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For the Banner of Light. CONTENTMENTA BY H. MILLARD.

The happiest man I ever saw Was Hans Von Speiten, the Dutch tailor : For he'd sit at his work and blithely sing The funniest songs, and his voice would ring As he stitched away and drew the thread Back and forth, until daylight sped. And night lit her candles so bright on high That it made all resplondent the starry sky.

He had no care but to mind his own. And he'd laugh aloud in a manly tone, As he thought of poor kings, and the weight they bea With the heavy crowns they are forced to wear. And their souls so full of dread and fear 'That all thrones were doomed to disappear, And the people be blessed with their every right 'Gainst the power and fraud of royal might.

The flowers, for him, though wild, were sweet. And the birds each morn their friend did greet, As he threw them crumbs from his frugal store, Which they could not find at the rich man's door So the birds and the flowers, and children, too. Did all of them love him with love so true That he gave to them all-to each their part From the wealth of that love which filled his heart;

He'd enough to cat, nor cared he a pin For the ways of the world-its deceit and sin : For his simple life made his heart as pure And as free from guile as his children's were; And he felt that some day, in the by-and-by, They would dwell with peace, in a house on high, Where all would be gathered forevermore. And justice be meted to rich and poor.

Phenomena. Spiritual

MASTER DE WITT HOUGH IN PHILADELPHIA.

GENUINE PHYSICAL MANIFESTATIONS-DR. E. V. WRIGHT, ALIAS DR. WRONG, OUTWITTED-ENOUGH ROPE LEFT TO HANG ALL OTHER QUIBBLERS.

"Berves best the Father, he who most serves man ; And he who wrongs Humanity, wrongs Heaven," I do not now suppose that I am disclosing any thing new beyond what your readers have already heard of or seen. I merely write under a sense of duty to the above-named medium and cause.

Master Hough has been with us since last March, and up to the present time has given about one hundred and sixty well attended scances. He is tied in a few seconds by an unseen power, in a manner so peculiar and complicated, that it baffles the ingenuity of the many, and tries the patience of the few, to untie. He is bound night after night by skeptical committees, selected from the audience, in every conceivable way, and so securely that they are satisfied that he cannot unloose himself, and yet, in a few moments, the ropes are found on the floor. Sometimes large sition, then I have only to say, "Father, forgiv solid fron rings are placed upon one of his arms and also a chair-his arm being within the rounds of the same-while his hands are firmly tied together and sometimes sealed. After the committee consumes about an hour in thus tying and untying, he allows his head, hands and arms to be encased in a fine wire netting, and this secured by ropes in any manuer desired, to preclude the possibility of his using his hands or teeth. While thus secured, a finger-ring, marked to prevent deception, is placed in his mouth: light off. a faw seconds, light on, and the ring is found on one of his fingers; light off, light on, and the next mo- | of the Sunday Dispatch notoriety, of this city, who ment it is found transferred from his finger to his mouth, or resting in his ear. Also while thus encased, a small solid iron ring, impossible to be placed over his hand, is frequently placed upon his wrist; also a handkerchief, placeā around his neck and tied in many hard knots at the back of the same, before the netting is put on, is found removed and lying upon his lap. While the hands of the medium are firmly bound together, bells are rung to different tunes, and the guitar is thrummed while gliding through the air; and sometimes both are thus played in concert, and at the moment they are dropped, a light is struck, slacker. To strive to make a mountain out of a disclosing no material aid, and the tying undisturbed. At private séances, phosphorus is frequently used on the guitar, that its locality may be observed while it is passing around beyond the reach of any one present; also at these circles the unseen intelligence often converses through the trumpet; spirit-lights also are sometimes shown both at public and private entertainments. | lic sentiment, is; to say the least, an insult to the The coat test is also performed; the coat is sewed securely through tight up to the neck, the cuffs sewed together, and tests applied to prove that the stitching has not been tampered with, and in the candid investigators of a Philadelphia comthis condition the coat is removed in a few moments; and after being examined and the stitching pronounced the same, it is replaced equally as quick. All these manifestations are presented without the use of the cabinet, or the possibility of an accomplice in the form. The exhibitions of spirit-power through this medium are various. and sometimes novel and unexpected; but those which I have mentioned are the principal ones pertaining to his present development. The medium is thus subjected to the most satisfactory tests compatible with the conditions of the unseen control; and thus far, all efforts to if not sconer, undone. This unexpected result prove these manifestations other than what they caused the doctor to look a little nonplussed, and claim to be, and intelligent occult power outside of human instrumentality, have been signal tioned directly to the point in reference to his failures.

wilderness, "Prepare ye the way of the Lord, and make his paths straight,"

These scances are generally attended by those who seldom if ever attend spiritual lectures or ordinary circles; and it is this class that we should be continually striving to reach; those who have learned to walk, can run at their leisure. We are constantly having proof of the good fruit these manifestations are producing. There are those among us who have come here, according to their own acknowledgment, thorough materialists, but who, after a satisfactory investigation, have become fully convinced that death is but the portal to a renewed existence beyond the tomb. I, through a similar influence years ago, when all else failed to reach my case, was brought to a knowledge of immortality; and this is, no doubt, the testimony of the majority of Spiritualists of every locality, and yet people stand superciliously by and ask-

WHAT GOOD IS SPIRITUALISM DOING? If to bring a knowledge and not a mere belief to man of his immortality-a fact which underlies all Christianity, but which all the sects in Christendom have failed to establish-is of no consequence, then is love's labor lost in the churches, and all their efforts of reclamation a farce. As it would require volumes to chronicle the "glad tidings of great joy" in answer to the preceding question, and as the listless-those who have not yet learned that belief and knowledge are not synonymous terms-generally propound the same, it may not be amiss to inform them, at least, that the beauty of our philosophy is, it is demonstrative, not theoretical, and its standard of ethics teaches us to act from an intelligent sense of our duty, and not through fear or superstition. I am grieved to say that this declaration will not apply to many in our city who assume the name of Spiritnalist, for in their case I am bound to de-

clare TRUTH IS STRANGER THAN FICTION.

But is it strange for the uninitiated to ask, What good can come out of Israel?" and denounce these manifestations as a consummate fraud, when avowed Spiritualists-some of whom claim to be teachers-who have never given one moment to the investigation of these phenomena do likewise, and in a spirit that would not allow the intervention of priest, judge or jury? This, I am sorry to say, is the case of guite a number here who appear to me to be too unkind, uncandid and unjust to assume anything pertaining to spirituality. Now I cannot reconcile this unfairness and hostility otherwise than to suppose that it proceeds from those who are untrue to their innate promptings, or have so little confidence in themselves that they fear that they will lose that little in the estimation of the public, should they deign to meddle with things so gross as physical manifestations! If I am mistaken in this suppo-

untied. The offer wat instantly accepted by a gentleman present-the winner to apply the money to charitable purposes. The doctor acquiesced, and the time for the trial was postponed for two weeks-the time at which the doctor ex- self; you've got nothing." I then told him what I pected to return from New York. Up to this time, which is now about five or six weeks since he left, he has not made his appearance; hence we are left to conclude that he has taken the second sober thought, learned that discretion is is not paid." I remarked, "I never knew that the better part of valor, and, instead of returning you had a wife living." He said, "I know you here, has returned to his senses, content to be never knew it, but I have. I have a child in the termed Dr. Wrong instead of Dr. Wright. We other world, too; and that you never knew behave heard, within a day past, that the doctor fore. admits these manifestations to be genuine. Farewell, doctor; we are glad to learn that you now know that the "wind bloweth where it listeth. and we cannot tell whence the sound thereof cometh nor whither it goeth," and hope that you may fully realize that an honest confession is good for the soul, and be found with your lamp trimmed and burning when Gabriel sounds what you have played-his last trump. 4.1

WE NEED LOCAL COMMITTEES.

No candid person is averse to having any decention exposed, particularly in spiritual matters; the sooner the better. But to allow genuine mediums to be attacked and reviled by a servile press and mercenary bravadoes without a solitary tribunal to appeal to for protection and redress. is a blighting strain upon the cause, and a withering rebuke to all its adherents. Protection can be afforded to all physical media at least; for in their case everything is sufficiently tangible to be proved true or false with very little trouble. All that is required is this: let the Spiritualists of each locality appoint a competent committee to test the pretensions of those who may come among them in the said capacity, and report accordingly. This would prompt individual investigation, and in a short time we would have sufficient reliable testimony to crush out all deception and defend all true media from the slander ous attacks of the querulous and designing.

While I am a stickler for genuine physical nanifestations, I am equally so for all other phases of mediumship; all have their peculiar mission to perform; all are worthy of our mutual protection; all grant in that great chain of progression which is evolutually to encircle and bind us into one great brotherhood and sisterhood, providing we do not allow its links to be severed by those petty animosities and jealousies which have always been the most powerful barri ers to every progressive movement.

THESE MANIFESTATIONS GENUINE.

I have been interested in all phases of spiritual manifestations from the advent of the Rochester Knockings to the present time; and have always considered it my duty, in justice to the causewhich if worth anything is worth everything-to appoint myself, in the absence of said committee, a committee of one, and give the result of my investigations to all whom I could possibly interest. This I have done in the present case; and, having attended nearly every scance, both public and private, with ample time and opportunity to detect the least deception, had there been any, I am now prepared, as well as a host of others, to give in the simple verdict, these manifestations have been placed in the balance and not found wanting I claim to be no criterion for any one, nor any superiority of criticism in my investigations over any who are unbiased and humbly seeking for the truth. I simply feel that I have now done my duty as an individual, not excepting others who, in the present instance, have done likewise. and who now join me in sentiment and purpose to defend the said medium and manifestation from all malicious attacks, come from what source they may. WE CHALLENGE THE WORLD

direction, offering to bet one hundred dollars that | wife and children! Oh, my wife and children!" | tom. The White Lady became greatly excited, he could tie the medium so that he could not be Shortly afterwards, a spirit-child came and said

to me, " Father's poverty distracts him." In the morning, I asked him confidentially if he would accept two dollars-half I had-for his family. He refused it, saying, " You need it yourhad heard, and why I asked his acceptance of the money. "Well," he said, "you have heard God's truth; for all my anxiety is about my wife J. JACOBUS.

371 Broome street, New York City.

THE WHITE LADY.

A SPIRIT VISITS THE REIGNING HOUSES OF GERMANY.

In traversing the history of all ages and all countries, we find everywhere a faith in what is isually denominated supernaturalism. It is enthrough in temples and acknowledged in the highways. In the palace of the monarch, the cottage of the laborer and the tent of the nomad it is seated alike. Sacred books of the world-religions acknowledge it as the source of their authority. We are, therefore, says the New York Post, bound to regard and to treat it with respect, if only hecause it has been reverently believed by men.

In 1691, the Rev. Robert Kirk, of Aberfoil, in Scotland, wrote a little book by the title of "The Secret Commonwealth," in which he set forth, what we have long suspected, that the creatures called fauns, elves, fairles, brownies, and the like. were the former inhabitants of the respective countries: and, of course, their supposed apparitions were verily ghostial. The Diins and Peris of the East are included in the same category: thus it will be seen that the reverend gentleman brought the Thousand and One Tales very close to the region of possibility and probability.

So general is the belief in supernatural manifestations, that every family of long standing appears to have a tradition of one; and haunted houses have been a theme so long that it seems almost trite to allude to them. We find William Howitt speaking of the "Ghost Club," of Cambridge, Eogland, consisting of eminent members of the university, who conducted a series of investigations on the subjects of apparitions, and finally avowed their conviction that such appearances were a settled fact. One member had collected two thousand cases of apparitions. Indeed, a noble family which has not its ghost-legend may be safely set down as "new." The spectral visitor appears to have been almost as much the satellite as any of the retainers, younger brothers, or poor relations; it accompanied the married daughters uses and became domenticat them as it had been at the old home. It thus constituted a real heir-loom, an inheritance which was secured more firmly than by entail. Perhaps the most remarkable of these apparitions is the "White Lady," who first was seen often at the castle of Neuhaus, in Bohemia, but afterward became a visitant at the castles of Roumlan, Trzebon, Islubocka, Bechusse and Tretzen, in the same country. Years later, the heirs of the house of Baden, Brandenburg, Bayreuth and Darmstadt were honored by her appearance. She wore a vell, through which her face was barely distinguishable. She generally came a little while before the death of one of the reigning family, or some person of the court, but did not regularly or always appear to make such announcement. She was also wont to be seen about the time of the three principal church festivals, showing that she had been a Roman Catholic She appeared in the daytime as well as by night The first recorded appearance was at the castle of Neuhaus, in Bohemia, over four hundred years. ago. After that she was seen there very often. She was entirely in white, wearing a white yell with white ribbons: her stature was tall and her deportment modest. She was frequently observed at noonday looking out from a window at the top of an uninhabited turret of the castle. On one occasion a princess of the royal family of Bohemia was in her dressing-room trying on an article of dress, and asking her maid of honor the time, when the white lady stepped out suddenly from behind a screen and said. " It is ten o'clock. my darling." The princess a few weeks afterward fell ill and died. In December, 1628, she appeared at the Electoral castle in Berlin, and was heard to utter the following words: " Veni, judica vivos et mortuos ; judicium mihi adhoc superest"-(Come, judge the living and the dead; my judgment is yet going on). Merian, in the fifth volume of his work, "The Theatre of Europe," declares that she had been frequently seen at the castle in Berlin in the years 1652 and 1653. Stilling, the celebrated mystical writer, and the friend of Gothe, asserts that an officer of the ducal court at Carlsrube, who was a man of unqualified veracity, declared positively that the White Lady appeared to him as he was going late one evening her to be a woman of the court who came to terrify him, and endeavored to lay hold of her; but she vanished before his eyes. She was often seen to be angered, and even to assume a threatening aspect when any one used were observable at the castle of Neuhaus. It was A few evenings since, an acquaintance of mine a custom there to feast the poor, often several was lying in a room adjoining mine, and fast thousand in number, on a sweet pottage of pulpasleep. I had never heard anything about his ous fruit sodden in honey. Each person was also

and gave the garrison of the castle no rest. The guard was dispersed, beaten and thrown to the ground by an unknown power. The sentinels were met by strange figures, often mere faces without bodies, and the officers themselves were dragged of nights from their beds and along the floor. So great was the alarm and disturbance that it was not endurable. The matter was mentioned to an inhabitant of the town, who advised the commander-in-chief to renew the repast for the poor, according to the old custom. This was done, and order was thus restored.

These accounts are found in "The Monthly Discourses on the World of Spirits," a publication of the last century. One writer supposes the White Lady to have been a countess of Orlamunda, but a more plausible account is given of her by Baldinus.

In the castle of Neuhaus, among the family pictures, is a portrait exactly resembling the White Lady. Similar pictures were also at other castles. She is clothed in a white habit, and her name was Perchta von Rosenberg. She was born between 1420 and 1430, and was the daughter of Ulrich II. and Catherine of Wurtemlierg. Her father was Viceroy of Bohemia and the commander-in-chief of the troops employed against the followers of John Huss, Perchta or Bertha was married in 1449 to the rich nobleman, Johann von Lichtenstein, of Stevermark. He was a wicked and profligate man, and treated her so badly that she was compelled to seek protection from her own kindred. After the death of her husband, she returned to them, and lived with her brother, Henry IV., who died in 1457.

The festival at Neubaus was instituted by her. She built the castle in that town, requiring for the purpose the services of the vassals. The work occupied several years, and was felt by them to be a severe exaction. She cheered them on, promising them due acknowledgment of their services. "Work for your masters, ye faithful subjects," said she; " work, and when the castle is finished, you and all your families shall be feasted with sweet porridge,"

The castle was finally completed, and she kept her word, treating all her vassals with a sumptuous repast. While they were eating, she walked among them, and promised that, in consideration of their fidelity, they should have a similar feast every year, thus perpetuating their praise to future ages. This was done; but her descendants, the lords of Rosenberg and Slavana, changed the time of the feast to Easter Day, and Stilling informs us that it was still continued.

The persecution of the Swedish garrison is thus explained. Several female members of her family married into the houses of Hohenzollern, Baden and Darmstadt. As she set up the habit, after her death, of visiting among her posterity, she thus became a guest at the electoral, afterward the royal, abode in Berlin, at the palace

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THEIR MISSION.

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constant observation, that these manifestations other phases of mediumship in the city combined. conclusively the existence of an intelligent power they are the forerunner, the "John the Baptist"

them, they know not what they do." Such denunciation, coming from the astute Dr. E. V. Wright, might be received with good grace, for he comes out in true colors, and undesignedly shows to the public that he courts the popularity of the opposition, though it be at the expense of the humble and unsophisticated. The doctor is another piece of mechanism which I do not fully comprehend; I never could reconcile inconsistencies. Take heed, doctor, that your end be not like that of

A CON DENSER

became so condensed by fulminating bombast, while trying to underrate the New Dispensation, that, as a natural consequence, he ultimately exploded, leaving his onaque fragments to be graciously shrouded by the pall of oblivion.

THAT WOULD BE EXPOSE.

The notice in your issue of the 24th of last December, copied from the Baltimore Sun of Nov. 23d, of Dr. Wright's expose, so called, of physical mediumship, is its own reply; for it speaks so much about slack ropes, and is so slack in itself, that it proves both writer and actor a great deal molehill by such a schoolboy parade-and especially in a secular paper, which, perhaps, like the majority, would refuse space for a reply-about mere chaff, about such tying that the doctor's own blowing would suffice to unloose, and at the same time to imagine that they have gained a victory even on the side of a cringing, sickly pubcandor and common sense of even their own dupes. The tying alluded to in said article would not be countenanced one instant as tests among munity. Physical mediums who pass through the ordeal here are sure to come out purified, either shorn of their pretensions, or with sufficient strength to defend themselves, and leave all such

THE DOCTOR OUTWITTED.

The doctor honored us a few weeks ago with his presence, and took his stand, by request, as one of the testing committee. The usual tving and untying was gone through with, the doctor doing his best; but it was no avail. What required him several minutes to do, was as quickly, scratch in the region of ideality; and when quesopinion, he began to quibble-a sure sign that he

began to quake, as the sequel will show. Now Without desiring to detract in the least from the doctor evidently began to feel a little nettled; the merit of any medium of a different develop- and, finding himself about to be cornered, he bement, I here affirm that I am fally convinced, by | gan to prepare himself to be candid, as he surely was when he acknowledged that he had seen the are doing more good, in the way of causing a Davenports and all the best physical manifestaspirit of inquiry among the uninitiated, than all tions in the country, but no tests of untying as satisfactory as here witnessed by the use of the Their mission is, as I conceive it, to demonstrate | wire netting. This caging surely caged the doctor, and quashed all his avowed pretensions, in apart from mortality, nothing more; and as such, one direction, at least. But, as he did not relish being routed in a fair fight, and shorn of his lauof Spiritualism; the voice of one crying in the rels so precipitately, he made a feint in another

To disprove the assertion. These manifestations, also those of Dr. H. Slade, are genuine, divested of all materiality, and worthy of the support of all true Spiritualists, and those who seek to be convinced of immortality, as a matter of knowledge instead of that belief which has so long held the world in a doubting, agonizing condition of suspense and oscillation between hope and fear.

If we cannot act in concert, as Spiritualists, let us strive to do our duty individually; and then the time will not be far distant when we shall, instead of-as now-leaving our house desolate, and standing hesitatingly on the mountain top, go down into and take full possession of the Promised Land.

"Selze upon truth, where'er 't is found, Among your friends, among your foes, On Christian or on Heathen ground. The flower's divine where'er it grows. Neglect the prickles and assume the rose." W. D. Y.

Philadelphia, Pa., Jan. 1, 1871.

ANOTHER EXPERIENCE OF JACOBUS THE MEDIUM.

A few weeks ago, I sat looking at two men play fight, when I saw, in vision, a light come from under the foot of one of them, and remain on the lower half of the calf of the leg. While I was thinking about the meaning of it, I heard a voice through a lobby of the castle. He first supposed call him by name, and say, "Leave the room." I then saw him leave in a mysterious manner-not walking-with a very serious if not sorrowful expression of countenance. Still, I did not understand the vision, nor the voice giving the command, "Leave the room," and was about retiring, blasphemous or indecorous language about God when I felt willed to remain longer. I did so, and religion; and there are instances recorded of without the least idea of what was to follow. In her resort to violence toward such persons. But a few seconds he fell, and was taken to the hos- her most positive demonstrations of this character pital with a broken leg.

family affairs, or that he had a wife living or a presented with seven pretzels, and had as much child in the spirit-world. All at once, I felt a small beer as he could drink. During the Thirty throbbing on the side of my temple, yet as if it Years' War Neuhaus fell into the possession of was his throb; and I heard him say, "Oh, my the Swedes, who neglected to keep up this cus- thinking of her and her only, but nothing came

in Carlsruhe, and at the castle in Darmstadt. Whether these visitations have continued during the present century, we have never inquired.

Stilling was of opinion that she became a wanderer after death because she had lived on ill. terms with her husband. This is a very suggestive idea. He remarks, however, that her disposition was benevolent, that she was tranguil and cheerful, and not undergoing suffering or torment. Her practice of appearing to persons shortly before their death he attributes to her mistaken kindness of heart. Having the faculty of presentiment fully developed, she perceives the approach of that event, and appears for the purpose of inducing them to prepare for it.

Although the Lady Perchta was a Roman Catholic. and her father commanded the armies against the Hussites, she appears to have acquired a favorable disposition toward Protestants. She was especially attached to the house of Hohenzollern, appearing often at Berlin, and even becoming familiar with the princes and princesses; while. except at the castle of Neuhaus, which was built by her during her lifetime, she did not appear so warmly disposed to her ancestral castles in Bohemia.

TESTS OF SPIRIT COMMUNION.

DEAR BANNER-Knowing the interest that the readers of the Banner take in the manifestations, for the information of such I would present the following facts: During the spring of 1868 I called on Mr. J. V. Mansfield, the medium, at 102 West Fifteenth street, N. Y.; was most cordially received by him. After a few words of conversation, I entered into correspondence with the unseen agents. As I wished to know how the thing was done, I carefully noted every movement of the medium, and will give the details as concisely as possible. A number of sheets or strips of printing paper lying one upon the other, were placed upon a marble table. The dimensions of the sheets were six inches in width by twentyfour inches long. While the medium went to the further part of the room I took my seat at the table, and on the upper margin of the topmost sheet, wrote as follows: " My Dear Sister" (here I wrote her whole name,) then signed my own. I now folded the paper down from the margin written upon about the width of half an inch, making twenty-three folds, so that there were eleven thicknesses from the fold on which was the writing to the outside, thus completely concealing the writing from the normal vision of the medium. Mr. Mansfield now came forward, took his seat at the table, and placing his left hand upon the folded portion of paper, wrote as follows on the unfolded part: "Cousin O., be patient; I have sent a messenger for Cousin C., (my sister, to whom I had written) and she will be here by-andby; her sphere and mine are not the same, yet I will call her to you soon. (Signed) Your Cousin Alvan." I was surprised; yea, more, I was astonished. I conceived the thing might be done by mind reading; but here my theory was upset, for my mind was intently fixed on my sister.

BANNER OF LIGHT.

from her, A person of whom I had not even the | THE "AURORA" OF FLORENCE; AND power of speaking divers languages." The remost distant idea at the time gave the communication. He was, as he stated, a veritable cousin of mine, who was drowned more than thirty years before by my side from the bowsprit of a ship. 1 had not thought of him for some time, but was very closely attached to him while in the form. I had never had a communication from him previons to this. I now seated myself, as in the first instance, and in the same manner wrote, "My Dear Friend, C. M. H.," (the whole name instead of initials) paper folded as before. The medium, precisely in the same way as at first, wrote the following:

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"Can it be, can it be, my darling Brother O., you have had the patience to wait while a ger was dispatched for me! and the best that the messenger was not less than of it is is now by my side frantic with delight at the thought of you calling for her, &c. (what here foled would not interest the general reade (Signed) Your loving sister; C. B. G."

We here learn that it takes time to gather our friends around us from the spirit-world, and that they are as happy to respond as we are to call. I now wrote, " My Dear Friend, A. T. S., " and

received the following:

"This is more than I had anticipated or even hoped for, my dear friend, G. I came along with you to this place, but not once did 1 dream you would allow me to speak with you. I am often with you, and do all I can to impress you for that which will eventuate for your present and future well being, but did not dream you would ever call for me. Let me come to you offen; do, do! And here allow me to bless you for this notice, Your friend, A. T. S."

'Again, I wrote, "Dear Brother Joe." Now came the following:

"My DEAR, DEAR G .-- I would not dare to take ecious time were your Brother Joseph but as Joe (as we call him here) is not rour present; present, I thought you would forgive moif I plied my our for a minute. Now all I can say is, I thank you for calling for me even while I was on the orrand as messenger for dear G. My soul says bless you, bless you, Let me (as A, has said,) come to you often; we will always have a word of cheër for you. Your spirit-friend, G. W. W. C. M. H."

The reader will perceive that four different persons were addressed, and but one responded directly to the call; yet'three responded indirectly, and one not called for answered; and one called for, did not answer. What are the conclusions? That mind-reading in this case was disproved, for in but one case did the answer come as before stated-direct-consequently, had they read my mind, the communications would have been answered by the same persons to whom they were addressed. Here was a recognition made by minds who were intimately acquainted, indicating interest in my welfare, joy and delight for the privilege of communicating love and friendship beyond the grave; and all this was done without the least knowledge, on the part of the medium, of the spirit-friends who gave those cheering words. As felosely and narrowly watched Mr. Mansfield while writing, and inspected every movement of his, I am certain there could be no legerdemain in any way connected with it; neither could be have read what I wrote, either normally or clairvoyantly, as the communications themselves demonstrated. But they were dictated by real living entities. O. R. GROSS, M. D. 273 West Fifty-Second street, New York.

> Written for the Banner of Light. SPIRIT "JOSIE."

> > BY CLARK LONGDON.

resternight I lay half-waking, in a happy, dreamy mood ; Quiet were all things about me, and the pleasant solitude Suited well my spirit's musings; and the firelight's flickering glo

Made the shadows in the corners dance like fairies to and fro.

"I love firelight," said I, softly, "and the warmth it broadly flings.

And I love its cheery crackle-what a pleasant song it sings? Like a fullaby it seemeth, furing on to rest and sleep." Then the waning firelight flickered till 't was but a dying

beap! Still, a single spark glowed brightly-faded-brightenedTHE "REVISTA ESPIRITISTA" OF BARCELONA; LE CONCILE DE LA LIBRE PENSEE.

BY DR. G. L. DITSON.

lice the very handsome magazine which comes to me, by your courtesy, from Florence, and is called the Aurora. It is evidently well named, and, while it touches with its tender light those towerng thoughts that peer above the mountains of gnorance which the Catholic Church has reared n that land of sunshine and song, it heralds, I trust, the coming of a glad gala day, such as benighted Italy has never seen since the Christian cross took the place of the Roman engle. In his preface the editor speaks of "Spiritualism as a loctrine more or less known and professed in all limes. To day it has a literature of its own. In England a large number of books, besides periodicals, are published on this subject. In the Frouch language appear in the front ranks the works of Allan Kardec, of which edition after edition is exhausted; then the able productions of the distinguished astronomer, Camille Flamarion; then come the periodicals of Paris, of Lyons, of Borleaux, etc. But Italy alone is nearly mute; one review-that of Tarin-is the only one of any importance that we know. In Italy there are really many Spiritualists, but they lack that instruc-

tion which gives dignity to their faith, and books which would enlighten them. The phenomena are sought as a pastime-the fruit of ignorance." Under the head of "The Teaching of the Spirits," the Jurora says: "The soul is only an incarnated spirit, of which the body is the reste. There are three things pertaining to man: 1st, the body, the material part, animated through the modlumship of the vital principle: 2d, the soul or immaterial essence; 3.1, an intermediate principle which unites the two before named. In this way man has two natures: by means of the body he particinal. The bond of union of these two, or the perispril, is an involucro somi-material. At death the splif conserves this and uses it as an ethereal

become visible under certain conditions, and hence apparitions." This perisprit, (the perispirito of the Italians) like re-incarnation, seems to be a favorite conceit (I Soul and body " is the sum of our ordinary conceptions when defining man, but the why and how the wonderful mechanism of the physical frame responds to a simple thought, how it vibrates and trembles at a look or a word which the soul recognizes as being in profound harmony with itself, how pallor comes, how the heart throbs, how the lips quiver when the climax of some great destiny is felt by the spirit to be consummated,

we little know. I remember that in college I used to hear of risalcryo-but there the professor stopned. This force has a pretty word in French. csprit;" but it is not this I am writing about but of that which enables the csprit to speak with a "dumb alphabet," for example, its hopes and fears; that by which it can take hold of a muscle and make it act. The nerves, it may be said, fulfill this office. The nerves are, indeed, an agent like an electric wire, and proclaim in silent yet thrilling accents the wisdom of some mighty conjurer; but how they gather up that force "behind the throne," by what vehicle they impinge upon the soul and say to it," I am here to do your bidding," is still a mystery, but is worthy of our

earnest study. The Aurora quotes from Human Nature "that with which Madame Blackwell introduces her dissertation on the philosophy of re-incarnation;' and subsequently further, in the article above named, and in another on "Re-incarnation," uses this language: "The spirit does not appertain in perpetuity to the same order of being. All are spirit actualities. This betterment operates by

viewer replies:" In truth who desires to contradict these writers? When this reverend condemns St. Paul in order to condemn Spiritualism, our doctrine can felicitate itself on being condemned in such good company."

The Revista contains also from "The Diary of a EDITORS BANNER OF LIGHT-I must first no- | Physician," a most touching and graphic account of a vision which a young lady had of the death of her lover on the field of. battle. While seated at the piano, to which she had with great reluctance gone, and while in the midst of a song that thrilled with its pathos the crowd which had gathered about her, she suddenly stopped as if struck dumb, the color fled her cheeks, and her fingers remained as if petrified upon the keys. Words of inquiry, solicitude, anxiety, fell upon her outward ear alone; she sat gazing wildly into the vacant air. By and by her lins moved and she murmured: "There, there they are with lanterns seeking for the dead. Now! now, among that heap of slain, registering one after another. * * No! * * * There! * * * There! IT IS HE. pierced through the heart," and giving one wild shrick fell into the arms of attending friends. Her vision proved only too truthful. This reminds me of an account given some months ago in a French journal, and which I translated for the Banner, where a mother saw her child before her with a deep wound in his side; a wound by which ie was then dying on a distant field of battle.

" After an interruption of three months," says the editor of Le Concile de la Libre Pensie, "we are happy to renew our labors"; for, being driven from Paris, from home, from their facilities for publication, the journal, giantesque in the cause of liberty, truth and the right, is now issued from the city of Brussels. It contains a number of prodictions of the most startling character, and such as few could have believed till their verifications thundered out the truth. A young lady, writing from Moscow, (24th Sept.) heads the list. " First of all," she says, " allow me to reproduce here some passages of a communication which I obpates in the material; by the soul in things spirit- tained in the month of September, 1863, at the time of the Polish insurrection. This revelation, to which I gave little heed, finds to-day a terrible realization. When her streams of blood awaken body, invisible to us in our normal state, but may your pity, could you do nothing, oh Frenchmen! you, the hope of Poland! could you do nothing for the unfortunate? * * * You will pay dear,

oh France! you will pay dear for your treachery. * * * Your turn will come, and ere long; the do not use the word disparagingly) of the French., blood of the French will redden the soil of their and should claim, I think, more of our attention. country! In vain, in her turn, will she cry for help-none will respond to her voice. The strangers who will come to her will leave behind only cornses. You do not know what a bond there is between France and Poland; if you did, you would not see your sister throttled without succoving her. You are far from comprehending how fatal to yourselves is the destruction of our rights." * * * "I cannot predict for you," the young lady continues, " anything absolutely certain, but I see hanging over you a great and terrible monace." Recently, during several weeks of racances, she went to spend the time at a little village two leagues from Moscow, and there in that sceluded place heard nothing of the threatenings even of the present war. Returning to Moscow, she had a telegram read to her "that France had declared war against Prussia, had advanced to the frontier, and in an engagement had crushed the enemy"; and finally, "that a portion of the army had crossed the Rhine on its way to Berlin." With this news, which she believed, she went back to the little village, but was terribly depressed. In the evening, having sauntered to a quiet retreat in a neighboring forest, where she naturally thought of the French victo-

ries, she was overpowered by feelings of anguish and horror, for which she could not account Presently, in the distance, she saw a flame, and demanded of the invisibles what it meant-whether it was in France or Germany? thinking of course that it referred to the latter. Presently she saw Paris, and in great confusion; armed men progressing, advancing through diverse grades of thronged her streets; and her forts and ramparts were cumbered with heavy guns; then she saw means of incarnation imposed on some in expla- | the environs, and all in ruins- houses, woods, everything; then again in the city barricades of machines that vomited liquid fire; then the enemy in great numbers throw themselves into the grandes rues des faubourgs, but suddenly they are crushed, burned by machines of a form wholly unknown to her. "I knew very well," she says, " that I had before me only a mirage, but it was so frightful I had to turn away from it; still the villages in ruins haunted me, and I was in a state of despair, though determined to see in this only an illusion, an error, certainly not facts. which could exist at this moment. The next day, visions of the same nature returned, and with a persistance that greatly alarmed me. I combated my impression, still I could not but feel that it was Paris really that was threatened." Five or six days after that, returning to Moscow, she beard the first rumors of disaster to the French. Subsequently there occurs this prophetic passage: "La France dead, Europe will die in the space of some generations. Terrestrial vitality will then be transferred entirely to America." In 1701, an Englishman by the name of Fleming had published a small work called "A new account of the Rise and Fall of Papacy." In this, the author affirmed that in 1794 France would be fire with a hogshead of gold? He could not take in full revolution, and that another revolution, not less grave, would signalize the year 1848. Lunn, chaplain of the prison in Edinburgh, in a collection of predictions published in 1842, but which date back to 1801, announced for 1848 the terrible convulsion," and for 1830 the fall of the Bourbons, destined, he says, to rise no more. In 1783, a German shoemaker, Spielbohn, foretold more, should be given entire, and that, too, by a the iron railway: "Across the entire world, one will soon see carriages without horses, rushing like a tempest, and rolling through forest and plain." Who can doubt that the following vorses refer to the unfortunate death of the Duke of Orleans, to Louis Philippe, the fortifications of Paris, day new spiritual circles are inaugurated in Spain. and the revolution of February? (I have space for one only, referring to the Duke.)

free Thought. NOT SETTLED.

BY J. K. BAILEY.

Numerous questions much mooted among Spiritualists, it may safely be assumed, are not yet settled. Indeed, what can we claim to be definitely understood, what unquestionably comprehended and settled, in any and all the departments of research and inquiry as to spiritualistic philosophies and facts, as to principles involved, the fundamental idea-fact-of mind-interchange between individuals, residents of both spheres of existence, designated the mundane and the spirtions multiply and lengthen out their often this or that position, usually honestly entertained.

We know that certain phenomena occur. We know that some of the so-called spiritualistic phenomena are the result of combination and direcby "spirits"-individuals who have lived in tion of belief shall be affirmed to-day-it is subcannot project intelligent action only through embodiment-but we do not fully comprehend the principles and elements, much less the modus

operandi involved in said phenomena. Liberal, receptive, progressive, truly scientific ion and unrelenting judgment. And yet all emcient apostles of new ideas are positivists! They must feel sure of their predicates and of the evidences which have led to them. They ever reason from cause to effect, and rigidly trace every footprint from effect back to cause. Such must necessarily be methodical. To be chus faithful to Nature, to principles, to all ovidences, implies receptivity to new unfoldings-ever active in Nature-a higher and broader comprehension, as the consciousness perceives new facts.

Progression implies change. Change, then, is a universal tendency of Nature's varied phenomhow are we, in the positive sense, to settle any thing or condition? Nature, in the absolute sense, settles nothing, no condition. Shall the child rise above the possibilities of the parent-Nature?

But Nature also settles everything ! Relatively, as to time, space, location, form, condition, function and result, all things and conditions are settled-settled, subject to the infinite law of eternal change, eternal progress.

Turning to the beautiful and harmonious working of this eternal law, accepting Nature as the model of our ideals, from which we are to conmachinery of developing comprehension, discrimination and efficient energy, our temples of unfolding wisdom, it would seem that one must conclude that system, order—organic means—are essential that healthy, natural and permanent growth shall most certainly and efficiently result. Perhaps it is not yet settled, in the minds of the mass of so-called Spiritualists what is the real meaning and purpose of all this outpouring of these modern spiritual phenomena and the accompanying philosophy. It is evident to all careful, thorough and patient investigators of the facts, that mind is behind and is the balancewheel of these varied movements. The demonstration that intelligence, outside of terrestrialembodied mind, does control the action of phenomena in all the varied phases, directly points to purpose must necessarily have an ultimate, a crowning design. The ultimate is to be reached upon principles in harmony with Nature's eternal

processes. nce of torrestrial-embodic The intellig

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them, at-least-repudiate, ridicule this idea. But those leaders have only delved in physical solence-know comparatively nothing of spiritual cience-are mostly either confirmed "materialists," or what may be termed automatic religionists-" Christians;" more conformists to the public sentiment of their social spheres. A pioneer corps-vanguards-needs organic system; must be properly equipped and disciplined; must be governed by rules and regulations-in order to be efficient-practically useful-in the line of their mission and duties.

The logic of the above sentences, the analogies f Nature, point directly to the conclusion that modes and means of expression thereof, except Spiritualism needs organization, system, order and plan as a means to the end of fulfilling its legitimate function, work. "But," say "weakkneed" philosophers, "organization implies a itual? Books accumulate, philosophical disserta- head-an executive board-a something with delegated powers-superior powers and influence; it sophistical arguments and conclusions, to prove implies and necessitates a 'constitution'-articles -a chart of nowers and functions of its officials: which is likely to glide into a creed." Oh, thou ghostly bugbear, creed! The very genius of Spiritualism positively shuts the door against dogmatic creeds-articles of faith, which are positively aftion given to certain forces or elements in Nature firmed and of absolute effect. Suppose a declara-

earthly embodiment, and passed through the ject to change to-morrow. Spiritualists-truly change called death-the "new birth"-into a such-will never hesitate to review to day the higher embodiment; forces and elements, though | work of yesterday-to set aside that which shall invisible to external senses of terrestrial-embod- appear inconsistent with truth, under the rays of ied mind, yet extant and subject to the will of the light of each recurring year, month, day or supermundane-embodied mind-I hold that mind hour. Then wherein the danger of creeds unalterable?

Another question among us not sottled, is the settlement of speakers. It seems to me that, as

applied to this question, the word "settled" is a misnomer. It can only be a question of the minds are never settled, in the sense of fixed opin- length of engagements. Shall it be for one lecture-three-five; or for one month-two or three; or for a longer or shorter period?

Now I believe that the advocates of all sides of this question are right-each from the standpoint of his own sphere of perception. What will be most suitable and efficient with some places and speakers, will not apply to or he best for other places and speakers. However long may be the engagements of some speakers with some places, itinerancy will still be a necessity to some places and speakers. This question belongs to and will he determined by the individual societies and speakers concerned. There it belongs; that is ena. Under the operation of this law of Nature, the mode of Nature, hence the true solution of the question.

But of those speakers who are sufficiently advanced in point of ability, culture, preparation and of *popularity*-which latter attribute does not always determine degree of merit-to command half-yearly, yearly or longer engagements for Sunday speaking-are also to act the role of itinerant-to encompass the field of two or three States, where only itinerant or week-day effort is practicable, then but few speakers will be needed, or if needed, will not be obtainable, for the simple reason that such as perhaps may be only struct our instruments of intelligent progress, our fitted for " pioneer work"-a work that certainly is quite as much needed as any-will be obliged to resort to other occupations for a livelihood. Anticipating the reply that "the field is broad and the laborers few," I would add that the tracts of the "broad field," under sufficient cultivation to bear remunerative crops, are very narrow and short, and the "dollars" exceedingly scarce.'

These reflections positively point to the urgent necessity of an efficient plan and effort that will concentrate the means and mark out the ways by which the great work, so pressingly needed, can be done, without such exhaustive sacrifice upon the part of the few, both as to speakers and those who assist in sustaining them. The vital question of the hour of Spiritualism-the question least settled is: Shall the "broad field" be perthe conclusion that purpose is involved. That mitted to overrun with weeds-theological or materialistic-for the want of organic system that shall provide "ways and means" of efficient work, that shall retain efficient and willing in-

strumentalities of its proper cultivation - who

rose and fell, Struggling like the soul immortal, ero it leaves the earthly

shell. So my fainting firelight wrestled-but was conquered; and 1 sighed

As the spark, in a last effort, mounted upward, glowed and died.

"Like all human hopes," I murmured, "was my firelight doomed to die,

Leaving only uttor darkness, and for every smile a sigh." And I turned me to the window; not a single ray of light Came to cheer the gloom and darkness creeping round me in the night.

While I waited for the moonlight, first a trembling star appeared:

Then another, and another, till my suddened soul was cheered;

And at last the sweet moon wakened from the dark arms of the night.

Threw her vell of Filver, downward, and stood forth the Queen of Light!

Then I saw a glimmering pathway, gemmed with diamonds o'er and o'er :

Quivering with supernal beauty was this radiant heavenly

And methought like Jacob's ladder, in the far-off olden time. Seemed this bright, celestial pathway, in its purity sublime

Theheld the feet of angels, coming, going to and fro. And their purified sweet faces, and their garments white as snow ;

Full of love, of life and beauty did these happy spirits seem And their voices reached my senses like soft music in a dream.

And methought that one approached me, as I wonderingly gazed,

And she smiled so gently on me that I stood entranced, amazed,

And she said, "Fear not, dear sister, for I came not to do

But to love you," and she laid a sweet white hand upon my arm.

"You, a woman, Josie, sistor! oh ! I did not, could not know -----

"Do you think," laughed spirit Josie, "that 't is only mortals grow?

It is twenty years, dear sister, since you thought the baby diad

Surely, only as a woman could I now come to your side.

But I want to tell you, sister, how we spirite watch and wait

Patiently to gain admittance; but so seldom is the gate Of your souls left open for us, that we often turn away

Almost sadly-hoping, praying, that there yet will be a day And an hour when we can enter the recesses of the heart,

And may find we are remembered-of the household still a part,

- Although gone, yet not forgotton! Oh for this we ever pray, For we love you still, and wish to guide you through life's weary way.
- "May I come again, dear sister ?" spirit Josio said to me. "Once you've let me in -- 'tis casy;" but my dim eyes scarce could tee

The bright smile of love she gave me-for my swiftly falling tears

Told my spirit's joyful welcome to the lost of early years.

"I am going home, sweet sister; do not sorrow," Josie said, "For my love is ever near you," and she bent her shining

With a kiss soft as a rose leaf-and her white feet gently tred O'er the shimmering, silvery pathway back to Paradise and God.

tion, on others as a mission. The spirit must pass through diverse incarnations; the result of this is, we have had more than one existence; and may have others besides, either in this world or in another more or less perfecting in their nature."

Mr. Peebles is referred to in laudatory terms in connection with his visit to Paris, and the cance at Miss Blackwell's house, Sept. 14th, an account of which is then translated. It seems, also, that it is well known in Florence that Mr. Lincoln was a Spiritualist, and that most of his important measures undertaken during his presidency had their origin in the invisible world. This I myself can vouch for, for I have it from a person who was present at a number of these meetings, (one of which occurred in Georgetown,) and who was well aware that the President was always deeply impressed by messages from the spirit-land.

Doctor Willis is also mentioned, and an interesting account given of a seance held with him as reported in the Gazetta dell' Emilia. Madamo Jenny Hericourt's articles in the Chicago paper are also copied from, and several pages given of her renly to Mr. Savary.

But what would a miser do in the midst of a it all, and to take a little would only remind him of what he had left behind. This is somewhat the way I feel when I look at the treasures the Aurora contains. The two articles from M. Camille Flamarion on "Life Eternal," that on the "Doctrine of Spiritualism." on " Plotinus and Spiritualism," and "Terenzio Mamiani," with a number nore able pen than mine. Florenco, ay, all Italy should be proud of the Aurora. The Revista Espiritista, of Barcelona, comes, also

with a few good articles and much encouragement for the future. It says on page 263: " Every Our esteemed colleague, El Espiritismo, of Seville, gives an interesting account of one just formed in Montabo, while another in Manzanares is enjoy ing most flattering results. Leon and San Lorenzo del Escorial have active workers, and will ere long give such proofs of vitality as will gladden both worlds." The Revista apologizes for its curtailed dimensions, arising from "a continuation of exceptional circumstances both in this capital and in Paris." It has, however, a continuation of a valuable series of "Letters on Spiritualism," contributed by its Paris correspondent. Of this mo. Another reverend, Padre Pailloux, in a book to Padre Pailloux, St. Paul professed in his First

" L'aine royal sur courrier voltigeant, Piequer viendra ri rudement courir, Gueule, lipée, pied dans l'estrien pleignant,

Traine, tire horriblemont mourir."

And again, two verses more regarding England's opium trade with China, which must be omitted.

"When one remembers that Nostradamus, who predicted these things, lived in the sixteenth contury, there can now be no question regarding their import."

I will endeavor to continue this subject when I last I will quote only a couple of paragraphs: have more space. I wish now to call the particu-This commerce with the spirits of the dead, says | lar attention of your numerous readers to the hos-Padre Nampon, is full of illusions, gravely illicit, tility to Spiritualism evinced by the clergy in severely prohibited by the laws of God and by both hemispheres. (See preceding paragraph the authority of the church. It is that which has about Padre Nampon and Pallloux.) They are, always been called magic, necromancy, &c., re-suscitated to day under the name of *Espiritualis*. If or the most part, our secret assassing. They are, always been called magic, necromancy, &c., re-suscitated to day under the name of *Espiritualis*. Let us then be active and vigilant, mo. Another reverend, Padre Pailloux, in a book for the most part instructive, pretends that these manifestations are of the devil. But, according to Padre Pailloux, St. Paul professed in his First ban put upon them by their clergyman. Next to Epistle to the Corinthians, a doctrine contrary to the ritual, diabolical in its consequences, teaching that the Holy Spirit could impart to man the

senses, through the means of physical phenomena, the first step; through mental phenomena acting upon the intelligent consciousness, so as to awaken the idea that intelligence controls these physical phenomena, and desires interchange of ideas, the next step. As a natural development of this startled consciousness, the invention of a system of signs, by sounds or otherwise, by means of which, thought, expressive of emotions, ideas and purposes, can be transmitted and exchanged, the next step; identification of individuality, so as to awaken the emotions of affection and friendship, of respect, appreciation and confidence-so as to demonstrate IMMORTALITY-another step. Next, branching out into the field of the philosunder discussion and research. While humanity wisely desires and industriously seeks all knowledge possible of attainment in the realm of physical scionce," it seems rationally certain that knowledge in the realm of mental and psychical science is of higher and more enduring importance. True, these interlock each other, and a rational discernment of the laws, processes and facts of the former is essential to a comprehensive, clear and exalted understanding of the elements, principles, modes and ultimates of the latter.

Hence, it will be perceived that, while Spiritualism is, in the highest sense, a new and grander religious impulse, effort, purpose, it is so especially and essentially because it demonstrates the complete harmonization of all the forces, laws and tendencies of Nature-a "marriage of Science and Religion"-the first well-directed and faithultimate, the crowning design, then, plainly apexpression, worship, in every act of life, every things.) emotion, aspiration, purpose and effort possible to human consciousness.

These conclusions accepted, there can be no difference of opinion as to the importance of promulgation-of satisfying the "world of humanity" of its facts, philosophy, scientific purposes and redeeming tendencies. But the ways and meansthe policy to be pursued, is not so easily settled. It would scom that in this department of inquiry, of anxiety and endeavor, the same rule, indicated in the preceding sentences, is the safe, the true one to be applied. Nature being the guide, we shall have no difficulty in settling the vexed question of policy-right and best means. The setan imperative need.

Spiritualism may be likened unto the pioneer corps or vanguard of an army. It leads and prepares the way for the onmarching columns of religious and scientific progress. No doubt the recognized "leaders" in science will-many of of hatred, envy, etc., and, instead, exercises love

will, by the undeviating force of the law must be reached - an appeal to the external preservation, otherwise abandon the work?

SPIRITUALISTS vs. CREEDS.

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EDITORS BANNER OF LIGHT-Much has been said about creeds, and many Spiritualists seem to have a special dread of them. As the world has been creed-ridden so long, it is not wonderful that free thinkers should be cautious how they bind themselves down to written confessions of faith. But may we not go too far in our opposition? How is a large body of men and women, holding opinions in common, to be brought together, if they do not avow those opinions? Must we not have some general presentation of principles upon which we can all unite-some general platophy of life, all questions pertaining to the entire form, upon which all can stand, in order to have compass of Nature's laws and developments come an effective working organization? I utterly repudiate the whole system of Orthodox theologythe trinity; salvation by means of an atonement said to have been made by Jesus Obrist; the eternal damnation of those who do not believe in a Saviour, etc. I verily believe the whole system of religion, founded upon Christ as an atoning Saviour, is a fraud upon humanity. I believe there is one God, the Great Creator of the universe and all things therein contained, the common Father of us all; that he is not a personal God, who will be visible to us when we pass over to the spiritlife, but that he exists as the Great Mind Force of

the universe, pervading the entire universe, and the source of all life and power, governing all things by fixed laws.

In looking upon our fellow-man, we see his outer form; but the conscious, indwelling spirit -the power within us that thinks-the life-principle which constitutes the man or the womanful effort of humanity to establish on earth the is invisible. As our invisible spirits are manireligion of Nature — a manhood-religion. The fested by and through our material bodies, so I think our Heavenly Father manifests himself to pears in the predicate of the last preceding sen- bis creatures by and through Nature. (By "Natence-a natural, scientific, broad, comprehen- ture," I mean physical creation, and the forces sive, "every-day" religion - a religion that seeks and laws governing and controlling all created

> I believe all suffering comes from violated laws -from being in a condition of antagonism to,

rather than in harmony with, the laws that govern life and health; and consequently, when we coase to violate these laws, and, instead, place ourselves in harmony with them, we reap pleasure by obeying, where we experience pain by infringement. Pleasure and pain, then, resolve themselves into being in harmony with the laws the Creator has established governing life and health, or in antagonism to them. In other words, study and obey the laws of life and health, and be happy; disobey them, and suffer pain as a consequence. Must not this law be as operative tling of course will have only relative force. The | in the spirit-life as in this? Persons who live in equally active and imperative law of change will the habitual violation of the laws of health must not be supervened. Action and settlement are suffer pain in proportion to the extent of that violation. If the same law is operative in the

next life, unprogressed or vicious persons entering the spirit-world will continue to suffer until a reform is accomplished, but no longer. When such an one ceases to indulge in the bad passions

BANNER OF LIGHT.

and henevolence, then that person or spirit must be recognized in the land of the blest. Every cease to feel the pangs of remorse, and, instead, good thought, word or deed is sanctified by the enjoy the pleasures flowing from love and benevolence.

I believe that progress is the law of the universe, therefore we will never arrive at a point where there is nothing more to be learned, no higher good to be attained; but that there will always be an infinite amount of good ahead of us to allure us onward in the path of progress, and that all human beings, however unprogressed they may be at death, will surely come out of unhappy conditions, and will enjoy a happy immortality.

My experience has convinced me that we can and do have intercourse with the spirits of persons who have passed into the spirit-life; therefore immortality and intercourse with the spiritworld are demonstrated facts. We are also assured that progress in the spirit-world, even to the worst of our race, is the universal law.

Holding these views, I arrive at certain general conclusions, which it seems to me furnish a foundation for our beautiful philosophy both sure and steadfast:

First, We believe in one God, the Great Creator of the Universe and Father of us all.

Second, In Immortality,

Third. In Universal Salvation.

Fourth, In Eternal Progress.

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Fifth, In Communion with and Inspiration

from the Spirit-World. Sixth, Salvation by the reputed merits of Jesus

Christ, being unnatural and contrary to reason, is untrue, and a fraud upon humanity.

Salvation by Jesus Christ is either true or it is not true. If untrue, as I verily believe it is, why not say so? Is it the true policy to fear to express our conviction of the truth in regard to this subect? For one, I am ready to meet the issue. W. S. REYNOLDS.

PRAYER.

BY DR. A. JOHNSON.

MESSRS. EDITORS-I have heard many arguments in favor of prayer, from those who prayed for everything without having a proper appreciation of this exalted theme. Some pray by rule, some by a habit which they contracted, some pray through blind faith, and in ignorance of what true prayer is. Others ignore all prayer on scientific principles, because, as they assert, the laws of God cannot be changed to meet individual cases: therefore they become mere intellectual icebergs, and close all the higher intuitions of the soul, in order to sustain some fixed facts in external nature. Now, I contend that these positions are both false, and both true. This may appear a paradox, but let me explain. The former from not having scientific knowledge of the latter, proceed blindly: while the latter from not having the experiences of the former, go to the other extreme, consequently there is a semblance of truth in both positions. But the fixed reality can be enjoyed only by those intelligent ones who have progressed into the realm of prayer. I contend that there are but few who pray; and they pray but seldom. Prayer is the soul's union and communion with its God. The cold intellectualists cannot understand this state, for the intutional nature of man is higher than the intellect. The intellect cannot find God, but the aspiration of the soul can. Surely the hypocrite, the selfish, and the self-degraded cannot enter into this holy audience-for there and there alone will they find him to whom the sincere soul aspires. It is useless for the self-deceived to pray, while their works and their words are at variance. It is only the pure in heart who are capable of receiving the influxes of divinity. The churches everywhere are groaning and dying for the want of this heavenly union. Those who live merely animal lives. and labor to accumulate facts as manifested in external nature, know not the meaning of soulhunger. They have not progressed far enough to feel the need of the waters of salvation. Human nature is so constituted as to receive just what it seeks, and the soul that is undeveloped may feed on husks, but if you offer it anything of a higher nature, it becomes a spiritual dyspeptic, for the bim through the works of Nature-the glorious want of a proper spiritual digestion. Such philosophers may console themselves with the sophistry of infidelity, and exhaust all the charms of ing men and property to destruction, at another an external philosophy, but they will not satisfy softer than an infant's sigh. a desponding spirit. All souls who are in rapport with external nature, will have experiences of tribulation which will cause them to exclaim, ploy many mediums, and watch every avenue "My poor tired heart can do no more, but yield up the unequal strife." The theoretical speculator may allure for a time, but the spirit, like a confiding child, will be satisfied with nothing less to lean upon than the Author of its being, because it is connected by an invisible magnetic chord which can never be separated. Those who believe not in prayer, have but a poor inheritance beyond the skies. True prayer is a spiritual mystery, which can be known only by him who experiences its effects. It cannot be explained in words, nor can you convey to another the illumination which the soul feels. It is like a spiritual vision, seen by him whose spiritual eyes are opened. The external senses cannot behold a spirit, but the spiritual senses can. All exalted soul-experiences transcend material philosophy. If these feelings are not legitimate, from whence then come these innate holy desires and aspirations for soul-food-for this internal longing of the soul's needs for which untold millions are in a spiritual state of starvation? From whence come these highest and holiest aspirations, if not planted there by God himself? Can there be such a universal desire, unless there is a supply to fill the aching void? Does not every seeking, starving soul feel this heavenly influx of am pleased to see a portion of it set apart or Jehovah when it seeks in a persistent spirit? given up to "free thought," where those who feel Surely God does not mock the soul's highest and to disagree with Spiritualism-who are, however, purest flight after Him. The desire after spiritual Spiritualists-may free their minds and feel that aliment, is an indication that there must be a supply. Those who are too natural or intellectual to pray, are not resurrected into the sanctuary of not Spiritualists a reproof to those who profess to this baptism. Discord, disease and crime, all believe the Bible and yet condemn modern revecaused by inharmony, or the noncompliance of lations, visitations of angels, dreams and visions? physical, mental, moral and spiritual laws, and every indulgence of error increases the maladies under which we are groaning. It is in vain for us to apply to physician or priest while we are living in the time and place they have existed? Would in opposition to the laws of life. Man has a two-fold mission to fulli; it is not only necessary for him to benefit the world and do all the good which is in his pawer, but it is also necessary for him to prepare and educate his spirit for a higher mission, or he will find himself spiritually bankrupt on the other side. Those who live for self and the world will find out their mistakes when too late. Feeding the body and pandering to about spiritual matters than myself. So I come one's selfish appetites, and starving the soul is a to you, whether you answer me or not. I have sad mistake. The principal service we can ren- been reading "The Fountain," A. J. Davis's new der to God consists of the good we can do to humanity. Those who, in the spirit of sympathy and charity, minister to the needs of the sick, the poor and unfortunate, for the love of doing good, are already in heaven, whether in or, out of the churches, for they are God's ministering angels, that "spirits even now rarely communicate with and are members of the only church which will men." Now is not that strange talk for a Spirit-

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spirit of God, and for the want of this sincerity the whole world is in a state of unrest. A good man's life is an incessant prayer. His works are like the incense of a rose, continually shedding

its fragrance. Every sincere act and holy desire upon universal principles are soul elevators. Phose who do not labor in the spirit of this theme, are not members of the harmonic heavens.

It is useless to deceive ourselves, nor can we cheat heaven. None but useful lives will save us from discord and strife, and the only passport

to harmony is moral and spiritual purity. Heaven is a state as well as a place, and into which none can enter who wear not the habiliments of spiritual purity. In conclusion I would say, that, if prayer does not change universal laws to meet individual cases, it still has the advantage of elevating the soul, and cultivates our affectionate

spirit of dependence, which in itself is harmonizing. The soul that is undeveloped may not feel the need of prayer. As are your aspirations, so, also, will be your inspirations. But he who has been fed by the fires of inspiration cannot prevent this hungering and thirsting after rightcousness, for his soul's needs are just as imperativo for his dual nature as is the sustenance for the physical. The soul must drink in love and feed on wisdom. Prayer, my friends, is the bucket

which draws the water from the wells of salvation. New York.

BEAUTIES OF THE CHRISTIAN RELI-GION.

BY JANE M. JACKSON.

Dr. Mather says there fell into his hands a manuscript of a Jesuit who taught the Iroquois Indians in religion. One chapter was on hell: "What sort of soyl is that of hell?" "A very wretched soyl; 't is a flery pit in the centre of the earth," "Have they any light in hell?". "No; 't is always dark. There is always smoke there; their eyes are always in pain with it. They can see nothing but devils." "What shaped things are the devils?" "Very ill shaped things. They go about with vizards on to terrify men." "What do they eat in hell?" "They are always hungry; but the damned feed on hot ashes and serpents." 'What water do they drink?" "Horrid waternothing but melted lead." "Don't they die in hell?" "No; they eat one another every day; but God restores and renews the men who were eaton, like a cut plant that repullulates."

How often men with the Bible for their guide burn with indignation toward all who dare think differently on religious subjects! Christianity is another name for bitter railing against reform. It has always slain its disciples, who each and all suffered martyrdom. From its teachings spring battles, murder, and fierce disputes. How repulsive to an enlightened mind is the doctrine of infant damnation-that "hell is paved with the skulls of infants"! No wonder the Rev. Mr. Williams whipped his son to death to make him say his prayers! He but practiced what he preached. His God is filled with revenge-"angry with the wicked every day." But, to the real worshiper, whose God is merciful, tender, and full of compassion, the idea is horrible; for he knows that his innocent babe would as soon grasp a coal of fire as an apple, fears no danger, knows no sin. If babies are to be cast into hell-fire, why not kittens or birds? They certainly deserve it as well. If the sin of the father is to be visited upon his children, why not hang the son of a murderer, let him be ever so innocent? From such a religion thousands gladly flee, as from a terrible shipwreck to a calm and peaceful shore. Why should the promise of a future pardon and a bright heaven be left for a dving bed? Why not preach God as he is when men are in health. and give them glimpses of heaven's beauties. show the glories of spirit-land by the eloquence of inspiration, and draw men into churches by sermons of love, mercy and goodness? The progressive preacher will not endeavor to frighten men into religion, but raise the souls of his hearers up by descriptions of a loving Father, praise sun and silver sheen of the moon's ray, burning stars, and the mysterious breeze, at one time hurl-Spirit messengers, who have waited long and patiently, and now have gained the victory, emthat will assist the search. They never flag or rest, but enter every house, whis per to the listening ear, help the feeble hand, heal the sick, encourage the timid, and command the erring. Although slighted, insulted and reproached by many, they keep on their appointed way, trusting to God's promise that all shall be saved. Spirits do not shrink from duty. Their signals are heard in every part of the world-in palaces, in the private rooms of kings and queens, down to the poorest cottage on the heath, in the ball-room, gilded halls, to dark, deep mines, on shipboard, and in silent by-ways, as well as the crowded streets. When men will heed these signals, obey their communications, and acknowledge their presence, spirits will be able to organize, join their forces, now so distinctly apart, and harmonize circles, so that great manifestations can be given. They will establish telegraphs everywhere, and their labors be less, and the power. and truth of their intercourse will give a pure, a living religion.

ualist? And if it is not spirits that communicate with us through mediums-what is it; or what does it all amount to? Does it mean that we must accept A. J. Davis's statements as conclusive, without seeking to see and know for ourselves? Is he one of those rure cases that can communicate with spirits, and common people need not try, but just swallow all he says? Now I confess to great ignorance of these things, but even A. J. Davis himself can have no stronger desire to learn the truth about spiritual intercourse and spirit-life than I have. My hands are violently shaken by some power outside of my own will, and I hope in time to get communications for myself. Will it be right or wrong, in your view? Please answer.

Yours for Truth, LOU STANLEY. Jan. 2d, 1871.

Banner Correspondence.

A Note from Mrs. Kingman,

Finding that there has been considerable dispute in differ ont circles recently concerning my religion, I begioave to appointments, or changes of appointments, whenever and any "that I was educated in the extreme bigotry of church." This religion was sufficient for me until the death of my eldest son-a lovely, manly boy of nineteen years. He was life a lecturer should by mistake appear, we desire to be so inof my life and soul of my soul. For two years uncomplain ingly he suffered the pains of consumption. Daily I saw him fading, hourly I faced the conviction that the moment was drawing nigh when his darling eyes would no longer laugh in mine-and on the first day of February at half past mine at night (it was Monday) he grow so while and cold, and his purple lips gurgled "Mother!" just while the angels wore leading him through the gates of jasper and gold. You know the rest-for all dead forms are carried out-all mothers cry, "Floi cloi lama sabachthani," I suppose, when the clods of earth fall heavy on the casket. I saw the black-robed bishop at the grave; I heard the echo, only the ceho of these words, "I am the resurrection and the life." I was carried home-oh! such a home! The light gone out; the chamber vacant! The few days succeeding were a black. I only remembered the words of the minister; I heard the prayers he read, and they sounded so far away! Thus for weeks I wept and pined, sleepless, famisind, cry-ing every night beside the place where I had bent down to receive the "Good Night" kiss and the smile of his hazet ove, while the heckle lips uttered, "Darling mother, sleep was drawing nigh when his darling eyes would no longer

receive the "Good Night" kiss and the smile of his hazel oye, while the hockle lips uttered, "Darling mother, sleep well" "Yes," was the reply—and then to a bed of trem-bling segony to wait his coming death in tortures worse than wheel of Ixion ever concosted. One night—I never shall forget il—I wanted him—oh, so much! I called, "Freddie, Freddie! for the love of God, if you live, come-to me, just for one instant. Whisper—touch my hand—move the cartain—something, for I am sinking.

my hand—move the curtain—something, for I am sluking, All is dark. I fear I am an infidel. There is no immortaiity. Come, or I perish. Oh, my precious first-horn I Can you live and behold your mother's agonizing doubts?" The moon shone in so soft, the spiring breezed kissed my forered brow, and I lay prostrate, meaning out the angoish I can-

I remembered my other, now only son, and thought, "For I remembered my other, now only son, and thought, "For him I must live and bear-for him cast off this fear and him 1 must live and bear-for him cast off this fear and terror." My life passed in panoramic review before me-each sin, each folly, each despair and each hope. It had been a hard, cold, hopeless gift, and I wept afrosh-wept for overy wrong that I had done, for every harsh word spoken, for every neglect and every thwarted opportunity for good. Then I was overwhelmed, and cried aloud, "Oh Life! what hast then been to me?-and oh, what have I been to the?" been to thee?"

A calm arose. I only sobhed while I watched the glitter-A caim arose. I only sooned while I watched the glittle-ing stars. A soft and subtle spell came of er me. Reason rose, intuition awoke from her slumber, and I sat long, long hours, while angels lifted off the scales from mine oyes. One by one they dropped, and I burst forth from the prison of church and old tradition into the light of liberty. made a vow to God, just as the gray dawn was breaking n the east—"Henceforward I will know no self—helping

I made a vow to God, just as the gray dawn was breaking in the east—"Henceforward I will know no self-helping others shall heal my griefs." And thus it was, daily, nightly, I realized another life. In-fatuated with sorrow withterio, now I was infatuated with giv-ing good to the childroup fmy Father. Neglecting my maga-zine articler, I wrote a book and calle di to "Innition." It was and is the birth of Freedom in my soul. Yet I um not a Bpiritualist as the term is generally understood by the world. I know nothing of trance or inspirational speaking or writing—save that every I ving writer is more or less in-spired of the Great Life. I realize nothing of communica-tion from the spirit. World by mediums, nor do I seek the throad of investigation. I only know that an intense desire to do good causes me to write and deliver my lectures. I feel the sweet, soft care of angels, and believe that my precious dariing guides my feet, as far as lies in his power, into places where God's suf-foring childron stranging within the claep of superstillon, old dogma, and *effec* tradition.

I am ready and happy to lecture to any audience which desires to listen to reform in living, loving, marrying, edu-cating and dying—or "going home," for there is no dying. I um so far a Spiritualist, that I believe our friends are ever about us and govern us as far as heaven permits-and 1 de not know why through certain laws they may not communi-cate with us. Yours truly, MRS. BRANCES KINGMAN. New London, Ct.

New Hampshire. GROTON.—L. Kendall relates the following experiences which will meet with responsive echoes from many hearts. I was born in Hebron, N. H., year of 1803. My parents were church people, sound in the faith of heaven, hell, devils, witches and wizards. I had no reason to doubt their cor-

persons were present. It seemed a Pentcost. Infidelity gives up to this beautiful philosophy. Harmony is the order of the day where this doctrine prevails we think Mr. Priest will do much good here, as we consider him an honest man. The above loctures were the first over given on Spir-turelies is there is the test of the second itualism in that town.

Connecticut.

J. G. FISH'S LECTURES .- Putnam. Conn., Jan. 5, 1871. -Will you allow us space in the Banner of Light to speak a word for our fellow laborer and co-worker, Prof. J. G. Fish -who has just closed a course of fectures on geology. We have listened to lectures on the above science by others, but must say that for clearness, perspiculty, interest and general information Prof. Fish exceeds all we have ever heard, and his doramic illustrations bring every department of the science directly within the comprehension of every listener. We consider ourselves fortunate in having listen-ed to him, and cheerfully recommend him to societies and communities as a superior locaturer and thoroughly scientific man. Give him an early call, and, our word for it, you will never regret having secured his services. It is charges are medicated. moderate. WILLIAM KEITH NANCY A. KEITH, ELLEN M. BUGBEE,

A. H. DAVIS. O. C. BHEBMAN, BARAH M. KINGSLEY, And 22 others. HARRIET F. MAY, MRS. C. FOWLER,

LIST OF LEOTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not formed.]

formed.] C. PANNIE ALLYN Will speak in Topeka, Kan., during Janu-ary; in Fort Neott, Kan., during February. Address as above, or Stonehan, Mass. Mits. N. A. ADAMS, box 277. Fitchburg, Mass. Harnison Atoun, Charles City, Iowa. J. MaDison Acexa, Charles City, Iowa. Harnison Acexa, Charles City, Iowa. J. MaDison Acexa, Charles City, Iowa. Brogressive subjects. Dk. J. T. AMOS, box 2001, Rochester, N. Y. Rev, J. O. Bankert, Glenbeuha, Wis. MES. H. F. M. BROWN will answer calls to lecture and re-ceive subscriptions for the *Banner of Light*. Address, Chica-go, II., care *Lyceum Banner*. Miss. Sanau A. STINESS will speak in Putnam, Conn., Jan 22 and 29; in Woonsocket, R. I. Feb 19 and 26 and June 4 and 11; in Plymouth. Mass., during March; in Balimore, Md., during Aptilt in Brooklyn, N. Y., during May. Address iNermo street, East Cambridge, Mass. Miss. NELLE J. T. Bitontan will speak in Troy, N. Y., Jan 15, 22 and 29; in Boston during February; in Pulia-delphia during Aptil and May. Address, Eim Grove, Cole-rain, Mass.

rain, Mass Dr. JAMES K. BAILEY'S address for the present is Bainbridge, N.Y.; permanent address, InForte, Ind., box 394. Abotz L. BALLOU, inspirational speaker, Chicago, Ill., care R.P. Joural.

N.Y., BERTRAREN AND DES DOT THE PLEARD NE BAILDINGE.
 N.Y., BERTRAREN ADDRESS, DATES DOTE, DAY SHALDING, N.H., MRS. F. T. BOOTHS, MIBORD, N.H., MARS, T. BUSCHAL, DOTT BIALDING SPECKET, JAN. 15, 23 and MRS. ABW N. BURNIAM, INSPIRATIONAl SPECKET, J. O. Chapman at rect, Boston, Mass., Care Mrs. M. E. HARTWEIL, S. M. K. BURATK, T. M. K. BURATK, T. M. K. BURATK, S. M. K. MARKER, CHASE, 601 North Fifth street, St. Louis, MO., ALBEIT E. CARFENTER, CARE Banner of Light, HOSTON, MASS. MRS. ANNIE M. CARVEA, ITANCE NOPRICH FIGHTSTON AVENUE BOSTON, Address Stohon, MASS, CARE BANNER of Light.
 DER.A. B. CHILD WIE HECLTER AT ENDINGENE C. BURATON, MASS. MRS. ANNIE M. CARVEA, ITANCE NOPRINE, C. BURATON, MARS, CARE BANNER OF LEMINAL, C. MRS, MARES, CARE, STANDER OF LIGHT, HOSTON, MASS. MRS. ACARDEM M. CUSHINAN, TRANCE, CONCORD, N. H. BOSTON, ANSENDEL, S. NIBARA STORE, BURATON LIGHT.
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DR E. C. DUNN, Rockford, Ill. MRS. AGNES M. DAVIS, 412 Windsor street, Cambridgeport. Mass Miss NELLIE L. DAVIS will speak in Lowell, Mass., Jan. 22; in Worcester during February and March. Address, 49 But-

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

Miss NELLIE L. DAVIS will speak in lowell, Mass., Jun. 22; in Worcester during February and March. Address, 49 But-terfleid street. Lowell, Mass. Dz. D. D DAVIS, inspirational 66 Levereit st., Boston, Ms. Dr. J. B. Dorry, Covington, St. Tammany Parish, La. Mu A. E. Dorry will attend funerals in Herkimer County, N. V. and vicinity Address, Ilion, Herkimer Cou, N. Y. HENRY J. DURGIN, inspirational speaker, Cardington, O. GEORGE DUTTON, M. D., West Randolph, V MRS, ADDIE P. DAVIS, White hall, Greene Co., III. Miss. E. D. DAVIS, White hall, Greene Co., III. Miss. E. B. DAVENTH, M. D., trance speaker, (formorly of Boston,) Lawrence, Kan., box 461 Miss. N. E. DIOKSON, inspirational, Vincland, N. J., box 291 FRANK DWIGHT, MONTANA, LOWA. Miss. SOFHIAK, DURANT, Lebanon, N. H., will answer calls in New Hampshire and Vermont. Mass. Ent, Y DERABORN EWER, inspirational speaker, 241 Sixth avenue, New York.

MER. EMI, Y DEARBOINS EWER, INSPIRATIONAL SPEARER, 241 Sixth avenue, New York. DR. H. E. EMERY, lecturer, Nouth Coventry, Conn. ANDREW T. FOSS, Manchester, N. H. J. G. FIERI, Hammonton, N. J. THOMAS GALES FORSTER Speaks in Philadelphia during January and February: in Bialtimore during March; in Troy, N. Y. during April: in Nalem, Mass, during May. Address, 1919 Walnut street Philadelphia, Pa MRS. CLARA A. FIELD will speak in Salem, Mass., Jan. 22 and 29, Address, 111 Middlesce, street, Lowell, Mass. REV. A. J. FIBHBACK, Port Huron, Mich.

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MRS. C. A. ROBBINS speaks in Watkins and Dundee, N. Y. , Wи. Rose, M. D., inspirational speaker, 122 Second street,

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DR. HUSE, Kv.
DR. EMWA R. STILL, trance speaker, 54 Hudson st., Boston,
DR. H. B. Storre, & 69 Harrison avenue, Boston, Mass.
DR. H. B. Storre, Kalamazoo, Mich
MES, FANSIE DAVIS SMITH, Branden, Yt.
ACSTER E. SUMDNA? Woodstnek, VL.
J. W. SEAVER, Inspirational speaker, Byron, N. Y.
ELIAM R. SWACEMADER, Iccurer, 70 Ich avenue, N. Y.
MISS M. S. STENTEVANT, trance, Cambridgeport, Mass.
DR O. C. AUR SPRANCE, Rochester, N. Y.
MRS, C. M. STOWE, San José, Cal.
MRS, S. E. SLIGHT, foot of Auburn street, Cambridgeport

Mirs M. S. STRUITSVART, instruct Cambridgeport, Mass.
 Mas C. M. STRUITSVART, instruct Cambridgeport, Mass.
 Mas C. M. STRUITSVART, functional street, Cambridgeport
 Mas M. T. STRUMS, Massionary for the Pennsylvania State
 Association of Spiritualists. Address care of Dr. H.T. Child,
 Sil Rac, C. M. STRUMS, Missionary for the Pennsylvania State
 Mass M. T. STRUMS, Missionary for the Pennsylvania State
 Mass M. T. STRUMS, Inpersonal speaker, Starls, Mich.
 Association of Spiritualists. Address care of Dr. H.T. Child,
 Sil Rac, C. M. STRUMS, Inpersonal speaker, Neurals, Mich.
 Mass M. E. B. State, Inspirational speaker, Neurals, Mich.
 Mass M. E. B. Sawasy, normal speaker, Neurals, Mich.
 Mass M. E. B. Sawasy, Inspirational peaker, Sturgts, Mich.
 Mass M. S. Struke, Greenburg, Mass.
 Mass M. Struke, Greenburg, Mass.
 M.W. Tomize, Providence, R. 1.
 Hubson Titrue, Berlin Heights, O.
 Mass Attrik Inwice, Granuey, Mass.
 Mass Matrix Inwine, Conway, Mass.
 Mass Matrix Inspirational speaker, Westville, Ind.
 Mass Attrik Inwine, Conway, Mass.
 Mass Matrix Inspiration, Miss.
 Mass Matrix Inspiration, Miss.
 Mass Matrix Inspiration, Miss.
 Mass Matrix Inspiration, Miss.
 Mass Matrix Inspiration, Science, Messiville, Ind.
 Mass Annak M. Thomeson, Inspirational speaker, 161 St.
 Charstreet, Cleveland, O.
 Mass Manis W. TANERO, Mexico, Call.
 Mass Manis W. TANERO, Mexico, Call.
 Mass Manis W. TANERO, Massimal Matrix, Cleveland, O.
 Mass Annak W. TANERO, Mexico, Call.
 Mass Manis W. Taneson, Inspirational speaker, 161 St.
 Charstreet, Cleveland, O.
 Mass Annak M. Thomeson, Inspirational speaker, 161 St.

Passed to Spirit-Life:

From Charlestown, Mass., Dec. 19th, Mr. Benjamin Parker, aged 82 years.

He was a successful business man; was formerly a Universulls in bone, but to a sume years pat twas convinced of the trath of the na aral religion and philosophy of Spiritualism, and embrace i the belief for knowledge which was a great a urge of comfort and consolation in the last year of his earth-life. It is which at children with miss his goald free and form, but could not consistently call him back (if it were possible to his bed of suffering. A. S. HAYWARD, Boston, Jan. 1st, 1871. possible

From East Cambridge, Mass., on the morning of the new year, the spirit of Mrs. Mahala Smith, aged 75 years.

After werk of sufficiency she has cone home to rest. May the comforting truths of Spiritualism be the guide to the daughter and her husband, as they have been called to part with three (all) of their children, till they meet to part to more Ration More

From Ridgebury, Pa , Oct. 1st, 1870, Clara Thompson, only

daughter of John W. and Lucy Ann Thompson, aged 15 years

Funeral services conducted by Friend I. V. Mapes, of Che-mung Co., N. Y.

BANNER OF LIGHT:

AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE

NINETEENTH CENTURY.

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Boston, Mass.

month and 16 days.

AGREEMENT IN BELIEF.

As a constant reader of the Banner of Light, I they are allowed to speak for themselves. This seems as it should be. May I say a word, then? What do all Spiritualists agree in believing? Are Is not opposition necessary in all things? Have not all the various nations, kingdoms, churches, institutions, literature, &c., &c., been necessary it not be great to know what the present exists for, that we may know what must needs exist in consequence, and for what, in the future? М. Н.

A. J. DAVIS'S STATEMENTS.

DEAR BANNER-I greatly feel the need of asking a few questions of some one who knows more book. I am surprised and puzzled, too, by some of his statements. He says that "circles are not beneficial, but weakening to both the sensibilities and the judgment," and "the refreshing shower from the spiritual skies is well nigh over," and

witches and wizards. I had no reason to could their cor-rectness in my childhood. As years rolled on I began to doubt. I finally became a disbeliever in eternal hell, devils, witches, &c., in full--giosts and all. I heard of spirit-mani-festations. I talked with those who told of these wonderful things. My faith was weak. I wished to know if there was anything true about it. I had an opportunity of being at a sitting, so called. I was surprised to see a communication rapped out by the use of the alphabet. I was inclined to be-llove it was measurerism of which I had no more knowledge than I had of Spiritualism. An opportunity of being at a sitting true about it. I had no to be suspicious that it was that very craft my mother used to tell of, viz, witcheraft, and that some old devil was at the botter than that. I thought best to be cautious about going too far with it. I was still anxious to know more about it. I began to think that it must be that our departed friends had a little some-thing to do about it at least. I hunted the Bible over to see what (could learn there. I found much to convince me that there was something of the kind in old Bible times. It is over sitteen years since I first began to try to inves-tigate the subject. My present views are that our friends who are gone to the spiritworld do communicate with us; that they are a little advanced in some respects to what they were in the earth-life, but in every respect as natural as ever, though invisible to the outward eyes; that there never was a grouphet who was a true prophet but got his knowledge through the same source; that spiritualism; that there never was a grouphet who was a true prophet but got his knowledge through the same source; that spiritualism; that they kend the desance source; that spiritualism; that they kend the desance source; that spiritualism; that they kend and the same source; that spiritualism; that they kend the desance source; that spiritualism; that they kend the same source; that spiritualism; that they kend the ectness in my childhood. As years rolled on I began to

there never was a prophet who was a true prophet but got his knowledge through the same source; that spiritual man-icestations have been the source of all devils, witches, licetations have been the source of all devils, witches, prophets, seers, ghosts and the like; that man has nothing to fear but the result of his wrong acts in a meral point; that if we wish to be happy, we have only to try to do the very best we know; that the result of our acts is the re-ward or the punishment we must receive under an unalter-

and of the punishment we make receive under an under-able law. I don't write to get honor or profit, or to expose my name. I am one of the least among the American inhabi-itants. I only hope by exposing a little of my experience. It may be the means of casting devils out of some, and chalming that monster of monsters—superstition.

Iowa.

COUNCIL BLUFFS .- Dr. J. Reiter says: I find myself pleasantly located for a few weeks at this point. I find here a thriving and energetic people. The population ef this place is 12,000, and it is steadily on the increase; and if any of our Now England friends are seeking homes in the West, I know of no point that is more promising than this. The lands are rich and fertille, and can be had at rea-sonable prices. There is a large number of liberal minds here; but, like all other places I have visited so far, they lack organization. I had the placeur of taking by the hand here our good and worthy brother. Cephas B Lynn, and listened to one of his rare and whole-souled lectures illustrating the beautiful truths of our harmonial philoso-phy; and the forcible manner in which he presents his sub-ject cannot fail to carry conviction to every candid and in-quiring mind; and I can assure the friends that are in search of lecturers, that, if they can secure the services of Bro. Lynn, they will be richly repail. May the angle guard him in his plightmage through this westorn world 1 Dr. Dake is now here, healing and doing a good work for the cause. Ho is a true Spiritualist in every sense of the word, and well worthy of the name he has so hardly earned this place is 12,000, and it is steadily on the increase: and

the greatest healer in the West. He goes from here to

Kansas City. I leave here next week for Des Moines, where I expect to lecture and also heal the sick. I shall probably remain lecture and Rise there during January.

of opinions as advocated by the Banner has my full approval, and is the cause of my subscribing for it. I am a Materialist: I doubt a future existence, but am a strict moralist. and like the Banner because it is strictly a moral paper. I wish its spiritual philosophy was true, and am anking to hear and see all the evidence in its favor. Liberals, both spiritual and materialistic, seem to avoid this part of the country. Can't we get some lecturers to come this way, either Spiritualists or Materialists, to open the eyes of our stupid sectarians ?"

· Callfornia.

HEALDSBURG, Dec. 23 .- S. G. Burgess writes that Dr. J. H. Priest, trance speaker and clairvoyant physician, late of Berlin, Wis., has become a resident of this place, and has spoken three times to appreciative audiences, on the beau-

and 29. Address, in Andresex street, Lowen, anass.
REV, A. J. Fisinosc, Port Huron, Mich.
MES, FANNE B. FELTON, Everett, Mass.
REV, J. Fisinosc, Port Huron, Mich.
MES, J. Fisinosc, Port Huron, Mich.
Miss, M. Louise Figure, I. vance and inspirational speaker, 35 Ellery street. Washington Village, South Boston. Mass Du. H. P. FAIRTELD will speak in Portland, Mc., during January, Address, ancora, N. J.
STANERY H. A. FRISBIE, trance, Williamsburgh, L. I., N. Y. N. GREENLEAF, Lowell, Mass.
ISAAO F. GREENLEAF, Lowell, Mass.
IBAAO F. GREENLEAF, USO WASHINGTON Street, Boston, Mass KEREF GRAVES, Richmond, Ind.
D. G. GRAMAGE, Iccurer, 134 Nouth 7th st., Williamsburg, N. Y. Dan. 29. And Guring February.
Address, box 194, Cholsee, Ms. Dan. 9, HURDAR, HOURAN, Will lecture in Manchester, N. H., Jan. 29. and during February.
Address, Nou 194, Nou 194, Cholsee, Ms. Du. M. HENRY HOGATON Will speak one-half the time in Stowe and one-half in Merrisville, VL, for one year.
Address Stowe, VL

MRS. EMMA HARDINGE, 6 Vassall Terrace, Kensington, W.

London, Eng. E ANNE HINMAN will answer calls to lecture. Addrcss, Fa'ls Village, Conn. Mosses Houl, will speak in Washington during March and April Permanent address, Hoburt, Ind. D. W. HULL, inspirational and normal speaker, West Har-wich Mass.

April Permanent address, Hobart, Ind.
April Permanent address, Hobart, Ind.
D. W HULL, inspirational and normal speaker, West Harwich, Mass.
J. TMAN C. HOWE will speak in Chicago, III., during January and February. Address, box 3%, Fredouta, N. Y.
MRS. M. A. C. HEATH (formerly Brown) will answer calls to lecture and attend funce. als. Address Middlescx, Vt. J. D. HASOALL, M. D., Waterloo, Vis.
Dr. E. B. HOLDEN, inspirational speaker, No. Clarendon, Vt. DR. J. N. HODGRS, trance, 9 Henry street, East Boston, Ms. Muss. A. L. HASKI, inspirational, Mount Clemens, Mich. CHARLS HOLT, Warren Co., Pa.
MRS. A. ILICLE, Iracice and Inspirational, Speaker, 116 Park, Mass. M. S. Townsens HoADLEX, Fitchburg, Mass.
Muss. M. S. Townsens HoADLEX, Fitchburg, Mass.
Muss. M. S. Townsens HoADLEX, Fitchburg, Mass.
MS. S. J. OLI, Lin, ormal and trance, Port Scott, Kan.
Miss Suster M. Johnsov will speak in Ballimore, Md., during January. Permanent address, Milford, Mass.
S. S. JONES, ESQ., Chicaro, Ill.
S. A. JSNEE, Bed., Chicaro, Ill.
S. A. JSNEE, Edutive, Bridgewater, Vt.
HARVEY A. JONES, ESQ., Can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.
Wm. H. JOHNSTON, Lecturer, Yallanti, Mich.
WM. F. JAMESON, Lake City, Mlinn Assanaw JAMES, Picesantville, Venanco Co., Pa., box 34. Dn. C. W. JACKSON, Okweyo, Kendail Co., Ill.
O. P. KELLOOG, East Trumbul, Asintabuin Co., O. Mns, FRAME RED KNOWLES, Inspirational speaker, Bireeds Hille, With
HOR KATES, Dayton, O.
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WHISTLER.-Jesso Darling says: "The free expression

LIGHT. BANNER $-\mathbf{OF}$

The New Year's Custom.

Much was said in the New York journals about strictly followed. Yet the accounts of the day's festivities lead one to believe that as many men got tipsy, and worse than that, as had a prefercally, than it had in the palmiest days of drunkindividual. There it is, with its countless rami- fair: fications, and it is almost like throwing the lower To Spiritualists and Friends of Progress

strata of society on the top, and thus working a revolution, to attempt seriously to change what happen to see one. We often wonder if the young girls who deliberately invite the peach-complexioned young men who call to pay their New Year's respects to take a glass of wine, look forward a few years in thought to the possible future of those same callers, who are thus tempted by

youth and beauty to the cup of Circe; if they over see them out of their places, without friends, seedy, haunting low dram-shops, and yielding themselves to the demon that is bent on crushing their lives.

This is a feature in the case worth thinking of seriously. It is not at all probable that these enticing maidens will consent to sit and listen to long, set and more likely than not pharisaical homilies on such a matter; but if a low, soft word of warning, spoken by a mother, a loving friend, we cannot in reason doubt that they would pause they are innocently conducting those whom they now esteem, but upon the actual power of their influence to withdraw them to a place of safety. We implore the young women of society to give this point a serious thought, and to try and realize that, by neglecting to employ an influence which has been entrusted to them, they

come short of one of the duties that attaches as a living responsibility to their position in life. Intemperance continues to make havoc with the young and the promising all around us. It overflowed the dykes which had been constructed with so many years of effort, after the opening of the war, and the rioting tide has gone over everything that is socially valuable and ondeared. Men and women who have the good of their kind in their hearts, are studiously trying sundry experiments to stay the inroad of this gigantic evil. that they can do much, too.

"The Spirit-World."

Rev. Alexander Clark, editor of the Methodist Recorder, Springfield, Ill., in an article with the above heading, advances some very liberal and sensible ideas in regard to the spirit-world. "The whole human race," he says, "has accepted the thought of a spirit-world. Every one's own personal experience proves it, if not from actual sight and to demonstrative certainty, in evidence ouite as satisfying. No one who thinks at all, who looks un toward the stars and considers the purposes of creation, can avoid feeling that around him, as positively as any material orb in the universe, there is a sphere of spirit-life and law whose scenes are yet to be revealed. The solemn impressions that creep over the soul when alone by night with the dying, or when standing

by the quiet burial-places of the dead, are intuitive of a realm of conscious existence beyond." Then, again, alluding to the alarm manifested by the disciples when they saw the spirit of their beloved "Master" advancing toward them on the wave, the editor asks: "Is a disembodied spirit necessarily alarming? Other mysteries are bear

Grand Spiritualist Fair.

The friends of this movement have not been offering and drinking wine and liquors on New idle of late, but have held several meetings at El-Year's day, and in general the custom was not liot Hall, Elliot street, Boston, for the purpose of organization. Much zeal is exhibited, and it is to be hoped that the great body of Spiritualists in our city will extend a helping hand to the enterence for intoxicating fluids, and that the result at prise. At a meeting at this hall, Tuesday evena late hour of the night showed no better, practi- ing, Jan. 10th, it was unanimously voted to present the following " Call " and list of Committees enness in the past. It is so very hard to root out to the public, through the Banner of Light, as an a habit from a community, just as it is from an earnest of the intentions of the advocates of the

The Spiritualists of Boston and vicinity, believ-ing that the interests of the cause require better revolution, to attempt seriously to change what and more ample accommodations than we have appears to be so thoroughly established. But heretofore enjoyed for conventions, lectures, so vice, and rum is rum; and it is none; too cial gatherings, &c., have therefore rented and soon to call a spade a spade now, wherever we furnished, at considerable expense, a new and spacious hall, and rooms adjoining, known as Elliot Hall, Elliot street, corner of Tremont, to be Elliot Hall, Elliot street, corner of Tremont, to be used for the above named purposes and for gener-al "headquarters" for the movement, where the friends from abroad, who may visit the city, and all inquirers may be furnished proper opportunities for investigating the subject.

Arrangements are in progress for a Grand Fair. to be held in the above named hall, commencing Monday, the 20th of February next.

At a meeting held in said hall. Friday evening. Jan. 6th, to make the necessary arrangements for the Fair, it was voted that the proceeds of the Fair, after defraying the expenses of renting and furnishing Elliot Hall, be placed in the hands of trustees, to be expended as, in their judgment, may be deemed advisable for the best interests of the ause of Spiritualism. Believing this movement to be of general im-

portance, and not local in its benefits, we feel ustified in asking the support of all friends of the cause, and do earnestly solicit donations of money, manufactured articles, or produce, to be disposed of at the Fair for the above named purposes. All donations of value will be acknowl-edged in the Banner of Light, unless otherwise ordered. In behalf of the Committee,

MOSES T. DOLE, MRS. JOHN WOODS, MARY A. SANBORN.

Executive Committee : H. F. Gardnor, L. S. Richards, Lowi 3. Wilson, Alfred B. Hall, M. T. Dole, H. S. Williams, Mrs. . Warren, W. A. Dunkleo, Mrs. J. Fredericks, Mrs. George AcLaren, Mrs. Jamos Tucker, Mrs. Cyrus Hicks, Mrs. P. E. Grant, Mrs. Chase, Mrs. Tarr, Mrs. Nelson Baker, Mrs. M. A. Pierco, Mrs. M. Kate, Mrs. Wm. Ford, C. W. Sullivan, Mrs. S. F. Towle, Phineas E. Gay, John Woods, Mrs. John Woods, Miss Rebecca Bowker.

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It was also voted, on Tuesday evening, to announce that Elliot Hall will be opened from nine to twelve each day, for the reception of donations, articles, &c., Mr. Reuben Peaslee, janitor for the Lyceum, being authorized to receive them

The Needlewomen's Cause.

A meeting composed almost exclusively of lalies was held at 815 Washington street (Boffin's Bower), Boston, Monday afternoon, Jan. 9th, in accordance with the notice published on Saturday, to devise some plan for aiding the unemployed and destitute needlewomen of this city. Miss Collins made an address, in which she informed her audience that, in consequence of the liberality of many men of ample means in this city, money was not needed so much as active personal cooperation on the part of the ladies. She expressed a hope that those present sympathized with the cause, and requested them to subscribe their names in token of their readiness to assist in the movement. All complied, and an-

other meeting was held at the same place Tues-

New Publications.

The third edition of "THE VOICES," by Warren Sumner Barlow, has just been issued from the press of Wm. White & Co., with the prefix of a fine steel engraving of its gifted author-a capital likeness and a very striking picture. To this edition-which signifies the increasing popularity of the book-the author has added "Preludes," which are a convenient key, in compressed form, to the essence of the three several poems. Mr. Barlow rhymes with vigor as well as harmony, and his active thoughts are well rendered into felicitous lines. His assaults on the heary superstitions of morey to the entrenched errors of the times. He attacks the vicious dogmas of old theology in front, and fairly takes them off their feet by storm. Humanity, bending under its heavy load, will catch frosh encouragement from the perusal of these vigorous verses, page after page glittering with ranks of light and heavy-armed volunteer thoughts and images, all bent on pushing forward to drive supersti. tion and error from the field. Did our space permit, which we hope it soon may, we should gladly make characteristic extracts from a noem that is destined to do immense good and live a long life in the hearts and thoughts of the people. This new edition makes one of the neatest presents one could desire for a friend.

Hudson Tuttle's "ARCANA OF SPIRITUALISM, a Manual of Spiritual Science and Philosophy," is a faithful report, or photographing of the impressions received by his mind in reference to a great variety of questions, some of them of the widest and profoundest interest. He discusses such themes as What is Spiritualism? Who are Spiritualists? Man a Dual Being, Immortality, Death, Relations of the Spirit to the Spirit-World, Salvation-How Attained, Relation of the Earth-Life to Spirit-Being, Destiny of Spirit, The Spirit-World, Hell and Heaven, Grades, Frequent Visitors, Mediumship, Communications Fallible, There can be no Miracle, Brotherhood and Divinity of Man, and other topics related to these, which are treated in the manner in which such subjects could be treated only through the intellectual and spiritual organization of the author. This is a very handsome volume for the 'reader's delight and instruction, and forms one of the most substantial issues of the publish

THE THEOLOGICAL IDEA OF DEITY is criticised at length, and in all its circumstance, by M. B. Craven, in a somewhat stout volume, whose perusal has as yet been baffled by our pressure from other avocations. But we observe, by our glance at its pages, that it institutes a contrast of the views entertained respecting a Supreme Being by the ancient Grocks and the writers of the Old Testament; by which process, the author proceeds to blend into a common original ancient Judaism, Paganism and Christianity. It may prove of interest to those whose studies carry them in that direction to pursue the inquiries of the author in his present treatise, and receive light from a mind that claims to have thus preceded them. We will add that there is a large mass of most pertinent and valuable matter on the subject of the essay contained in the book, a search into whose pages will surprise and instruct any one. It is not often that theology receives so faithful an exegosis from the mouths of its own professors, advocates and defenders, as is displayed in this handsome volume.

THE BOSTON ALMANAC for 1871, from the press of George Coolidge, though a trifle behind its associates, is still "on time." and makes a handsome appearance. It is a handy volume, and its contents are sufficiently varied to suit all requirements. Its principal article is entitled "The Charities of Boston," in which are faithfully described more than a hundred organizations, with every one of which our citizens should be perfectly familiar. Such a comprehensive compilation of the great charity system of Boston has never been attempted before, and it is a striking success. The other articles comprise a yearly Chronicle of Events, calendar pages, a variety of classified Registers, a Business Directory, and a large assortment of descriptive Advertisemonts. The price is only half a dollar.

Lee & Shepard have published the fifteenth thousand of 'NED NEVINS," by Rev. Henry Morgan, who unostontatiously suffixes the title "P. M. P." (neor man's preacher) to his name. This large sale speaks loudly for the good this little book is doing where it is circulated. We should like the spirit of its author in his proface much better, if, in abasing himself and his own efforts, he did not think it ary to slant an arrow at this one and that one, on either side of him. Mr. Morgan is doing his work of youthful reformation faithfully, by this book and by his preaching and teaching, and we wish him God speed in his usoful career among the outcast and lowly. They have none too many friends anywhere.

THE YOUNG PIONEERS OF THE NORTH-WEST makes the fifth and last number of the "Frontier Series." by Dr. C. H. Pearson, from the press of Lee & Shepard. It is a happy continuation and closing of its popular predecessors, and with its illustrations presents a truly strong attraction to the boys, who will eagerly reach out for the reading of-so stirring a story of the romantic life of the frontier.

JANUARY 21, 1871.

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Spiritualist Lyceums and Lectures. BOSTON .- Elliot Hall .- Sunday morning, Jan. 8th, an interesting session of the Children's Lyceum No. 1 was held at this hall. In addition to the regular exercises, A. E. Car ponter, of Boston, and J. B. Hatch, of Charlestown, made brief addresses to the children.

In the evening of the same day the Lyceum gave its first concert in Elliot Hall, with a full attendance. Thirteen pieces, directed by G. M. Carter, Musical Director of the Lyceum, composed the orchestra. The programme consisted of an overture by the orchestra-" Poet and Peasant ;" the world will do one good in the reading. He shows no | Tableau-in three parts-"New Year's Calls; " Dialogues, composed and arranged by D. N. Ford, Lyceum Conductor; Songs by Hattie Richardson and Maria Adams; Reading by Annie Carey ; Mazurka-" Fata Morgana," by the orchestra ; Tableau-"The Orphan's Dream of Heaven ;" Recitation by Jennie Atkins; songs by Belle Mayo, Edna S. Dodge and Nellie Thomas; March-" Die Wacht an Rhein," by the orchestra; Tableau-in three parts-"Joan of Are; Song by Hattie A. Melvin; and a Recitation by Fred J. Kendall. The tableaux were under the direction of Mrs. Maria Adams, of Boston. The entertainment ended with the children's operetts, entitled "Grandpa's Birthday," in one act-the principal characters being sustained by Charles W. Sullivan, Hattie Richardson, Nellie Thomas, Hattie Melvin, Annie Cayvan, supported by a poworful chorus of some twenty in number. The piece was a perfect success-as was also the

entire affair. We are informed that it will be repeated at some future day-at the earnest solicitation of numerous friends-of which due notice will be given. On Monday evening, Jan. 9th, an initiatory ball was given

by the Children's Lycoum, at Elliot Hall, which was well atended, and, we are glad to hear, pecuniarily profitable for the school.

Temple Hall .- Sunday morning, Jan. 8th, a circle under direction of Mrs. Carlisle, occupied the time. In the aftertoon Judge Ladd, of Cambridge, addressed the meeting, and in the evening romarks were listened to from Thomas Moon, Abbie N. Burnham, Mrs. Smith, of Dorchester, and a gentleman from Chicago, whose name was not given.

The Lycoum heretofore meeting at the hall, 176 Tromont street, will hereafter hold its sessions at Temple Hall, 18 Boviston street, between the hours of twelvo m. and two . M., commoncing Sunday, Jan. 15th.

DOBCHESTER .- Union Hall .- Abbie N. Burnham, Secretary of the Boylston-street Spiritual Association, writes "that an entertainment was held in this hall, Jan. 5th, by the Boston Temple Hall Association, in appreciation of Mrs. Floyd's labors among them. The hall was decorated with overgreen mottoes and a profusion of bouquets. After a song by Miss Wilson and Mr. J. Tilden, the opening address was nade by the chairman, Mr. N. Walker, who, in behalf of Mrs. Floyd and friends gathered, welcomed, in the broadest sonse, the Tomple Hall Association, who had so kindly manifested their appreciation of the assistance Mrs. Floyd had rendered them by often supplying their desk to the acceptance of their audiences. He dwelt on the importance of unity as a needful element in the promotion of any cause Truth would stand by all through whom spoken. He felt their hall was to them the holy of holies. An address followed by Mrs. Floyd, welcoming Temple Hall friends. She thought that the unseen forms present were far more nu-

nerous than the seen. They had watched the progression of these truths, and were glad the chains of bigotry were being laid aside to give way for a more liberal element. An address was delivered by the President of the Temple Hall Association, Charlos M. Huggins, and Vico President, T. R. Tripp. They referred to childhood recollections, comparing past with present, fully accepting the noble teachings from angel records. Mrs. Abby N. Burnham followed with remarks on human sympathy. Remarks were made by Mr. Thomas Moon, after which, in behalf of the Tomple Hall Association, he presented to Mrs. Floyd a silver cake basket. She responded appropriately. Mr. Lincoln, Mrs. Bruce, Mrs. Grey, Mrs. Chandler made some excellent remarks on the Spiritual Philosophy, and were glad their names were recorded on pages of liberal progress. Dr. Richardson, of Charlestown, was then called on to lend his voice in behalf of this noble cause. Mr. Mumler interested the friends with his experience as an artist. Much credit is due Miss Wilson, Mr. Tilden and Mr. Barton for the aid of their musical talent on the occasion. Presentation of bouquets to participants and an invocation closed the pleasant 'occaaion.'

CAMBRIDGEFORT. - Harmony Hall. - A full attendance greeted the session of the Children's Lyceum on the morning of Sunday, Jan. 8th. After the usual exercises had been participated in, with profit to all, Mr. Charles H. Guild. in behalf of the members and friends of the Lyceum. presented to the Conductor, W. H. Bettinson, a pair of sleeve buttons and a silver napkiu ring, and to Miss A. R. Martain, Guardian, two toilet boxes. Although the recipients wore completely surprised, they happily responded. Remarks were made by J. H. Powell and John Close, after which the meeting adjourned.

On the evening of the same day, notwithstanding the cold, juite a number ventured out to hear Dr. John H. Currier,

OFFICE 158 WASHINGTON STREET, ROOM NO. S. UP STAIRS. TOFFOX IN NEW YORK AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. For Terms of Subscription see third page. All mail matter must be sent to our Central Office, Boston, Mass.

This paper is issued every Saturday Mora

Banner of Light.

BOSTON, BATUBDAY, JANUARY 21, 1871.

Ing. one week in advance of date.

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Business connected with the editorial department of his paper is under the exclusive control of LUTHER COLBT, o whom all letters and communications must be addressed.

The Censeless Movement.

Spiritual manifestations never before excited se profound or wide-spread an interest as they do st this present time. The proofs of the welcome sact abound not only in this country, but all over the habitable globe. If we consider, as a single fact in illustration, the number of private circles held in this city alone, old Spiritualists would be astounded at their significance. It is these unknown workings of the truth that do the work that is in due time to develop itself in full view of the world. The phenomenal phase of Spiritualism, which is the first round of the ladder, is no-toriously attracting the attention of thousands or at any rate without an air of severe superioriwho are just beginning to ask in all seriousness, ty, be dropped in their ears at the right moment, is Spiritualism true? All over the country believers are yearly increasing, and by hundreds and reflect, not only upon the perils to which of thousands. It is a significant fact, too, that advanced minds are likewise investigating the subject, both here and abroad. There are, by general admission, twelve millions of Spiritualists in this country. There are over five hundred public mediums, fifty thousand private mediums, one thousand lecturers, and two thousand places for public meetings of one and another kind.

Glancing at the situation abroad, we gratefully discover that the higher and better educated class of minds are directing their serious attention to the phenomena, and that such sarans and men of distinction as Professors De Morgan and Varley, U)rs. Ashburner and Elliotson, Robert Chambers. William Howitt and others are open and de-·clared believers. Such men as these are not to be driven from the firm ground of their abiding convictions by the sneer of a fashionable religious society which usurps the sole right to relations with God, nor to be forced to yield a belief at which they have arrived, in the face of preconceived ideas and ingrained prejudices, by the pa tient process of investigation in the spirit of a teachable humility. The time, in fact, has gone by, long and long ago, when the cheap habit of sneering at Spiritualism because it comes athwart earlier teachings and conceptions, is tolerated by people of common sense and common knowledge anywhere. The world has long since passed the elementary knowledge of its alphabet, and progressed to an acquaintance with close commuuion, by trance, by vision, by the writing and drawing of spirit hands, by indescribable music from heaven, and by the syllables of the loved and recognized voice

The first round of the ladder was of course necessary, and is necessary still. The alphabet is essontial as the first teachings. But as all literature is by no means mastered by the mastery of the clehabet, so the highest truths of Spiritualism are not compassed by simply learning the letters. We are to become acquainted with the whole range and sweep of its impressive phonomena, proceeding step by step, and going just as far as the condicions and limitations of our mortal life will permit-And familiarity with the phonomona begets reflec-And familiarity with the phenomena begets reflec-tion upon their significance. We do not pause to hole, even attractive. Men delve after mystery. The miracles of our Lord were eagerly sought by lose our thoughts in wonder at what we regard as the people. There are great secrets in the stars tradict all that we have been taught in our youth; but we catch the inspiring suggestions which Abese phenomena contain, we penetrate to their our minds to the reception of the substantial spiring-not sad and depressing. Spiritual intertruths which they embody, and we instinctively highest emotions of delight. Why does the uniand of necessity inquire what meaning lies hidden in the messages that come to us from the unscen realms and the invisible spirits that populate them. Here comes in our natural intelligence to demand an explanation, and our disciplined reason to comprehend and apply it when received. What is the great lesson taught to mortals by these impressive and beautiful phenomena, but that the spirit in this life is 'only clothed upon the new system of management with the tribes, day evening, to organize for immediate action. with a mortal covering that falls away at the has been exposing the corruption that exists in crisis of dissolution, and leaves its freed possessor in a better condition to continue that progress which is never to end? What does Spiritualism teach but the eternal advancement in other spheres of all created souls, not one being lost or annihilated, but all having the opportunity to progress according to the light they seek and the stimulating influence of their past experience? What but the ceaseless interchange of sympathy. between disembodied spirits and mortals, the former surrounding the earth on which they passed their cradle life, and concentrating upon it the thoughts, the affections, the hopes, and the desires whose employment is essential to their regular progress from the starting-point of their career? What but the universal brotherhood of man in all ages and countries? What but the superior power of love everywhere, to remake the world and convert it to an abode of beauty and harmony? What is Spiritualism if it does not labor by its unnumbered agencies to raise man and his faculties to the highest level possible, both here and in the world beyond?

A Pitiable Case.

A New York waiter, who had served faithfully and with great acceptance in various hotels of the metropolis, the other day found himself out of a place in consequence of a necessary reduction of employes, and, despairing of the opportunity of ever obtaining occupation again, deliberately committed suicide by swallowing poison. His age was sixty-three years. Poor old man! How many he had exerted himself, at only common wages, to make comfortable and contented at their temporary home under a hotel roof, yet himself was without a friend at last. It is a touching thing to refer to. Who can say that the conditions of life do not require to be righted, when those who faithfully serve are thus forgotten and left to perish without sympathy or substance?

Louisville, Ky.

A correspondent writes: "We have in Louisville over a dozen well-developed mediums possessing different phases of mediumship, and the tests of spirit-return given through them have awakened profound interest in many minds.

G. A. B.'s communication in regard to the mediumship, etc., of Jesse Shepard, will appear in our next issue.

but they hold nothing to excite fear. Why should the human soul start up in terror at the vision of a kindred face looking from beyond the mystic weil? The recognition ought to be joyful and incourse ought to thrill all blending souls with the versal human heart tremble to face the future and to meet the visitants supposed to have returned from the spirit-world?"

More Indian Revelations.

Mr. William Welsh, of Philadelphia, who was appointed one of the Indian Commissioners under too many of the government officers in connection with the business, and his letters (one of which demonstration, made from the right quarter. He shows that, at the least, there has been very gross maladministration of our Indian affairs in the Department at Washington, and, as the New York World is constrained to admit." that the savages are not alone to blame for our Indian wars." Mr. Welsh shows up the frauds in the beef contracts: accuses Gen. Blunt with having appropriated to his personal use thirty thousand of the ninety thousand dollars appropriated by the government to the Quapau Indians; shows how one contractor made a profit exceeding one hundred and twenty-five per cent. on goods which he contracted to furnish the Indians; charges that other contractors sold common muslin tents, instead of canvas ones, to the red men; and goes into a general and detailed exposition of the wretched results, in passion, suffering and death, that have grown out of this infernal privilege of making

fortunes at the expense of the Indian tribes that we assume to protect and stand guardians for. Where and what is the remedy for this outrageous scandal? and who will proceed to see it applied?

Music Hall Spiritualist Meetings.

On Sunday afternoon, Jan. 8th, "The Bible Position of Woman" was "contrasted with her true Denton. The audience evidently appreciated the considered by the lecturer to be the spring from whence flowed the secondary position it accorded to woman, as compared with man. We shall print a report of this lecture in due time. Next Sunday, Jan. 15th, Mr. Denton will-give one of his heretical sermons from an Orthodox text-"Will not the Judge of all the Earth do Right?" finely rendered by the choir, and met the approbation of the audience.

passage of a sixteenth amendment.

It is proposed to establish a dressmaking department, another for the manufacture of men's and boys' clothing, and a third for plain sewing, we published Dec. 31st), have proved a formidable the whole to be supplemented with accommodations for boarding and lodging the women employed. These are the outlines of the plan. The details will be determined by circumstances, in a great measure, and will, of course, demand careful consideration. It will be observed that the movement is designed to benefit needlewomen only, although at first Miss Collins invites offers of employment of almost any kind. It has been found, however, that only a very small number of the girls who have applied at the Bower can succeed in housework, for various reasons; and, again, offensive applications have been made for young women to serve in saloons and other places likely to prove fatal to good morals. This experience, with other considerations, has resulted in the determination to confine the present movement to securing employment for needlewomen.

Meats and Markets.

There has long been a movement on foot in this city for establishing Free Markets in the place of the great monopoly that for so many years has eaten out the gains of labor. It is still a matter of doubt, the influences operating at the City Hall against it being more than can be successfully withstood. But the people will continue to demand free markets and lower prices for the composition" in a masterly manner by Prof. William modities of life until they get them. It would surprise one to know what enormous advances discourse. The masculine origin of the Bible was are charged in the market on meats purchased outside, but which cannot be sold except by first going through "the Ring." In New York the Washington Market coalition is undergoing a needed ventilation. The immense profits made by the marketmen are beginning to startle people. For instance, on one side of a given street, mutton is sold by the carcass at from seven to eleven Emma Tuttle's song, "The Unseen City," was cents per pound, the latter figure being the price of what are called prime Christmas muttons; but as soon as these same carcasses are carried inside

the market, and cut up for consumption, they The advocates of Women's Rights held a Na- bring by the carcass from eighteen to twenty-five tional Convention in Washington, D. C., Jan. cents. And beef, bought by the quarter for eleven 11th. Prominent advocates of the cause from all and eighteen dollars per hundred weight, is sold, parts of the country were present. A woman's when cut up, from twenty to thirty odd cents per bureau is also about to be established in that city pound. It is too bad altogether! Such a monopfor an organized effort to urge upon Congress the oly deserves the united denunciations of every] member of a civilized community.

Lee & Shenard have published the Swedish tale, "BIRTH AND EDUCATION," by Mario Sophie Schwartz, on as fair and attractive a double-columned page as one's eyes would care to rest. The previous novel by the same distinguished author was "Gold and Name," republished by the same enter prising firm. The translation is done, and said to be skill fully done, by Selma Borg and Marie A. Brown. The reputation of the novelist in Sweden will introduce her tales to an immense reading circle in this country.

THE FLOBAL GUIDE and Gardener's Manual for 1871 i issued by Phelps & Reynolds, of Rochester, and is a handy collection of favorito flowers for the amateur and regular ultivator

Temperance Work.

Our brief notice, a short time ago, of the temperance organization, the "Good Samaritan Brotherhood." has led some to think it meddles with religious opinions. Such is not the case, as will be seen by the following quotation from a circular: "This is a moral and benevolent institution. founded upon the story of the 'Good Samaritan,' prominent objects of which are to rescue the victime of Intemperance, assist our neighbor in dis-tress, raise up the fallen and throw around them such influences as shall enable them to stand up as men. As an Association we work only by moral means, seeking to accomplish the objects or which we are associated by offices of kindnes and mercy. We proscribe no man on account of and mercy. We proscribe no man on account of his religious or political opinions, be they what they may. We are not associated for formal re-ligious worship, nor the advancement of any po-litical schemes whatever."

This platform is broad enough to embrace the whole human family, and the object is certainly one of the most praiseworthy. In this city meetings are held in the hall over 280 Washington street every Wednesday evening.

Coming Down.

Though the shrinkage of prices is anything but pleasant to retailers and dealers generally, the people hail it with profound satisfaction, and, if anything, are impatient at the necessary slowness of the desired movement. We certainly must have cheaper food, clothing, rents, and commodities in general; and the burdens must be still more effectually lightened by the removal of a large load of taxes still. We welcome the approach of the change in affairs, when a laboring man can hope to get back the worth of his hardearned money, instead of surrendering it on demand to a class of greedy cormorants in trade.

Dr. Raudolph's Works.

Now in press, and will be ready soon, "The Wonderful Story of Ravalette" and "The Rosicrucian's Story," both of which have run through four separate editions, but have long been out of print. They have both been entirely reconstructed and greatly improved. We shall soon be able to supply all demands. Both stories will be in one volume. Also in press, "The Rosicrucian's Dream Oracle," containing over three thou-

sand solutions of dreams, affording an interminable fund of amusement, besides a deal of more serious matter.

SF See advertisement headed "ABCANA OI SPIRITUALISM," and send direct to this office for the most valuable book in the world.

of Boston, at Harmony Hall. His remarks were founded on the lessons of the old year and the promises of the new. Miss Etta Willis varied the exercises with the recitation of Whittier's "Two Sisters," and fine singing was given by the Lycoum Quartette.

It is announced that Prof. J. H. Powell will give some explanations of spirit manifestations, assisted by Madam Louise, at Harmony Hall, on Monday evening, Jan. 16th, commencing at 8 o'clock precisely.

On the evening of Monday, Jan. 9th, a social party and dance, for the benefit of the Lycoum, took place at Harmony Hall. A large number of persons from Cambridge and the Port, East Cambridge, Charlestown, Boston and vicinity, assembled to enjoy fishing in the "Fish-Pond," guessing at the "cake," and shooting with the air-gun. Remarks were made by Dr. Richardson; songs sung by John Allen and Cora Harrington, also by two ladies whose names were not given; poems recited by Miss Louis and Mrs. French; dialogues by Messrs. Jonas Hayden and Charles Pond, and Chas. H. Guild, Miss Martain and Mrs. Atkins ; exercises concluding with a song from the Lycoum Quartetto-Mrs. H. A. Pearson, Mrs. M. E. Huston, William Dowsing and G. P. Simmons. Dancing was then participated in till a late hour, all parties agreeing in the pleastrableness of the occasion.

CHELSEA .- Granite Hall -- Prof. William Donton addressed a large assembly at this hall, Sunday evoning, Jan 8th. Wo are informed that the attendance of the spiritual lectures at this place is much in advance of that of last year's course. As regards the finances also, the report is very encouraging . Social meetings for the interchange of thought occur in Granite building every Thursday evening, under the auspices of the Spiritualist Association.

CHARLESTOWN. - Washington Hall. - A correspondent writes : " A goodly number collected at the Lyceum session, Sunday morning, Jan. 1st. After the usual singing, Silver-Chain and gymnastic exercises, our monthly paper was read by Miss Carrie F. Cutler and Dr. York, to whom much credit is due for their exertions in perfecting something, at once so beneficial to our members, and so satisfactory to the audience. With few exceptions, the articles contributed to its columns were written by those connected with our Lyceum, and it certainly speaks well for all who feel interest enough in its welfare to write a little for its pages. A pretty song by Blanch Foster, and the usual marches, &c.,

closed the session. In the afternoon, Dr. and Mrs. Davis gave a circle, at which some good tests were received. Mr. L. S. Richards lectured in the ovening, doing ample justice to his theme, The Starry and Spiritual Heavens."

On Monday evening, Jan. 2d, the Lyceum children had the hall for a playground, and a genuine good time was participated in by all present. The refreshments were ample; many thanks to the generous ladies who furnished the viands. Dr. J. H. Currier was present, and made remarks appropriate and beautiful. At half-post ten, the hall was vacant, and many happy children wended their way home, hoping, undoubtedly, that they should have the good time once again, and not long hence."

We are informed that Dr. D. D. D. vis is creating quite a sensation in Charlestown (Washington Hall) and is giving a course of lectures on Papal Infallibility, He speaks on that subject Sunday, Jan. 15th, at 21 r. M. At the close, Mrs. S. E. Davis gives a public scance. Much satisfaction is expressed by those who have attended.

New Music.

Oliver Ditson & Co. have issued No. 2 of four sonatas by G. B. Martini, music by Carl Bauck. It is a grand composition. Also the "Pizzleato Polks," by John and Joseph Strauss, as played by Thomas's orchestra.

The second edition of "Principles of Nature," by Mrs. Maria M. King, has just been issued.

JANUARY 21, 1871.

BANNER OF LIGHT.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First page : Poem-" Contentment," by H. Millard; Spiritual Phenomena -- "Master DeWitt Hough in Philadelphia;" "Another experience of Jacobus the Medium;" "The White Lady;""Tests of Spirit Communion," by O. R. Gross, M. D. Second : Poem-" Spirit Josie," by Clara Longdon ; Spirit of the foreign Liberal Press, prepared by A. L. Ditson, M. D.; Free Thought-"Not Settled," by Dr. J. K. Bailey; "Spiritualists vs. Creeds," by W. S. Reynolds. Third : "Prayer," by Dr. A. Johnson; "Beauties of the Christian Religion," by Jane M. Jackson; "Agreement in Belief;" "A. J. Davis's Statements," by Lou Stan-New Hampshire, Iowa, Alabama and California; List of Spiritual Lecturers. Fourth and Fifth : Leading editorials on matters of interest, general items, etc. Sixth : Message Department; "Epitaphs," by Lita Barney Sayles; "A Puzzled nutchman;" Notices of the "Harbinger of Health," from various sources. Seventh : Business Announcements. Eighth : Correspondence by Warren Chase; "Western Locals," by Cephas B. Lynn.

An article of great merit, from the pen of Prof. S. B. Brittan, entitled "SILENT VOICES," will be published in the forthcoming issue of the

The price of Miss Sprague's book of beau-tiful poems, entitled "The Poet, and Other Poems," has been reduced to \$1. Send in your orders before the edition is exhausted.

Harper's Weekly, of Jan. 14th, contains another good map of Paris and its surroundings.

TF Alfred Mudge & Son have issued an elegant card calendar for 1871, and also a portemonnaie calendar of thirty pages, crowded full of information every one wishes to know.

See call for the Massachusetts State Spiritualist Association to meet in Boston, Jan. 25th.

It is now certain that the population of the country, as shown by the full returns, will not vary much from thirty-eight and a half millions.

Grand Rapids, Mich., is the banner town for appreciating women. The city physician is a woman; one of the city pulpits is occupied by a woman, who has a good salary; the city library, consisting of several thousand volumes, has been gotten up by women; and they have a history class of women, organized several years, which has regular lectures by women.

opposed the continuance of the war, and reflecting upon the house of Hohenzollern, three deputies of the North German Parliament have been arrested; and a paper which had the temerity to comment severely upon the conduct of the authorities in making the arrests has been confiscated.

We are indebted to Hon. Charles Sumner for a copy of his recent speech in the U.S. Senate, on the San Domingo question.

Miss Burdett Coutts, the English millionaire, has turned her attention to the prevention of cruelty to animals.

The Pantheon at Rome, it is said, will be given by the Italian government for Protestant worship. This is the most ancient church in the Eternal City, and was dedicated in heathen days to Jupiter, the avenger, and all gods. The pavement is said to rest on two hundred wagon loads of martyrs' bones, put there by order of Pope Boniface IV., in order to conquer the repugnance of the superstitious populace to entering it for Christian worship. It has since been called the Church of Holy Mary and the Martyrs.

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THE DEAD SPEAK! See sixth page.

REMARKABLE CASE OF HEALING .- Mrs. Ruth Sanderson, an aged lady residing in Charlestown, Mass., in rear of No. 22 Mill street, has been, till

lives like a butterfly-nobody can tell why. He is as harmless as a cent's worth of spruce gum, and as useless as a shirt button without a hold. He is as lazy as a bread pill, and has no more hope than a last year's grasshopper. He goes through life on tiptoes, and dies like cologne water spilt over the ground.

EXTENT, ETC., OF THE NEW GERMAN EMPIRE. -The revived German empire enters history with an area of 204,776 square miles; and its population, which was 38,521,990 in 1867, may now be safely reckoned at forty millions. Its area is thus more than four-fifths of that of the State of Texas, and its population a little greater than that of the whole United States. Just imagine for a moment the population of the United States squeezed into ley; Banner Correspondence from Connecticut, the circumference of one of its States! We should think we had n't breathing room.

> The ice harvest this winter will be abundantbut will it lower the price next summer? The ice at the Boston Rink is excellent for skating. Last January there was no skating during the month, the weather was so mild. Nearly every night for a week past, the thermometer has been in the neighborhood of zero.

> BROWN'S BRONCHIAL TROCHES, for Pulmonary and Asthmatic Disorders, have proved their efficacy by a test of many years, and have re-ceived testimonials from eminent men who have used them.

Those who are suffering from Coughs, Colds, Hoarsoness, Sore Throat, &c., should try "The Troches," a simple remedy which is in almost every case effectual.

Movements of Lecturers and Mediums.

Dr. J. K. Bailey is still doing excellent service in the lecturers' field in Western New York. He

attended the Mediums' and Speakers' Conven-

tion at Johnson's Creek, and also spoke for the

Society of Spiritualists there on Sunday, Jan. 1st, and again on the 15th. Mrs. Sarah A. Byrnes speaks in Putnam, Conn.,

Jan. 15th, 22d, and 29th.

Dr. H. P. Fairfield will speak in Bangor, Me. during February; will make engagements for March. Address, Ancora, N. J.

at Hampton Falls, N. H., Sunday, Jan. 1st, to good audiences, upon the facts and philosophy of Spiritualism, and created a marked interest. His lectures have been the theme of the town talk ever since." He was expected to speak at Seabrook, an adjoining town,

Mrs. Fannie T. Young will not make her contemplated trip West and South this winter. The state of her health does not warrant so long a journey. She is engaged to lecture during Janu-Free speech is a myth in Germany. For having ary, and would like to make engagements for February, March and April in the Eastern or Middle States, for Sundays and week evenings. She will also attend funerals, and perform the

> Mrs. Anna M. Middlebrook speaks in Dryden, N.Y., Jan. 29th; in Cortland, the 31st; in Ithaca Feb. 5th and 19th; and in McLean, Feb. 12th and 26th; also in Salem, Mass., March 19th and 26th. The Lyceum in the South.-We learn from the Lyceum Banner that Miss A. W. Baker, who has been a very efficient worker in the Children's Lyceums, proposes to devote her entire time to organizing and teaching in Lyceums. She designs eaving Chicago for Texas, Louisiana, and other Southern States, with the hope of gathering in the children by inviting them into Sunday Lyceums. Miss Baker was for some years the principal of a young ladies' school in Boston; she has, therefore, the culture and education that are so much needed in the Lyceum work. Her soul is consecrated to the work she has undertaken; she has the confidence and good will of those who know her fitness for the place assigned her. Will those who see the need of Lyceums prepare the way for her coming, and write at once and invite her, that she may know how to make her arrangements? It is expected that those who are

SPECIAL NOTICES.

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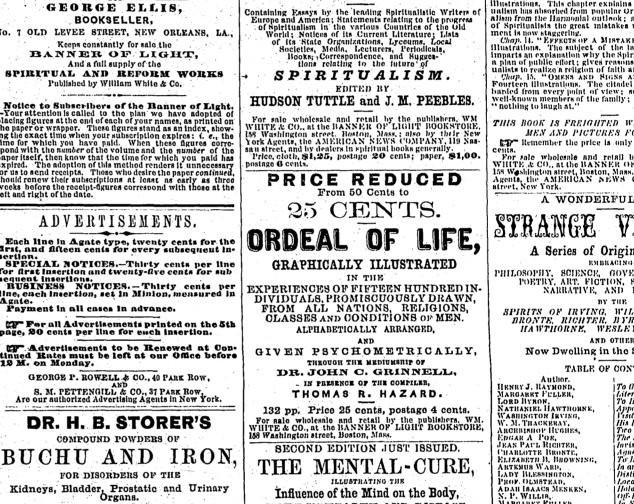
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Dean Clark, we hear, per correspondent, "spoke

marriage ceremony. Her address in January is Ossipee, N. H., care of J. T. Burleigh, Esq.

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W. H. TERRY,

recently, a hopeless invalid-her sickness extending over a space of from eighteen to twenty years, said sickness being paralysis of the limbs. Hearing of her deplorable condition, Mrs. Othniel Breding-residing at No. 70 Chapman street, same city-who is a magnetic healer-commenced operating upon her, " without money and without price," and in four days-visiting her twice a day -cured the upper portion of her body, and is rapidly removing the disease from her lower extremities. Any one desiring further information may address the patient for corroboration.

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brooms, to be used in sweeping a certain hall in 5 cents. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. conscientiously furnish means for cleansing a structure devoted to such uses as the one in question. The hall alluded to was devoted to free speech!

The number of vessels belonging to or bound to or from ports in the United States, reported totally lost and missing during the month of December, 1870, is 56, of which 33 were wrecked. 44 abandoned, 2 sunk by collision, 3 burned, 1 foundered, and 2 are missing. They are classed as follows-2 steamers, 5 ships, 9 barks, 12 brigs, 25 schooners, and 2 sloops, and their estimated value, exclusive of cargoes, is \$1.356.000.

An Iowa woman took fourteen kinds of medicine for the shakes in one day. She is n't a shake any more.

Doubtless the reason why the Jews caught their fish mostly by nets was because Moses expressly stated to them before they crossed the Jordan that they could not have any Moa-bites there.

MORGAN CHAPEL LECTURES REPEATED .- By request of His Honor the Mayor, seconded by several members of the City Council, together with many of Rev. Henry Morgan's friends and patrons, six of the most popular lectures recently delivered in Morgan Chapel, in this city, will be repeated on Wednesday evenings.

Warren T. Brown, of Bridgewater, N. H., has given the sum of eight hundred and five dollars to the Belvidere Seminary, to aid in enlarging the boarding department of that institution.

J14. The effeminate man is a weak poultice. He is a cross between root beer and ginger pop, with the cork left out. A fresh water mermaid found in a cow pasture with hands filled with dandelions. He is a teacup full of syllabub; a kitten in pantalettes; a sick monkey with a blonde mous-tache. He is a vine without any tendrils; a fly drowned in oil; a paper kite in a dead colume. He pantalettes; a sick monkey with a blonde mousdrowned in oil; a paper kite in a dead calm, He J211w

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P. B. Randolph is the author of "Love and its Hidden His-

The Massachusetts Spiritualist Association

Will hold its Annual Convention at Elliot Hall, corner of Tremont and Elliot streets, Boston, on Wednesday, Jan. 25th, lay and evening. It is highly important that every section of the Stateshould be represented, as business of importance will come before

he Convention. Per, order of Executive Committee. II. S. WILLIAMS, Sec'y.

The Third Annual Meeting

And Third Annual Meeting Of the N. E. Labor Reform League, will take place in Elliot Hall, corner of Elliot and Tremont streets, Boston, Bunday and Monday, Jan. 22d and 23d, at 109 A. N., 2 P. M. and T. M. eych day. E. H. Hoywood, Mirs. E.R. Still, Mirs. E. L. Dan-iels, S. S. Foster, John Orvis, and other speakers.

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Bach Message in this Department of the Barnen or Listit we claim with spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Connut.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that beyond—whether for good or oril. But those who leave the carth-sphere in an undo-voloped state, aventually progress into a higher condition. We ask the reader to receive no doctrine just forth by spirite in these colorms that does not comport with his or hor reason. All express as much of truth as they perceive -mo more. -no more.

The Banner of Light Free Circles.

These Circles are held at No. 153 WASHINGTON STREET, These Circles are noted at No. 155 WASHINGTON STREET, Room No. 4, (up stairs,) on MONDAY, TURENAY and THURS-DAT ATTERNONS., The Circle Room will be open for visitors at two o'clock; sorvices commence at precisely three o'clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited. MRS. CONANT receives no visitors on Mondays, Tuesdays, Wodnesdays of Thursdays, until after six o'clock P. M. Sho stress no riverse studies.

rives no private sittings. **247** Donations of flowers for our Circle-Room are solicited. **247** The questions answered at these Scances are often propounded by individuals among the and/ence. Those 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 friends have our warmest thanks :

. Fuller		A. Aldrich	
V. Lawson		rind	
I.M. Evans	1.09.F	riend,	
arl E. Kreische		8 S	
. Boutelle		H.H.dl.	
W. M. H		rs. N. Gates.	
R. H. Ober	110		

Invocation.

Oh thou Eternal One, who art the same in Brahma, Vishnu, and Jehovah, who speaketh to the human soul through the flowers and through the stars: thou Mighty Principle of Truth, that hath appealed unto us in every age, and under all circumstances bath made thyself known unto us as our God and our Saviour, we pray thee that these mortals may be baptized in the clear waters of infinite spiritual truth, and may the dark shadows of the material pass away before the glowing sunlight of spiritual reality. And when their senses close upon this valley of tears, may the evergreen shores of the morning-land compensate them for the farewell, May their spiritual senses at that hour be so opened, that they shall rejoice in the knowledge of the hereafter even before they enter upon it. We pray thee, oh Mighty Spirit, that thou wilt give us to drink of those living waters of truth, which, if we drink, we shall thirst no more; and wrap around us thy mantle of charity and love, and bid us to go forth healing these children in mortal, and speaking words of consolation and cheer unto all. For thou art the spirit of wisdom, of justice, of love and eternal power, forever and forevermore. Amen. Oct. 27.

Questions and Answers.

CONTROLLING SPIRIT-If you have questions, I am ready to answer them.

QUES -A correspondent signing himself "Inquirer," calls the attention of the editors of the Banner of Light to the fact that, on Oct. 8th, they published an article-a communication purport ing to come from the spirit of Gen, Geo, H. Thomas, through the mediumship of George L Converse, in Chicago, Ill., in which it was stated that that spirit took great delight in smoking a cigar which was offered him while in possession of the medium. "Inquirer" questions the wisdom of thus allowing spirits to gratify the habits formed in earth-life through innocent media, leading, as he thinks it does, to the engrafting upon them of those very habits which they indulge the spirits in. He desires an answer to the following quory : "Shall mediums resist some influences, or become negative to all conditions which come to them?"

ANS .- All intelligent spirits believe it to be the duty of every individual spirit to protect itself against anything that would be inimical to its friend, Nathaniel Henderson, to know first that I highest good. Therefore, if a disembodied spirit approaches a medium, requesting to gratify what was an evil propensity in that way, under ordinary circumstances it would be considered the duty of the medium to resist such an influence. Q .- What is your opinion of the great tidal wave prophesied by Prof. Hill to pass on this coast about Nov. 1st of the present year?" A.-I know that such a phenomenal occurrence is prophesied; but, from my own ob-ervation, I. should determine that it would not occur till sev eral years have passed away.

your pleasure, at will, here in the earth-life. It would be equally true. Here you like to have them, and you possess yourselves of them through the means that Nature has afforded. There you like to have them, and you possess yourselves of them through the same means. The difference is only in degree.

Q -- Can man claim for himself a soul exclusively, any more than he can heaven? Do not the animal creation possess spirits or souls?

A .- Verily, friend, they do. We cannot claim to be the only portion of infinite creation that is possessed of the soul-principle. All Nature denies it; for she says, in all her revelations to the soul, "Lo! God is here." Can we say more than Oet. 27. that?:

Amos Carter.

· e.

Nineteen years ago to-day I died in Burlington, V. My name was Amos Carter. I was fifty four years of age. Knowing that the most of my folks are rather skeptical about a future life, I thought I would do what I could toward strengthening their faith by coming back. When I was just leaving the body some of my folks asked me if I was satisfied, and if I had no clearer views of a future life. I said, "I suppose it is all right, but if it aint I can't help it." Those were my last words. Well, that is about as much as any of us can say. I know a good many people presume to say a good deal more, but they have no right to-they have no right to-not even if they should have been blessed with this new light, because they don's know; they only believe on the testimony of others. I should like to have my folks have some little more correct ideas of the other life. They think now if there is another life, it is a something entirely unsatisfactory, because it will be so far removed from this earth.

Annie Elliston.

change.

But it is n't so. It is so closely allied to this life

that a good many of us hardly recognize any

Oct. 27.

I want to send a letter to my mother. Tell her was real glad to have Mrs. Ritchie here before I ome, because she took me to a beautiful place, Mother felt dreadfully when she died, because we had nobody to help us then, but it was real good for me that she was here. I was sick when she died. I lived in Tilbury Lane, Chenpside, London. My name was Annie Elliston. My father went to America, and he never come back. [How long ago?] 'Eight years ago. [How old were you?] I was nine and a half. [You allude to Mrs. Anna Cora Mowatt Ritchie?] Yes, sir; she is very good to me, and she sent word to mother, if I did leave her, I would n't go a great way off, and I could send her messages of love, and so I can. I want mother to come to America. Mr. Barrett is going to ask her to come. He is going to offer to pay her fare, and I want her to come. He is going to tell her she can never do anything there now and he has got an opening for her in America. He is going to offer to pay her fare, and she must come - she must come, because I want her to. And tell her that Mrs. Ritchio says she will do well here. And she knows she never told anything that was n't true. I want to go now. [Come again, won't you?] Yes; and if mother comes I want her to come here just as soon as she can-to this place, so Mrs. Ritchie can speak to her. Oct. 27.

Alfred Averill.

I have a friend whose name is Nathaniel Henderson, and he orce told me he hailed from Boston, Mass. I thought perhaps I might reach him by coming here. He was a believer in the power of spirits to come back and communicate after death. I was no believer in anything of the kind. and we made a mutual promise that whoever went first-if it was true-would come back to the one that was left. He don't know I am dead, for I died two days ago in Mobile of yellow fever. My name, Alfred Averill, I wish my old earth that they may pity more and condemn less; that some soul may perhaps learn to seek out the am dead, and, next, that his theory of spiritual things is true in the main. As soon as I get a clearer vision and more power I will try to come to him again. He told me he thought when my time came to go I should have an open vision and should see those who had gone before I did. I did not have it. I went out in oblivion-perfect often weep over your misfortunes, for weep they night. But I woke up in the radiance of the spiritual morning. And it is all right, tell him. Oct. 27.

A .- Certainly the effect cannot be otherwise than the highest good of the individual. Q,-Then what would be the natural effect of

not trying to do as well as he knew how? A,-In the end, special condomnation from his own indwelling judge. It has been said, and

truthfully too, that offences must come, but woo anto him by whom they come. Q .- If whatever is, is right, would it be right for

one person to murder another?

A .- Right to the producing cause, I suppose, and yet wrong to the moral law, to the great idea of right that belongs and is a specialty to every human soul that reasons for itself. Divinely or spiritually considered, the doctrine of whatever is, is right, is a most beautiful doctrine; but when considered materially, from a mortal standpoint, it is a most dangerous doctrine.

Q .- Where are we going to separate it?

A .- You cannot, till you stand apart from and above the earthly sphere. Then you will see that whatever is, is right. You will have a clear understanding concerning that doctrine. Here you cannot have by any possibility, therefore if you imbibe it, you go stumbling along, as it were, in the dark. You are apt to set at naught the divine prompter within, and reason to yourself that whatever you do will be right, will be sanctioned by God, when the truth is, each one is a god unto himself. There is a divine prompter placed in every reasoning soul, and if we are not governed by that prompter, the result cannot fail to be disastrous to whoever fails to heed the warning.

Q.-Is not this the simple truth of the matter? Whatever is, is providentially right, and is inevitable, but it is not practically right with us. On the contrary, while it is an intellectual truth, it is an enormous practical falsehood, and though it is true that all things are inevitable, we ought always to act as if there was not a particle of truth in it. Is that so?

A.-To my mind you are right. Oct. 31.

Mrs. Ferris.

I do not come to prove that I live, or that I have the power to return communicating with those who still abide on the earth, but I do come to make a plain statement of facts with reference to one who has recently been incarcerated in a felon's cell. I refer to one of your Boston detectives, Dunn, his name. Several years ago, I am not able to give the exact number, this same detective was instrumental in capturing this same John Ferris who has been implicated with him recently. At that time, John Ferris said to me-for I was his wife-" So sure as I live to get out of prison, if I am sent there, so sure I will not rest, day or night, till John Dunn looks through the grates, and is convicted of felony as I now am." He made this threat because he knew the subtle power that he possessed over certain negative individuals. He was a powerful psychologist, and he knew as quick as he saw an individual whether he could have any influence over him or not. He knew he could use that influence over John Dunn. Therefore he felt safe in making the terrible threat against him that he did. Well, I passed away. I went to the spirit world. John Ferris was again liberated, his term of imprisonment having expired. He remembers his threat, and vengeance is still lurking in his soul. He wants to be revenged. He seeks out John Dunn. He follows him. He throws his psychologic influence upon him, till finally he makes him a perfect tool to do his bidding, and poor John Dunn cannot help himself. From my spirit-home, I have watched it all, and the result is too well known. But the causes that have led to this unfortunate result are known only to myself and John Ferris I make this statement not because I expect it will have any effect with those officers of the law who have passed sentence upon the prisoner, not because I expect that it will shorten his sentence one day, but I make it in behalf of the wife and children, that they may not feel that he is quite so much of a criminal as he may appear to he:

out as I did, he will go out in darkness and will wake up in a fog, and there is no knowing how long he will remain in it. Albert Cummings, of Boston, to John Dexter. Oct. 31.

Annie Humphreys.

I want you to tell my mother that I have got all through the scarlet fever, and that I am well now, and that I live with Aunt Adaline. My name is Annie Humphreys. I was nine years old here-a little more than nine years old. [Of what place?] Boston, Good-by, [Is that all you have to say?] Yes. I do n't like to stay. I am afraid I should have to come back here to live, and I do n't want to. Oct. 31.

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

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE FUBLISHED. Tursday, Nov. 1.—Invocation; Questions and Answers; James Everett, of London, Eag., to his sen; William Apple-ton, of Boston; Freddle Spaldurg, to his father, in Boston; Ellen Read, to Anule Thompson; Miles Thompson, of West-ern Pennsylvania, to his wife. Tharssiday, Nov. 3.—Invocation; Questions and Answers; James W. Hiendricks, of St. Louis, Mo.; Samuel Coles, to his friend Joseph Thompson; Maggie Bennett, of Kennebunk-port, Mc., to her relatives; "Belle Wide-Awake" Monday, Nov. 7.—Invocation; Questions and Answers; James B., to her relatives; "Belle Wide-Awake" Monday, Nov. 7.—Invocation; Questions and Answers; James Barrows, of Charleston, B. C., to his friends; Colla B'ckford, of Haverhill, Mass.; Lucy Gaines, of New Orleans, to her mother; Mrs. Minnie Gurney; Incz Shipman, to her father.

James Barrows, of Charleston, N. C., io, his friends; Cella B'ckford, of Haverhill, Mass.; Lucy Goines, of New Orleans, to her mother; Miss. Minnie Gurney; Incz Shipman, to her father. *Tuesday, Nor*, R.-Invocation; Questions and Arswers; Annie Howard, to her father; Mahala Chase, of Central (City, Col., to her mother; Georgio Stevens, to his parents; David Dunbar, to his son. *Thursday, Nor.* B.-Invocation; Questions and Answers; Thadaeus Scott, to his narents and wife; Gilles Forsyth, of Philadelphia; Annetta Wallace, of Boston, to her mother; Isane II. Davis, killed in San Francisco, Cal., Nov. 9th. *Jonday, Nor.* 14. - Invocation; Questions and Answers; Esther Ross, of Nomerville, stass.; Eldredgo Jewel, to Har-riet and Eldredge Jewel, Richmond, Ya. *Tuesday, Nor.* 15. - Invocation; Questions and Answers; Mrs. Annie Graz, wife of Capt. Abraham Gray, of Pensa-cola; Ofni Anderson, of New York City, to his mother; Heen ri De Orman, of New Orleans, La., to his friends; Lincoin Jarvis, of Galveston, Texas, to his intends; Lincoin Jarvis, of Galveston, Texas, to his mother. *Thursday, Nor.* 17. --Invocation; Questions and Answers: Dr. Sylvanus. Hrown, of Derry, N. H.; Amos Lansing, of Montg.mery, Ala.; Nellie Hamilton, to her mother; Julia Williams, of Cambridgeport, Mass.; to her mother: Monday, Nor. 21. --Invocation; Questions and Answers; Abert Hubbardston, of Abany, Y., to her mother: Miner, to Henry Francis Gardier. *Monday, Nor.* 22. --Invocation; Questions and Answers; Albert Hubbardston, of Athany, Y., to her grand. Amsets; Jahlerd Barows, of Wile, N. Y., to her grand. *Tuesday, Nor.* 29. --Invocation; Questions and Answers; Marka Damon, lost in the stamer " Cambria," to her grand-father; Cornellus C. Pelten; Capt. Jotham Baker, of Barn-stable, Mass.; John William Coko, of Boston. *Tuesday, Nor.* 29. -- Invocation; Questions and Answers; Janes W. Taibot, of New York City, to his mother; Nathan Edwards, Ork. 20. -- Invocation; Questions and Answers; Jannes W. Taibot, of New York Oity, to his mother; Ma

Cameron, of St. Louis, Mo., to her father; Gearge C. Russell, of Cincinnati, O., to his wife Thursday, Diee, 23.-Invocation; Questions and Answers; Edmind Bennet, died in S'dney, Dec 29th to his brother; Dennis McCann, to Win Ferkins, of South Boston; Mary Clark, of Manchester, N. II, to her brother. Monday, Jan. 2 – Invocation; Questions and Answers; Wilbur Fisk Hale, to his father; Harvey Robinson, to his brother; Mary Loeke, of East Boston, to her muther; Alex-ander F dine, of Bangor, Me., to his mother. Taesday, Jan. 3.- Havocation; Questions and Answers; Wilson; Nelson Gray, of New York City, to his 'ather; Llz-zle Smith Clough, to her sister, Martha A. Smith, Thursday, Jan. 5.-Invocation; Questions and Answers; Finna Tilden, of Boston, to her sister Augusta; Charles Charge, Jan. 5.-Invocation; Questions and Answers; Monday, Jan. 5.-Invocation; Questions and Answers; Monday, Jan. 5.-Invocation; Questions and Answers; Monday, Jan. 9.-Invocation; Questions and Answers; John A Andrew, to hing fired; Millam Cohburn, to his brother Daniel; Sophia Tucker, of Nova Scotla, to her mother er; Annie DeLancey, of Richmond, Va., to her mother.

Written for the Banner of Light. EPITAPHS.

BY LITA BARNEY SATLES.

Our Little Boy-Clarence. 'T was hard to give theo up, dear boy, Our first, last-spared, and greatest joy ; Thy prattling voice and hurrying feet Made music to our hearts most sweet.

Thy studious brow and eager eve Promised for thee a golden sky. Now, brighter still, thy sky is given,

Where we with all shall meet, in heaven, My Wife-Emily.

TENTH THOUSAND. A Handsome Edition, Just Published.

Medicines for both Body and Mind. THE HARBINGER OF HEALTH,

ANDREW JACKSON DAVIS.

How to repel disease, regain health, live as one ought, treat diseases of every conceivable kind, recuperate the energies, recruit the worn and exhausted system, go through the world with the least wear and tear, and in the truest conditions of harmony-this is what is distinctly taught in this volume, both by prescriptions and principles. There can be found in this one volume more than

300 Prescriptions for more than 100 forms of Disease. Such a mass of information makes this book of

Indescribable Value for Family Reference, and it ought to be found in every household in the land, The tenth thousand edition is just issued in superior style. When the first edition was published, a copy was mailed at once to various newspapers and magazines; and the following notices, coming from so many different sources, and hrough dense masses of prejudices, show how "THE HAR. BINGER OF HEALTH" impressed itself upon the intelligen t and thoughtful:

From the Eclectic Medical Journal, "It is written in a popular style, and is well calculated to mpart a large amount of valuable information to the non medical public. It is really multum in parvo, and abounds in fresh, living facts, which, if carcilly read and observed must prove of immense value in proventing disease, and enabling those who are not thoroughly educated in medicine to successfully treat many maladies."

From the Boston Dally Traveler.

"Mr. Davis is a philosopher, and he brings to the work in which he is engaged extraordinary knowledge and a sin. cere desire to benefit his fellow-creatures. It may occur to some readers, that, as he s a Spiritualist, this work i purely of the class of 'spiritual' books; but such not the case, as it is full of excellent directions for the promotion of bodily health. We should say, judging from the contents of 'THE HARBINGER OF HEALTH,' that few men are better acquainted with physiology than its author; and he expresses his views with perspiculty that is seldom equaled. Read the articles headed 'Origin of Skin Diseases.' ' Physical Strength and Energy,' and ' Philosophy of Neuralgia, and you will see that Mr. Davis is quite as practical a man as yourself. 0 0 0 0

No one can study Mr. Davis's volume without being struck by the various character of the author's knowledge, and the lucidity and earnestness of his style."

From the Philadelphia Sunday Dispatch.

"Mr. Davis is the well known Spiritualist; and, as might e expected, this work contains numerous evidences of his belief. But, notwithstanding, there is much valuable matter in this volume, which will be found useful to persons who have no belief in the spiritual philosophy. There are numerous receipts for the cure of those diseases which flesh is heir to, which are dictated not by spirits, but by individuals in the flesh who have tried them upon the living. The questions as to the symptoms and causes of human maladies are treated with originality and medical knowledge, and we have no doubt that many of the suggestions will be found effectual for the relief of the afflicted."

From Col Forney's Philadelphia Press.

"We have received a singular book from Andrew Jackson Davis's publisher. It is entitled 'THE HARDINGER OF HEALTH; containing medical prescriptions for the human mind and body,' and with a good deal of quaint manuerism, is sometimes fervid and eloquent. What distinguishes it is its practical common sonse. Mr. Davis strongly advocates simplicity of living. He argues in favor of allowing the common air to enter the lungs through the nose-and the Scriptural basis for this is the record, 'and breathed into his nostrils the breath of life,' to be found in Genesis. Be declares "There will be no "disease" when the globe shall have become perfectly subdued and gardenized by man; and there will be no "death" when the earth's inhabitants shall perfectly realize the 'nearness of the Summer-Land." There really is a good deal of medical information in this volume. It will be remembered that John Wesley also wrote a medical work entitled ' Preventive Physic.' "

From the Topeka Tribane. "The work is a careful, thorough and scientific treatise: entirely free from the use of technical, jaw-breaking terms, which are the curse, invariably, of this class of books; is couched in simple, plain language; its remedies are Nature's own; ignoring in toto the drugs, poisons, senseless twaddle and learned ignorance of the medical profession. From the Medical Dial.

"THE BEST BOOK ON DOMESTIC MEDICINE that has appeared for a dozen years at least, is the one before us, written Andrew Jackson Davis, entitled 'The HARBINGER (

Q.-(From the audience.) If a disembodied spirit should desire to indulge the habit of smoking, does it have the facilities for doing so in an other life?

A .- Yes; because there are spheres in that other life where the gratification of all such perverted appetites is a reality, as here with you. Those spheres are closely allied to your life, and come within the mental and moral sphere of the same class of individuals here in earth life. So. through the smoker here, the smoker in the spirit-land enjoys his cigar. Through the drunkard here, he who was a drunkard here, but has gone to the spirit-land, returns and gratifies his appetite for liquor, or, in other words, lives in the mental sphere of the drunkard, and thus obtains for himself all the experience that the drunkard here obtains.

O .- Do those habits last for a long time after they enter the spirit-world?

A .- They generally pass from the individual soul quite quickly. In proportion as it has tended here to rise above all lower things does it get rid of these propensities.

Q .- Then these habits are of the earth, earthy, and as they progress in spirit knowledge, these desires leave them?

A.-Verily, that is correct.

Q.-How is it with us in the future life who have associated here with household pets-dogs, birds, etc.? Do we meet them there?

A .- Yes. These same household pets are largely endowed, by virtue of their being pets, with your own magnetic life. You love them, and through your love you surcharge them spiritually with the element that makes your immortality. So when they cast off the physical body of death, they rise into the spirit-spheres; they live there through the very embodiment externally of what they were here. When you enter that sphere, you recognize them and love them still.

Q .- Then we should not regard it, as we have been taught, as a place prepared for humanity alone, and for but a small part of humanity, but it embraces all creatures made by God and endowed with life?

A .- Verily, that is the correct idea. Heaven is a condition of mind, a mental state; and if certain portions of the animal creation have become a necessity to your happiness, where would your heaven be without them? Surely not in a place where they did not exist. Then the spirit-land without those animals would be no heaven to those who love them, who find pleasure in their society. It has been said that animals are produced by spirits, for the.r pleasure, at will. You might as well say that they were produced for | he can?

Seance conducted by Solomon Saleebey, from Mount Lebanon, Syria; letters answered by Anna Cora Wilson. Invocation.

Lead us higher and still higher, nearer and still

nearer to thee, oh, thou who art our Father and our Mother God. Let the sun of thy righteousness beam in upon the darkness that surrounds us. Let the clear fires of truth hurn upon the altars of our being till all the dross is consumed. and we are more than transfigured in thy presence. We praise thee, oh, Mighty Spirit, that we are. We praise thee, oh, Mighty Spirit, that we have passed through dark, dreary places in human life: that we stand in the spirit world blessed by the sunlight of thy morning-land, free from the prejudices of mortal life, apart from that mortality which chains the spirit for the time, and makes it long for freedom and for faith. Oh, Mighty Spirit, we ask for these mortals more faith. We ask that hope may be strong in their hearts, and that the darkness of superstition, of a material religion, may fade away before the incoming light of a spiritual reality, for thus, and thus alone, can thy kingdom come, and thy will be done by them in mortal life. Amen. Oct. 31.

Questions and Answers,

QUES.-What does A. B. Child mean, in his A B C of Life, by eaving "unholy living is as lawful as holy living?" ANS-He probably means by this expression a

defence of the doctrine of whatever is, is right. It matters not whether it is holy or unholy living, to him all things are right. The incidents that make up mortal life are the results of causes over which the individual, in his estimation, has little or no control. He believes, and so does your speaker, in the divine guidance of all objects as of all souls, in an Etornal Presence that suffers not a sparrow to fall to the ground without his notice, that knows from the beginning what the end will

QR.-Again he says, "Our progression is never quickened or retarded by our efforts."

A .- Again, according to whatever is, is right, this expression is a truthful one, for whether we will or no, the mighty car of progress rolls on, and we are in it; therefore we must progress. Q .- Does not our effort affect the movement either one way or the other?

A.-No, certainly not, if the doctrine whatever is, is right, is made applicable to the conditions of

mortality. Q .- (From the audience.) What may be the natural effect of a person's trying to do the best

auses of these dark, filthy streams of vi are meandering through your social life. The question is often asked. Do spirits-those whom the living call dead-know what is transpiring among the living? Ay, verily they do, and they can, but not as those without hope. They know that the end of the darkest criminal will be peace and joy. After passing through numberless refining processes, by and by the soul will rise triumphant over evil and assume the garments of divinity. Thus they mourn, having hope-ay, more, having knowledge that by and by the criminal will rise above his crimes. Oct. 31.

Alexander Hoffman.

I died in Mobile, five days ago, of fever. My name, Alexander Hoffman-a native of New York City. When I left New York for Mobilewhich was between nine and ten weeks ago-I left in a state of anger, amounting almost to frenzy, with my brother-in-law. I cursed him, and he cursed me, and so we parted; but it has been a great source of sorrow to me since I became wide awake in the spirit-world. He said I was wrong, and that I had defrauded him. I said the same to him. I thought I was right, and no doubt he thought he was right; and the truth is, he was right. I did not see the mistake I had made-not here; so I have taken upon myself the somewhat humiliating process of coming back and asking his forgiveness in a straightforward way, owning up that I was wrong, and asking him to forgive me. My business will be settled by law. I made no provision, because I was in no condition to do business after the first hour I was taken tick; so it will be settled according to law, and I want him to bring home his claim. If he fails to do it, I shan't be so happy. If he does it, I shall feel I have made all the compensation I could make, and shall be at rest about it. Oct. 31.

Albert Cummings.

I have been questioned by a friend of mine who s pursuing the same course that I pursued when on earth, and questioned in this way: He wants me to tell him whether or no the life I led on earth affects my spiritual condition for evil, now that I am free from the body. He has recently become interested in Spiritualism, and has been told by his physician that, unless he abandons the course of life that he is leading, he will wind up with a short turn, as I did, and he may expect it any time; so he questions me, to know if such a life will make any one unhappy hereafter. I answer, yes-emphatically, yes. I have not yet been able to rise above the conditions that I drow to myself before death; and I have the satisfac-. tion of knowing that, if I had let rum alone here, I might have been happily situated in the spiritworld, for it was rum that led me into all the other excesses that have produced such shadows upon my spirit. I have got to outlive them, and toil on in shadows here in this beautiful spiritworld till I have outlived the conditions that I attached to myself by wrong doing here. So he had better beware, and stop now; for if he goes

Constant of the second second

I could not keep her back ; Our little ones had gone before-Her mother-heart was yearning o'er The chasm 'twixt the world of sense And world of spirit; one leap-thence Th' immortal flew to meet our children dear. And left me but this dust to honor here.

A Puzzled Dutchman.

A Wisconsin secular paper contains the following good story:

One who does not believe in immersion for baptism was holding a protracted meeting, and one night preached on the subject of haptism. In the course of his remarks he said: Some believe it out of the water baptized. But this he claimed to be a fallacy, for the proposition "into" of the Scriptures should be rendered differently, as it does not mean into at all times. "Moses," he said," we are told, went up into the mountain, aud the Saviour was taken into a high mountain, etc. Now we do not suppose that either went into the mountain, but upon it. So with going down into the water, it means simply going down to or near to the water, and being baptized in the ordinary way by sprinkling. He carried this idea out fully, and in due season

and style closed his discourse, when an invitation was given to any who felt disposed to rise and express their thoughts. Quite a number of the ethren arose and said that they were glad that they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally a corpulent gentleman of Teutonic ex traction, a stranger to all, arose and broke a si-

lence that was almost painful as follows: "Mister Breacher, I ish so glad I vash here to-night, for I has had explained to my mint some tings I never could pelief before. We reat, Mr. Breacher, that Taniel was cast into de ten of lions,

to my mint now, he vash not taken into de whale's pelley at all, but shust shumped on to his pack and rode ashore. Oh, I vash so glat I vash here to-night!

And now, Mr. Breacher, if you! will shust exblain two more bashages of Scriptures I shall pe -ob, happy that I vash here to-night. One of them ish vere it saish de wicked shall pe cast into a lake dat purns with fire and primstone always. Oh, Mister Breacher, shall I pe cast into that lake if I am wicked, or shust close py or near to, shust near enough to pe comfortable? Oh, I hopes you tell me I shall pe cast shust py a good way off, and I will pe so glat as I vash here to night. The other basbage is that which also, pleased are they who do these commandments, that they have a right to the tree of life and enter in through the gates into the city. Oh, tell me I shall gets into the city and not shust close py or near to, shust near enough to can shull be here and I shall near enough to see what I have lost, and I shall po so glat I vash here to night!"

He sat down with the impression made on many minds present that it would do to take the Bible for only what it clearly says.

HEALTH.' We have read it and pronounce it a practical, common sense guide to health and happiness. Now, do n't wince, Mrs. Grundy, truth is always in order. What, recommend a book written by that awfol sinner, Davis 9 Yes. dear lady, if the Devil himself should issue a true guide to health we would say a good word for it, and, with his Mejeshealth we would say a good word for it, and, with his Majes-ty's permission, even print an edition of it ourselves. But this volume is neither from a good or devil, but the work of a plain, unassuming, practical man, one who loves his fellow men and desires to do them good; a man who is really on the earth, (not in cloud-land, as some suppose.) seeking to deal with men and things as realities, and not as 'such stuff as dreams are made of.' Of the author's spiritual doctrines we know but little; we judge of his book from a physician's point of view, and declare it to be mast excellent and worthy a place in every man's library, who desires an honest guide to the straight and narrow path to physical purity.''

From the Milwaukee (Wis) Dai'v Life.

"We conscientiously think that Mr. Davis communicates "We consciontiously think that Mr. Davis communicates trutus—simple, yet profound—to the human family, in these pages, that will not only bring about a complete revolution in the modes of healing and physical preservation, but in the way of securing individual happiness likewise. This book is adapted for a person's vade mecum, being full of-sensible reasonings on health—both physical and spiritual —and abounding with recipes of immediate and permanent value. Obeying these, one may at least keep off disease, if he may not fully regain perfect health. Following these, one may find the way to his own safety and hanoiness at one may find the way to his own safety and happiness at once.

From the New York National Merchant.

"As a work of immediate and what the world would call practical value, we incline to think that this last book of Mr. Davis will be in much larger demand than his previous ones, wide as was their popularity. It is published in vory convenient form, its pages are printed in open and readablo type, and its general mechanical appearance is excellent."

From the Christian Ambassador.

"We know not whether Mr. Davis is an educated physi-clan, or whether he obtains his medical knowledge by the direct aid of departed spirits, or by some mysterious intui-tion—that he speaks so positively on the subject of health. It is only known to us that he has issued a work of over "Mister Breacher, I ish so glad I vash here to-night, for I has had explained to my mint some tings I never could pelief before. We reat, Mr. Breacher, that Taniel was cast into de ten of lions, and came out alife. Now, I neber could peliere dat, for de wilt peasts would shust eat him up right off; now it ish ferry clear to my mint. He vash shust close py or near to, and tid not gret iuto de ten at all. Oh, I vash so glat I vash here to-night! Again we read dat de Hebrew children vash cast into de firish furnace, and dat, sir, alwaish lookt like a peeg story, too, for they, would have peen purnt up; put it ish all plain to my mint now, for they were shust cast close py or near to the firish furnace. Oh, I vash so glat I vash here to-night! And den, Mr. Breacher, it ish said dat Jona to be a peeg feesh story, but it ish all plain to me to be a peeg feesh story, but it ish all plain to me to be a peeg feesh story, but it ish all plain to me to be a peeg feesh story, but it ish all plain to me to be a peeg feesh story, but it ish all plain to me to be a peeg feesh story, but it ish all plain to me to be a peeg feesh story, but it ish all plain to me to be a peeg feesh story, but it ish all plain to me to be a peeg feesh story, but it ish all plain to me to be a peeg feesh story, but it ish all plain to me to be a peeg feesh story, but it ish all plain to me to be a peeg feesh story, but it ish all plain to me to be a peeg feesh story, but it ish all plain to me to be a peeg feesh story, but it ish all plain to my mint now, he vash not taken into de whalesh to me to be a peeg feesh story, but it ish all plain to my mint now, he vash not taken into de whale's pelley at all, but shust shumped on to bis pack

We might fill pages with quotations recommending "THE HARBINGER OF HEALTH " as a book rich in practical good sense-"instructive," "original," "cheerful," "an inestimable blessing to every admirer of the beauty, benchcence, and divinity of Nature's laws."

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JANUARY 21, 1871.

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THE CAREER OF THE

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country. All letters containing locks of hair, to secure attention, wust necloso \$3,00, and be addressed to JULIA M. FRIEND, 116 Harrison avenue, Boston, Mass. Hours from 10 A. M. to 5 P. M. Dec. 24. DR. MAIN'S HEALTH INSTITUTE. AT NO. 226 HARRISON AVENUE, BOSTON. 1008E requesting examinations by letter will please on close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and ago.

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BY HUDSON TUTTLE, Author of "Arcana of Nature," "Origin and Antiquity of Physical Man," etc.



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Office at his Liberal, Spiritual and Reform Bookstore, 601 North Fifth street, St. Louis, Mo.

THE NEW YEAR.

Onco more the wheels of time have rolled the old year away and brought us the happy greetings of a Christmas and New Year and a birthday, (5th of January) by which we recognize and pass one more of the few remaining mile-posts of our earthly journey, which, although pleasant now, has been a pilgrimage of sorrow, of poverty, and of pain. Individually we speak of these later years of life as blessed by the presence of angels, who have been to us a blessing that none but those who have such can know, and hence our pathway is now gladdened with the glorious tinges of autumn, that so gracefully decorate the fading leaves of the forest under the early frosts. Every day we are glad that we near the gate, that will let us into the Summer Land, where have already gone so many that we love. During the year just passed, our ranks on earth have been thinned by the departure of several of our ablest speakers, especially so by the departure of J. B. Ferguson and Henry C. Wright, whose voices have cheered the thousands, and whose pens have enlightened the tens of thousands. Our cause is not weakened by the change of spheres of such oarnest workers. They are with us still, and earnest as ever in the good work, as we know positively.

Glancing hastily over the world, we have cause for thankfulness in the general progress of liberal principles, and the slackening of the tyrannical institutions of both civil and religious authority. The Pope is no longer a King, although infallible and his cursing anathemas cannot hurt any one as he has no army except the "army of the Lord" to execute them, and that army will not obey him, hence he is powerless. Let him curse; the curses will go "home to roost." He will soon fill the last niche in the temple of dead Popes, and if he has a successor, he will be powerless without an army.

Napoleon, too, who ten years ago was trespassing on this continent with his efforts to destroy our more advanced system of government, has gone to a forced retirement, and France has taken a step forward, which, even if she does not hold it, will enlighten many of her people and aid in the future breaking down of both political and religious tyranny.

England moves slowly, as all large bodies are said to move; but she moves, and her people are clamoring for more and more of their rights, of which they have been robbed for centuries.

Germany has given Europe a mighty impulse onward, but it is probable she will try to stay the progress she has started, and very likely be broken on the wheel she has set in motion and tries to stop. Having forced the French armies to abandon the Pope, she must not replace him and them with her own; having pulled Napoleon from the judgment-seat on which he robbed France, she must not attempt to foist him again upon that people who had been robbed and ruined by him. Neither France nor this world have any more use for him. Let him go to the tombs of the tyrants, but not hastened, as his poor dupe Maximilian was. We can get along on this side the water without him, and also without Eugenie and her fashions. New York can nearly equal Paris now in starting ridiculous fashions, and they will at least have the merit of being American. We can get along in this country without the Pone, without Napoleon, and without the Paris fashions, and even without the attendance of the evangelical representatives in our conventions that assemble to take steps to have the Bible. God and the Christian religion put into our Constitution, so that other pious nations and the Lord would know that this is a Christian Na-

and marvelous origin of others, than we have of separating solar heat or light from the artificial. When Bro, Ferguson walks into our office, and is seen by a clairvoyant with the very cloak he used to wear, we know how he produces the vision and are glad he can identify himself, and then we are ready to listen to what he has to say, if he can say or impress it, and we know it neither comes from our mind, nor from that of the medium, nor from any impression he made while here on the room, or in the atmosphere. We have carefully examined every theory we

have seen to explain the phenomena of spirit manifestations, and find none of them give any as consistent as the one the intelligence itself of being-as eternal things-entities. gives, and which we accepted only after thoroughly testing it in various ways. After using all the mental power we possessed, with the aid of an absolute disbelief in spiritual existence, we were compelled to yield to our senses and reason both, and nover have built up a theory of our own to account for facts which could be explained by the well-established laws of science and nature. We have not yet seen any evidence of the existence of any supernatural agency in any phenomena, and hence believe in none. But we have plenty of evidence of the existence of spirits, (not immaterial ones) and of their power to do many things we cannot do, and which we have not found the ileshy mortal that could, nor any one who could get up an explanation at all consistent, without bringing in the agency of disembodied spirits, invisible except on rare occasions to extreme sensitives.

THE SOCIAL EVIL STILL UNSETTLED.

The St. Louis Democrat, of Dec. 31st, says: "This social evil business is one of the mos lifficult things in the world to regulate by law; and if the Council, the Board of Health and the Police Department can devise laws and rules that will effect the objects desired, they will desorve the gratitude of the entire community. The present ordinance is an experiment, and should be fairly tried before it is condemned." The success of the experiment, so far, seems to

mined as it would be at the places where they are caught. We have not yet heard of one victim saved or one case really rescued from the terrible waste of life and health into which she had plunged. What is far more deplorable in the caseds, that not one boy has been arrested and sent for correction, although it is a notorious fact that there are more of them than of girls who are being ruined by this social evil. The reckless men are almost daily heard and heeded, with their complaints of robbery or theft by the coulemns them for being caught in such company. Boys and men exempt, women and girls rudely and basely handled, fined, taxed and chas-

tised-this is called an experiment for curing the SOCIAL EVIL of society. 537" We have a copy of the Geological Survey

of Illinois, complete and new, in three large oc tavo volumes, with plates, which we will forward by express on receipt of fifteen dollars. It is a valuable library work, and not printed for sale but by the State of Illinois. Address Warren Chase & Co., 601 North Fifth street, St. Louis, Mo.

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Current Events in Europe.

The long threatened hombardment of Paris-which for the past week has been deepening into something resembling what was to be expected when such an immense slege train what was to be expected when such an immense slear ining what was to be expected when such an immense slear ining was present—now seems to produce marked effect, and it is stated in dispatches previous to our going to press that the 1 Prussians have won a decided victory to the north-east of Paris, compelling the French troops to evacuate the out-posts of Forts Nogrent and Rosen, Forts d'has and de Van-vres have been silenced, but Fort de Montrogue still re-sponds to the terrible fire. The shelling is kept up with vigor and effect. The barracks of Fort Montrouge have been set on fire and destrayed. It is reported that some shells have fallen in the gardens of Luxembourg. The weather mcderating seems to favor Prussian opera-tions, while the thaw breaks up the roads and renders a grand sortic by the French less casy. Acids from the keon-er want of a competent general, the greatest wants felt by the Parisians are the lack of fuel and milk. For lack of the latter children are dying daily.

WESTERN LOCALS, Etc.,

PREPARED EXPRESSLY FOR THE BANNER OF LIGHT

Life is, in consequence of fraternal activities. Alone, nothing exists. The universe is the result of the fraternization of forces.

Friendship!--a sacred stillness pervades the soul as this divine word is uttered. Let us write 'Fraternity" in golden letters over the archway of the soul's temple-make it our God.

We love to think of a vast ocean of Spirit, inlependent of all material forms of life; and we love to think of Friendship and Truth and Virtue rational explanation, and none of them are nearly as individualized principles in this great domain

What is friendship? Alas, how loosely this sacred term is used! In the hurry of every-day life, the individual who eats with us or drinks with us we call "our friend." And then, mere nominal acquaintances pass as "friends." But perhaps adversity comes; perhaps the demon, Rum, steps in, and leads the hospitable host or the "hail fellow well met," down into dissipation and despair. How are your "friends" then? Why, they do n't know you! They always see something very interesting on the opposite side of the street when they happen to meet you. No more genial hand-shaking-no more beaming smiles! No-this is all over now. Yes-all over! And all over, too, when you need strength, encouragement, and kind and gentle words of love. Oh, down upon these weak, sickly, contemptible, ophemeral friendships! They are based entirely in selfishness.

There are hundreds of people in the world who are "friends" to you after the above pattern. They are a stench in moral society. They breed something worse than small-pox. Their friendship ceases when you can no longer confer favors on them.

But there is another side to the picture. The friendship of some is of an eternal nature. The friendship of some deepens, and blossoms, and ripens into all the ecstasies of love. This class stick by you through thick and thin. You may he mainly in catching young girls at the dens of lose your fortune-still they are with you. You dissipation, and sending them to public places for may become a drunkard-they depart not from protection, where their reputation is as effectually you. You may become a criminal-they turn the prison cell into a heaven by their presence.

Oh, these blessed friendships! Oh, these noble souls that are rooted and grounded in principle! God loves them: the angels love them: and it is a fixed fact that their labors with the sorrowing the afflicted and the unfortunate are not in vain. From chaos these souls can bring order; from dissipation, sobriety; from common, negative zoodness, an active, inspirational, spiritual life. Labor on, then; for no one works and fails. And for all disinterested kindnesses, for all uncyprians, and the law protects them, and never selfish labors, for all self-sacrifice, a permanent, exalted happiness will be secured, both here and hereafter.

HAMBURG, IOWA.

Dec. 21st, we visited this thriving town. It is situated at the junction of the Nishnabotna and Missourl Valleys. The population is about two thousand. Three or four years ago, there were only five hundred souls in Hamburg. The influx

into the Missouri Valley is very large. Three hundred thousand bushels of corn are shipped from this point annually; also, a fine article of fall wheat. Large quantities, of spring wheat are sent to the Chicago market.

Hamburg is full of life. The society is excellent, and there are many free thinkers in the place. The friends were busy with preparations for the Christmas festivities at the time of our call, so we failed to make arrangements for a lecture. We intend to visit the town again, and talk to the people concerning the glad gospel of Spiritualism. We pronounce Hamburg a very

pleasant and thriving place. COUNCIL BLUFFS, IOWA.

Here we spent Christmas. Old Santa Claus hunted us out, too. Bless him! He belongs with the elect-those genuine "friends," reader, that we have been talking about. Bro. L. J. Childs and wife er

tels. It was our good fortune to form the acquaintance of the proprietors of the "Ogden." Messrs, Ross and Hammer, These gentlemen have a first-class hotel, and it is a great favorite with travelers. Passengers going to the far West, or the Pacific coast, desiring to rest a day or two on their tedious journey, cannot find a better place than Council Bluffs to enjoy themselves in, or a better hotel than the "Ogden" for real, solid, home-like comforts, done up in a polished manner.

Nutritive Compound. It was at this house that we met our good brother,

DR. DUMONT C. DAKE, who is doing so much for humanity, by alleviating the sufferings of the sick and restoring them to health. Oh, how delightful it is to meet souls all aglow with reverence for the exalted spirits of the heavenly world; souls appreciating the influx of power from the heavens, that we are feeling in this day of ours; souls full of enthusiasm, yet tempering their enthusiasm by the reasoning faculties, so that fanaticism does not frustrate the plans of the angels! Such a man is Dr. Dake.

How we rejoice to find young people coming into the divine light of Spiritualism! Bro. Dake is young. He is an educated physician. The spirit-power came to him only a few years ago. Obedient to the call, he has gone forth. Success has crowned his efforts, and the "power" is increasing all the time. Favored with his society a few days, we took occasion to ascertain a few facts relative to his mode of practice.

People will go to extremes. Some think that, because Orthodoxy is a stupendous humbug, therefore religion is a sham. Some think that because bigoted physicians will follow the law of the schools in every instance, and sometimes kill their patients, therefore there is no reason in the use of medicine under any circumstances. Some think that, because the spirits can influence uneducated persons to speak and write in a learned manner, therefore education is not needed by media. Indeed, a few have gone so far as to affirm that the less a person knows, the better medium he makes.

Now, the progressive speaker strives to blend the beauties of intellect and culture with the blissful exaltation of inspiration; and the progressive physician or healer strives to unite the virtues of medicine with the magnetic mode of treatment. Magnetism, alone, is not competent to reach all cases. This is a fact.

Dr. Dake realizes this truth, and when he has such cases, he resorts to the use of his medicines -most of them are prepared under spirit direction-using them as auxiliaries, as aids, to his divine magnetic gift. He is very successful in his practice. He has a special remedy for catarrh. At present (Dec. 25th) he is in Council Bluffs. During January, the doctor will be in Kansas City, Mo., at the St. James Hotel. We understand that he contemplates visiting Lawrence and Topeka, Kansas. He has traveled extensively throughout the entire West. We hope he will visit the East soon. One of his cures in Elgin, Ill., put the whole community into great excitement. The benefited party was a Mrs. Stringer. Physicians had attended her for twenty years. None of them could tell what ailed her. She met Dr. Dake. He, impressed by the spirits, told her she had a substance growing in her stomach. No one had ever told her so before. The doctor, simply by manipulation, forced this substance from her stomach, and the lady now enoys the best of health. It was a startling cure. And so the good work goes on. In every department of life, the angels are blessing humanity. We feel that our good Bro. Dake is marching on to a well-earned fame.

A SUGGESTION. We have a word for lecture committees. Listen, dear brethren. When you write to a speaker to visit your place, do not leave it with him or her to set the price of remuneration for labors. Quit, we beseech, the stereotyped sentence, What is the lowest sum that you will take?"

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 mem. brane, and produces a chronic catarrhal condition; it degrades the contents of the glands, and finally desiroys them 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 weakons all the senses; it retards the natural chemical changes 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

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OBSERVE THE CONTRAST! NUTRITIVE COMPOUND

Is rich in elements that Nourish the Blood and increase the Vital Magnotism 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 literative 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 ino the system a force, which, when liberated by digestion, aids every natural function in the body to perform its work. As signs of its

CONSTITUTIONAL EFFECTS,

The APPETITE improves: DIGESTION is pro moted; 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 accumu. lated as effete matter, forming Tubercles or Ulcers in the Luvgs, Heart, Liver, Throat, Kidneys, Intestines, 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 Tetters 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.

mar In obstinate cases of Kidney Complaint and diseases of the Urinary Organs, I recommend the "Nu-Perhaps, in the same letter, you will state that tritive Compound" to be taken in connection with my

JANUARY 21, 1871.

IMPORTANT FACTS

CONCERNING THE USE OF THE

NEW MEDICINE,

DR. STORER'S

ITS CONTRAST WITH ALCOHOLIC MEDICINES

We have not made much progress in Christianity the past year, nor are we likely to soon become a Christian nation.

A DILEMMA.

Some of the believers and advocates in spiritlife and intercourse, in attempting to sort the false and mundane manifestations from the purely spiritual, get into a dilemma from which they have to extricate themselves by theories as absurd as those of the evangelical churches to which most of them once belonged. When they charge Spiritualists generally with large credulity, and a disposition to gulp down the marvelous without investigation and attribute it to spirits, we beg leave to enter our protest and send the " chickens home to roost" in the fanatical brains that could believe in the marvels, miracles, and mysteries of Christianity; while for ourself and thousands of others who never were duped by such cheats, we claim to be as little likely to be duped now, either by spirits, mediums, or the ridiculous theories of those who attempt to explain the phenomena of clairvoyants by impressions of forms, &c., on the air, walls and minds where they can be seen anywhere by mediums; as well where they were not made as where they were, and as well thousands of miles from any place the subject was ever inas in the room where, he or she lived. If this is not" straining at a gnat and swallowing a sawmill," we do not know what would be.

The simple, natural, and rational explanation of the phenomena of seeing persons as they were, and not as they are, is so easy, that it seems to us a man, though a fool, need not err therein. It is settled beyond all dispute that a strongly magnetic person can so control a sensitive subject as to make him, or her, see what he will, and what is in his mind at the time. It is also well settled that death does not destroy the magnetic power of the mind. Now let us take a case. J. B. Ferguson was a strongly intellectual man. He is a spirit now. Suppose he wishes to identify himself to a friend who has found a sensitive seeing medium to whom he never was known, how would he do it? Would he not will her or him to see his form and dress as he was before the change? If the person inquiring produces it, could he not prove it by producing whatever he chose, and thus show that it was his mind and no other nerson's? It is not difficult at all to prove the mental and mundane origin of these phenomena, and those of us who never looked for marvelous nor for supernatural forces have not been bewildered, and we feel sure are not misled by them; but if we are, we surely should not go to one who had been duped by sectarian theories, and swamped in theological mysteries, to help us out.

It is curious to observe how easy it is for minds accustomed to admit the marvelous, to fix up absurd theories to account for phenomena they do not understand, or to which they have not the natural key. Step by step and plank by plank we have bridged over the chasm between this life and the next, and now have no more trouble in settling the spiritual origin of some phenomena, Maine."

The rationals are the lack of radi and mirk. For lack of the latter children are dying daily. A battle was fought near Bapaume on Monday, Jan. 2d, by Gen. Faldheric, of the Army of the North, in which the Prussians were beaten along their whole line, and the losses sufficed by several battalions were terrific, their ranks being, completely decimated. The losses on the French side were

ompletely decimated. The losses on the French side were iso severe. The same dispatches brought news from the Prussian Jeneral Manteuffel, that forces under his command had capturing three flags, three cannon and five hundred pris-

The town of Peronne, strongly fortified, and situated in be department of Somme, about twenty-one miles south the department of Somme, about twenty-one miles south-west of Cambral, has also been placed in a state of bombard-ment. The guns in the town are bravely manned by the garrison, who, notwithstanding the fearful olds opposed to them, still continue a vigorous resistance, and are united in their determination to hold out to the last.

their determination to hold out to the last. The German account is represent all things in a favorable light, while the French claim that the Prussian line of com-munication and of supplies connecting with Germany has recently been repeatedly destroyed, and immense quantities of provisions and animumition captured. The defence of flavre consists of 50,000 troops and 200 capage. A furward macaquate of troops from the day mag

cannon. A forward movement of troops from that city was

The therefore on Therefore contains of blocks from that is bo cannon. A forward movement of troops from that city was commenced Jan. 3d-destination unknown. In the surrender of Mézléres, 2000 prisoners, 106 guns, and a quantity of stores fell into the hands of the Germans. Latest accounts give the defeat of the French, under Gen. Chanzy, at Vendome, thirty-prine miles west of Orleans, by Prince Frederick Charles, on Friday, Jan. 6th. The French retired after a desperate fight of several hours, and the pur-suing Germans, in their advance, reached Nogent-lockotron, Sarge, Sevigny and La Chatre. They encountered an obsti-nate resistance along the whole line. -A detachment of the Prussian army investing Belfort stormed the village of Danpontin, south of that city, on Sat-urday, Jan. 7th, and took 700 prisoners. The U. S. Minister Washburne, now in Paris, has had plenty of work since the declaration of war, in taking care of German subjects resident in that city. Over thirty thou-sand cases of refugees were inquired into, and the whole force of the legation was employed at the line fourteen

force of the legation was employed at the time fourteen

hours a day. England and Russia still look at each other askance con-certing the Eastern question. The British Government has ordered 80,000 Roper tiles, and Russia has ordered the recruiting of 1,600,000 reserves. Don Sagosta, minister of fluance, announces that the cou-bors of the home and foreign dait of Sustu will mach set

pons of the home and foreign debt of Spain will most as-suredly meet with prompt payment.

Look Out for Him.

MESSRS EDITORS-There has been a man here within the past two weeks who says that his name is "Johnson," and claiming that himself and wife are Spiritualists and mediums. He has solicited money from several, under pretense that he wished to go to Camden, N. J., where his wife was stopping with her friends. As far as I have heard, he obtained nearly twenty dollars in this place, and it is believed here that it is McDougal under another name, since his operations have become known. He is of light complexion, about five feet eight inches in height dark hair and side whiskers partly grey, blue eyes, prominent nose, talks very fluently. Yours, C. C. THOMPSON. Norwich City, Conn., Jan. 2d, 1871.

head line to one of his cable dispatches: "The British lion shaking his mane." He was unable to eat his breakfast next morning, when he found the printer's version of the matter staring him in the face thus: "The British lion skating in

hospitably. We lectured twice in Warner's Hall to good audiences. There are a great many free thinkers and Spiritualists in the city, and concerning them we must repeat what we have said of liberals elsewhere: they want organization. and a more practical exemplification of the spiritual life and light, in the shape of public charities and regulated labors for the diffusion of the

ideas at the basis of the spiritual theory. E. V. Wilson, Addie Ballou and others, have labored at this point most effectively. The Banner is extensively read. Many copies are sold at the post-office news stand. The friends are reading the "Year-Book" with the deepest interest.

Bro. Haynes, County Recorder, is an outspoken Spiritualist. He and Mr. Wicks and lady, and others whose names we fail to recall, welcomed us most heartily.

THE RELIGIOUS ASPECT.

Let an individual of culture, whose soul is on fire with inspiration, who is free from bigotry, who believes what he preaches, and practices what he preaches, go into Council Bluffs, and in a few months a large society of Spiritualists and free thinkers can be formed. At present the Unitarians are prospering. The Evangelical Christians are highly incensed even at the mild heresies of Unitarianism. When Spiritualists come, with their bold statements and independent air, the church people hold up their hands in holy horror!

Just now, (Dec. 25th,) at the Methodist church revival is going on. The weather being so cold. the elders think the people can stand a hot description of the place where the streets are not paved with gold, so they give the old-fashioned dea-brimstone and all. Converts are scarce. People are not stirred, as they used to be, by the appeals of the revivalist.

The gentlemen who run the theological theatre must get up some new acts. Jefferson's "Rip Van Winkle" is excellent, but it will not last forever. So with the tragic scenes laid down by the D. D.s; they are forcible, startling and electrifying. Many have seen the reflection of divine principles in them, and have been led, in conse-

juence, into the better way; many more have not, and never will. And now, with attractive Spiritualism and radicalism-active powers in the mental world-working upon the minds of the people, the coming years will see a constant decrease in the number of persons converted to Orthodoxy.

POPULATION, ETC.

Council Bluffs has over ten thousand inhabitants. The place is growing rapidly. It is the terminus of several railroads, including the Union Pacific. We see a bright future for Council Bluffs. With the completion of the bridge over the Missouri, and the erection of a depot by the Union Pacific R. R. Co.; and with the large ma-

The night editor of a daily paper wrote this chine shops of the company, (now in Omaha, but to be removed to Council Bluffs,) in full operation, things in the railroad line will look decidedly lively, and railroads make business.

There are three dailies published in the city. The Nonpareil has a large circulation. The Ogden and the Pacific are the more prominent ho-

ou have had speaking for six or eight months Why not name the sum paid former teachers? By so doing, the party solicited to address your society can judge as to the advisability of accepting such terms.

We expect much from the "Spiritual Lecturers' Club" in the way of regulating prices and establishing some order out of the terrible chaos that now prevails. NOTES.

Kansas City on her way to Topeka, where she lectures during January. She visits Fort Scott during February. Our sister is meeting with most excellent success in the Western lecturefield. Hundreds flock to hear her. She drew large audiences in Chicago, during December. It has been our good fortune to meet Bro. A Rooney, of Golden City, Colorado. This brother reports favorably of the progress of Spiritualism in his vicinity. He says there is a large liberal element in his city, also at Denver. Lois Waisbrooker has been laboring through that region with marked success. Everywhere the light is spreading.

During January, Mrs. S. A. Horton lectures in Kansas City. Jan. 1st, she addressed crowded houses. We prophesy a large and flourishing society of Spiritualists before long in this place. The elite of the city attend our meetings, and many are being converted.

The people demand phenomena; and they want the higher phases. Such manifestations as are given through Miss Mary Currier would satisfy a great want among thinking investigators this wav.

Rev. Mr. Towne, editor of the " Examiner," is a perfect terror to Orthodox Christians. How he does knock the idols down, and what bitter personalities he does indulge in! Why, he calls Hepworth an "ecclesiastical charlatan," Beecher a 'time server," Bellows, "Mr.-Facing-Both-Ways,' and he slaps the faces of the church dignitaries generally. Now this is very forcible, and decidedy funny; many, however, question the wisdom gradually disappear. of such a course. Mr. Towne's argument with Mr. Abbot, on the use of the term "Christian," is deeply interesting, and deserves an extensive reading. This article alone (see December num ber) is worth a year's subscription. We propose to become a regular reader of the "Examiner." All who desire a first-class magazine, scholarly racy and sparkling, should subscribe for the "Ex aminer." Address 41 Madison street, Chicago.

Richard Talbot, E:q., of Saginaw, Mich., is stopping in Kansas City a few days. He is on his way to Texas. This gentleman is a sterling Spiritualist, and has been, since he became con-verted to Spiritualism, a valuable worker. Bro. Talbet is an honor to our ranks. Charitable by nature, he causes hearts to rejoice wherever he travels. The angels love such souls.

In speaking of the Religio-Philosophical Journal In speaking of the neugo-ranosophical sources, some time ago, we inadvertently omitted to state that our bother, Dr. H. T. Ohlid, edits the "Phila-delphia Department" of that paper. Bro. Child's articles are always interesting. He writes many fine essays relative to the spiritual nature of man and the planes of life in the superior existence.

Correspondents will please address us at Alen Beulab, Wis., during January; at Cincinnati, O., Juring February. CEPHAS B, LYNN. Beulah, during February.

AS A FEMALE RESTORATIVE

It combines both constitutional restorative power, and acts directly and specifically upon the Uterus and its appendages, wonderfully increasing the strength of that organ, thus constituting a

FOR ALL

Dec. 28th, C. Fannie Allyn passed through POWERFUL AND SPECIFIC REMEDY

DISEASES OF WOMEN, INCLUDING

Ovarian Tumors, Prolapsus Uteri, Leucorrhea or Whites, Nervous Debility, Pains in the Back and Limbs.

CHRONIC TENDENCY TO MISCARRIAGE,

Painful, Excessive or Suppressed Menses, Ulceration of the Uterus, Constipation,

And all the symptoms of deficient

VITAL MAGNETISM.

Habitual Miscarriage, or Abortion,

Has in the very worst cases been entirely cured. PROLAPSUS UTERI, OR FALLING

OF THE WOMB,

Often recedes without any replacing by mechanical means, and by strengthening the ligaments, complete restoration

OVARIAN TUMORS,

Heretofore removed by the knife, are entirely absorbed and UTERINE ULCERATION and LEUCOB-RHEA or WHITES, find in this medicine their mos powerful and reliable remedy.

THE "NUTRITIVE COMPOUND"

Is NOT IN BOTTLES, but packages, which, whom issolved in water, make ONE PINT of Restorative.

Full directions for use accompany each package of the Restorative.

Mailed, postpaid, on receipt of the price.

Price \$1,00 per package. \$5 for six packages; \$9 for twelve. Address.

DR. H. B. STORER,

Office 69 HABBISON AVENUE, BOSTON, MANS.

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