17th, we notice an article by George Dutton, M. D., which is well worthy a perusal, and no one should fail to read it. We quote: "The conditions on which health depends are simple and easily observed. Amoug the domestic and wild animals, health is the rule sickness the exception; and no good reason can be given why the same should not be true of man and woman."

In this declaration, the writer states a fact which no one will dare to dery; but he fails to give or consider the reason why this is the case. exception with animals, is of no use to us unless we can find out why, in order to bring about the same result with man, if the same rule does not hold good in his case.

In concluding his article, Mr. D. asks, "What s to be done?" and answers by saying: "Simply upply good practical common sense. Pay the physician for instructing the people how to always avoid disease; pay him a salary, and make him by law inspector of the sanitary conditions of all under his charge." Now, I doubt this being practical common sense. What is the use of paying any one a salary for doing what Nature herself will do gratuitously if we will only listen to her counsels? Does the animal pursue such a course? If it does not, being man's inferior, and still the possessor and retainer of health, how much less will he stand in need of such a guardian, with all his boasted superiority ?- or is that a source of weakness rather than strength? Now, I would have every man his own physician, simply placing him on an equality with the animal in that respect. Man physically is nothing more than an animal, subject to and governed by the same identical laws. If the conditions upon which health depends are simple and easy to be observed-as Mr. D. avers, and in which I heartily concur-let us know what they are, that we may receive their benefits.

This brings us directly to the point emitted by

hear the order. "Halt!" The ranks re-for Like Jove, he grasps the thunder in his hand Again the bugie wakes the crimson storm, And sheeny bayonets pile the shuddering land ! Swift where the foeman's trombling flanks expand, The Northern horsemen sweep in thunder nigh, And guidons wave, by victory's breezes fanned. Fast from the field the hostile columns fly, Where, 'mid the far-off hille, their brown ontr enchments lie

Oh, favored mind,⁹ whose artist hand can trace Thy poet ideal on can as fair! The fearless chief who checked the conqueror's race Speaks living volumes from yon gilded square. He bids Columbia's children "do and dare For Freedom's sake. Like him be swift to aid-When war shouts rend the battle's sulphurous air, And gushing life-drops cool the keen, white blade ; Then shall her conquering stars in glory stand arrayed !

0 . . 0 . 0 io, when sin's cohorts dash our souls within, Amid the shadows of life's cloudy morn, And, staggering blindly in the deafening din. Wo fear, Great God, thy ruling hand is gone, Oh, speed thine angel from the gates of dawn, To stav our shattered ranks in Virtue's name, To pour thy strength on every soul forlorn. Till worms and dust our homeward footsteps claim. And through death's gathering gloom thy stars in glory flame Boston, Mass., Dec. 30, 1870.

*T. Buchanan Read, the executor of the pleture-and au thor of the poem-" Sheridan's Ride."

A Skeleton Found in a Haunted House.

The residents of Kinderhook, N. Y., and vicinity, have had a regular sensation for some days past, the cause of which is thus explained by the Hudson Register :

"About a mile from the village, on the farm of a Mr. Silvernall, there is a telement house in which the general interest lies. The house has changed hauds so often of late, and each retiring nant reporting about the same story, that public attention has been called to the subject of house soon became noised about and corroborated by such straightforward evidence that inves-tigation was challenged. All of the former occupants of the house tell the same story of unearth pants of the house tell the same story of unearth-ly noises, stealthy footsteps and fearful groans, unaking night hideous and sleep impossible. Nerves strong enough to resist the impressions of the first night followed in the footsteps of their fainter hearted predecessors, and in turn fled af-frighted. The most minute researches in the day-time failed to bring aught to light to account for these strange proceedings, and yet each night prought a renowal of the carning.

These strange proceedings, and yet each night brought a renewal of the carnival. The past day or two a party of neighbors have been searching for a solution of the mysteries, and have left no pains untaken to arrive at a thorough understanding. Floors were taken up, partitions removed, and the cellar spaded up. The strangest part of the story comes with their re-sults. Under the floor of one of the renew on the sults. Under the floor of one of the rooms on the ground floor, while digging about, the bones of a human being were unearthed. They were found sults. about two feet below the surface, and no account of them can be traced so far."

A minister once prayed: "Oh. Lord, we thank thee for the goodly number here to night, and that thou also art here, notwithstanding the inclemency of the weather."

is surely, through countless, irresistible agencies, changing the thoughts of markind. Let them remember that during the medlumship of Jeaus, their elder brother, and long afterwards, truth, as an unorganized, irresistible power, burned and worked its way against empires, states, and king-dom, and all sorts of old moss grown religious institutions, and when the proper time came, origi-institutions, and when the proper time came, origi-nated organizations, which in our day, having initialed their purposes, are most surely dying-passing away to give place in the coming time to higher ones. The past has been our school-master to bring us to a greater Christ.

The progress of the Spiritual Philosophy is not to be measured by the power of the spirit to give it, but by the capacity of mankind to receive it. As a movement, a philosophy; and a religion. Spiritualism is organized. We have not organized it, but the spirit-world has. It is to-day the only world-wide, cosmopolitan religious philosophy. It can no more full than the tides or the sunlight. Not unto us ! Not unto us !

Brother, sister medium-you are but the sickle which cuts the yellow wheat. The Resper is the invisible, intelligent representative of Go1 and truth. Fear not. The Power that moves on the great tides of growth is irresistible. These d may be sown in darkness, but the ripened grain shall be reaped in the light.

WHY FEAR DEATH?

"Men fear death as children fear to go in the dark," says Lord Bacon. "Dusty death." "The bourne from whence no traveler returns," says Shakspeare. Almost all writers invest death with somewhat of terror. "Terrible as death," is a familiar quotation. But to return to Lord Bacon's remark : Why do men fear death ? Because, like children with the darkness, they are too often educated to associate death with uncertainty and gloom and dread. They know nothing of the beyond, and death' seems to come up like a black wall between them and happiness. They can laugh at life; spin along the rosy hours of health ; even pass through severe sickness, with hope as a beacon, but when death comes home to them in the loss of a relative or friend, they know not what to do. It is fortunate the terrible dread wears off. It is well for the noor man that his soul has its own process of pouring the waters of a temporary oblivion over his thoughts and bringing him back to cheerfulness again. Else would the song of life he but a

news again. Ense would the song of his he bala monotonous wailing. But what a change the advent of Spiritualism in its modern shape has given to all this! Now the king of terrors has resigned his crown and become a subject. Fear is merged in love, and to the mortal who has had a weary pligting and merged in provide a of the batton would be been whose knowledge of the better world has been growing through his constant communion with its inhabitants, death comes as a messenger of its inflations, death comes as a messenger of glad tidings; as a brother to conduct the yearn-ing soul to supreme delights. "There is no death l" cries the uprising soul. "The cold and oruel grave I once looked on as a sepulchre of all my hopes, I find is but a receptacle for waste ma-terial. I leave in it only a worn out body."

terial. I leave in it only a worn out body." Grand awakening ! when mortals realize this truth. How the cross they have been bearing becomes covered with flowers. Though the burden be heavy the heart is light, for death has lost its terrors, the grave its coldness, and knowl-edge whispers, "for these trials and journeyings in stony places, hebold ! just over the river there is compensation." LOUDON ENGLE. is compensation."

JANUARY 14, 1871.

BANNER LIGHT. \mathbf{OF}

Spiritual Phenomena. EXTRAORDINARY MANIFESTATIONS IN THE LIGHT.

FRANK L. THAYER, THE MEDIUM.

The following account was clipped from the Chicago Evening Post, of Dec. 12th, and forwarded to us by a well-known gentleman of that city, who was present at the scance, and says the facts reported are strictly true:

"Our reporter is not a bit superstitions. He always begins his most cherished enterprises on Friday. He invariably plants all his beans at new moon, just to defy the lunar sprites. He is not averse to accepting penknives from his dear-est friends. He is composed when his looking-glass breaks, for he knows what alls it. He is glass breaks, for he knows what and it. He is happy when he dreams of funerals, for he accepts it as a sign that the poor undertakers will still continue to earn their bread by the sweat of their brows. He does n't caro which cold shoulder he first gives to the moon, nor which foot goes first over a threshold.

It is also a conspicuous fact that our reporter is not very imaginative. He is not afraid of the dark. He does n't believe in witches, excepting dark. In the does it believe in witches, excepting those in dimity and dimples, to each of whom it is ordained that one man shall fall a prey. He never saw but one ghost in his life, and that, holdly approached in the dark, as it stood on a high bank by the roadside, suddenly assumed the similitude of a white horse. He has never taken similation of a white horse. He has herer taken much solid comfort in examining the develop-ments and demonstrations of the so-called Spir-itualism; but, hearing that Thayer, the Wiscon-sin 'physical and musical medium,' was holding scances here, he dropped in on Friday evening at a select gathering. The manifestations were so far superior in kind and degree to those of the Dependent prothers, while made so much works far superior in kind and degree to those of the Davenport brothers, which made so much excite-ment through the States five years ago, that a brief account of the doings is in order. To begin with, there was no putting out or turning down lights. The gas burned brightly throughout the entire evening in all parts of the

room. The only article of furniture except the chairs was a 'cabinet' of black walnut, about as large as an ordinary double wardrobe-say five feet high, four feet wide and three feet deep-and mounted on high strips of board for legs. It had a pair of doors in front, which, when open, ex-posed the entire interior. Within was a carpet, stretched taut upon the floor, and buttoned over carriage buttons at the corners. Upon this were placed a snare drum and two drum sticks, a gui-tar, three table-bells, of various sizes, and a ruh-ber whistling ball. These were deposited on the

ber whisting tail. These were deposited on the left side of the cabinet from the audience. The cabinet was of the plainest construction, being lossely screwed together; and the 'me-dium' asked the company to examine it, and offered to take it to pieces if desired. No 'wires' or other illegitimate traps were found. A com-mittee of skeptice was appointed to hole out for mittee of skeptics was appointed to look out for tricks.

The cahinet was locked, and one of the committee relained the key. The medium then took his seat at the left side of the cabinet, and put his hand through a small hole in the lower corner of the case, and rested it on the floor within. The whole of the medium, up to his right wrist, was in full view of the audience. The committee sat within three feet of him. It was obvious that he could not reach within three feet of the nearest musical instrument.

In five minutes there was a rattling inside 'There's rats!' exclaimed one of the company, and a laugh followed. Presently one string of the guitar uttered a sound. Everyboly glanced at Tuayer; but there he sat, passive, and, in fact, rather stolid. He looked innocente and his arm was like a stick. Then there was a shrill whistle on the ball. Then the bells were sounded in the order of their notes, and afterward all together. Then there was a promiscuous rattling and shak-

ing up all around the cage. At this juncture Thayer whistled Captain Jinks, Johnny Comes Marching Home, and other lively airs, and the cooped up intelligence, whatever it was, kept perfect and really wonderful time on the bells, whistle and guitar.

the bells, whistle and guitar. Then gentlemen in the audience whistled tunes and were similarly accompanied, one of them being a new air composed for the occasion. No sound having yet been heard from the drum, Thayor inquired what was the matter. They, or it, the thing inside, demanded, by an uproarious thumping, that the alphabet ber thearsed, and, or being accommodated, spelled out, 'The drummer is away.' Isn't he coming?' asked Thayer in a disappointed tone. 'Do n't know; hope so,' was the response. the response.

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Then there was a repetition of the same, with variations; and the imprisoned musicians struck up Yankee Doodle on their own hook, and played it through without apparent assistance. Sudden-the first year, while the estate was being settled, by there was a tremendous uproar inside, and a without naving five or six hundred dollars rent to long roll, beautifully executed, on the drum. The vhistle squealed the bells langled, the guita thrummed, and there were such bangs upon the sides and doors of the cabinet as threatened to knock it to pieces. Thaver explained that the disembodied drummer had arrived, and the rest of consolid drimmer had arrived, and the rest of the band were rejoicing: It certainly was very earnest, but very undiguified joy. As soon as the uproar intermitted for a mo-ment, there was heard a thrumming, and Thayer informed us that 'Tracy' was 'unling his guitar ' Then followed 'music by the band,' and drum-ming, secundum artem. It was certainly first-rate denoming secundum artem. with the sticks, and the other—you'd not believe it, but that is what Thayer averred. and also what it sounded like—the other with *the finger-nails*? 'Where does he get his finger-nails?' ventured one of the committee to inquire. 'He material izes them,' explained the ready Thayer. Then the cooped up concerters favored the audience with a clog dance, keeping time with guitar, bells with a clog dance, keeping time with guitar, being and whistle—a veritable clog-dance, as far as the human ear could testify. It was evident that the carpet was up, and the disembodied dancer hoed it down on the floor of the cage with all the vehe mence of a minstrel in the moment of his most abandoned vigor. There were also simultaneous thumps on the top a d sides of the cabinet; the doors were seen to spring outward from the bat-tering, and it seemed at one time as if the whole And there sat the imperturbable Thayer, and there perambulated the vigilant committee, and we could n't see how anybody had gotinside. Then there was more music and more noise. ad infinitum. But all things must have an end, and at last there came an end to this scene. Thayer at last there came an end to this scene. Thayer solemnly said 'Good night;' the turbulent musi-clans vigorously rapped good night on the ide of their oaken prison, the instruments dropped to the floor, and all was still. Two of the committee rushed to the doors and flung them open, while oue seized Thayer. No wires were found. No traps of any sort were found. No secret door was found, and nobody could have got into it if there had been one. It was plain to all that there had been nobody within the cage except Thayer's right hand, and that had apparently not stirred. Tae carpet was rolled up in one corner. The guitar vas on the drum. The bells were scattered about. And that was all.

death. A circumstance which greatly enhances the interest involved in the case, is the .act that the daughters were twins, and very unlike in personal appearance, which at the time of their birth was a subject of surprise and comment, considered unusual. Now that the same thing is reproduced in the picture in the way it has been, is indeed truly wonderful.

Through the aid of different mediums, we have had frequent communications from them-two of which are particularly important in this connection, and as forming a link in the chain of evidence indisputable and conclusive-they came at an interval of six years apart, and by different mediums, who at the time were entire strangers to myself and family, in respect to all its relation and history. Such communications are in writing, with the initial letters of the names subscribed, and contain a full and minute description of their characteristics and personal appearance; among other things, one was described as a trifle taller than the other, and one with rounder, fuller features, all of which is verified to the letter in the picture. I must add, Mr. Milleson also came to us an entire stranger, and remained wholly ignorant of the work he was about to accomplish, until he pronounced the same completed; and when informed of the circumstances he appeared equally astonished and pleased at his glorious success.

If this account, Messrs, Editors, shall prove acceptable to your patrons, I may be induced in the future to give other facts embraced in the case, when the evidence of identity in regard to my son will be found equally clear and full of interest. Hoping Mr. Milleson may meet with the genuine, liberal support he merits, and that harmony and neace may attend him while performing his great work, the grandest of all phases of mediumistic power, is the cherished good will of H. LINK. Little Falls, N. Y., Dec. 26th, 1870.

REMARKABLE CASE OF SPIRIT FORE-SIGHT.

EDITORS BANNER OF LIGHT-I see considerable in the Banner about the "Healing Power" and its right uses; also with regard to the practical use of mediumship. All these things interest me, although I think we know but little, as yet, as to how many uses mediumship may be applied.

Years ago you used occasionally to publish tests from me, given as I passed around the country as a speaker. Of late I have taken but little part in such scenes, as other duties have confined me at home.

I so often see it stated that no real intelligence of a practical nature comes from the spirit-world, that I feel inclined to write out for answer to such remarks a little test that occurred to myself rather more than two years ago.

Nearly three years ago, an old man with whom had for some time resided, passed to the spiritworld. He had been like a father to me, and was a firm believer in spirit communion. I often said to him, "If you have anything of importance to tell me after you pass to the spirit-world, come and do so, and I will obey you."

Some six months after his death he came to me, one day, and requested me to go to Mr. Allen Putnam, the administrator of his estate, and have him execute a lease from my sister, his (the spirit's) wife, to me, of the place on which we were then living.

I did not wish to do it, as I saw no cause for it but I obeyed, Mr. Putnam and Mr. L A. Huntington (since dead) coming out to our home to execute it. I never saw the lease from that day, as he retained it with her papers, but was often blamed for it by those who pretended to have faith in such manifestations, but I did not care, as it was obeying the old man, as I told him I would.

My sister entered the spirit-land a year and a half later, leaving, by his request, the house to me; hen for the first time the meaning of the lease was made apparent.

I was not her legal heir. Had no lease existed, I could not have stayed in my own home during without paying five or six hundred dollars rent to her legal heir for the place, an almost nossibl burden as I was then situated. This the old man knew, and he took this way to protect me without telling me the reason, leaving ny obedience to him and my faithfulness to my promise to bring its own reward. The first I knew of its use and need was when the executor of my sister's estate asked me What lawyer told me to get a lease of the place," adding, "His lawyer said it was a shrewd thing !" This is a little thing, but all the wealth of the world would not buy it from me, and the sneers of the ignorant can never take from me this distinct evidence of his foreseeing love and care, proffered without a reason, and proved to me through my own faithfulness and obedience. We may not always know the meaning of things as they occur, but if we wait, the meaning is almost always revealed; and I write out this little circumstance (only one of thousands that have occurred to me during the last few years) to help others to an intelligent faith in true mediumship, that will give them patience to thus wait. Yours for Truth, FANNIE B. FELTON. Everett, Mass.

surance that Louis Philippe would protect them. The struggle between good and evil needed but little to have plunged the city in blood. She predicted that earthquakes and war will yet deluge the land of France. Lenormande used snuff She shuffled the cards, and spoke in a low, mo-notonous tone, without a pause, until the end, and as she closed the pack, "That is all." On her table were cards and several books; a black cat was seated on the elbow of her chair. Her directions were, to cut the cards with the left hand. She glanced sideways at her visitors, hand. She glanced sideways at her visitors, reading character, and then predicted, the past, present, and the future. Many hearts trembled as she read the future. As he would say, "Blame me not. I but read the book of fate as it is un-folded to my sight. The hand of desthy is strong for good and evil." Her portrait is thus described. It represented Lenormande in her youth, sitting on a helcony of the unlocated in her youth, sitting

on a balcony of the palace—the Tuileries—" lean-ing on a table, whereon were spread insignia of her art. There was a twinkling malice in her blue eyes, of glee that perhaps she felt at Jose-phine's faith in her predictions. Her hair, light auburn; dress of white muslin. She was healthy in form, wore bracelets on her arms." During During her life, so long as she gave predictions, she re-ceived her visitors by lamplight, her restless blue eyes never fixed upon one object. She guessed at the wants of the "consultant," and predicted accordingly. Nanoleon consulted her, but it was never known whether he gave cre-dence of his success or downfall to her predic-tions. She certainly foretold much of the misfortune that occurred to the ill-starred surrender, and when a prisoner at St Helena, he must have acknowledged, in a measure, its correctness.

Funeral of Mrs. L. W. Dewey.

Passed to the beyond, on the morning of Wednesday, Dec. 28th, 1870, amid the radiant glories heralding the coming of the sun, at an hour illustrative of the change she was undergoing, the spirit of Mrs. L. W. Dewey, wife of Dr. John H. Dewey, formerly of Worcester. Her mortal body had wrestled with disease for a long time, entailing much suffering, so that the dissolution of the spirit and its tenement was doubly joyous. Our sister was strong in the faith. Her views of spiritual things were very clear, as were her conceptions of the duties of life. As wife, mother and friend, she did her work nobly. Possessed of fine medium powers, she made good use of them, and subordinated life to the good of her fellows. She gave promise of much usefulness in these times when laborers are needed; but her mission as a mortal has closed, ushering into a higher sphere where she still can labor and strive to upbuild humanity.

Previous to taking the body to the cars for removal to Worcester, where it was to be entombed, services were held at 12 M., Thursday, at her late residence. Friends came to cheer and comfort husband and relatives, also to testify their respect for a cherished friend. There was nothing formal. She desired that the last offices should be without ceremony. The services were in keeping with her desire, but nevertheless deeply impressive and assuring. Remarks were made by L. K. Joslin, W. Foster, Jr., Seth Shaw, Mrs. West, all of this city, and Mr. T. Bell, of Woonsocket. There was an inspiration and opening of truth above any similar occasion I ever was present at. The interest was heightened by the spirit of our sister returning through her sister, and express ing thanks that her wishes had been complied with, and that the grand change had taken place, and the resurrection been accomplished. The ransomed soul spoke of the transcendent glory of ransomed soul spore of the transcendent glory of the new found life, and the beauty which en-vironed it on all sides. The address was thrill-ing, and the words of cheer and comfort most assuring She asked that "Home, Sweet Home" should be sung, as she was soon to go to her home in the Summer Land. This was then done; then she through the medium passed around the she, through the medium, passed around the room, taking each by the band, and speaking an room, taking each by the hand, and speaking an appropriate word as she gave the pressure of affection. She then said, again, all had been as she wished, and, with a general farewell, returned to her spirit-sphere. She had said, frequently, that she hoped she should be able to attend her own funeral, and her wish was gratified. Some may cavil and scout the idea of her return; but to me it was a verity, for there were expressions, intenations of voice, a general air of appearance intonations of voice, a general air of appearance which betokened the deceased. There was no mistaking them,

I never had a more full and heautiful apprecia-tion of the truth and power of Spiritualism than on this occasion. Standing by the casket containing her enshrouded form, well could we say-

ther ensurrounder form, well could wi "Hour of gladness, scone of beauty! Radiant all around, above, Speaking to the scul of duty, Hope and faith and heavenly love. Day of happiness and pleas re, Ne'or wilt thou forgation he! But, 'mid memory's choicest treasure, We will guard and cherish thee.'' Providence, R. I. WILLIAM FOSTER, JR.

A KISS AT THE DOOR.

We were standing in the doorway— My little wife and i— The golden sun open her hair Fell down so silently. ren down so silently. A small white hand upon my arm, What could I ask for more, Than the kindly glance of loving eyes, As she kiesed me at the door?

I know she loves with all her heart Theow she loves with an ner near The one who stands beside ! And the years have been so Joyous Since first I called her bride ! We 've had so moch of happiness Since we met in years before, But the happlest time of all was When she kneed me at the door.

Who cares for wealth of land or gold, Who carres for wealth of land or gold, For fame or matchless power? It does not give the happiness Of Just one little hour With one who loves me as her life— She says she loves me more— And 1 thought she did this morning, When she kissed me at the door.

At times it seems that all the world, With all its wealth of gold, Is very small and poor indeed Compared with what i hold? And when the clouds hing grim and dark, I only think the more Of one who waits the coming step

To kiss me at the door. As the morning we were wed; But if the angels call her,

And she goes to heaven before, I shall know her when I meet her, For she'll kiss me at the door.

MICHIGAN.

Annual Convention.

The State Association held its annual meeting it Marshall, Friday, Dec. 9 h.

The Association was called to order by the President, Col. D. M. Fox. The minutes of the last annual and semi annual meeting of the Asso-ciation were read by the Secretary and approved. The President made his annual report Association, which was received and ordered spread upon the records.

On motion of J. V. Spencer, that the next semi-annual meeting of this Association be held at East Saginaw in June next, Gol. D. M. Fox offered the following resolution, which, after discussion, yas adopted);

Resolved, That recognizing the importance of unity in fort, and a correct understanding of the purposes of the ineral organizations of the United States, and particularly of the organization known as Free Religionists declare of the organization known as Free Religionists, declared beterodox by the evangelical church, a d believing as we do that movements in the Orthodox religious world indicate, more than ever before, the necessity of unity among all who oppose the attempt to make this peculiarly a Christian gov-ernment, therefore, for the purpose of encouraging this unity, the President is requested to appoint, by the approval of this Association. By declares to represent the same in the next annual meetings of the Unitarians and Universal-iest of this 42 the action and the area for a most be in sts of this States, and also any Free Religious moeting in ho United States.

The Pre-ident appointed as said delegates. Hon. J. G. Wait, of Surgis, J. P. Averili, of Battle Greek, C.I. D. M. Pox; of Chicago, H. Straub, of Downgiae, and Mrs. D. Brown, of Battle Creek, Mr. McCracken, of Detroit, submitted a new constitution and by-laws, which were referred to a committee to report at the next annual meeting,

as the general voice of the Convention indicated that they were working more successfully under the present arrangements.

Article 31 of the constitution of the Association was, changed by vote so as to read as follows:

washchangen by vote so has to read as tollows: "This Association shall be composed of delegates from such local societies as may be organized with like purposes as this Association. Each society shall be entitled to five entropy of the societies and two additional members for every flity infinites, or fractional part thereof. The Association, when fully organized as a representative body, may admit persons to equal rights of membership for the current year, and en-titled to all the privileges, by signing the constitution and hashing 1." saying \$1."

The tollowing named persons were elected of-

The following named persons were elected of-floers for the ensuing year: *President* – Elias C Manchestor, of Battle Creek. *Secretary* – Rev. J. P. A verill, of Battle Creek. *Transurer* – Mrs. S. M. Rockwell, of Battle Creek. *Transces* – Warren Paine, of Baginaw; Hon. John C. Dexter, of Ionia; Mrs. Frank C. Knowles, of Reedsville; and Mrs. Susan Welling, of Jack-ann

son. Mr. M. R. K. Wright, of Middleville, Barry Co., read an instructive address to the Association. His subject was "The Spirit-Land," which he treated from the standpoint of clairvoyance. Mr. Wright is a, seer, and delivers his sentences in very much the same manner as Mr. A. J. Davis He claims to hold cynumpion with the denorted He claims to hold communion with the departed in andible hearing of the mind. The following passages from his address represent its general

character: "The ministration of spirits and angels is an sente rious religious records of the wise and the unwise of every age and clime, and is a marked senti-ment so deeply ingrained in individual happiness as to find a place in the heart of nearly every man and woman. The Koroasterean system of reli-gion, as taught in Persia by its original founder, recognized the dual doctring of good and evil, as embodied in the acts and presence of the Divine Boing, and resolved the courts of Heaven into a council of kindly disposed and happy spirits, who presided over the better class of earthly populapresident over the better class of earthy popula-tions under the guidance of Vo-hu-ma-no, while the principle of evil was represented by A-kem-Ma-no, the powerfal spirit of infernal designs. The Buddhist religion, which numbers more con-verts than any other system of worship known to mankind, embodies the acknowledgment of spirit existence, but debases the human intellect and subdues all pride of mind by its recognition of the idea of re-incarnation. It is an accepted tenet of the faith of Mahometan religionists, also, that the good spirits or angels, heipg endowed with a kind of uncorporeal body, occupy a position as guardians be-tween the Infinite Father of the universe and mankind; but, like all prominent dogmas of faith adopted in the interest of religion in earlier ages. or advanced by the self appointed, chieftains of new religious ideas, the Mahometan doctrine of spirit intercession is degraded by opinions founded in superstition, awe and reverence, and opin-ions, too, which aim at no definite conclusions in regard to time, place or space. The great mistake made by mankind in regard to the matter of our considerations concerning immortal life and the place of spirit residence, consists in the mockery of over much theoretical speculation, and the too willing opposition to the just rules of logical in-ference or deduction, and those demonstrable opinions which are founded in the reliable con-Unions of investigative releace. While nearly every tribe, race or nation existing upon the earth during past ages, or belonging to the present generation, cherish feelings of the deepest concern in regard to the great future which awaits all, the opinions entertained as to the whereabouts of the spirit world have invariably rested upon the dogmatic assumption of indi-vidual *Ba-laks*, who usually manifest more en-thusiasm in behalf of their own personal views and interests than ability for the presentation of perspicuous or positive knowledge. Men differ in their views concerning life—differ in their opinions concerning all things which per-tain to the arcana of existence, and the mind can-not pursue themes of reflections without endorsing the justice of all legitimate claims to a difference of sentiment; and however ignorant of de-based we may flud the human intellect, we are still in duty bound to give Nature her just re-ward, while conceiving a justice in her miseries. In regard to the location of the spirit-land Mr. Wright said: The spirit-land is situated, in the elements far above the clouds, which float in stratified masses along the sky, and is an encircling belt of many miles in depth, wherein our spirit kindred live, and in their wisdom watch over and guide the mutual friendships developed by the social rela-tions existing among mankind, and there also to suffer the torments of sorrow and sadness, by a critical observation and understanding of the re-nerved babits and characteristics represented in when we open our eyes in the spirit, and look np into the elysian abode of the immortals with clairvoyant perception, the tumbling clouds he-come as transparent as a speet of glass, and amid the moving elements which form the super-stra-tums of the earth's atmosphere may be observed the spirit populations, which in Nature's decree have found an abiding place therein. Silently

the invisibles move in myriad numbers along the sky, embosomed in the sea of La ve un ethers, and flitting through the air like the beautiful birds of passage that wing their flight across the continent to secure the genial warn the of the tropical sun, may be seen in the prond minded Liv-le of time's appointment, the beautiful children of all races and nations of men, immortalized in the deep sin-cerity of infinite design."

Ho concludes the address thus:

The earth is to-day our temporaryabode. The splrit-land is our eternal joy; and when we have gained that goal which is unmistakably entered in the 'Book of Life' as the inevitable inheritance of all sentient minds, the goal of immortality, we shall have won the high anticipations promised as a consequence of our exalted preroga-tives and powers, and shall have added much to the happiness which we already possess.

"The joy of the past is the joy which we leave, And the love of the present is well to receive; But let us not think too well of our way, For the foture may bring us a still brighter day."

Mr. McOrackon, of Detroit, concluded the ses-

sion with an address upon " Church and State."

Banner Correspondence.

2121111111 COULDS DUILUCHER. Interesting, incidents in a Lecturing Tour. Dran Bassen-1 have just returned from a four weeks' lecturing tour through the western particle of Indiana, and 1 thick I may justly claim a full practical realization of the prediction I made before 1 set out, that I should be more successful in my labors than during any previous lecturing mission. I visited several towns and cities where I lec-tured last whiter, mostly in compliance with earnest invita-tions to return, and found warm and welcome hearts, smil-ing faces and an increased interest in the cause. My audi-ences were mostly larger than on any previous occasion of my addressing them. From Heuna Vista, where I lectured four times during the past year. I had received the prossing invitation from the leading Spiritualist of that place. Adam Rutter: " Be sure and come, and will ensure you a large andlelice, and we will have another good time." I wen-aid witnessed the falfilment of his promise. Arriving one day somer than, was anticipated, Eather Adam proposed we should call a meeting for our first lecture. I readily assent-ed, and a meeting for our first lecture. I readily assent-ed and meeting was called accordingly. And it is a note-worthy circumstance that our meeting thus called togother by short notice, on Staurday evening, exceeded in numbers five to one the Methodist meeting which convened the result at the same house to hear one of ther "big gun," after a week's notice. The Spiritualist's meetings in this place are held in a church building creeted by the free con-tioutions of the citizens of the town and country, without respect to creed or seet, and four religious orders meet in H, including Spiritualists. The oldest appointment holds, the house; hence the Methodists cut us out of it on Sunday. But Methodism is now so far below par in that place, when compared with Spiritualists. The oldest appointment holds, the house; hence the Methodists cut us out of the sunsy places in this i acter of the Pennsylvania Friend'. Quakerism. Being inter-regated with respect to his protection, he replied, "Thank thee, I am a Quake, by trade, but do n't work much at it." And there is too much of this *negative*, cooled aff do-nothing kind of profession in some parts of Indiana, among Spirita-alists, superinduced by the chiling influences of an Ortho-dox atmosphero which has nearly congealed the hearts of many professed Spiritualists in many parts of the country, not being morally positive enough to resist its deleterious influence.

Before I close this article I wish to relate a circumstance Before 1 close this article 1 wish to relate a circumstanco furnishing another answer to the question, "What good has Spritualism done?" While at Crawford-ville a lady ro-lated to me a very remarkable instance in her own expe-rience, of curing a raving maniae after the case had bid de-fance to all other means of restoration, or even restraint." Repairing to his residen e, some miles distant, the found Repairing to his residen w, some miles distant, she found him in the yard floorishing some deadly weapon, having just driven from the premises some fourteen men who had come to apprechend and confine him. A log was lying dead at his feet, which had fallen a vierum to his rage. The lady, becoming entranced, approached him, and, placing her hands on his head, dispelled the cellium of his brain in a few minutes and restored him to his right milnd, for which ho thanked her many times, and the cure proved to be perma-nent. The lady medium (a Mrs Ivers) resides in Fountain County, and voucles for its truth. Another instance of the display of spirit-power I will briefly notice. Jacob Bomine, scretary of the Fountain Coun-ty Spiritual Society, stated to me, in the presence of some of the witnesses—who were eight in number, including his wife and several neighbors of undoubted veracity—that.

wife and several neighbors of undoubted veracity-that. while slek in the month of August, he was carried from his while sick in the month of August, ne was carried rou are bed, by spirits, in bread davlight, (no person touching him) and placed between two doors so as to have the bench, of air, he being sick at the time. K. GRAVES. Richmond, Ind., Dec. 28, 1870.

New York.

CONVENTION OF THE MEDIUWS AND SPEAKERS OF WESTERN NEW YORK.

NEW YORK. In accordance with previous arrangements, some of the mediums and speakers of Western New York, and a goodly number of the friends of Spiritualism, assembled to hold a two-days' meeting at Johnson's Creek, Saturday and Son-day, Dec. 17th and 18th. J. W. Scaver being absent, Mr. Ly-brant, formerly of Gasport, now of Chicago, was made Pres-dont are tem. dent, pro tem.

The speakers present were Mr. and Mrs. Woodruff, of Eagle Harbor, Mrs. Carrie Hazen, of Buffalo, Dr. Kayner, of Effect (2a, and an. beta), or consequences and names we did not here, or consequences and cold weather and rough roads, the day was given up to Con-ference. Mrs. Hazen gave us a loving greeting from the spirit-friends who had come to participate with us in the interest of the occasion; and others followed with many valuable thoughts, which if space permitted it would be because to record. valuable thoughts, which it space permitted it would be pleasant to record. Mr. Woodruff after reading a fine poem, entitled, "Is your lamp burning, my brother?" spoke half an hour in the even-ing, leaving the impression that his was no sordid nature, but one of true and earnest mailiness. Mr. Ballo occupied the remninder of the time; made some pertinent remarks After the usual morning Conference on Sunday, Dr. Kay-ner gave us one of the direct lectures we have ever had the pleasure of listening to. Ill's subject was the immortality of the roul, proven from a geological standpoint. It was a lecture full of instruction, delivered with case, and closed with choic language.

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Well, the question which troubles our practical reporter — our very Gadgrind of a reporter — is, What was it?"

M. MILLESON, SPIRIT ARTIST,

On his way Westward, by invitation stopped over at Little Falls: he has had the good fortune to leave with our citizens such tests of his power to draw from the "Summer-Land" correct and true pictures of the loved ones gons on hefore, as will in respect to the artistic skill and merit of his work, no less than the faithful portraiture, challenge the admiration of the best judges or critics

He has just finished a piece of work for my family, comprehending a group of six, which, when viewed in the light of surrounding circumstances, is most wonderful; not only as regards the skill and genius thrown into the work, but in the light that it is so palpably authentic. In the group, we recognize a son and two daughters who passed from earth in early infancy. The daugh-ters are represented in the picture in duplicateters are represented in the picture in duplicate-

EXTRAORDINARY TIMES IN DETROIT JAIL.

[From the Detroit (Mich.) Tribune, December 17.] During the last few years past many strange things have happened at the Wayne county jail, and now we have to record another occurrence which must take the palm in the matter of mys-

teriousness. Yesterday morning about one o'clock two or three of the prisoners confined in the first ward of that institution were simultaneously thrown from their beds with considerable force, and their screams of alarm and for assistance aroused the officers of the prison, who were further astounded by the fact that the alarm hell in the turnkey's room commenced to ring violently, chairs were moved about the building, tables were promis-cuously piled up, and a guitar and piano in the sheriff's apartments gave forth musical sounds without any visible assistance. The gaslights in the building more also artinguished the building were also extinguished, and the noise continued for some time until it ceased as suddenly as it had commenced, and all became quiet. When lights had been procured every-thing was in confusion. Beds were overturned, papers laid scattered about the place chairs were capsized, and the office desk had been removed

to the center of the fluor. Our Spiritnalist friends will have no difficulty in explaining these phenomena.

The Late Pythoness of France.

Mrs. Jane' M Jackson sends the following seection for the Banner of Light:

Mademoiselle Lenormande, called "the Pythoness," passed from her mortal body at the ago of eighty-seven. She left a large fortune. She acquired celebrity in the art of divination. Robespierre used to cut the cards himself. She pre-dicted his fate and that of France. It is said she deeply regretted that she had not initiated a pu-pil in the art by which she had gained such reas now in their present state of womanbood, and during the awful days in 1830, her herse was be-as formerly, infants about the period of their beged by a stricken crowd. She gave them as-

An Important Book.

We have just read with much interest and gratification Mr. Andrew Jackson Davis's latest work, "The Fountain: with Jets of New Mean-ings." (Boston: William White & Co.) It is work, written with the purpose of putting into a simple and available form the ideas and principles which make up what is called the "Harmonial Philosophy." It is an expression of the authors thought in regard to religion, rational methods of culture for the young, the formation of character and the conduct of life. Of course it is pretty and the conduct of life. Of course it is prefty well understood by those who have given any earnest attention to the matter, that the "Harmo-nial Philosophy" does not differ widely, in its es-sential features, from the ideas and opinions which are now held by most persons who are en-gaged in the endeavor to deal with religion and he nature of man in a rational and scientific way. It is an attempt to put aside all methods of thought and culture which are founded merely upon traditional and arbitrary authority, and to follow instead methods based upon the real nature of man. It is an effort to see things as they ture of man. It is an enort to see things as they are in the life of the human spirit, and to supply man, from his earliest years, with what his na-ture requires for its healthful and symmetrical development. The theory is, that all that man can ever become is in him at first, in germ; that the utmost possibilities of his immortal being are the utmost possibilities of his immortal being are provided for in his original constitution; that therefore his nature does not need to be broken, sacrificed and renounced, but is to be cultivated that sacrinced and renounced, out is to be cultivated and unfolded. Any language that can be used to set forth this view of human nature may he freighted with all high and pure meanings, or it may be employed in the utterance of low and gross conceptions of spiritual things. There has gross conceptions of spiritual tinings. There has been "an infinite deal" of rubbish written by pro-fessed teachers of this "Philosophy," but its fun-damental principles are of course not new or pe-culiar. As we have intimated, they are, in the main, held by most persons of all classes who be-lieve that it is the right and duty of each human heing to think for himself on all subjects connected with religion.

The book before us is an attempt to present The book before us is an attempt to present these ideas in a simple, engaging and suggestive way, avoiding, for the most part, all grandilloquent verbiage and the writing, though it is not wholly free from these faults. The first chapter is a play-ful, fanciful introduction, apparently intended to secure the attention of children. The second treats of the Beauty and Desting of Mother Na-tures bayling. The third and fourth chapter ture's Darlings. The third and fourth chapters are devoted to the relations and duties of man to the animals which share with him the bounty of the Father of all. The author has given us here most impressive plea for universal kindness and justice to these servants of man, and this por-tion of the book cannot fail to be highly useful to all young readers. The fifth chapter discusses the present condition of American society and the influences now at work in the formation of na-tional character. The author's view of these sub-jects is very nearly the same as that of most jecta is very hearly the same as that of most thoughtful men and women among our own peo-ple The succeeding chapters have such titles as these: The Wisdom of Getting Knowledge; Chil-dren's Progressive Lycence; Imagination as an Educational Force; True and False Worship; Origin and Influence of Fraver; Realms of Sor-row and Superstition: Effects of a Mistake in Rerow and Superstition; Eff ots of a Mistake in Re-ligion,-Liberal Christian, Dec. 10.

with choice language. Mrs. Woodruff and Mrs. Hazen were chosen for the speak-

Mrs. Woodrin and Mrs. Hazen were chosen of the speak-ers of the afternoon. Mrs. W gave us from the storehouse of her cultured mind and deep spiritual nature rich, treasures of thought. Listening to her soul-stirring wor s, we were uplifted to an appreciation of the origin and ultimate of man, she said, "His feet are planted in the sea, and his head reacheth the seventh heaven." oventh heaven."

Mrs. Hazen, speaking as the mouthplece of the assembled Mrs. Hazes, speaking as the mouthplece of the assembled spirits, exhorted Spiritualists to unlos of effort and purpose, that when the impending struggle comes between free thought and Catholicism, the spiritworld may have a con-tral pivot to fasten their forces upon in order to assist us to a victorious issue. At the close of the speaking, future officers were appoint-ed, who were J. W. Seaver, Geo. W. Taylor, A. E. Tillden, A future meeting was left to be appointed at the discretion of the officers. *Labuca's (real: Dec.* 28th 1870.

Johnson's Creek, Dec. 28th, 1870.

Johnson's Creek, Dec. 28th, 1870. Toxva. MANCHESTER —Ardio Rec writes: Enclosed pleaso find a year's subscription. I want the Banner new for my very own. I have barrowed it of a friend for the past year, but that is too much like borrowing a sun-bonnet, and I Cannot do without it. Some numbers I wish to keep, and somo I want my friends to real; so I must have it, even if I go without a new dress to pay for it. The unsteady habits of some of our reform papers, have given us some disappointment during the past year, but we have confidence in the Banner, for it has withstood tho winds and waves so long that wo feel assured that it is "fuunded upon a read," and will not fall us. I have been much interested, lately, to see the spiritual tendencies of some of our Orthodox ministers. They seem to drift into Spirinalism inturally, and no wonder, for it is the true religion of the soul. But no sconer do they get out on the highland of light and leve, than up comes old King Creed, and drives them slighting, back to the dreary regions of fire and brimeton, "where there is weaping and wailing and guashing of teeth."

of fire and beinstone, "where there is weeping and wailing and gaushing of teeth." Oh Banner I keep up the good fight of faith, and faint not, for the chains are not all broken yet. Many are awking. "What good does Spiritualism do?" If such will read the article in the Banner of Dec 3d, outitled "Money-tie Evil Effects in the Foure," they may, if their eyes are not already filed with smoke, be ablo to perceive a ray of light; and if they will only be half as persistent in their search for good as they are for evil they will not fail to find it. Do they want sound, practical sermons? They will get them in the Banner Do they like poetry with sense as well as sound? The Banner has pleity of it. Do they want good realing generally? Theu they had better take the Banner and make sure of it. Of course some sensitive people will be shocked by such of "washing in blowd" to make them clean: "I look upon wisidom organized into our daily lives, and lowe, inspiring every heart, as the only true, heaven-appointed Eavieur of mankind."

mankind.

mangund." Long may the Banner wave to disseminate its light, for "Whose is wise, and will observe there things even they shall understand the loving kindness of the Lord."

Indiana. NORTH MANCHESTER.—Mrs. A. C. Leonard writes: I cannot give you much encouragement as to the progres-sion of Spiritualism in this place. I am yet the only Spir-itualist I know of hore. Many almost believe. There have never been any lecturers or any mediums here to convince the people of the truth of Spiritualism. But we are soon to have railroad communication, and then I think mediums will call on us. will call on us.

BANNER LIGHT. \mathbf{OF}

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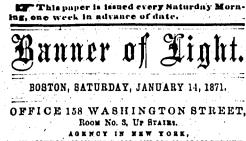
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THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO.

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Fault-Finding.

Criticism itself comes to deserve criticism in time. A good thing is very apt-some hold more apt than an evil one-to run to an extreme which makes it positively mischievous. There are faults everywhere to be watched for, and to be dealt with promptly and vigorously as often as they make their appearance. But, in pursuing this business," some persons fall into a way of thinking that they may be as crabbed and uncharitable as they please. Their idea seems to be, that so long as they are working up a reform they are perfectly free to do it in the most violent way. There is scarcely any bigotry so unendurable as that of sketched but imperfectly, another scene of similar professed goodness. When it assumes the shape of a feeling of superiority, and talks down to those whom it would benefit, it degenerates rapidly into pharisaism, and becomes indescribably offensive. The Interior, of Chicago, in delivering what is no doubt a deserved lecture to its own church people, remarks with truth that "a habit | all sorts of last messages, and even giving his litof carping and fault-finding, and detracting from the merits of others," has grown upon the membors of its church insensibly, " until its indulgence seems to be almost a necessary condition of life." It says they are no respectors of persons, but drive at their pastor equally with the humblest member of the flock-though the pastor ought certainly to be quite as humble as any.

We do not suppose that this chronic habit of fault-finding and earping, into which so many persons lapse without knowing when or why, is to be remedied by its own disagreeable method. It is a case where the rule of fighting fire with fire, or the devil on his own ground, will not justly apply. But in reading what an Orthodox journal like the Interior had to confess on the subject, the reflection naturally arose whether, if the Orthodox followers were so grievously addicted to this habit of fault-finding, it ought to be suffered to become an excrescence on the body of Spiritualism. For we who put faith in the direct and personal interposition of disembodied spirits, or angels; have, of all others, the least need to comment uncharitably, or even hastily, on the actions and speech of others. There is nothing to complain of against others, so long as we realize our own constant illumination from above. We may see all things plainly and clearly for ourselves. and hence there is no necessity for grumbling at others, or being impatient on account of their speech, or hunting up their faults and failings for the sake of excoriating them. We all of us have failings enough, and are all of us as disagreeable to one another as we should be. The grand secret is to find out on how many points we can agree, and in making the most of these, covering up and passing over the rest. In that spirit we may make a pleasant world of it, but in the other one of constant misery.

Of all modes of learning charity and gentleness, the most efficient and thorough is that of becoming well acquainted with ourselves. We shall soonest find out the need of exercising charity toward others by discovering how sorely we need the same from them. The more severe we become toward ourselves, the more lenient and forgiving we grow toward others. Charity and kindliness diffuse themselves by gentle degrees over all

A shocking scone has recently been enacted in Tennossee at the execution of a criminal, yet not shocking at all when considered in connection with the inhuman mode of punishing murder with murder. A poor wretch was led forth to explate his crimes against society with his life. To reach the appointed place of execution, it was necessary to take the boat that plied on the river, and make an excursion of several miles. During the sail the condemned man was allowed to hold a regular levee in the cabin, liquor being liberally provided. All his acquaintances and associates, good and had, were mingled together in one party, and after being duly stimulated, their sentiments overflowed in a noisy, maudlin way that robbed the occasion of all its intended solemnity, and made a farce and a mob of what the law contemplated making a serious example. The scene on the boat while these carousings were going on was truly revolting. One and another of his friends the poor wretch called up to his side, pledging them in renewed glasses of liquor, and totally unfitting him from realizing the scene in which he was to play so sad a part. In fact, the trip on the boat was a regular spree of men bound

A Jubilee Hanging.

for an execution instead of prize fight. That such a scene could be acted out in any community thinking itself civilized, is a wonder not explainable by any ordinary rule. After leaving the boat, the victim seated himself on his own coffin in a wagon and was drawn to the place of execution. Reaching the gallows after a march that Hogarth himself could have character was gone through. The bottles were drawn frequently from the pockets of the crowd and all manner of shouts and calls interrupted the solemnity that should have ruled. The victim himself continued to make incoherent remarks, addressing one and another in the crowd, leaving tle child away to a courtezan who was on the spot, no doubt thinking he was doing as pure an act as if he had really found for her a second mother. And with a medley of shouting, and incessant "good byes" from one and another in the drunken mol, the man was choked to death by he sheriff, and the law was vindicated. Now no murder could more completely indurate the public conscience than the sight of such a legalized homicide. It was too great an outrage on decency even to refer to in connection with the high pro fessions of the hanging advocates. Yet it was but an outgrowth of their own system.

France with a Free Religion.

Besides overthrowing Imperialism and estab lishing a Republic, France has now abolished what is known as the Concordat-or, at least, taken such steps as will inevitably conduct to it. This once accomplished, the State will come out from under the rule of ecclesiasticism, and set up a free religion as well as a free government. Church and State will then be dissolved in respect to their relations. The first Napoleon restored those relations after they had been completely sundered by the Revolution, and they have continued until this day. Napoleon the Third was styled by the Pope the eldest son of the Church; but, after this, there will be no political association of the two. They will be wholly distinct, and men will be permitted to choose their own forms of worship, in obsdience to the suggestions of their conscience. The church, instead of the State, will henceforth appoint its bishops and other rulers. Government, by no longer presuming to interfere, will be rid of so much needless trouble. Religion will be supported as it is in this country, and as it should be in all countries, by the voluntary contributions of the people. And this separation further implies that, so far as France is concerned, the government will confine its attention to its own coun-

establishment in another country with bayonets. Wearing Fancy Vestments. Conceding that the wearing of certain garments

try, and no longer attempt to uphold a religious

Newspaporial.

THE AMERICAN SPIRITUALIST announced in its last issue, that on entering upon its fourth volume, the price of the paper would be raised to \$1,50, with the hope in view of being able by another year to issue it once a week. It says:

"As soon as our subscription list reaches the number that will justify the additional expense of publishing weekly, we shall add but 50 cents more to the price, making only \$2,00 a year for a sixteen-paged paper, with twelve pages of origi-nal matter. We believe every one of our subscrihal matter. We believe every one of our subscribers will hall with pleasure the prospect of thus soon having *The American Spiritualist* a weekly visitor, instead of semi-monthly, and will cheerfully add the small amount of 50 cents to a prompt RENEWAL of their subscriptions, and thereby assist the sooner to accomplish it."

Bro. A. A. Wheelock, the managing editor, informs us that, seventeen months ago, he took charge of the enterprise, with no other capital than his "bare hands," and a solid determination to make it a success. His friends admonished him that it was impossible. He replied, "Wait a little, and you will see." "At the time above referred to," the editor continues, " when unexpectedly the responsibility of this enterprise was thrust upon our shoulders, there were not six hundred subscribers, all told. As some of our readers will remember, the paper was much smaller-only eight pages in size. Seventeen months of 'constant diligence in business,' labor and toil such as none can know who have not performed it, we have enlarged The Spiritualist twice-it now being sixteen pages-while we have on our books very near 2000 subscribers."

You are entitled to great credit, Bro. Wheelock, for your self-abnegation and indomitable perseverance. You deserve SUCCESS, and no doubt the Spiritualistic public-who should sustain all their public organs-will feel it a duty they owe their glorious cause, to spread its literature broadcast throughout the land. With Bros. Peebles and Tuttle, and other active workers to aid you, Bro. Wheelock, you must succeed.

A Good Proposition.

We have seen a private letter, written to Mr. M. T. Dole, from a first class photographer who carries on the business very successfully in a neighboring city, less than ten miles from Boston, in which he offers to contribute, for the benefit of the Spiritualist Fair (which takes place in this city the last two weeks in February), as many photographs of prominent Spiritualists as will sell, provided they will favor him with a sitting. We make the following extract from his letter:

"I think photographic portraits of prominent lecturers and mediums might be sold in the Fair will present as many photographs as can and be sold of as many as can be induced to sit to me. Will you, or some one who can see or cor-respond with our favorite speakers, mediums, or any prominent workers in the cause, see what can be done with my proposal? You understand that I give freely to the Fair first-class photo-graphs, and I wish you to invite all such. You will know, better than I, whose face can be made 'turn a penny' into the treasury for the benefit of Spiritualism.

I have besitated a little in making this proposilon, fearing that some might think it a speculation on my part; but I assure think that we are not in want of more business, as we have more than we can attend to. I think a hundred dol-lars' worth of photographs might be sold at the Fair; and after the Fair, if we have some salable faces, I will make arrangements to continue their sale at the Banner office, for the benefit of the free circles and for other purposes. If my offer s thought favorably of, we must commence imin inductor to make sittings, as our time is engaged at all times a week in advance; and appoint-monts must be made with persons intending to sit to us for the Fair."

Spiritualist Fair.

On Tuesday afternoon, Jan. 3d, the ladies interested in the proposed Spiritualist Fair, met at Elliot Hall, Ellioc street, Boston, to organize, and adopt such measures as should insure a successful end to the project in view.

Miss Mary A. Sanborn was chosen to preside over the meeting, and Mrs. C. C. Hayward to act as Secretary. A board of officers, executive committee, committee of arrangements, and soliciting committee were appointed, and the meeting ad-

Movements of Lecturers and Mediums. Prof. W. Denton lectured in Portland, Me., last Monday and Tuesday evenings, to very large audiences. He is to give a course of six lectures there on the above named evenings.

Rev. D. W. Hull is lecturing on Cape Cod this month. Correspondents will address him at West Harwich, Mass.

E. V. Wilson speaks in Harmonial Hall, Washington, D. C., during this month.

Mrs. Nellie J. T. Brigham has completed a month's lecturing engagement in Washington, and returns again to Troy, N. Y., for January. She is very popular there. She comes to Boston next month.

Mrs. Clara A. Field lectures in Salem, Mass. the last three Sundays in January.

Mrs. Susie A. Willis spoke to good houses in Springfield, Sundays, Dec. 18th and 25th; in Wilbraham, Dec. 22d, and Lawrence, Sunday, Jan. 1st. She is to speak again in Springfield the second and third Sundays of January, and in Stafford, Ct., in February and April. She desires to return her sincere thanks to the friends (particularly of Boston, Lawrence and Springfield,) who so generously remembered her in Christmas presents-hoping that such an exhibition of appreciation will encourage her to greater labors for the cause.

Dr. D. D. Davis, inspirational speaker, is accompanied by Mrs. S. E. Davis, the celebrated trance test medium, who will hold a public scance at the close of each lecture. Address, 66 Leverett treet, Boston.

Mr. Jesse B. H. Shepard, the musical medium, who has spent nearly two years in Paris and London, has returned to this country. He arrived at this port by the last Cunard steamer. He intends to hold private scances in this city, previous to visiting New York and the West. He is stopping at No. 6 Gloucester place.

By special request from several persons, Dr. Dumont C. Dake, the noted analytical healer. visited Kansas City, Friday, Jan. 6th, and will heal at St. James Hotel until further notice. The doctor's success is truly wonderful.

Laura V. Ellis, so well known in these parts as a reliable physical medium, is holding scances in the West. She was at New Philadelphia, Ohio, recently, and the editor of the Democrat pronounces her "the best medium he ever saw."

Dr. H. P. Fairfield lectures in Portland during January.

Lyman C. Howe has been recalled to Chicago for the months of January and February.

Cophas B. Lynn is engaged to lecture in Cincinnati during February.

Mrs. Lois Waisbrooker's address is, for the present, Bedford, Cuyahoga Co., Ohio.

Miss Jennie Leys will lecture in Lynn during January; in Plymouth during February; in Plympton, March 5th; in Middleboro', March 12th; in Lynn, March 19th and 26th; in Salem during April.

E.S. Wheeler is lecturing in Vineland, N.J. this month.

New Subscribers.

Below we give the names of these subscribers who have each procured one or more new names to our list since our last report, to the number of one hundred and twenty. S. Hallock sont three new subscribers; C. D. Child, two; C. Irvine, two; W. N. Crowell, two; J. W. Briggs, two; J. H. Burbank, one ; W. D. Moore, one ; E. J. Barber, one ; S. K. Do La Vergne, one; M. L. Durkee, one; E. Howe, one; O. Barnos, one ; R. Smith, one ; E. W. Abbott, one ; L. C. Trendwoll, one; J. Matteson, one; A. Hudson, Jr., one; A. A. Towner, one; W. Chase, one; H. J. Cleaver, one; C. H. Ed wards, one; A. J. Downs, one; M. Beavers, one; J. Crosby, one; S. C. Atkins, one; A. G. Webster, one; George W. Farrar, one; W. D. Chapin, one; Mrs. A. B. Whipple, one; Wm. B. Hawley, one; B. E. Dye, one; P. Nowcomb, one; O C. Hampton, one ; R. Arnold, one ; Mrs. R. D. Blaisdell, one Dr. W. M. Stophens, one; Mrs. J. F. Burnham, one; George Knowlton, one: J. J. Jewett, one: J. Thrasher, one: M. W. Comstock, one ; E. Heather, one ; J. Darling, one ; J. H. Foreman, one; K. M. Burnham, one; J. W. Davidson, one; H. H. McNett, one; J. H. B. W., one; D. Edwards, one; Wm. Roe, one; J. Kruse, one; H. Snow, one; Mrs. C. E. Wilson, ne; G. A. Pease, one; Miss S. Stevens, one; A. A. Reynolds, one; J. Morriman, one; Mrs. J. H. Ely, one; B. B. Stuart, one; Dr. H. F. Gardner, one; L. F. Hyde, one; Mrs. E. Teople, one ; Mrs. L. Bonson, one ; L. L. Lines, one ; A. Seaman, one ; S. Andrews, one ; A. E. Carpenter, one ; N. S. Thompson, one ; O. Bisbee, one ; F. H. Kalston, one ; E. H. Spencer, one; O. C. Jillson, one; Mrs. H. Hartwell, one; L Gunderman, one; A. Bishop, one; A. Chadwick, one; D. S. Tilton, one; R. G. W. Parkes, one; J. Glover, one; C. N. Dow, one; J. Ellis, one; Mrs. T. Clark, one; A. Holt, one; V. W. Sumderlin, M. D., one: G. M. Blowers, one: S. Ranjer one; E. J. Sweet, one; J. Thompson, one; Rev. C. Wardy, one; E. S. Byers, one; D. Bryant, one; L. Carpenter, one; C. W. Tappan, one; H. Green, one; S. A. Daniels, one; E. J. Sweet, one; R. B. Gallup, one; F. A. Bassett, one; Ella Cowden, one ; J. Clark, one ; Rov. J. S. Zelley, one ; A. Babbitt, ono; A. Smith, one; A. J. Dutch, one; Miss F. Armstrong, one; Mrs. A. M. Fisher, one; W. L. King, one; E. M. Calef. ono ; T. H. W. Murfee, one ; J. W. Hoyt, one ; J. G. Weinberger, one; B. S. Bush, one; E. S. Loper, one; H. W. lowen, one.

Spiritualist Lyceums and Lectures. BOSTON .- Elliot Hall .- The first session of the Ohlidren's Progressive Lyceum, formerly meeting in Summer street. took place at the above-named hall, corner Tremont and Elliot streets, Sunday forencon, Jan. 1st, 1871. The children turned out in great numbers, and the array of spectators "was fair to see."

Exercises commenced by singing and Silver-chain recitations. Mr. D. N. Ford, Conductor, made a brief address, touching on the New Year and its duties, and the prospect before the Lyceum in the new place of meeting they had obtained. After participating in the Grand Banner March, the school listened to songs by Maria Adams and Bello Mayo, Hattle C. Richardson, Minnie W. Dodgo, Edna S. Dodge; and to recitations by Misses Cora Benson, Cora Stone, Belle Mayo, Ella Tinkley, Maria Adams, ---- Randal, Masters Ward and Simonds; Etta Bragdon read a selection. M. F. Davy declaimed "Sheridan's Ride," and Charles W. Sullivan sang "Happy be thy Dreams, " after which wing movements were performed, and a collection taken for the benefit of the school. Miss Georgie Cayvan, in behalf of friends in the Lycoum, then presented Charles W. Bullivan with an envelope containing a sum of money for a New-Year's present, in token of their respect and appreciation : the recipient gave thanks for the unexpected kindness, after which Dr. A. H. Richardson, of Charlestown, and George A. Bacon made appropriate remarks, congratulating the school on the improved place of meeting, and the good prospects for the new year that had come. Target march and a song by the Lyceum, closed the meeting.

On Sunday evening, Jan. 8th, this Lyceum will give its first concert at Elliot Hall. Extraordinary attractions aro presented. An orchestra of twelve pieces, under direction of Mr. Carter, will be present, and the children will render that charming musical composition, " Grandfather's Birthday," in which many parts are sustained. The occasion come to call on all Spiritualists to attend, as increased exnenses have been incurred in keeping up the Lycoum, and his entertainment is for its pecuniary benefit.

The course of Lycoum Assemblies commenced at the hall 176 Tremont street, and afterward suspended, will be reinangurated at Elliot Hall, Monday evening, Jan. 9th. A full attendance is desired.

Temple Hall .- Abbio N. Burnham, Secretary, writes : Sunday morning, Jan. 1st. a circle was held at this hall. 18 Boylston street. In the afternoon, Mrs. Floyd, of Dorchestor, conducted the exercises. The various questions asked by the friends were answered very intelligently, and much to the satisfaction of the seekers after knowledge. Evening-Lecture by Mr. L. K. Joslyn, of Providence. Subject: 'Scientific propagation of the human species.' The speaker dwelt on the importance of understanding the laws governing the physical, and the combining of temperamental conditions necessary to the improvement of the human family, mentally, morally and socially. He was listened to with interest and attention. Mr. Moody and Dr. Hodges followed, adding some very practical and interesting remarks.

The Children's Progressive Lyceum connected with the Boylston-street Spiritualist Association hold its regular meeting at the hall 176 Tremont street. Good interest was manifested in prompt recitations and fine order."

CAMBRIDGEFORT .- Harmony Hall .- Sunday morning, Jan. 1st, this Lyceum held an interesting meeting. Questions and answers, singing and marching, and recitations by Misses Georgie Martain, Etta Willis, and Master Georgie Pearson, composed the exercises. Some improvements have recently been added to the hall, which have materially enhanced its internal appearance.

CHARLESTOWN .- Washington Hall .- Dr. D. D. Davis will speak at this hall next Sunday 21 P. M. At the close of the locturo, Mrs. S. E. Davis will give a public scance.

MARDLEHEAD.--- Lyceum Hall .-- A. E. Carponter addressed good audiences in this place Sunday, Jan. 1st, and reports that both Society and Lycoum are reorganized and flourish ing,

AshFIELD.-By the following notification which we have recently received, it will be seen that the liberal element in this place is organized for offective work. The paper is sigued by Wait Bement, Secretary ; Asa G. Wait, Treasurer ; Nelson Gardner, Leonard Church, R. H. Ranny, Executive Committee ; and reads as follows :

Committee; and reads as follows: "We, the undersigned, residents of Ashfield and vicinity, in perfect charity with all our neighbors, hereby unite our-selves for the purpose of social, scientific, moral and reli-gious inquiry, by means of meetings, debates, and addresses, in such manner as may be found most convenient. Being finally persuaded that no statement of truth is final, and that the only rule of the highest human development is to 'prove all things'; we hope, by impartially consider-ing all honest views upon overy subject of human interest, to become better men and women, and more truly useful members of society. We agree (each male member) to nay one dellay serverily

members of society. We agree (each male member) to pay one dollar annually, toward the necessary expenses of our Association, which shall be called the INDEFENDENT SOCIETY OF ASHFIRED, MASS., and when twenty persons shall have signed this agreement, they shall appoint, by a majority vote, a Score-tary and Treasurer, to discharge the usual duties of these there is a second the second state of these theoremeters. flices, and an Executive Committee of three to carry into effect the resolutions of the Society."

MILFORD .- Washington Hall .- Henry Anson informs us ford participated in a social dance-about one hundred couples joining the party. The receipts, over expenses, were devoted to the ald of the Lyceum. The Lyceum session, Sunday, A. M., Jan. 1st, was attended by fifty-nine members and officers. Reading, speaking, selections from the Lycoum paper (contributed by the members of the Lyceum) and remarks added to the interest of the regular exercises. NEW BEDFORD .- Liberty Hall. -W. F. Nyo informs us that "A Sunday course of Free Lectures opened Nov. 18th, with three of Moses Hull's liveliest. Since then we have hau on afternoon and evening of each Sunday, in order, Emma R. Still, Daniel W. Hull, Prof. Denton, Agnes M. Davis (twice), I. P. Greenleaf; and, up to Jan. 1st and 8th, William Brunton, a young man but lately arrived from England -a very pleasant, forcible and convincing speaker. It seems appropriate that he should give his first lectures in this country from the platform of old Liberty Hall, where antislavery notes were first sounded. I. P. Greenleaf follows Mr. Brunton on Jan. 15th, 22d, and 20th.'

our views, and a regular and constant self-searching is sure to keep us so well employed aboutourselves that we shall have little or no time left to think and discourse upon the failings of others. It is all a mere habit, and it gets the upper hand of us in a very little while. The only safe way is to take it in hand forth with. There are mechanical helps to moral improvement; and in this respect a most efficient one is the habit of locking tight the lins whenever the impulse arises to utter sharp things of another, and of saving nothing at all until the gust has passed over. It will surprise and delight one to see what an effect this simple rule has. The feeling that we have said nothing, and have nothing to be remembered against us, or to remember against ourselves, is one of supreme comfort and satisfaction; and nothing is easier, after the habit is once formed. than to suppress speech that would always better be suppressed. " Speak evil of no man " is a good rule. Words are arrows, easy to let fly but diflicult to extract from the wound they have once made.

"Christian Burial."

This phrase has been appropriated by the sects' and used until they have actually succeeded in making a rod of it to be held by ecclesiastics over the heads of the people. If a clergyman can only threaten a person with the refusal of " Christian burial," for some reason or prejudice, he has got a hold on that person, as is supposed, which will at last succeed in roping him into his arrangement. This menace is still tried on by the ministers. The latest reported instance of it occurred in New York, on the occasion of the funeral of the veteran comedian, George Holland-a perfect gentleman in all his characteristics, faithful to his pledges, reliable in his conduct, a true friend, devoted to his laborious calling, and a good member of society. The cold remains of such a man were deliberately refused " Christian burial " by the Rev. W. T. Sabine, of the Church of the Atonement, but were afterwards honored by a brother clergyman, the Rev. Dr. George H. Houghton, who preached in what Mr. Sabine styled the "little church around the corner." Mr. Joseph Jefferson received the answer from Mr. Sabine, refusing to perform the burial service over the remains of an actor, hecause he had preached from his pulpit against the theatre: but when told that no doubt Mr. Holland could find a burial in "the little church around the corner." he took his leave of the bigoted " reverend," exclaiming as he left, as only Joe Jefferson could say it-"All honor to the little church around the corner."

Springfield, Mass.

Our friends in Springfield, we are pleased to learn, have resumed their regular Sunday meetings. Mrs. Susie A. Willis has spoken there for two Sundays. She is to be followed by other competent lecturers.

Samuel Chace, a veteran reformer, died at his residence at Valley Falls, R. I., Dec. 17, at the age of 71.

by men who are called to serve in the offices of rejourned till the evening of the same day. ligion is calculated to give due solemnity to the public service, it is a question worth asking whether there is no danger of idolizing the vestments when the object is to worship God. In other words, a certain class of minds and tempera-

ments would be led to think more of the symbol than of the substance. This overdressing among the priests of the Episcopal Church in this country has already called forth the severe criticisms of the religious press, and aroused a marked onposition in the church itself. Bishop Potter, of the Diocese of New York, has finally felt himself test. The General Convention of the Church,

which was held in New York in 1868, did not see fit to take sides on this subject at all, rather leaving it to the stendy action of the common sense and healthy religious sentiment of the people themselves; but an uneasy class have sprung up in the Church since, who are determined to test their rights in the matter. This order of Bishop Potter is thought to be capable of bringing the whole once. St. Albans will have to lay aside its gor geous robes, and array itself in simplicity.

Woman Suffrage Fair.

Last week there was held in this city a very arge and successful fair, professedly for the pur ose of advancing the cause of Woman Suffrage It may do it; but how any large sums of money thus received are to be applied, others than our- | tion." selves have been somewhat interested to know Will the receipts go toward the support of a paper. or for maintaining capable advocates of the cause on the platform? Our neighbor, the Post, which invariably comes forward in such matters with the right word at the right time, after encouraging the efforts of the ladies for realizing all that is possible from their plans, finally proposes that they divide the net receipts in two halves, and give one-half to the struggling working-women of this city. A capital suggestion, and full of point and meaning. The poor destitute workng-women are to be helped in earning a livelihood, as well as in securing the use of the ballot | the present day. for their own protection.

Giving Generously.

A noted New York politician has recently given fifty thousand dollars in charity, to be distributed at once in the limits of his own ward. This is munificent. The act is criticised as a politician's ruse, but we rejoice to find the times are such that a noble charity like this is more sure to make votes than any other method in vogue. It speaks well for the revolution in popular sentiment, when kind and generous deeds are surer of reward than ambitious tricks and combinations of selfishness. Whatever the motive, it inaugurates a good habit, and in time the motive itself vill improve and elevate its character.

Mrs. Cora L. V. Tappan has a volume of poems in press.

In the evening, the gentlemen having arrived, as perinvitation, Miss Sanborn called the assembly to order, and the secretary read the records of the afternoon session.

On motion, voted to endorse the action of the ladies in the afternoon.

A collection was taken up to commence the treasurer's duties, and afford some basis for action. The board of officers, names of committee, &c., not being complete, we defer publishing till our next issue. Meantime the friends of Spiritualism are earnestly invited to coöperate and to prepare compelled to prohibit it by an authoritative pro- articles, as the time for the Fair, Feb. 20th, is rapidly drawing near.

Music Hall Spiritualist Meetings.

Those desiring information as to" Who are Christinus?" and who were thoughtful enough to visit Music Hall on Sunday afternoon, Jan. 1st, must have felt that the original and forcible line of argument pursued by Prof. William Deuton, on that occasion, was calculated to remove all doubt on question of ritualism to a head, and settle it at the subject. Mr. Denton showed what Christianity was, according to the teachings of Christ, and then passed through all the classes of society, failing to find any who obeyed the precepts of Jesus. He concluded by declaring the best religion to be the desire for benefiting our brother man. We shall print a report of the lecture hereafter. His subject next Sunday afternoon is, "The Bible position of woman, contrasted with her true posi-

"Strange Visitors."

No book of recent issue has excited more public interest than the one with the above title. It has already met with a large sale, and the demand is still active, and cannot but continue so for a long time to come. By referring to the nublished list of contents in another column, it will be seen that the book contains communications from the spirits of nearly forty well-known characters who have passed from the active duties of earth-life within a dozen years. They were all given through one of the best trance mediums of

Sunday Afternoon Lectures at Horticultural Hall.

On Sunday afternoon, January 8th, commences the third series of lectures under the auspices of the Free Religious Association at this hall. On that day, Rev. O. B. Frothingham will discourse on "The Beliefs of the Unbelievers." He will be followed in order by Mary Grew, John Weiss, T. W. Higginson, F. E. Abbot, W. J. Potter, D. A. Wasson, Samuel Johnson, John Fiske, and Ralph Waldo Emerson. Lectures at 3 P. M. precisely.

New Music.

Oliver Ditson & Co. have issued "La Campanella, " a fine composition, by P. Liszt; "Autumn," (English and French words) a song, by Charles Gounod; "Angels Bright" and "The Earth is the Lord's "-sacred quartettes, by Otto Lob.

EDITORS BANNER OF LIGHT-Gents: Agreeably with a vote unanimously passed by the Lecturers' Club at its last meeting, the Secretary has the pleasure to transmit to you the accompanying note for publication. It is, of course, understood that the following prices refer especially to country towns, and not to cities:

SPIRITUALIST LECTURERS' CLUB.

BOSTON. Dec. 26, 1870. At a regular meeting of the above-named Club, held in this city, Friday evening, Dec. 23, 1870, Judge Ladd presidng (a meeting duly called through the Banner of Light), the main feature of business consisted in discussing the easibility of establishing a regular price for Spiritual Lec-

After a full interchange of thought, it was moved, see onded, and unanimously carried, that the minimum (lowest) price be \$10,00 for a week Evening Lecture, and \$15.00 for two Sunday Lectures, with traveling expenses and entertainment.

rule, and to urgo the same necessity upon all others, in order that a uniformity of price may characterize the entire field of Spiritual Lecturing.

Fraternally yours,

The Radical.

The publication of The Radical is to be resumed, beginning with the February number, 1871. The full list of old contributors is retained, and new ones are to be added. It will endeavor to represent, as heretofore, the thoughtful, radical sentiment of the country on religious, social, scientific, and political questions. The Radical is published in Boston, at three dollars a year. The present is the eighth volume.

THE FREE CIRCLES .- "The Banner of Light comes to us each week, freighted with the valuable teachings given at the Free Circle," writes Carl E. Kreische, of San Antonio, Tex. "We appreciate them for their, elevating and instructive tendencies. They keep open free communication between this and the spirit-world, proving that the physical life, commenced here, is continued in a perfectly conscious state in spirit-life, therefore the circles should be continued and sustained."

NEWBURYFORT .- Liberty Hall .- J. H. Powell addressed the Spiritualists of this place Sunday afternoon and evening, Jan. 1st. Subject. P. M: "The Old and the New": evening: "The ministry of angels."

NORTH SCITUATE. - Conihasset Hall .- The Children's Progressive Lyceum celebrated Christmas by an intellectual and mental festival on Christmas eve at this hall. Recitations, by Lizzie C. Bradford, of the "Child's Vision;" Gertie lapp's "Christmas Story ;" "Crow's Children," Mary E. Bates; "New Year's Evo," Etta Willis, of Cambridgeport Lyceum; "Popping Corn," Laura Bradford; a poem by Lilla Clapp, and Arthur's "Christmas Story," by Thomas Merritt; dialogue by Winnie Caldwell and Lizzie C. Bradford, written by D. N. Ford, of Boston Lycoum, entitled 'Children's Quories respecting Spiritualism.'

The above was intersporsed with ductt singing by the Misses Morris, and a song and chorus by the Lyceum. At he close of the above exercises, Mrs. N. J. Willis spoke words of encouragement, and wished all a Merry Christnas. Then followed a distribution of gifts to the anxious ones. The Ladies' Sewing Circle connected with the Asso-ciation also lent a charm to the occasion by disposing of prizes from one of the trees, tickets for the same having been disposed of at the hall entrance. It was truly a joyous

HINGHAM .-- The Progressive Lyceum colebrated Christnas on the evening of the 26th, at their hall, Conductor E. Wilder, 2d, leading off in his usual affable manner. The proceedings consisted of the usual Lyceum exercises, viz. : songs of welcome, Silver-Ohain recitations, songs and choruses, recitations by group members, dialogues-not the least of which was a farce, "The Only Beau in Town." A grand Lyceum march and the wing movement, conducted by Assistant Conductor N. Sydney Bates, which were executed with precision, closed this part of the entertainment, when Conductor Wilder and assistants began to relieve the heavily burdened trees, and scatter profusely the presents to the merry throng; after which, an order was issued for none to leave the hall until they had performed their part by satisfying the inner man, which was duly appreciated by all, to a greater or less degree.

The hall was beautifully decorated with appropriate mottoes made of leaves of varied hues.

Delegates from East Ablugton and North Scituate Lycoums were present, and expressed themselves highly gratified with their kindly greeting.

Do any of our friends in Louisville, Ky., want the services of Bro. Cephas B. Lynn? If so, they can secure them by addressing him at Cincinnati, Ohio,

You are hereby earnestly requested to conform to this

JUDGE JOHN S. LADD, President. GEO. A. BACON, Secretary.

BANNER LIGHT. OF

Pence on Earth.

DEAR BANNER-Before the echoes of the Christmas chimes have wholly died on the air, I wish to tell you something of the Peace Meeting which was held in New York on the 23d of December. Mrs. Julia Ward Howe, who was the originator of the movement, was present, and presided over the meeting, which was held in Union League Hall. Our good friend, Dr. Henry T. Child, Secretary of the Universal Peace Union, was also one of the secretaries on this occasion; and Alfred H. Love, President of the above-named Society, was present, with his good word in favor of our cause. Rev. O. B. Frothingham spoke eloquently and truly of the dire discipline of war; and our own Cora Tappan uttered melodious sentences, which fell upon the soul like a psalm of peace. Rev. Phebe A. Hanaford discoursed with force and fervor; Mrs. Celia Burleigh, President of the Brooklyn Woman's Club, spoke briefly and well of the high heroic virtues; Mrs. Charlotte B. Wilbour, President of the Sorosis, read an earnest appeal to the humanity of man; and Mrs. Jennie C. Croly presented a series of stirring resolutions against the barbarous institution and practices of War.

David Dudley Field, Esq., spoke at the evening session on International Law, and showed the necessity of a Court of Arbitration for the settlement of national disputes and differences. Letters were read from many absent friends-John Stuart Mill, Madame de Gasparin, Gerrit Smith, Professor T. C. Upham, Harriet Beecher Stowe, Peter Cooper and others, and we were freighted with the good wishes of Rev. Henry Ward Beecher, Rev. J. W. Chadwick, Rev. J. B. Harrison, Judge Edmonds, Mrs. Upham, Mrs. Frances D. Gage, Mrs. Amy Post, and many other valued friends. Hon. Robert Dale Owen sent the following word of encouragement, though, to our regret, it came too late to be read at the meeting:

"In better cause than this, name cannot be given; nor to better hands than these of your sex can the sacred interests of peace be entrusted. Ever since the day when the Sabine matrons, forgetting their wrongs, and rushing between two hostile armies, shamed them into amity, and long before, men have been the war-instigators and women the peacemakers of the world. Now that women are awaking to their power, and are about to obtain the influence which ought always to have been theirs, in public as in private affairs, their concerted action in this matter must be in-

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" A ucted their concerned action in this matter must be in-fluential, and may, in the end, be decisive. It would have been a satisfaction to me to at-tond your meeting of the 23d; hut my time and thoughts are engrossed, and will be for six or eight months to come, by a work that I have deeply at heart, and which, even to aid so excel-lent a movement, I cannot properly set aside."

Mrs. Howe's addresses were marked by her own earnestness and perfection of style, and it is to be hoped that they will not fail in rousing the women and the men of the age to the great work of the world's pacification. Her opening remarks were full of tender, womanly appeal, and a vein of deep pathos flowed underneath her classic diction. She said:

"Much as I desire, and widely as I have asked, the coöperation of Christian men in our women's undertaking, I yet feel as it women were to take each other by the hand, to make available our special impulses and intuitions, and as if this must be done before we can, all of us, men and

women, expect to present a plan which shall promise any wholeness in its operations. So I repeat my call and cry to women. Let it pierce through dirt and rags; let it pierce through velvet and cashmere. It is the call of humanity.

It says, 'Help others, and you help yourself.' I have long felt that the fluent nature of woman makes her a sympathetic medium for the circula-tion of truth. The want of this sympathetic aid has greatly retarded the progress of all the hu-manities. Socrates in his dungeon, Plato in his grove, taught the great secret of sense and soul. But no womanly agency was associated in the diffusion of those great lessons. They remain to this day matters of abstract thought the delight of philosophy. But let the woman selze and bear about the prophetic word of the hour, and that word becomes fiesh, and dwells among men. This rapturous task of hope, this perpetual evangel of good news, is the woman's special business, if she only knew it."

Lucretia Mott, "whose presence is a benediction," was with us at the morning session; and in

ALL SORTS OF PARAGRAPHS.

WANTED, at this office, a practical printer-one who fully understands making-up forms and reading proof. Type-setters, simply, need not apply. To the former a permanent situation is open. Application must be made to our foreman, Room No. 5.

CONTENTS OF THIS NUMBER OF THE BANNER. -First Page: "The Evidences of Spiritualism," lecture by Hudson Tuttle; and "Who are Christians?" by John Wetherbee. Second Page : " The Physician's Duty," by " D."; " Settling Speakers," by Dr. H. P. Fairfield; Remarkable Movement of a Wounded Arm," by Jacob Siler; "Charity and the Clergy," by E. J. S.; "Health Possible for the Race," by Prof. A. Goodman; "A Skeleton found in a Haunted House"; "Spiritualism inherently an Organization," by Henry M. Stewart; 'Why fear Death?" by Loudon Engle; Poem-'Sheridan's Ride," by John William Day. Third Page: Spiritual Phenomena — "Extraordinary Manifestations in the Light," from the Chicago Evening Post ; " M. Milleson, Spirit Artist," by H. Link; "Remarkable Case of Spirit Foresight," by Fannie B. Felton; "Extraordinary Times in Detroit Jail"; "The late Pythoness of France"; 'Funeral of Mrs. L. W. Dewy," by Wm. Foster, r.; "An Important Book," from the Liberal Christian; Report of the Annual Meeting of the Michigan State Spiritualist Association; Banner Correspondence, from K. Graves, Convention of Mediums and Speakers of Western New York, Emma Taylor, Secretary; also briefs from Iowa and Indiana. Fourth and Fifth : Editorials, Spiritual Intelligence, &c. Sixth : Message Department; "Communication from Washington," from the Italian: Obituaries, List of Spiritualist Meetings; Vermont State Convention; Poem-"The Flight of Crows," by S. B. Keach. Seventh Page. Advertisements. Eighth Page: Correspondence from Warren Ohase; "Western Locals," by Ce-

phas B. Lynn. IF A testimonial to Mr. Matthias Keller, the noted musical composer, is to take place at Music Hall, Saturday evening, Jan. 7th, by a concert. A large number of prominent artists will appear. Mr. Keller is the author of the "American Hymn," so popular at the great "Musical Festival," and deserves a substantial benefit.

Kar A new edition has just been issued, at reduced prices, of that startling theological romance, "EXETER HALL." It contains statements of the deepest interest, and yet there is more truth than romance in the astounding developments made in its pages.

We know an enterprising cooper who does a staving business.

A clergyman in New York, only a few days since, explained that "Science must stop or religion cannot go on." The Newark Advertiser suggests that he stop and allow some wiser teacher to occupy the pulpit.

Sumner says the fight between him and the Administration has but just begun. It is understood he is determined to make it very lively.

Anna Dickinson says she proposes giving the newspaper men that talk about her, " tit for tat." Sol Miller, a Kansas editor, replied to this by saving: "All right, Anna, we'll trade; here's your tat.'

How should the hills be clothed with grain, The vales with flowers be crowned, But for the chain of silver rain. That draws them out of the ground ?--[Alics Cary.

THE FARMER'S ALMANAC for 1871, just published by Brewer & Tileston, Boston, is for sale by most book-sellers and traders throughout New England.

The aggregate annual earnings of the railroads in the United States have increased since 1861 six hundred per cent., and their carrying capacity has grown in the same time from 2,000,000 to 72,-222,222.

the evening, Aaron M. Powell spoke feelingly and earnestly, from the highest moral standpoint, in favor of creating the conditions that will make there confined and dangerously ill with fever.— San Francisco Pioneer, Dec. 22d.

Current Events in Europe.

During the past week, the most important event which NO. 319 KEARNEY STREET, SAN FRANCISCO, CAL., as occurred has been the capture of Fort Avron, situated twonty-five hundred yards cast of Fort Rosny, and to the eastward of Paris. This work was new, and intended to strongthen the one in its rear. After a severe bombardment, it was abandoned Wednesday, Dec. 28th, was occupled by the Saxons, and the German line has been advanced to it. The city still continues firm, and both army and people seem determined to hold out. Dispatches say :

ple seem determined to hold out. Dispatches say: "Their voice is unanimous for vigorous and speedy ac-tion, and they will joyfully accept the struggle which is be-fore them, which they are determined shall be *d l' outrance*." It is reported that the palace of Maimaison was set on fro by the guns of Mont Valorien, and totally destroyed. Addi-tional artillery is on the way to Paris. The number of slego guns of all calibres new in front of Paris is 1500. The Pressians have occupied Albert, meeting with but little resistance, and taking a good many prisoners. The garrison at Belfort have made a successful sortio, and another unsuccessful assault has been made by the (fer-mans on the fortifications, in which the besiegers lost 1400 killed and wounded.

Another unsuccessful assault has been made by the Ger-mans on the fortifications, in which the besigers lost 1400 killed and wounded. Quite a severe engagement occurred in the vicinity of Havre, where Cel. Macmanari, on the morning of Dec. 21th, attacked the Prussians and defeated them, with a loss of three hundred killed—French loss two hundred. Dispatches state that on Friday, Dec. 30th, General Roy carried Prussian positions on the heights of Lillebonne, Oni-val and Chateau Robert. The affair lated six hours. The loss was small on both sides. A Prussian detachment cut its way through the French lines at Montoise and took 240 prisoners, A French victory is claimed by General Chauzy on the Loire near Vendeme, Jan. 1. A German brigade under Man-touffel captured the castle of Robert le Diable on Saturday, Dec. 31. A French dispatch says that the Prussians did not rotala the castle of Robert le Diable on Saturday. Mizières has been occupied by the Germans. Mizières has been occupied by the Germans. Two rogliments of Hossians, with a battery, fought on Sat-starday, Dec. 31st, with a superior force of the enemy, south-east of Orieans, and lost fifty mon. The intense cold still continues. The Prussians evacuated Graz after a severe combat with the franes tircurs. The Prus-sian losses were heavy. The French smali. Notwithstanding repeated denials by the parties concern-ed, rumors of the restoration of Napleon continue to be current. Berlin dispatches, Jan. 24, say: The court of Dar-Ihn belleves that Paris will soon captiunate. Significant in-teretanges of courtesies are continuent. Bignificant in-teretanges of her time in weeping and praying for the return of ponce. Gambeita's activity is everywhere applauded. In his ad-Arst, and fifteen cents for over a sertion. SPECIAL NOTICES.—Thirty cents per line for first insertion and twenty-live cents for sub sequent insertions. BUSINESS NOTICES.—Thirty cents per line, each insertion, set in Minion, measured in Arate.

pence. Gambeita's activity is everywhere applauded. In his address, Dec. 31st, to the profecture of Bordeaux, he said that the government was bound to the defence of the country; but it was mortal. We must not confound the republic with but it was mortal. We must not contound the republic with persons who had been forced by events to assume power. These men, when the invasion had been repelled, would re-sign and submit their actions to the judgment of the nation. The largest liberty would be accorded to the expression of opinion; all speech must be as free as thought, but language engendering actions has libe to the government would be re-pressed with encry pressed with energy. At Madrid, Spain, Gen. Prim died on Friday night, Dec

30th, at nino o'clock, of wounds recently received at the hands of assassins. Ho was fifty-six years of age. **Boston Music Hall Spiritual Meetings**

Entrance on Tremont and Winter streets.

Jan. 8, Lecture by Prof. William Denton. The fourth course of lectures on the philosophy of Spirit-unlism will be continued in the elegant and spacious Music Hall,

EVERY SUNDAY AFTERNOON, AT 21 O'CLOCK,

EVERY SUNDAY AFTENDON, AT 23 o'CLOCK, until the close of April, under the management of Lowis B. Wilson, who hus made engigements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Prof. Wm. Denton, Mrs. Nellie J. T. Brigham, Edward B. Wheeler, J. M. Peebles and others will lecture during the course. Vocal exercises by an excellent quartette. Beason ticket, with reserved seat, \$2.00—new ready for de-livery at the counter of the Banner of Light office, 158 Wash-ington street; single admission 15 cents.

Spiritual Periodicals for Sale at this Office :

THE LONDON SPIRITUAL MAGAZINE. Price 30 ets. percopy. HUMAN NATURE: A Monthly Journal of Zolstie Belonce und Intelligence. Published in London. Price 32 cents. THE MEDIUM AND DAYBERAK. A weekly paper published THE RELIGIO. ATIGO S CONES. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spirit-nalism. Fublished in Obicago, Ill., by B. S. Jones, Esq. Price 8 cents.

rice 8 cents. THE LYCEUM BANNER. Publishod in Chicago, Ill. Price

5 conts. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cents.

THE BERITUAL MONTHLY AND LYCEUM RECORD. Pub-lished in Boston. Price 15 cents. THE PRESENT AGE. Published in Chicago, Ill. Price 8

conts. The HEBALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy.

To Correspondents.

The We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases and spensable, as a guaranty of good faith. We cannot under-ake to return or preserve communications that are not used.

C. S. M., LOCKPORT, N. Y .- M. Milleson, the spirit artist, may be addressed at Little Falls, N. Y.

UNION VILLAGE .-- Not on the subject you suggest. Town "-We would reply to the

SOCIAL EVILS:

THEIR CAUSES AND CURE.

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BY MRS. MARIA M. KING. BEING A BRIEF DISCUSSION OF THE 80-CIAL STATUS, WITH REFERENCE TO METHODS OF REFORM.

Subjects Treated :

DIET-Its Influence upon Civilization. Effects of Certain Articles of Food in Use among Civilized and Savage Nations; and of Certain Reverges and Stimulants in Common Uso among the American People. "THE SOCIAL EFIL. - Remedies for it. WOMAN'S RHOITS. MARKIAGE AND DIVORCE. CHARITY CHILDREN-Suggestions Relative to their Treatment

PRISON DISCIPLINE. FEMALE PRISONBRS. 55 pages, 8vo, paper, 25 cents, postage free.

THE SPIRITUAL PHILOSOPHY No. 06 Russell street, Melbourne, Australia, Has for sale all the works on Spiritualism. Liberal and Re-form Works, published by William While & Co., Boston, U. S., may at all times be found there. VS. DIABOLISM.

IN TWO LECTURES.

BY SAME AUTHOR-SAME PRICE.

BY SAME AUTHOR—SAME PRICE. ('ONTENTS: The Doctrine of Evil Spirits Considered; Drder the Law among Men more and more, the higher they arise in the Scale of Intelligence, and Legislation the Order wherever there is Society for which to Legislate: The Law which Prevents the Propagation of Evil from a Higher to a Lower Spiner; The Power which Controls the Evil Disposed, and the Law of Spirit Guardianship and Control as Applied to Spirit and Earth Life; Arguments in Proof of the Bootrino that Law is Fulfilled when Evil Spirits are Provented from Diffusing their induces; "Obsension," "Postension" and "Infostation," Considered; Are Spiritualists to be Governed by Authority or Reason?

WHAT IS SPIRITUALISM?

AND SHALL SPIRITUALISTS HAVE A CREED? IN TWO LECTURES.

BY SAME AUTHOR-SAME PRICE.

BY BAME AUTHOR—BAME PRICE, CONTENTS: The World seks to know definitely, What is Spiritualism? The Necessity for Theories; The Author's De-claration of Frinciples in Twenty-nine Distinct Propositions; The Necessity of Urganization Considered; becaustions of Principles a Necessity, since there are Differences of Opinion on Vital Questions among Spiritualists; Influence of the Tresset of Christendom; Opinions must be Expressed before they can be Compared; The Good of a System of Full h Lost to the People unless its Frinciples are Fishing Declared; The Riceposithfity of Spiritualists in Trees of the Sacred Charge committed to them.

Charge committee to them. The above parability are for sale wholesale and retail by the publishers, WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

Issued January 4th, 1871, AN EYE-OPENER. "CITATEUR, PAR PIGAULT." LE BRUN,

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in favor of creating the conditions that will make war impossible. Mrs. Howe also read an Address to the Women of America, which was adopted by the audience; and a resolution was passed making the officers of the meeting an Executive Committee to make arrangements for a World's Peace | lege of testifying hefore a court of law, because of Congress, to be held in London or elsewhere, at no distant day.

Yours for the abolition of war,

Orange, N. J., Jan. 1st, 1871.

The Austin Kent Fund.

Moneys received for the relief of our invalid and destitute brother, Austin Kent, since our last report:

port: Reseived during the past year ... \$ A lady in Salem, Mass., (whose name, we regret to say, has slipped our memory,) sent a box of orosses for Christmas, which we disposed of for the sum of . Mrs. Lothrop, Woburn, Mass. ... Carl E. Kreische Mrs. Harriet Eddy . Mrs. Susan Jack, Oll Oity, Penn. ... Asa Tribon, Campello, Mass. ... Mrs. Morton, Boston Charles Pierce, a spirit, (by Mrs. M.) Mrs. E. Cooper, Eureka, Cal. ... N. M. Farquhar, Litchfield, Ill ... A friend \$222,74 3,00 2 50 2.00 1,00 1,00 $1,00 \\ 1,00$ A friend G. L. D., Albany, (monthly installment) 50

ed by us, Bro. Kent responds as follows:

ed by us, Bro. Kent responds as follows: Stockholm, St. Lawrence Co., N. Y., Jan. 1st, 1871. BRO. COLBY—I really have no words in which to express my thanks to you and your patrons for such continued and unabated charity. It has come at a time—in a year of my greatest need— and has taken such an unbearable weight from me that I feel like a "new man." May the gods give you and they have given me a "Merry Christmas." I feel even now as though I had spiritual arms and legs. In love yours and theirs, AUSTIN KENT.

AUSTIN KENT.

AUSTIN KENT. Willimantic, Conn. Our old friend, Dr. H. P. Fairfield, has been with us during the month of December, and has given good satisfaction as a speaker. New thoughts were cast into the minds of unbelievers; the sad hearts of mourners comforted by the re-turn of their spirit-friends at private circles; and at present our Spiritualist friends are all in good spirits; and with the fine prospect of Dr. F. L. H. Willis for a speaker until April, we will hope for success. D. B. I. D. B. I.

One of the "oldest inhabitants" of Troy predicts a mild winter, because, he says, the weather of the three days beginning with the day before and closing with the day after the sun crosses the line, determines the character of the winter. An-other weather-wise person in the same locality predicts we shall have a very severe winter, be-cause he has seen many white owls. According to Dr. Child's "Whatever Is, is Right" theory, both of the above predictions "are right to the condition that produced them." of the three days beginning with the day before and closing with the day after the sun crosses the

An Illinois judge lately decided that no one in that State can be denied the civil right and privi-Atheism. If the atheist believes an oath to be binding, it must be administered to him. Bigotry is subsiding and giving place to common-sense intelligence.

Now and then an incident occurs, that reveals the secret policy of the Church. The first act was to frown us down; that failed. Next, to fight us down; that failed. Next, to argue us down; that failed. Next, to silence us down; that failed. And now she is putting on her blandest smile, and acts the Delilah, trying to seduce Spiritualists into her sensuous bowers. Be watchful, oh Spir-itualists! for the peril of compromise is the most serious of all.-J. O. Barrett, in Am. Spiritualist.

A poor man who less than a year ago had only

one suit of clothes, went into the newspaper business, and now has eight suits. Seven of them are for libel.

Fifteen hundred pounds of nitro-glycerine exploded at the Hoosac Tunnel, Dec. 23d, blowing the superintendent, named John Velair, to atoms.

Virginia has 67,512 farms.

A stranger was riding about the other day tak-\$244,60 ing a view of Hartford, Conn. Passing over Col-In acknowledging the last remittance forward- lege Hill on the west side of the park, he noticed the fine bronze statue of the late Bishop Brown-

in another column, has performed thousands of speedy and permanent cures. Dr. Dake is now at Council Bluffs.

who desired to know the author of this pathetic poem, that we have been informed it was written some twelve years ago by R. H. Stoddard.

BUSINESS MATTERS.

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BANNER OF LIGHT.

Message Department.

method?

to our own?

A.-Yes.

idea in our language.

the case of our atmosphere?

Q -What is the medium?

mosphere is no exception.

limits of our atmosphere?

communicate as they do.

our material atmosphere?

Oct. 24:

A .- It does, precisely the same.

an outline, I should be obliged to go over a very

Q .- In communicating thought on your side, do

A .- We do; but every sound represents but one

Q .- Does your communication depend upon

Q .- Falling upon the ear in the same manner?

A .- It is what may properly be termed the

spiritual part of your material atmosphere. Ev-

erything has its inner as its outer life. Your at-

Q.-Does it have any limit in space?

infinite as spirit is—infinite as life is infinite.

Q .- Is that spiritual atmosphere confined to the

A .- I do not think it does. I believe it to be as

Q .- Is that spiritual atmosphere the cause of

A .- To my mind it certainly is. I know cer-

tain scientists determine to the contrary, but I

fined before the less refined. I believe there was

Ann Myrick.

[How do you do?] I am well as usual. A gen-

deman in Fitchburg, Mass., who has requested

me not to make his name known, is very auxious

to know what spirit or spirits produced those sin-

are." Well, I will call the gentleman Nicodemus

always place spirit before matter-the more re-

you have an external expression corresponding

large area, which I have not time to do.

RACH Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose name it boars through the instrumentality of

Mrs. J. R. Conant,

6

while in an abnormal condition called the trance. These while in an abnormal condition carled the trance. These Messages indicate that spirits carry with them the charac-foristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an unde-relepsi state, eventually progress into a higher condition. We ask the reade to receive in a doctrine put forth by spirite in these columns that does not comport with his or hor reason. All express as much of truth as they perceive e-moment. -no more.

The Banner of Light Free Circles.

These Circles are held at No 158 WASHINGTON STREET, Room No. 4. (up. stairs.) on MONDAT, Trednay and Thurs-DAT AFTERSDON' The Circle Room will be open for visitors at two o'clock , services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers Donations solicited

for strangers — Donations solicited, Mas Cos as r reverses no vicitors, on Mondays, Tuesdays, Wednesdays or Thursdays, and after six o'clock r. st. – Sho gives no private stitlings: SAT Donations of flowers for our Circle-Room are solicited, 247 The questions answered at these Semices are often

proposition by individuals among the andience. These read to the controlling intelligence by the chairman, are sent in by correspondents.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received,

for which the triends have.	ar warmest analissis	
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La toun terman	50 H. Anderman,	
E. Thatcher	60 Mrs. A. L. Davis, S.	51
U. Spink	20 Henry Smith	1,#

Involution.

Mighty Spirit, who art the soul of all souls, the life of all things, even as the bright beams of the Orient revivity and gladlen Nature with every new born day, so may we, thy children, revivify and gladden mortal scenes day by day and hour by hour. May we, oh Lord, be indeed ministering spirits of love. May we lead thy dear humanity nearer to thee. It hath been said that the fear of the Lord is the beginning of wisdom; but we believe that the love of the Lord is the beginning and the end of wisdom. Oh Mighty Spirit; then may we love thee, and teach these thy children who dwell in the dark shadow of death to love thee. May they have that lovewhich easteth out fear and knoweth thee to be a bright spirit of love who will never forsake them. For thine is the kingdom and the power and the glory, to-day and forever. Amen. Oct. 21.

Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, I will an ower them.

CHAIRMAN,-I find the following questions on the table:

the inhabitants of spirit life?

Ass.-I am not aware that it has any effect and if he wants anything further from me, let whatever. It is an incident belonging to the things of time.

Q.-If a person should dislike another here, don't know - perhaps I shall be-but I don't and future truth. will be have the same dislike on meeting that think I shall. Good day, sir, person in the spirit world? A .- He certainly will be very likely to, unless

he learns obediences to the Law of love before entering the spirit-world.

Q-Is a knowledge of the dead languages as | managed to get ashore again, and I want to send taught in our colleges of any advantage in spirit- | a line across to some of my folks. My name is life?

A.-No; not the slightest,

Q.-(From the audience.) Is it not indirectly of great advantage in unfolding the power of | Yes? my father and mother are on this side with expression?

A - I am not aware that it is of advantage either directly or indirectly; for it is never used in the spirit-world, seither is the language that you make use of at the present day.

Q .- Do you think the study of language here is of any direct or indirect use to the individual mind pursuing it?

A .- Relatively speaking, it is of use, because it is the established method of thought-exchange

Massachusetts. A .- No, I cannot, because, were I to give you

Seance conducted by Rev. Adoniran Forster; letters answered by C. H. Crowell.

Invocation.

Our Father Wisdom and our Mother Love, from the holy of holies within us we bring thee praises. We praise thee for the partial victory we have gained over our own selfishness. We praise thee the vibrations of an intermediate medium, as in for the victory which, through Nature, we have gained over death. We praise thee for the will we have to benefit thy sons and thy daughters everywhere, and for the faith we have in our ability, through thyself, to put that will into objective being. We praise thee because darkness is passing away from the souls of thy children; because, one by one, they are rising out of the dark, murky atmosphere of religious superstition, and are bathing themselves in the sunlight of infinite truth. We praise thee for that religious principle and power that finds a place in every A .- It is not confined to the limits of your at- human soul. We praise thee that we believe that mo-phere, but it extends through it. If it did not, 1 it will outwork for itself still its own redemption; spirits could not, by any possibility, return and it will save each from sin, and, finally, be the golden key that shall admit each to heaven. Oh, migh'y Spirit of Love and Wisdom, we praise thee for the glorious truths which thou art bidding thy children in the higher life to bring down to those that still remain in the shadow of death; and we ask, oh living, universal Spirit, that thy sons and thy daughters who have received the truth may be willing to acknowledge it, may not be ashamed of that, lest that be ashamed of them in the future life. And unto thee be not only the a spirit-world before there was a material world. praises of this hour, but of this age and all future Oct. 25. eternity. Amen.

Questions and Answers.

QUES.-(From a correspondent.) Is it right. and the duty of Spiritualists, to use their influence and invest money to help, the Universalist denomination to establish the Murray fund of \$200,000, as is now being done and held forth by gular manifestations in Fitchburg about eight them?

months since. So he goes on to say, "Now, al-Ass.-There can be no general standard of right though I don't believe it is spirits at all, yet I'd like to be enlightened; and if it, was, let the spirit Bet up for any soul. Each soul must have a standard for itself. If the soul of a Spiritualist or spirits go to the Runner of Light office in Bosbelieves that it is doing right by helping in that ton, Mass., and inform us who and what they direction, verily it is. But if they are not sure, if their faith wavers, they had better consider the He was once present where I had made some subject faithfully and fairly, weighing it in the manifestations, and he said, "Can the spirits tell my name?" I immediately rapped out, while he balances of common sense ere they make their choice.

used the alphabet, "Nicodemus. Won't that an-Q .- (From another correspondent.) What is swer?" "Ob, yes," he said, "that will do very the meaning of that command of Christ to his well." He then was consoling himself with the disciples, "Go ye into all the world, and preach idea that he was n't known there. I flattered his the gospel to every creature, baptizing them in vanity for awhile, and then I gave the name that he is known by here on earth. But it seems he is the name of the Father, the Son, and the Holy ashamed of it, so I won't have anything to do Ghost"?

A .- To my mind, it meant this-that they were with it. I will be ashamed of it, too. I will use to go forth among those who did not believe as the one I gave him, Nicodemus, I have the QUES-What effect has an earthquake upon honor to state that I gave the manifestations at they did, preach their gospel as they had received it from him to those unbelievers, and if they rethat place, and that my name was Ann Myrick; ceived, why, baptize them in the name of the him call; but remember, the next time he calls, I Father, the Son, and the Holy Ghost, which may not be quite as lenient as I am to-day. I means simply, in the name of the past, present,... Oct. 25.

Henri Franks.

I was born in Boston, in the year 1815. I died on the ninth of September, 1870, having been wounded two days before in an engagement before Metz, in France. My parents were both natives of Bordeaux; and in accordance with their wishes, I went to their native land to fight her battles. They do not know of my death. But last night I learned that I was dead and that I could return. I learned that the faith of my parents was correct; for they believed in the coming back of the spirit, and of en spoke of spirits visiting this place. [Did you not realize it before last night?] No; not at all understandingly. I had no faith in this Spiritualism, and used to wonder that my parents could have faith in it-the faith they did. My mother said to me, " Henri, if anything happens to you, come back to me-remember. You do not believe it, but I know you can;

COMMUNICATION FROM WASHING-TON.

Light.]

extended its empire-then will humanity see the rise of its beautiful day-then will it touch the

Confines of the promised land. We, distant precursors of that great day, we have sown the first seed-the condition of equality, the consolidation of liberty, the exclusion of every kind of despotism, the odium and abolition of slavery, there were the first steps taken by a great people that marched at the head of civilizawhich must redeem itself entirely, although at different intervals. The new world-sprung unexpectedly and complete, like Minerva, from the brain of Jove-stands there as the most splendid model to all nations, instructing, by the practice of her virtues and by the noble example of her wise regime, the races which, until now, had remained entangled in the sophisms of a narrow school, in the usages of a decrepit epoch, under the scourge of tyrants more vile than those whom they transple under their feet-those who breathe only when they cast a look of hope to that sacred soil whence comes to them a voice of comfortsoil whence comes to them a voice of comfort-symbol of the future and of renovated society— a REFUBLIC Holy conception lideal of every per-fection in human fellowship! thou wert not un-derstood in the true sense. No one hitherto had penetrated the hidden essence, with the exception of that great people that made thee its own for-ever, that lives by thy spirit, that inoculated thy fecund life into its own and operated by thee, the greatest miracles which balacy records upon its greatest miracles which history records upon its pages. This is the grand boundary prescribed to humanity. You will all come to it; you will all hind, yourselves fast in the universal embrace. But first it is needful still yet to suffer much; it is still needful to offer a hecatomb to sow the earth with dead, to desolate humanity for long years to come. Alast how arduous is the way-how full of sorrow the pilgrimage! But such is the destiny of men. To arrive at the good they must press through the evil; and in proportion as the suffering. is severe, so much the more ample and enduring will be the good eliminated from it. Consider my country; fashion your usages after those of my co-citizens; initate their efforts; share those of "dy co-citizens; initate their efforts; share their ideas; and it will be given to you to shorten the dis-tance that separates you from the desired goal!" "Courage, Hope and Charity." WASHINGTON.

Communicated the 22d day of August, 1870.

Written for the Banner of Light. THE FLIGHT OF CROWS.

BY 8. B REACH.

When slanting rays of sunlight Lit up the city's spires, And day, in parting kindness, Kindled the sunset fires, And, o'er far eastward mountains No morning's promise beamed, While twilight's gathering shadows The shroud of Nature seemed :

Against the winds of Winter, Taking their slient flight, I watched the crows, pursuing The swiftly falling night. Their dark forms struggl ng westward Vanished in distant gloom ; Y et still I seem to see them

Within this pleasant room. Sadness on me has fallen, As from their sable wings, Or from the silent evening

And musings that it brings. Dark thoughts, like birds of omen Follow the fitful glare, Flashing till passion's sunset Leaves deeper darkness there-

Dark thoughts, like birds pursuing Their devious, struggling flight. Follow them not. They vanish,

Lost in the gloom of Night. Oh, stay I by yonder hilltop How sweetly shines a star.

Beyond the eastern mountains The signs of morning are.

SPIRITUALIST MEETINGS

DOVER AND FOXOROFT, ME. The Children's Progressive Lyceum holds its Sunday session at 103 A. M. A K. F. Gray, Esq. Conductor; V. A. Gray, Assistant Conductor; Mra Julla F. Blethen, Guardian; Miss Anna B. Averill, Assistant Guardian; S. B. Sherburn, Austical Director; C. E. Hyder, Secretary.

JANUARY 14, 1871.

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DRANSVILLE, N. Y.-Sniritualist meetings are held every econd and fourth Sunday of the month. Mrs. E. A. Wil

second and fourth Bunday of the month. Mrs. E. A. Wil-liams, speaker. FOXBORO', MASS.—Progressive Lyceum meets every Sun-day at Town Hall, at 109 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian. GREAT FALLS, N. H. —The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall. LYNN, MASS.—The Spiritualists hold meetings every Sun-day afternoon and evening, at 3 and 7 p. M., et Cadot Hall.

LOUISVILLE, KY. - Spiritualists hold meetingsevery sunday at 10 A. M. and 7% P. M., in Templars' Hall, corner 11th and Green streats.

Green troots. MarkBoRev', Mass.—The Spiritualist Association hold meet-ings in Berry's Hall the last Nunday in each mouth, at 13 p M. Prof Wm. Denton is engaged as speaker for the present year. James Lowe, President: Mrs. Narah & Foster, Secretary.

Milpon, Mass. - Children's Progressive Lycent meets at Washington Hall, at 11 A M. Prescott West, Conductor; Mrs. Maria L. Buxton, Gnardian; S. W. Gibert, Musical Director and Corresponding Secretary. MANCHESTER, N. H.-The Spiritualist Association hold meetings every Studay atternioon and evening, at Lyceum Hall. Stephen Austin, President: Allison W. Chency, Sec¹y.

MILAN, O.-Coclety of Npiritualists and Liberalists and Chil-dren's Progressive Lyceum, meats at II A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MORRISANIA, N. Y.-First Society of Progressive Spirituaj-ists-Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% p. H.

Treet. Services at 3% p. M. MiLWAUKER, Wis.-The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Social confor-ence at 2 r. M. Address and conference at 74 r. M. H. S. Brown, M. D., President.

ence at 3 P. M. Address and conference at 74 P. M. H.S. Brown, M. D., President. Norm Scituars, Mass.-The Spiritualist Association hold meetings the second and test Sunday in each month in Con-hass Hill at 103 A. and J P. M. The Progressive Lyceum meets at the same hall on the first and third Sunday at 13 P. M. D. J. Bates, Conductor; Deborah N. Meritt, Guard-ian; Edwin Studley, Assistant Guardian; Waldo F. Bates, Musical Director; J. W. Morris, Ubrarian Speakers en gaged:-Mrs S. A. Willis, Jan. 29; J. H. Currier, Feb. 12 I. P. Greenleaf, Feb. 26; Mrs Juliette Yeaw, March 12. NEW YORE CITY.- Apollo Hall.-The Society of Progress-ive sourituanusta hold meetings every Sunday in Apollo Hall, corner of Broadway and 28th street. Lectures at 103 A. M. and 73 P. M. P. E. Farnsworth. Sceretary. P. O. hox 5679. Speaker engaged :-Mra. Cora L. V. Tappen during January. The Children & Progressive Lyceum meets in the same hall at 34 P. M. D. D. U. Martin, Conductor. Masonic Hall.-The Spiritual Conference meets every Sun-day at 23 o'clock in Masonic Hall, 13th street, between 3d and th avenues. NorwALK, O.-The First Spiritualist Association hold meetings every Nunday at 114 and 7 o'clock P. M., at St. Charles Hall, Main street. In Lake, Agent... New BURTFORT, Mass.-The Children's Progressive Lyceum meets in Lyceum Hall over Sunday 24 2 P. M. T. C. Cartter.

NEWBURTFORT, MASS.--The Children's Frogressive Lycoum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J.T. Loring, Sec-rotary; A. Lanc, Treasuler; D. W. Green, Librarian.

rotary; A. Lane, Treasuler; D. W. Green, Librarian. PLTMOUTH, MASS.—The Splitualist Association hold meet-ings every sunday in Leyden Halt. L. L. Builard, President; Allee B. Sampson, Treasurer. Children's Progressive Ly-ceum meets in the sama hall. L. L. Builard, Conductor; Allee B. Nampson, Guardian; Clara Robbin, Librarian; MIFS. Lydia Benson, Musician. PHILADELPHIA, PA.—The First Association of Splitualists hold meetings each Sunday at Harmonial Hall, corner 11th and Wood streets, at 164 A. M and S P. M.—Children's Pro-gressive Lyceum No. 1 will meet in the same hall every Sun-day at 21 F. M.—Lyceum No. 2 meets at Thompon-street church, at 10 A. M. each Sunday.

church, at 10 A. M. each Sunday. PORTLAND, ME.—Congress Hall Association meets for so-cial conference overy Sunday at 3 o'clock P. M. Joseph B. Hall, President; Mrs. J. K. King, Cor. Necy. Children's Progressive Lyceum at 10% A. M. Joseph B. Hall, Conduct-or; T. P. Beal, Assistant Conductor; Mrs. R. J. Hull, Guard-ian; Miss Ella Bonney, Musical Director.

PUTNAM, CONN.-Meetings are held at Central Hall overy Sunday at 12 P. M. Progressive Lyccum at 102 A. M. PROVIDENCE, R. I. — Meetings are held in Musical Institute Ifail; a conference in the morning, at 10%, and a lecture in the atternoon, at 3 o'clock.

PAINESVILE, O.-Progressive Lyceum meets Sundays at 19 , M. A. G. Smith, Conductor: Mary E. Dewey, Guardian. RIGHMOND, IND.-The Friends of Progress hold meetings ev-ery Sunday morning in Henry Hall. at 103 A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

RENSSELAER, IND.-"Society of Progressive Spiritualisis" meet every Sunday, in Willey's Hail, at 107 A. M. I. M. Stackhouse, Secretary.

ROCKHOUSE, SCHELL, -- The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 * clock.

ST. Loris, Mo. - Meetings are held every Sunday, at 10 A. a. and 74 p M. in Avenue Hall, corner of 9th street and Washington avenue. Warren Chase speaks every Sunday. Son's tree Seats tree.

Sealem, MASS.—The Spiritualist Society hold meetings ev-ery Sunday at Lyceum Hall, at 3 and 72 r. M. Walter Harris, President ; Henry M. Robinson, Secretary ; Mrs. Alby Tyler, Trossure. Treasurer.

STONERAN, MASS. -- Children's Progressive Lyceum meets very Sunday at 10³ A. M. E. T. Whittler, Conductor; Ida

every Sunday at 104 A. M. E. T. Whittler, Conductor; Ida Herson, Guardian. SroaMore, LL_-The Children's Progressive Lyceum meets at the Universalist Church every Sunday at 4 P M. Harvey A. Jones Conductor; Miss Agnes Brown, Guardian; Agrippi Dowe, President of Suciety; Curtis Smith, First Vice Presi-dent and Tressurer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary. The Oblidencie Progressing Lyceur

Breitsoffiklo, ILL.-The Children's Progressive Lyceum meets every Sunday morning at 9 o'clock in Capitai Hall, sonthwest corner Fifth and Adams streets. W. II. Planck, Conductor; Mrs. E. G. Planck, Guardian.

Conductor; M is, E. G. Flanck, Guardian. SAN FRANCISCO CAL. – Spiriualists and other Liberal Thinkers meet for conforence and discussion every Bunday alternoon at 2 o'clock, at Dashaway Hall, on Post street; also, Sunday evening lectures are regularly given at Mercan-tile Library Hall, on Bush street.

TROY, N. Y.-Progressive spiritualists hold meetings in Apollo Hall, corner of River and Congress streets, at 103 A. M. and 74 P. M. Speakers engaged --Mrs. N. J. T. Brigham, Jan. 15, 22 and 29; J. M. Prebles during F. bruary and March; Thomas Gaces Forster during A pril. Children's Lyceum at 2 P. M. Benj. Starbuck, Conductor.

TOPERA, KAN.-The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 10³ A. M. and 7³ F. M., at Constitution Hall, No. 131 Kennsa avenue. Admis-sion free. Mrs. II. T. Thomas, Inspirational speaker; F. L. Crano, President; F. P. Baker, Secretary; Miss Alice Hall, Organist.

John Gardner. I've been booked for Davy Jones's locker. [Lately?] Yes, lately; but somehow or other I

Oct. 24.

Oct. 24.

Garduer-John Gardner, from Gloucester, Mass.; that is, I was born there, so I suppose I will have to hall from there. [Have you friends there?] me, but I have got a sister there, and a halfbrother, an uncle, and several cousins, I don't know how many.

When my sister heard that I was drowned, she said she could n't be reconciled to my death, hecause I was such a sinner, and she knew I died wanting the grace of God. Well, I don't know about that, but I rather think we have the grace

of God about us all the time, and can't get rid of it even if we want to. And I seem to be as e fortably off as those that thought they had a good deal more than I had. At any rate I am satisfied She heard that I was swept overboard in a storn with an oath upon my lips. I can't say but what I was-can't say what I was saying; was pretty likely to be swearing, though, about that time. Foolish way of expressing one's self, I know, but it has n't sent me to hell-not a bit of it-and I don't like to have her feel so. She told her friends that she dreamed it was all right with me-that I had made my peace with God, and it was all right. Well, that dream happened to be a vision, and I gave it to her. That's the way she got it, and I want her to have faith in it, and not go about mourning because she thinks I have gone to hell, because I am very well off indeedbetter off than I over was in this world, or ever expected to be, and-what is still better-I have the prospect of getting better off the longer I stay

here.

Windsor.

Q .- Would you give us an outline of your Yes. [Is she in Maine?] No, I think she is in Oct. 24.

Translated from the Italian by E. V. I., for the Banner of

"It is in the destinies of humanity that it arrive at a grade of perfection to you unknown. The way is ardnous, long and difficult, but that is pre-scribed in the book of Providence; it must be and series in the book of riovinence, is must be and it will. When men shall have sacrifited them selves in the fires of sorrow; when they shall have exterminated have passions from social fel-lowship; when war shall be no more than a mournful record; when fraternal love shall have

here. As such, it is of use,

Q-Can we think accurately and clearly except through words?

A .- No, certainly not. But I do think that a more simple language would, be far better-one that would convey your thoughts more readilyone that would tax the brain less. Instead of consuming years to understand it, and then not know it, the language of a people should be understood, and perfectly, too, in all its branches, by a child of seven years. But how is it to day? There is no one on the earth that has a perfect understanding of any one of its languages. They claim to have, I know; but we know they do not, and for this reason-that these various languages are constantly changing, and custom makes certain vehicles of thought law,

Q-Are not the roots of language immortal as the mind from which language springs? A.-Yes.

Q .- Do we not arrive at those roots more directly by the study of the ancient languages than in any other way?

A .- Yes, certainly; and in those things you are benefited, but in that alone.

Q-Do we not arrive at a knowledge of the simple language you spoke of by the study of the classical languages?

A .-- No; not at all.

QR.-I judge from my own experience. I have been led to the conclusion that the study of language gave me freedom of expression.

A .- So it does, so far as this world is concerned; but when you leave this world, you will lay it down. It will be of no further use to you.

Q.-What class of studies do you consider the most important for a harmonious and desirable mental development for us here in this life?

A-First of all, the study of anatomy; and indeed, if that is thoroughly studied, it will form a foundation, and a substantial foundation, for all that will follow. Having made yourself acquainted with yourself, then go out into Nature, and become acquainted with that. Learn how Nature acts upon you, and how you act upon Nature. Then go a step higher, and learn what it is that animates Nature, and how that which animates Nature is allied to that which animates you. These are the studies that would be productive of the greatest amount of good to the human race.

Q.-In pursuing such studies certain nomenclatures have been used, as in chemistry, geology and auatomy, and the terms are nearly all borrowed from the dead languages. Would you not think it desirable to study those languages for a more perfect knowledge of the sciences?

A.-I do not see that it is a necessity. I know it is made such by the schools, but I do not believe it is an absolute necessity. The time will come when a new order of gaining knowledge will be instituted-when, instead of being obliged to wade through all the different branches of science to get at one idea, you can go directly to it. Your whole system of education is exceedingly faulty.

Ella Windsor.

I come here to send a message to the Children's Lyceum, of Willimantic, Conn. I want them to feel that I still belong to the Lyceum, and not to. erase my name from its records, for I sitall be with thom; although I have joined another Lyceum, vet I shall often he with them. I want them to know that the beautiful spiritual truths that I learned in the Lyceum are of great use to me in the new life, and that when they, too, shall have done with earth, and shall join the Lyceum in the spirit-world, they will be glad that they joined the Lyceum here, for it is a mighty step toward making them happy hereafter. I was present at my burial and was well pleased. I felt such a sense of relief, and yet as though I was not free from earth; there was a something binding me here even amid the freedom of my new-found home. I shall be able to do much for the Lyceum, and I want them to think of me not as far

I have just learned the name of a gentleman who was very kind to me during the last few weeks of my life, and, although I have passed since then some ten or eleven years, I am glad that I am able to return and thank him. I am able to tell him, also, that he has just so much credited to him in the spirit-land, and will receive the principal and interest when he comes here. I was deeply grateful at the time for his kindness and the kindness I received from others I belleve I thanked all the others, but I could not learn his name. It is only within a few days that I have learned it. I have hastened here to thank him. His name, I am told, was Henry Potter, and he lives in Cambridge, Mass. My name, John Adams. I lived in Endicott street at the time he visited me, and I died there of consump-tion. [Do yon not remember Mr. Berry. [I remember of seeing you many times.] Where? [In different parts of the city. Is your wife still on earth?] ceive the principal and interest when he comes

promise?". "Yes, I promise." But I think no more of it till I was roused to consciousness in this world again last night. My coming proves the truth of their faith. I have not much to say about the condition of the spirit-world. I do not know much about it. It seems like a real world to me. I see tangible things, people and dwellingplaces. It seems so natural that I should hardly believe, if I did not know, that I had passed away from earth. Henri Franks. I will come Oct. 25. again.

and if anything happens, come back to me. You

Ella Winter Edgerly.

I have been told that you have received a letter from my mother, saying that the message which I gave here some time ago is not correct. [What name?] Ella Winter Edgerly, from California. So I have been called upon to come back and answer to the statement. I have reviewed the mesage I gave them, and I find it correct in every particular-at least, as near correct as it is possible to be. My names, dates, all the facts in the message are correct, and Auntie and Uncle Tubbs can vouch for them, if they will. They know they are correct. My mother cannot see them so, because she is so prejudiced against your Spiritualism. Good-day, sir. Oct. 25.

David Metlin.

I am David Metlin, of the firm of Metlin & Hague, of Havana, Cuba, I met with an accident which was the result of a tornado we had. and in consequence I died yesterday. I had some faith in these things myself, and I used to tell my friends, if I went first, and it was true, they would get a shell from me very quick. I remember my promise; and to fulfill that, and to give information concerning my death, I made a great effort to come here. I desire the house in New York to know of my death in this way. I am aware that you do not publish for some time; but you date our coming. That will do just as well. away, but as one of their number. I am Elia Oct. 25.

> Séance conducted by Theodore Parker; letters answered by C. H. Crowell.

MESSAGES TO BE PUBLISHED.

Thursday, Oct. 21.—Invocation; Questions and Answers; Amos Carter, of Burlington, Vt.; Annie Elliston, of Tibury Lane, Carapside, Lendon, to her mother; Alred Averili, died in Mobile, Oct. 23th, to his friend Nathaniel Henderson; Alfred G. Crowell. Monday, Oct. 31.—Invocation; Questions and Answers; Mrs. Fer is, to the freends of John M. Dunn; Alexander Hoff man, of New York City, to nis brother-in-law; Albert Cum-mines, of Boston, to John Dexter; Annie Humphreys, of Bos-ton, to her mother.

ANCORA, N. J.-The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 p. M. H. P. Fairfield, Presi-dent: J. Madison Allen, Corresponding Secretary, Chil-dren's Progressive Lyceum meets at 10⁴ A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

Bond, Conductor: Ars. Evaluation e. S. Wood, Guntanan. Bostow, Mass. - Mais: (Hall. - Meetings will be held every Sunday afternoon, at 2) o'clock, under the management of Lewis B. Wilson. Prof. Will.am Denton will lecture during January. Music by an excellent quartette. Etitoit Haft. - The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary.

Winfulan. An letters should be addressed to M. T. Dole, Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stars;) each Sunday. Circle morning and afternoon. evening, lecture. *Codman Hall*, 176 Tremont street.—The Children's Progress-ive Lyceum meets in this hall every Sunday at 11 o'olock A. M. J. W. Mc¹alre, "onductor: Mrs. fiarlet Dana, Guardian, *Hospitalter Hall*, 53 Washington street.—Spiritual circle for individual messages and general instructions from the super-mudance spheres, "unday mornings, at 166 o'clock. Admis-slon fr.e. All mediums are invited to take part. Spiritual journals and other publications will also be distributed free. BALTINORE, MD.—Saratoga Hall.—The "First objeitualist".

BALTINGRE, AD. - Saratoga Hall. - The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Cal-vertand Saratoga streets. Mrs. F. O. Hyzer speaks till fur-ther notice. Children's Progressive Lyceum meets every Sunday At Da. N.

Vertand Naratoga streets. Mis. F. O. Hyzer speaks till tar-ther notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. Correspondent Hall.—The Maryland State Association of Rhiritualists hold meetings every Sunday in this hall. Levi Weaver, President; Jacob Weaver, Vice Pres.; Geo. Broom, Secretary; Wm. Leonard, Treasurer. Speakers engaged:— Miss Susie M Johnson during January; Mrs. Emma Martin during February; Thomas Gales Forster during March; Mrs. N. A Byrnes during April; J. M. Peebles during May. Children's Progressive Lyceun No. 1 meets at 9 o clock. Levi Weaver, Conductor; Mrs. Hachel Walcott. Guardian; John J. Henry, Librarian; Miss Anna McClellen, Musical Di-rector. rector.

BROOKLYN, N: Y.-The Children's Progressive Lyceum meets at Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 102 A. M. Abm. G. Kipp, Conduct. or: Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3

or: Mrs. Ada E. Cooley, Guardian of Groups. Eccure a. P. M. BUFFALO, N. Y.—The Buffalo Spiritual Association hold meetings at Lyceum Hall, corner Court and Pearl streets, every Sunday at 10% A.M and 7% P.M. H. D. Fitzgerald, Preadent; B. P. Froggatt, Treasurer; George F. Kittredge, Secretary, Children's Progressive Lyceum meets at 24 P.M. Luster Breoks, Conductor; Mrs. Mary Lane, Guardian. BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10% A.M. and 7% P.M. Lyceum at 2 P.M. Abner Hitchcock, Sec'y. BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 1 P. M., at Lyceum Hall. J.S. Shattnek, Conductor; Mrs. J. Willion, Guardian; Dr. Porter, Libra-rian; Edgar G. Spinning, Musical Director.

rian; Edgar G. Spinning, Musical Director, CHELSEA, MASS — Gramile Hall, — Meetings are held in this hall every Sunday. All communications for the Chelsea Spiritualist Association should be addressed to br. B. H. Crandon, 4 Tremont Temple, Boston. B. H. Crandon, Corre-sponding Sceretary. Free Chapel.—The Bible Christian Spiritualists hold meet-ings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 p. M. Mrs. M. A. Ricker, segular speaker. The public are invited. D. J. Ricker, Sup't.

J. Ricker, Supit. CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets. In Washington Hali, No 16 Main street, at 104 A M. every Sunday. Benj A. Fisher, Conductor; C. A. Abbott, Assistent do.; Mrs. C. Carr, Guardian; Miss Carrie F. Cut-ler, Assistant do.; W. M. Dinsmore, Musical Director; Miss Gertrude Carr, Assistant co ; John G. Abbott, Jr., Librarian; Charles Cutler, Assistant co ; John G. Abbott, Mrs., Cutler, Mr. a d Mrs. John Sichuls, Guards. All communications should be addressed to Benj, A. Fisher, Sceretary.

CAMBRIDGEPORT, MASS,-Childrens Lyceum meets every Sunday at 103 A. M., at Harmony Hall, Watson's Building, Main street. W. H. Bettinson, Conductor; Miss A. R. Mar-Main street. W ain, Guardian.

tain, Guardian. CLEWELAND, O.-The First Society of Spiritualists and Lib-eralists hold regular meetings every Sunday at Lycoum Hall. 298 Superior street, opposite the ost Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Society: D U. Pratt, President; — Lown, Vice President; Dr. M. C. Parker, Trensurer; Joseph Hillson, Recretary Officers of Lyceum; C. J. Thatcher, Conductor; Emorv Oids, Assistant Conductor: Mrs. M. W. Gaslord, Guardian: Miss Sarah Files, Assistant Guardian; George Wiltsey, Librarian; Mr. Price, Musical Director; George Young, Secretary. Speaker engaged:-J M Peebles. Dorchustres, MASS.-Meethuss will be held in Union Hall.

DORCHESTER, MASS.-Meetings will be held in Union Hall, Upham's Corner, every Sunday and Thursday evening, at 8 o'clock. Mrs. Floyd, regular speaker.

DELAWAR, O.-The Progressive Association of Spiritual-ists hold regular meetings at their hall on North street every Sanday at J P. M. Children's Lycoum meets at 103 A.M. Wm Willis, Conductor; Mrs. H. M. McPherson, Guardian.

DES MOINES, IOWA.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Bide), for lectures. conferences and music, at 103 A. M. and 7 P. M., and the Children's Progressive Lyceum at 13 P. M.

TERRE HAUTE, IND.—The Spiritual Society hold meetings every Sunday at Pence's Hall, at 11 A. M. and 8 P. M. Lyceum meets at 24. E. G. Granville, Conductor; Mrs. Louisa Pence, Guardian: T. A. Madison, President; L. B. Denchle, Secre-tary of Spiritual Society.

tary of Spiritual Society. VINELAND, N. J.-Friends of Progress meetings are held in Plum-atreet Hall every Sunday at 103 A.M., and in the even-ing President, C. B. Campbell: Vice Presidents, Charles Butler, Susan P. Fowler; Recording Sceretary, H. H. Ladd; Corresponding Sceretaries, John Gage, D. W. Ailen, Treas-urer, S. G. Sylvestor. The Children's Lyceum meets at 123 P. M. Dr. D. W. Allen, Conductor: Mrs. H. H. Ladd, Guardian; C. B. Campbell, Musical Director; Lucius Wood, Assistant do.; B. F. W. Tanuner, Liv varian; flenry Wilbur, Assistant do. Speakers desiring to address said Society should write to the Corresponding Sec etary.

WORCHSTER, MASS. -The Spinning are chery. Sunday atternoon and evening, in Line in Hall. Speakers engaged: -Dr. J II. Currier, Jan. 15, 22 and 29; Miss Nellie L. Davis durive February and March.

MASHINGTON, D. O. — The First Society of Progressive Spiritualist hold regular meetings in Harmonial hash, Penn-syivania avenue. Speakors engaged :-- E V. Wilson during January: Mrs. C. L. V. Tappan during Foorrary: Moses Hull during March and April. Conference neeting every Saturday evening; Sociables every two weeks through the lecture season. John Mayhew, President.

YATES CITY, ILL.-The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 23 P. 4.

[We would respectfully request all interested in spiritual meetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual assistance that we can hope to make our announcements reliable.]

Passed to Spirit-Life:

From Wellsville, N. Y., Nov. 28th, Diana P., wife of T. J. Davison.

Davison. Her disease was slow, lingering consumption, which wasted away her physical body. For the last few months she was a great sufferer, and was anxious to go to the better home. The exit of the spirt was without a struggle, while quieity sleeping. Peath had no terrors for her. She halled it as a blewsed harbinger of peace. Sao will be sadly missed by hor friends and by the home circle—oh how much 1—for she was a true aud inithful wife and mother. But one thought sus-tains us—her spirit is free.

From Charlestown, Mass., Dec. 21st, Charles J., eldest son

From Charlestown, Mass., Dec. 21st, Charles J., eldest son of Charles O. Holton, aged 19 years. Funeral services were held on Friday, the 23d inst., at the residence of his father, No. 2 Auburn Court, by the writer, available of the quart tic, who same with thrilling tendor; mess three appropriate selections from the "Bpirlual Harp" May the fact that our young brother feared not the transi-tion, but writed anxiously for the coming of the angel to do-liver him from his tenement of clay, cheer and sustain the bereaxed ones in the days of separation that will 'intervence ere they meet again, a reunited 'amily, in a land where fare-wells are never spoken.

From Bradley, Me., Sept. 15th, 1870, Francis Blackman, aged 69 years and 1 month.

aged 69 years and 1 month. He was a firm believer in spirit communion, a kind husband and a very induigent parent. He has gone to meet his be loved children, eight of whom are in the spirit land. He was ever ready to 'end a helping hand to the poor and needy, and also to lift the failen brothe or sister. He was peace maker in the neighborhood, and we can truly sny a good man has gone from our midst, He was able to communicate to his friends before his body was buried. COM.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line sz-ceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Vermont State Convention.

Vermont State Convention. The next Quarterly Convention of the Vermort State Spir-itualist Association will be liels in the Court House at Mid-diebury, on Friday, Saturday and Sunday, the 13th, 14th and 15th of January, 1871 Complete and definite arrangements will be made by the officers of the Association, and a harmo-nious gatiering is expected J. D. Stites, the author of "Twelve Messag: s from Joint Quincey Adams," and a most wonderful test medium, has been enzaged and will be pre-ent. The "Allen boy" is a so expected. The usual free re-turn checks over the R & B R. R., will be given by the Bec-ratery of the Cuvention Good accommodations will be farnished at moderate rates at hotels and also in private fam-lites. The business of the Association will be transacted by the members in a business meet ng, and all woo wish to par-ticipate in the busines. Transactions should present their names early to the Sectary. The Conference will be open to free thought and free speech. and all condit and eineers men and women are insi edicress the adlence from the plat form. Let the earnest laborers assamble and receive the bap-tism of the angels or the fair-res the adlence from the plat form. Let the earnest inducres from the plat form. Let the earnest inducres the adlence from the plat form. Secty. Y. P. SLOCUM, Pres. West Randolph, YL, Dec. 24, 1870.

John Adams.

Oct. 24.

JANUARY 14, 1871.

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Dec. 24 -4w

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CONTENTS: My Yonth an' Minority; In the Army of [892; First fourmey West-II w Employed; Now of Ase, and Begen for Myself; First Support of Salt – Dist Credit; Spent a Winter Studying Law; First Support of Salt to the Upper Lawes; Parchased 1 and – Latd Ont Villare in Onki, Movel to Rig mend, Onko, and Commence' Rost-ness; Support of Matter Studying Law; First Support of Salt to the Upper Lawes; Parchased 1 and – Latd Ont Villare in Onki, Movel to Rig mend, Onko, and Commence' Rost-ness; Support of Matter Studying Law; First Scapport of Salt Lecana dembar of Onlo Legisfuture; Commenced Basiness in Cleveland; Removed to Chicago; Bécame Me cheer 1 Ill-nols Legislature; Their the R chunoud House, Chicago; Ballt and Scut Vessel to Liverpoid. Took the Agency of N, Y. C. R. 4., and Steamers; First Sermon Heart and Tenem bered; Religious Experience; Built Large Church in Rich-mond; Wonder of Preshytelan Geneai Assembly that Tried Abert Barnes for Heresy; Lett the Church for its Slave holding (Complicity; Intervinew With Snitt of Mrs. Chester; Dugliter Carrie First Entranced; Carrie Passed Away; At J. Q. Adams & R. Quest We died Chele; German Minister Visits Me; Passed a Summer in New England; cassed a Winterin Boston; Posk Batts In Silen by Dr Rah's O'r ores; My Mo e et Obalating Trath; J. Q. Adams's Let, ar; Miss Barreit's Visit to Spirli-Congres; "Circle of Three' Formed; Andrew Jackson's Fratklin and Adams's Chike to Boston; My First Letter to Pressl ent-Lineoln; Franklin's Seven Lett rsvo Philosophy of Spirli-Control; My Letter to Gov, Todd, of Onlo; My Second Letter to Me; John Qualey, Adams's Letter to Me; Uneon's Keiter to Me; John Qualey, Adams's Letter to Me; Uneon's Scient Control; My Letter to Gov's Caid, of Onlo; My Second Letter to Me; John Qualey, Adams's Letter to Me; Uneon's Actient to Mer, John Manses and Franklin; Andrew Jackson's second Letter; John Charles, Second Letter; Spirli) Second Letter to Me; Lineoli, Franklin Second Le To the Author **RHEUMATISM**? THOMAS RICHMOND. SAFE, SUREAND SPEEDY. Limbs. Dr. Newton does not receive pay except from those who are sumply able. All others are cordially invited to come and be cured without fee or reward. Jan. 7. 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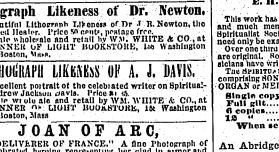
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"THE FOUNTAIN."

Among the numerous notices which we have seen of this excellent book, from the pen of A. J. Davis, none has given us more pleasure than the highly commendatory one in the Liberal Christian, which certainly does the book much justice, and coming, as it does, from a Christian source, shows us that the progress in the most liberal and advanced minds of some churches has nearly reached up to the standard of the Harmonial Philosophy, which is only rational Spiritualism. Some persons think it a sign that Mr. Davis is going back on Spiritualism to have his books commended by the religious papers, but we do not discover the least tendency in him to that course. It is true that he has given some just criticism upon the idle pursuit of superficial phenomena-seekers, and the disposition to prostitute the angel-world and its light and life to the baser purposes of selfishness. We think he has not said enough on that subject yet. We, too, have seen, as he has, the bad use many make of the ministry of angels, and have long seen the need of a higher standard. We were, therefore, glad when this book appeared, to find it had spoken out on the subject of a proper religious use of the phenomena, which were and are for a specific purpose, and have a special mission to each one of us. They are the bricks and rocks and mortar and timbers of which we are to build the spiritual temple of our life, and if we make no use of them except to continne to collect and accumulate materials of this kind, we shall not have much of a place to dwell in, nor much benefit from the materials, that are only valuable as they are put into use. The old Christian system of fuith; which was made up mainly of the fables collected from the Old and New Testaments, has served long and well, butits materials could not stand the recent attacks of science and general education, and it had become leaky, shaky and unsafe. The age demanded its removal and a new system in its place, and tion, and oppose the application of materials to the useful purpose.

Spiritual phenomena are facts. Spiritual intercourse is established, and has a sacred use and holy purpose. If we pervert it to base and selfish ends it will deceive us, and those who thus use it and get deceived will be very likely to curse it and call it worthless or evil. To the pure it is pure; to those who use it as a lamp to their pathway and light to their footsteps of life, and through the valley of death, it is the blessing of blessings and the angel of promise realized. When the angel-tinger points upward to the life beyond, we can heed and watch it with safety. When it seems to point to hidden treasures in earth, to choice lots in prospective cities, to mines of wealth and honors of office-beware! This is our world of life and labor-the spirit-world is theirs. They were here, and most of them failed here in many attempts, and could not succeed better in directing us. Many were taught by the church to rely on their feelings, and they do still, but these are not reliable either here or there. Facts, philosophy and intellect are reliable. Let us go up higher.

SPIRIT INTERCOURSE.

When the fact is fully established in the knowledge of any mind that the spirit-life is a reality, and that our friends in that life can communicate with us in this, a proper, consistent, and rational intercourse with them is certainly one of the we have enjoyed for several years, and it is the and whether it was the faults of the sufferers, or we rejoice to find so many who are hold and outgreatest satisfaction of our life; but we do not, whether it was some of the unavoidable provi. spoken against the errors and fanaticism that er-

his long store in Nassau street, New York, and when the shelves were full stored them in huge PREPARED EXPRESSLY FOR THE BANNER OF piles on the floor, till the mass of apparent rubbish was enormous, and the store the most unpleasant and unattractive place in that dirty and There are extremists in every dispensation.

crowded street of the great metropolis, has The disorderly are proverbially the most conspicrecently passed to the spirit-land. We have nous. Not loving order themselves, they are de-often wondered, as we sought some old volume termined that others shall not enjoy its divine among this mass of old literature, and saw the sunlight. The assumption is, on the part of a few careless indifference of our old Scotch friend, extremists (we meet such in our travels), that what would occupy his mind and attention when order and freedom are incompatible terms. Now he should get out of that dusty place and out of it is for the interest of humanity, that the relahis rough old earthly body; and we still do won- tion existing between these two terms should be der how it seems to him in the new country to which he has gone. He had very little attraction or desire for that country, and was extremely careless and indifferent about it when we knew him. We should be glad to get a message from him if convenient.

THE LABOR MOVEMENTS.

few of this class, and hosts of the hobby-riders order. and crotchety impracticables, who introduce and Order and freedom, then, are not belligerent opcan hear of, and try to decide for Congress and nyms. the country the questions these have not reached, and to revise and correct those they have; to regsome political party, or make a new one, and thus godlike. fritter away all their time, spend all their money i For a long time we have been under the constead of capital and its monopolies.

companies with perpetual legal existence and thusiasm, shiftlessness; ecstasy, despair. consolidation of capital, which, by lessening and Many have fallen into a state of indifference se protect the producers of wealth.

We have looked with deepest interest and sym- They talk knowingly of " conditions," " developpathy on every movement that gave a glimpse of ment," &c.

hope for the working-men and working-women

compelled to accept it. . The equally sacred cause of Spiritualism has their liberalism has been injurious to them, from thus far also failed in its organic efforts, while its the fact that it has neither refined the sensibilipower and numbers constantly increase, until it ties, spiritualized the affections, nor widened the is even now of unwieldy proportions, and involv- sympathies, nor in any way made the individual ing an immense amount of ta'ent, while it has no love humanity more. organic efficiency, having frittered away its time

AID FOR THE WOUNDED.

peal of sympathy and human brotherhood to send advent of progressive ideas, they have labored, relief for the wounded soldiers in France and Ger- and labored well. But the effort was only temmany. We surely have no word of objection to porary; there was nothing permanent in it; there the charitable relief or the motives that prompt it. Many of the poor sufferers, and, indeed, most so decay and dissolution followed. The advanof them, had no part in the wicked causes of their tages gained were not followed up, and the resuffering, and had no option, but were compelled, action really left matters and things in a worse as were those who perished on the battle-fields, to as were those who perished on the device terrible conflict; but There must be a change; let is contage. There must be a change; let is contage. There must be a change; let is contage. viduals, to contribute to the relief of suffering, it joice to find so many noble souls yearning for the greatest blessings we can have in this life. Such certainly is a legitimate inquiry, what caused it, day of unity and cooperation among Spiritualists;

WESTERN LOCALS, Etc., LIGHT.

properly understood, inasmuch as the unrest everywhere prevalent promotes discussion upon their relative merits and uses.

Order does not imply monotony, nor freedom confusion. We see in Nature boundless variety, yet perfect harmony and order. Not a quiet of inactivity, nothing typical of sinking away into lethargy, or becoming oblivious to progression. The efforts of laborers to organizo and establish No, nothing of the kind! Exactly the reverse is a labor congress seem to be about as ineffectual, visible. We see continuous and multifarious evoso far, as those of the Spiritualists. They get to lutions without confliction. Here is order made gether, out of the immense numbers of able, tal- beautiful by the scope of its freedom; and freeented and really practical porsons, only a very dom rendered useful and divine by its manifest

discuss every idea, principle and practice they posites; they are benign apposites, beautiful syno-

Oh, Spiritualists, let us ascend the mountains of reason, and come to some decision as to the faulate the currency, the tariffs, the debts and taxes ture of the great spiritual movement. The time and every other question that comes up in Con- has come for us to delline, so far as we can, our gress or is discussed by the press. They try to position; to show the world what we possess and divide on politics, or vote to endorse or reject what we propose to do. To be practical is to be

and accomplish nothing, while they really have viction that the great question before free thinkthe most important and imperative demands of ers and Spiritualists is, "Organization." It is the the country resting upon them, and have power question for consideration. Lecturers may groan enough, if properly used, to secure many great of the meagre support they get, and heg publicly and valuable changes to the advantage of the la-borers immediately, and to ultimately change the slowly increasing lists of subscribers; still, it will policy of our government in favor of labor, in- avail nothing. Until we have some specific end in view, something definite and tangible to work There is no doubt that the present tendency in for, things will continue on after the same old

our country is to monopoly, by the promotion of fashion-up and down; sunlight, darkness; en

we have the materials for the structure, but concentrating labor, controls the laborers and hard and iron-like that all their finer sensibilities many who have been earnest and faithful in col- their prices, and unless checked by the proper of- are blotted out. The angel Gabriel himself could lecting, seem disposed to continue the accumula- forts of laborers, it will soon crush them into the not resurrect them into spiritual life and its blesscondition of those of Europe or worse; and there ed enjoyments. Others are so prodigiously egois no doubt that organic action is necessary, tistical, that, were incarnations of the Infinite both local and contral, to effect their safety and One the order of the day with us, they would not give audience to the spirit. They know it all.

Reader, both of these classes have alienated of this country, and none can more deeply regret themselves from humanity. They are not interthan we do the failure of the organizations to ef- ested in any philanthropic movement; they will fect any permanent good to the cause, but we are not sign their names to any society, because, they say, "we have outgrown organizations." In fine,

Then, again, there is a large class of earnest, inand money in fruitless declamations and essays. telligent Liberals and Spiritualists, all through the great West, who are wailing, waiting, and absolutely praying for some system by which to

Our country is called upon in the strongest ap- spread their views among the people. Since the was nothing methodical in the measures adopted, state than they were at the outset.

blood." How pleasant that is! And yet this man has the impudence to stand in his pulpit and talk about the "absurd dogmas" that free thinkers and Spiritualists are presenting to the people.

On Sunday, Dec. 18th, we lectured in BRADY'S HALL.

The weather was intensely cold, and but few come out to hear; still, we had a good meeting. in the city. A trustee of the Presbyterian church, he has heretofore coperated in a measure with that society; but now, his pastor, the irresistible Gill before referred to, having taken to preaching | ITS CONTRAST WITH ALCOHOLIC MEDICINES an old barrel of sermons written some sixty or seventy years ago, Mr. Bender and others are thoroughly disgusted, and things henceforth will take a different turn. Bro. Steinaker, head bookkeeper for the wealthy firm of Weil & Cahn, is alive to progress in spiritual things.

A strong radical society will be organized in this city before long. The liberal element finds Unitarian society that is struggling up into being. But the Unitarians are not bold enough. They do n't hit the nail on the head. They do n't soar truths especially adapted for the especial moment, as do the Spiritualists. The Unitarians must be more radical if they expect to gain the support of the free thinkers and Spiritualists. This is the trouble with the Kansas City Unitarians. A few conservatives keep the car of progress back. We offer these suggestions gratuitously to the Unitarian Association of Boston.

CHURCHES. The Rev. Mr. Kenyon, pastor of the Congregational Society, is the ablest clergyman of the Is rich in elements that Nourish the Blood and increase the place. In many things he is a Beecherite.

BRIDGE. By another fall, a fine bridge will be erected over the Missouri River at this point.

THE PRESS. There are three or four daily papers in St. Joseph. They give Spiritualism fair treatment. Why otherwise? WORKERS.

E. V. Wilson, favorably known throughout this region, has lectured with success in St. Joseph. So have Mrs. Ballou and Miss Lanston. The last named is highly spoken of as a lecturer. She is a new worker, and she is sowing the seeds of the New Gospel in an admirable manner. It was a very cold day when we started up the road for

PHELPS'S STATION, a small settlement a few miles to the north, where we were obliged to leave the train to reach our destination, which was

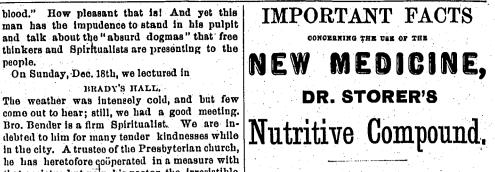
BROWNVILLE, NEBRASKA.

To get there, the river must be crossed. Dear me! such a trip! We thought of home, our parents, the Banner office, and other sacred spots. We were obliged to cross the swiftly flowing river in a skiff. It took nerve to get over safely. The boatman was perfectly at ease. We thought of paintings we had seen of "Washington crossing the Delaware," as the boat shot out into the river, and we commenced the difficult task of evading the large blocks of ice that came sailing along very majestically. We reached the Nebraska side all safe.

Brownville is a very prosperous town of some thirty-five hundred inhabitants. The Spiritualists are few in number, but they are earnest and vigilant. Bros. Henderson and Connor greeted us most religiously. It was not deemed advisable to hold a meeting just then. We have decided to spend next summer in this region. Spiritualists abound all through the country. At

LONDON, NEB.

Our friends intend to build a hall. It was our high privilege to meet Bro. J. L. Tirrell, a resident of London. He says good mediums and cultured speakers are wanted all over the State. He says



JANUARY 14, 1871.

EVERY element in the Nutritive Compound is as easily assimilated by the blood as the most healthful food. This is NOT TRUE OF MEDICINES prepared with Alcohol. That is always an irritating, poisoning element. It checks digestion: it inflames the mucous membrane, and produces a chronic catarrhal condition; it degrades the contents of the glands, and finally destroys them ; an expression now, very feebly, through a small it disturbs the action of the heart; it tends to paralyze the action of the nerves on the smaller arteries; it lessens the power and susceptibility of the nervous system, and weakens all the senses; it retards the natural chemical changes away into inspiration, and bring down divine in the blood, thus retaining and developing poisonous substances in the system; it lessens the action of the Lungs and Kidneys, decreases the strength, and impairs nutrition. It is an element of discord and death, and to avoid it, when possible, in sickness or health, is the part of wisdom.

OBSERVE THE CONTRAST!

There are seventeen churches in St. Joseph. NUTRITIVE COMPOUND

Vital Magnetism of body and mind; while in a kindly and soothing manner, without harshness or excitement, it acts as a stimulant to the DIGESTIVE ORGANS and KIDNEYS; a Sedative to the NERVOUS SYS-TEM and the CIRCULATION; and a Stimulant and Alterative to Mucous Tissues. It is mild and soothing in its influence, (not even causing a tingle of sensation on the tongue, as alcoholic preparations always do.) It carries into the system a force, which, when liberated by digostion, aids every natural function in the body to perform its work. a signs of its

CONSTITUTIONAL EFFECTS,

The APPETITE improves; DIGESTION is promoted; BREATHING is easier; the action of the Liver, Bowels, Skin and Kidneys increases, and a general ALTERATION in the feelings is observed. Its continued use resolves the impurities which have accumulated as effete matter, forming Tubercles or Ulcers in the Lungs, Heart, Liver, Throat, Kidneys, Intestincs, Utorus, &c., passing them off through the natural channels of excretion.

BOTH SEXES

Should use this rich fluid food in all Derangements of the Glands and Mucous Surfaces, such as

Scrofula. Ulcers, Sores.

> Spots. Totters,

> > Scales, Boils.

> > > Pimples,

Blotches Syphilis,

Tuberculous Consumption,

Ulceration of the Liver, Stomach and Kidneys, Eruptions and Eruptive Diseases of the Skin, Tumors.

Salt Rheum,

Scald Head, Ring Worm.

Rheumatism, Pain in the Bones, Side and Head, &c., &c., &c.

my In obstinate cases of Kidney Complaint and diseases of the Urinary Organs, I recommend the "Nutritive Compound" to be taken in connection with my and Iron Powders." Price \$

never have, consulted spirit friends upon the personal and especial affairs of this life and its In this case it seems to us caused by the most business. We have known many persons who have long enjoyed the knowledge of spirit intercourse, who are constantly consulting spirits. through every new medium they can find on husiness that pertains exclusively to this life, and who do not seem to realize or appreciate any advantage in it, if it cannot lead them to fortune and success in business; and when they are disappointed, as they are almost sure to be, they are ready to repudiate the whole system, and sometimes would sell it out as chean as Judas did his Master, or deny it as poor old Peter did his belief in Jesus.

We have but little confidence in the Spiritualism that never goes beyond seeking tests, nor in that which never seeks any other use for it than applying it to the affairs' that belong to this life. and to those who are here to work out in this life the development of soul for the next. We believe it is best for us all to meet and conquer in the trials of this life, and to use the powers we possess to the best advantage, and gain all the knowledge we can. Knowledge we consider more valuable than earthly estate, however much we might in earlier life have desired the latter.

We are confident that the experiences that many persons get in following up the pursuit of treasures by elairvoyant direction are valuable as lessons, but can seldom be relied on as guides and directions for business. That our spirit friends do many times sympathize with us, and often give voluntarily advice in business matters that is valuable, we not only do not deny, but we know it is true; but to hang our hands in idleness, and use our brains only to supplicate directions for fortune-making, we believe erroneous, and making a bad use of a good thing. It is like perverting education, and using it only for speculative purposes, as many really do. We have known men to study law, and use the knowledge only for pettifogging in little trifling discords of life. We have known men to study theology, and become only petty, quibbling dogmatists, making no worthy use of the learning they acquired in the years of toil and at the expense of friends, So we have known persons to seek and obtain a knowledge of spiritual life and intercourse, and make as poor use of it as either of the above. If this great prize is not of more value than it would be to give us advice in the pursuit of wealth or fame, then we have certainly greatly overrated it, and are greatly mistaken in its mission among us. We suppose it is to become the basis of a new religion, and not of private fortune-making; the opening of a new and higher era in man's career of spiritual growth-a phase above Christiaaity, and vastly superior to it in its development of goodness.

GONE OVER.

We see by the New York papers that Wm. Gowans, extensively known all over this country as the man who had collected immense quantities of old books, comprising those out of print and those in print, those valuable and those worthless, and crowded them into the shelves of | to his brother's sick bed."

dential occurrences that so often afflict a people. culpable wickedness, and such as it is the duty of all enlightened nations to prevent in the future. struction of life and limb escape it all unharmed in person, and see the effect of their whims in the misery of millions of innocent persons of both sexes and all ages. We have had enough of this in our own country, and are daily witnessing the effect of the innocent suffering for the acts of the guilty. We do not say that all cases like our own all such flagrant acts of unjustifiable war between the nations, here or there, could be prevented by a united effort among enlightened nations, in which a declaration of war by one nation should. he considered a declaration of war against the peace of the world and, consequently, against all other nations, and at the same time it could furnish ample powers to settle all unjustifiable agressions of one nation upon another, either upon its territory or its honor. It certainly is time that the nations that claim to be civilized (not to say

millions of innocent victims that are sacrificed in the wicked wars that result from no justifiable cause, and are brought on by the mismanagement classes that produce all the wealth and do all the fighting and suffer all the physical agony of the battles.

Christianized) should take steps to protect the

THE CROSS.

This curious old emblem, which the ancient Egyptians tied up in the Nile, to show how high the waters rose in the flood season of the year, and hence used as a guage for the coming harvest, is now used on the battle-field to encourage the ignorant but devoted Christian soldiers. On the Catholic churches and on Protestant churches devotion: but where Catholicism is unpopular, it is neglected by Protestants in building churches and in ornamenting them. It is sacred only to the ignorant Christians, while to Rationalists it | is an emblem of cruelty, or a barbarous relic, or a toy. Under the chin of an elegantly-dressed lady, when made of gold or ivory or some precious material, it is an ornament only; and on the child a toy to them, and often a token to prove the Christian origin of the child, or Catholic endencies of the parents or guardians. There is certainly nothing attractive in the form of a cross; it is rather a crude article of mechanism, and so far as it was used as an instrument of torture or of taking life, we cannot see why it should be preserved more or made more sacred than a gallows, a gibbet, or a chopping-block; and so far as it marked the rise of the Nile, it is hardly worth preserving.

As an exemplification of brotherly unity, nothing equals the statement that "during the whole of Chang's severe and dangerous illness, Eng has been in unusually good health and spirits, not excepting the time during which he was confined

ratic extremists have endeavored to annex to Spiritualism; we rejoice to find so many who are dissatisfied with the idea that their liberalism is to place them in God's moral vineward without The men who have brought on this terrible de- effort; and, finally, we rejoice that we can say conscientiously to those who seek the light-the day of thy salvation is at hand!

And we want this class to take it upon themsolves to act as missionaries for the diffusion of the following truth: That it is among the possibilities of earth to form an organization for religious purposes, with Order and Freedom as the national experience could be avoided, but surely guiding stars-an organization that shall demonstrate the activities of Order and the harmonies of Freedom.

THE MISSOURI VALLEY.

Western people, as a general thing, evince remarkable contentment. They assure you that they are living on the best part of this "terrestrial ball." They pity New England farmers, working themselves into skeletons in the vain effort to entice corn and grain from rocky and sandy soil. The Kansas City, St. Joseph and Council Bluffs R. R. has opened up the Missouri Valley to immigration, and thousands are coming in, full of enterprise and enthusiasm. This road runs along the river side, on what is called the "Missouri Bottom," a level tract, ranging from five to ten of the few who rule and ruin the poor working miles in width, which was, undoubtedly, centuries ago the bed of the great river. The scenery along this road is really enchanting. Going north, you have the grand old river on your left, and the craggy bluffs on the Nebraska shore; to the right, a beautiful tract of country with a diminutive mountain range (the bluffs bordering the river's former bed) in full view. In the summer time a trip through this section must be especially attractive. The "rolling stock" on this road is excellent; good time is made, and all questions relative to the country, or anything else, are answered in a gentlemanly manner by the train officials. This where Catholicism is popular, it is an object of is worthy of mention, for not unfrequently railroad conductors snap at you gruffly, if you get a little nervous and feel a tender solicitude about the welfare of your trunk, and go to them for consolation

This road is doing an immense business. There are many thriving places on its line. Our first stop was at

ST. JOSEPH.

about sixty miles north of Kansas City. This is one of the oldest cities on the river, and one of the wealthiest if not the wealthiest. The contrast is striking, going from Kansas City to St. Joseph. In the former city everybody is on the jump. St. Josenh is more like an Eastern city. The people are calm, self-poised. The place presents a very substantial appearance. Its business houses are good to look upon, and it has one of the finest hotels west of Chicago - the Pacific House, Messrs. Garth, Gilkey and Abbel proprietors, Travelers will find a good home there.

St. Joseph is unfortunate in one thing, viz.: there is a lack of organization among the free thinkers. Orthodoxy is mining the place. All the "outsiders" are preached into hell. Rev. Mr. Gill, of the 6th street Presbyterian church, talks about looking to God through a "telescope of

ists reside. A word more about Brownville affairs

FATHER CONNOR. A good brother, past the meridian of life, and

Mr. Henderson, and a few others, keep the new system of thought before the people. How good they did talk to us! Father Connor says, "Not a word in the Banner escapes my eyes."

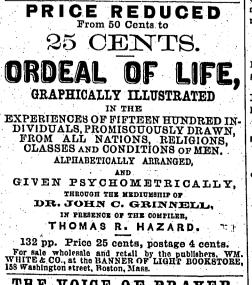
Oh, how beautiful it is to see what comfort, what consolation, what light, what inspiration, this spiritual idea gives to those whose earthly life is soon to cease. Oh, these gray-haired men and women, how they love their Spiritualism. Gold could not buy it from them. No! no! And how bad they feel, sometimes, that their relatives and friends, and perhaps children, do not see as they see.

Yes, death no longer frightens, thanks to Spirit ualism. The Orthodox God, devil, heaven and hell, have all leen exploded, thanks to Spiritual ism.

THE STAR HOTEL At Brownville, is pleasantly situated. Messrs Stevenson and Cross are the proprietors. The house stands upon a bluff and commands a splendid view of the river. For a quiet rest during the summer months, give us Star Hotel, Brownville Neb.

We say "summer months," because our experience in crossing the river in a skiff did not increase our love for this section of the country during the cold season. We prefer going

UP IN A BALLOON, Exposed to Prussian bullets, and in danger of capture by ubiquitous Uhlans, than the "skiff arrangement" on the Missouri River at this time of year. CEPHAS B. LYNN.



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