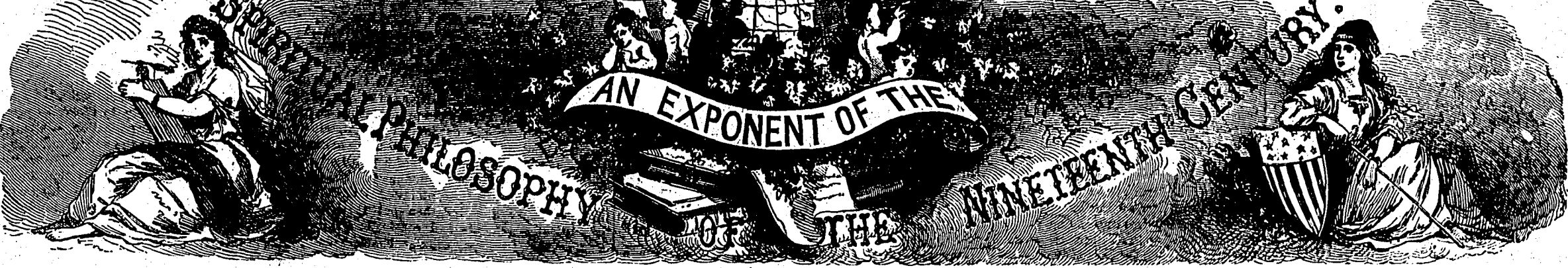


BANNER OF LIGHT.



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NO. 19.

For the Banner of Light. CONTENTMENT.

BY H. MILLARD.

The happiest man I ever saw
Was Hans Von Spelton, 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 resplendent 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 bear
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
Against 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 eat, 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.

Spiritual Phenomena.

MASTER DE WITT HOUGH IN
PHILADELPHIA.

GENUINE PHYSICAL MANIFESTATIONS—DR. E. V.
WRIGHT, ALIAS DR. WRIGHT, CONVICTED—
ENOUGH ROPE LEFT TO HANG ALL
OTHER QUIBBLEERS.

"Serves 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 se-
ances. 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
solid iron 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 to-
gether and sometimes sealed. After the commit-
tee 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 manner desired, to preclude the
possibility of his using his hands or teeth. While
thus secured, a finger-ring, marked to prevent de-
ception, is placed in his mouth; light off, a few
seconds, light on, and the ring is found on one of
his fingers. Light off, light on, and the next mo-
ment it is found transferred from his finger to his
mouth, or resting in his ear. Also while thus en-
cased, a small solid iron ring, impossible to be
placed over his hand, is frequently placed upon
his wrist; also a handkerchief, placed around his
neck and tied in many hard knots at the back of
the same, before the netting is put on, is found re-
moved 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,
disclosing no material aid, and the tying undis-
turbed. At private seances, phosphorus is fre-
quently 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.
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
this condition the coat is removed in a few mo-
ments; 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 satis-
factory tests compatible with the conditions of the
unseen control; and thus far, all efforts to
prove these manifestations other than what they
claim to be, and intelligent occult power outside
of human instrumentality, have been signal
failures.

THEIR MISSION.

Without desiring to detract in the least from
the merit of any medium of a different develop-
ment, I here affirm that I am fully convinced, by
constant observation, that these manifestations
are doing more good, in the way of causing a
spirit of inquiry among the uninitiated, than all
other phases of mediumship in the city combined.
Their mission is, as I conceive it, to demonstrate
conclusively the existence of an intelligent power
apart from mortality, nothing more; and as such,
they are the forerunner, the "John the Baptist"
of Spiritualism; the voice of one crying in the

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

These seances 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 lei-
sure. 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, thor-
ough 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 under-
lies 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
preaching 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 Spiritualist, 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 de-
nounce 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 quite a number here
who appear to me to be too unkind, un candid and
unjust to assume anything pertaining to spiri-
tuality. Now I cannot reconcile this unfairness
and hostility otherwise than to suppose that it
proceeds from those who are untrue to their in-
nate 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-
sition, then I have only to say, "Father, forgive
them, they know not what they do." Such denun-
ciation, 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 oppo-
sition, 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

of the Sunday Dispatch notoriety, of this city, who
became so condensed by fulminating bombast,
while trying to understate the New Dispensation,
that, as a natural consequence, he ultimately ex-
ploded, leaving his opaque fragments to be gra-
ciously shrouded by the pall of oblivion.

THAT WOULD BE EXPOSE.

The notice in your issue of the 24th of last De-
cember, copied from the Baltimore Sun of Nov.
23d, of Dr. Wright's exposé, 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
slacker. To strive to make a mountain out of a
molehill by such a schoolboy parade—and espe-
cially 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 pub-
lic sentiment, is, to say the least, an insult to the
candor and common sense of even their own
dupes. The tying alluded to in said article would
not be countenanced one instant as tests among
the candid investigators of a Philadelphia com-
munity. Physical mediums who pass through the
ordal here are sure to come out purified,
either shorn of their pretensions, or with sufficient
strength to defend themselves, and leave all such
as

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 tying
and unttying was gone through with, the doctor
doing his best; but it was no avail. What re-
quired him several minutes to do, was as quickly,
if not sooner, undone. This unexpected result
caused the doctor to look a little nonplussed, and
scratched in the region of ideality; and when ques-
tioned directly to the point in reference to his
opinion, he began to quibble—a sure sign that he
began to quake, as the sequel will show. Now
the doctor evidently began to feel a little nettled;
and, finding himself about to be cornered, he be-
gan to prepare himself to be candid, as he surely
was when he acknowledged that he had seen the
Davenport and all the best physical manifesta-
tions in the country, but no tests of unttying as
satisfactory as here witnessed by the use of the
wire netting. This caging surely caged the doc-
tor, and quashed all his avowed pretensions, in
one direction, at least. But, as he did not relish
being routed in a fair fight, and shorn of his lau-
rels so precipitately, he made a feint in another

direction, offering to bet one hundred dollars that
he could tie the medium so that he could not be
untied. The offer was instantly accepted by a
gentleman present—the winner to apply the
money to charitable purposes. The doctor ac-
quiesced, and the time for the trial was postponed
for two weeks—the time at which the doctor ex-
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
the better part of valor, and, instead of returning
here, has returned to his senses, content to be
termed Dr. Wrong instead of Dr. Wright. We
have heard, within a day past, that the doctor
admits these manifestations to be genuine. Fare-
well, 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.

WE NEED LOCAL COMMITTEES.

No candid person is averse to having any de-
ception exposed, particularly in spiritual mat-
ters; the sooner the better. But to allow genuine
mediums to be attacked and reviled by a servile
press and mercenary bravadoes without a soli-
tary tribunal to appeal to for protection and redress,
is a blighting strain upon the cause, and a wither-
ing 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 ac-
cordingly. This would prompt individual investi-
gation, and in a short time we would have suffi-
cient reliable testimony to crush out all decep-
tion and defend all true media from the slan-
derous attacks of the querulous and designing.

While I am a stickler for genuine physical
manifestations, 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 are worthy of that great chain of
progression which is eventually to encircle and
bind us into one great brotherhood and sister-
hood, 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 spiri-
tual manifestations from the advent of the Rochester
Knockings to the present time; and have always
considered it my duty, in justice to the cause—
which 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 in-
vestigations to all whom I could possibly interest.
This I have done in the present case; and, having
attended nearly every seance, both public and
private, with ample time and opportunity to de-
tect 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.

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 con-
vinced of immortality, as a matter of knowledge
instead of that belief which has so long held the
world in a doubting, agonizing condition of sus-
pense 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, in-
stead of—as now—leaving our house desolate, and
standing hesitatingly on the mountain top, go
down into and take full possession of the Prom-
ised Land.

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

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
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 ex-
pression of countenance. Still, I did not under-
stand the vision, nor the voice giving the com-
mand, "Leave the room," and was about retiring,
when I felt urged to remain longer. I did so,
without the least idea of what was to follow. In
a few seconds he fell, and was taken to the hos-
pital with a broken leg.

A few evenings since, an acquaintance of mine
was lying in a room adjoining mine, and fast
asleep. I had never heard anything about his
family affairs, or that he had a wife living or a
child in the spirit-world. All at once, I felt a
throbbing on the side of my temple, yet as if it
was his throb; and I heard him say, "Oh, my

wife and children! Oh, my wife and children!"
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 your-
self; you've got nothing." I then told him what I
had 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
and family, and to-day I got a letter that the rent
is not paid." I remarked, "I never knew that
you had a wife living." He said, "I know you
never knew it, but I have. I have a child in the
other world, too; and that you never knew be-
fore."

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
usually denominated supernaturalism. It is on-
throned in temples and acknowledged in the
highways. In the palaces of the monarch, the cot-
tage 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 be-
cause it has been reverently believed by men.

In 1691, the Rev. Robert Kirk, of Aberfoyle, 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, fairies, brownies, and the like,
were the former inhabitants of the respective
countries; and, of course, their supposed apparitions
were verily ghostly. The Djins 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 man-
ifestations, that every family of long standing ap-
pears 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 Cam-
bridge, England, consisting of eminent members
of the university, who conducted a series of in-
vestigations 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 no-
ble 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
to new houses, and became domesticated with
them as it had been at the old home. It thus con-
stituted 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, Salubocka, Bechusse and Trei-
zen, 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 veil, through which her face was
barely distinguishable. She generally came a lit-
tle 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 an-
nouncement. 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 veil
with white ribbons; her stature was tall and her
deportment modest. She was frequently ob-
served 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 Bo-
hemia was in her dressing-room trying on an ar-
ticle of dress, and asking her maid of honor the
time, when the white lady stopped 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 Elec-
toral castle in Berlin, and was heard to utter the
following words: "Veni, judica vivos et mortuos;
judicium mihi adhuc 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.

Still, the celebrated mystical writer, and the
friend of Goethe, asserts that an officer of the ducal
court at Carlsruhe, who was a man of unquali-
fied veracity, declared positively that the White Lady
appeared to him as he was going late one evening
through a lobby of the castle. He first supposed
her to be a woman of the court who came to ter-
rify 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
blasphemous or indecorous language about God
and religion; and there are instances recorded of
her resort to violence toward such persons. But
her most positive demonstrations of this character
were observable at the castle of Neuhaus. It was
a custom there to feast the poor, often several
thousand in number, on a sweet pottage of pul-
son fruit sodden in honey. Each person was also
presented with seven pretzels, and had as much
small beer as he could drink. During the Thirty
Years' War Neuhaus fell into the possession of
the Swedes, who neglected to keep up this cus-

tom. The White Lady became greatly excited,
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 men-
tioned to an inhabitant of the town, who advised
the commander-in-chief to renew the feast for
the poor, according to the old custom. This was
done, and order was thus restored.

These accounts are found in "The Monthly Dis-
courses 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 Baldu-
nus.

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 Wurtemberg. Her
father was Viceroy of Bohemia and the com-
mander-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 Steyermark. 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 Neuhaus 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 sumptu-
ous 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 fu-
ture ages. This was done; but her descendants,
the lords of Rosenberg and Slavans, changed the
time of the feast to Easter Day, and stilling in-
forms us that it was still continued.

The persecution of the Swedish garrison is thus
explained. Several female members of her fam-
ily married into the houses of Hohenzollern, Ba-
den and Darmstadt. As she set up the habit,
after her death, of visiting among her posterity,
she thus became a guest at the electoral, after-
ward the royal, abode in Berlin, at the palace
in Carlsruhe, and at the castle in Darmstadt.
Whether these visitations have continued during
the present century, we have never inquired.

Still, it was of opinion that she became a wan-
derer after death because she had lived on ill
terms with her husband. This is a very sugges-
tive idea. He remarks, however, that her dispo-
sition was benevolent, that she was tranquil and
cheerful, and not undergoing suffering or torment.
Her practice of appearing to persons shortly be-
fore their death, he attributes to her mistaken
kindness of heart. Having the faculty of pre-
sentiment fully developed, she perceives the ap-
proach of that event, and appears for the purpose
of inducing them to prepare for it.

Although the Lady Perchta was a Roman Cath-
olic, and her father commanded the armies against
the Hussites, she appears to have acquired a fa-
vorable 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 Bo-
hemia.

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 1863 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 conversa-
tion, I entered into correspondence with the un-
seen 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 twenty-
four inches long. While the medium went to the
further part of the room I took my seat at the ta-
ble, 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 writ-
ten 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 writ-
ing 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 C., be patient; I have
sent a messenger for Cousin C., (my sister, to
whom I had written) and she will be here by-and-
by; her sphere and mine are not the same, yet I
will call her to you soon. (Signed) Your Cousin
Alvan." I was surprised; yes, more, I was as-
tonished. 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,
thinking of her and her only, but nothing came

from her. A person of whom I had not even the most 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 his side from the bowsprit of a ship. I 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 previous 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:

"Can it be, can it be, my darling Brother O, you have had the patience to wait while a messenger was dispatched for me, and the best of it is that the messenger was not less than your dear friend, C. M. H., who, by the way, is now by my side frantic with delight at the thought of you calling for her, &c. (what here followed would not interest the general reader.) (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 I 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 eventually for your present and future well being, but did not dream you would ever call for me. Let me come to you often; 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 your precious time here your Brother Joseph present; but as Joe (as we call him here) is not present, I thought you would forgive me if I piled my car for a minute. Now all I can say is, I thank you for calling for me even while I was on the errand 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 cheer for you. Your spirit-friend, 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-rending 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 I closely and narrowly watched Mr. Mansfield while writing, and inspected every movement of his, I am certain there could be no legation in any way connected with it; neither could he 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. 27, West Fifty-Second street, New York.

Written for the Banner of Light.

SPIRIT "JOSIE."

BY ELARA LONDON.

Feet were all things about me, and the pleasant solitude suited well my spirit's musings; and the twilight's flickering glow

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

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

And I love its cheery crackle—what a pleasant song it sings! Like a lullaby it seemeth, luring on to rest and sleep."

Then the waning twilight flickered till 'twas but a dying heap."

Still, a single spark glowed brightly—faded—brightened—rose and fell.

Struggling like the soul immortal, ere it leaves the earthly shell.

So my fainting twilight wrestled—but was conquered; and I sighed

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

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

Leaving only utter darkness, and for every smile a sigh."

And I turned me to the window; and 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 saddened soul was cheered;

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

Then I saw a glimmering pathway, strewed with diamonds o'er and o'er;

Quivering with supernatural beauty was this radiant heavenly floor."

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

I beheld 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 harm,

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

"You, a woman, Josie, sister! oh! I did not, could not know—"

"Do you think," laughed spirit Josie, "that 'tis only mortals grow?"

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

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

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

Patience 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 forgotten! 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 Josie said to me,

"Once you've let me in—'tis easy;" but my dim eyes scarce could see

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 head,

With a kiss soft as a rose leaf—and her white feet gently trod

O'er the shimmering, silvery pathway back to Paradise and God."

THE "AURORA" OF FLORENCE; AND THE "REVISTA ESPIRITISTA" OF BARCELONA; LE CONCILE DE LA LIBRE PENSEE.

BY DR. G. L. DITSON.

EDITORS BANNER OF LIGHT—I must first notice 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 towering thoughts that peer above the mountains of ignorance which the Catholic Church has reared in 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 eagle. In his preface the editor speaks of "Spiritualism as a doctrine more or less known and professed in all times. 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 French 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 Flammarion; then come the periodicals of Paris, of Lyons, of Bordeaux, etc. But Italy alone is nearly mute; no review—that of Turin—is the only one of any importance that we know. In Italy there are really many Spiritualists, but they lack that instruction 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 *Aurora* says: "The soul is only an incarnated spirit, of which the body is the vessel. There are three things pertaining to man: 1st, the body, the material part, animated through the mediumship of the vital principle; 2d, the soul or immaterial essence; 3d, an intermediate principle which unites the two before named. In this way man has two natures: by means of the body he participates in the material; by the soul in things spiritual. The bond of union of these two, or the perispirit, is an invulnerable semi-material. At death the spirit conserves this and uses it as an ethereal body, invisible to us in our normal state, but may become visible under certain conditions, and hence apparitions."

This perispirit, (the perispirit of the Italians) like re-incarnation, seems to be a favorite concept (I do not use the word disparagingly) of the French, and should claim, I think, more of our attention. "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 *risorgimento*—but there the professor stopped. This force has a pretty word in French, "esprit," but it is not this I am writing about, but of that which enables the spirit 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 conceiver; 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 progressing, advancing through diverse grades of spirit actualities. This betterment operates by means of incarnation imposed on some in expiation, 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 science 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 séance held with him as reported in the *Gazette dell' Emilia*. Madame Jenny Harcourt's articles in the Chicago paper are also copied from, and several pages given of her reply to Mr. Savary.

But what would a miser do in the midst of a fire with a hoghead of gold? He could not take 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 Mr. Camille Flammarion on "Life Eternal," that on the "Doctrine of Spiritualism," on "Plotinus and Spiritualism," and "Terenzio Mamiani," with a number more, should be given entire, and that, too, by a more able pen than mine. Florence, ay, all Italy should be proud of the *Aurora*.

The *Revista Espritista*, of Barcelona, comes, also, with a few good articles and much encouragement for the future. It says on page 253: "Every day new spiritual circles are inaugurated in Spain. Our esteemed colleague, *El Espritismo*, of Sevilla, gives an interesting account of one just formed in Montabo, while another in Manzanares is enjoying 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 last I will quote only a couple of paragraphs: "This commerce with the spirits of the dead, says Padre Nampon, is full of illusions, gravely ill-situated, severely prohibited by the laws of God and by the authority of the church. It is that which has always been called magic, necromancy, &c., resuscitated to-day under the name of *Espritismo*. The most reverend, Padre Pailoux, in a book for the most part instructive, pretends that these manifestations are of the devil. But, according to Padre Pailoux, St. Paul professed in his First Epistle to the Corinthians, a doctrine contrary to the ritual, diabolical in its consequences, teaching that the Holy Spirit could impart to man the

power of speaking diverse languages." The reviewer 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 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 lips 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 *she*, pierced through the heart," and giving one wild shriek 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 he was then dying on a distant field of battle.

"After an interruption of three months," says the editor of *Le Concile de la Libre Pensee*, "we are happy to renew our labors"; for, being driven from Paris, from home, from their facilities for publication, the journal, *plantesque* in the cause of liberty, truth and the right, is now issued from the city of Brussels. It contains a number of predictions 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 obtained 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 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 blood of the French will redder the soil of their 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 corpses. You do not know what a bond there is between France and Poland; if you did, you would not see your sister throttled without succoring 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 menace." Recently, during several weeks of *vacances*, she went to spend the time at a little village two leagues from Moscow, and there in that secluded place heard nothing of the threatnings 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 victories, 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 thronged her streets; and her forts and ramparts were crumpled with heavy guns; then she saw 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 threw themselves into the *grandes rues des faubourgs*, but suddenly they are crushed, burned by machines of a form wholly unknown to her. "I know 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 persistence 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 heard 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 in full revolution, and that another revolution, not less grave, would signalize the year 1838. Lunn, chaplain of the prison in Edinburgh, in a collection of predictions published in 1832, but which date back to 1804, announced for 1848 the "terrible convulsion," and for 1850 the fall of the Bourbons, destined, he says, to rise no more. In 1783, a German shoemaker, Spielbohn, foretold 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 verses refer to the unfortunate death of the Duke of Orleans, to Louis Philippe, the fortifications of Paris, and the revolution of February? (I have space for one only, referring to the Duke.)

"L'aine royal sur courtois volageant,
Pleurer viedra si rudement courir,
Gueule, lipe, pleid dans l'estrien ploignant,
Trainé des horribles mors."

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 century, there can now be no question regarding their import."

I will endeavor to continue this subject when I have more space. I wish now to call the particular attention of your numerous readers to the hostility to Spiritualism evinced by the clergy in both hemispheres. (See preceding paragraph about Padre Nampon and Pailoux.) They are, for the most part, our secret assassins. They stab us in the dark, or fire upon us at long range from ambushes. Let us then be active and vigilant, standing shoulder to shoulder, and carrying, if needs be, the very sword and fire into the enemy's camp. I often meet with Spiritualists whose souls are smoldering in darkness, because of the ban put upon them by their clergyman. Next to alcohol, no greater curse was ever hung around the necks of a people than the clergy; not now only, but through all time, as history shows.

Free Thought.

NOT SETTLED.

BY J. K. BAILEY.

Numerous questions much mooted among Spiritualists, may I 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, modes and means of expression thereof, except the fundamental idea—fact—of mind-interchange between individuals, residents of both spheres of existence, designated the mundane and the spiritual? Books accumulate, philosophical dissertations multiply and lengthen out their often sophistical arguments and conclusions, to prove 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 direction given to certain forces or elements in Nature by "spirits"—individuals who have lived in earthly embodiment, and passed through the change called death—the "new birth"—into a higher embodiment; forces and elements, though invisible to external senses of terrestrial-embodied mind, yet extant and subject to the will of supermundane-embodied mind—I hold that mind cannot 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 minds are never settled, in the sense of fixed opinion and unrelenting judgment. And yet all official 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 thus faithful to Nature, to principles, to all evidences, 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 phenomena. Under the operation of this law of Nature, how 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 construct our instruments of intelligent progress, our machinery 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 balance-wheel of these varied movements. The demonstration that intelligence, outside of terrestrial-embodied mind, does control the action of phenomena in all the varied phases, directly points to the conclusion that *purpose* is involved. That purpose must necessarily have an ultimate, a crowning design. The ultimate is to be reached upon principles in harmony with Nature's eternal processes.

The intelligence of terrestrial-embodied mind must be reached—an appeal to the external 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 philosophy of life, all questions pertaining to the entire compass of Nature's laws and developments come under discussion and research. While humanity wisely desires and industriously seeks all knowledge possible of attainment in the realm of "physical science," it seems rationally certain that knowledge in the realm of mental and psychological 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 faithful effort of humanity to establish on earth the religion of Nature—a manhood-religion. The ultimate, the crowning design, then, plainly appears in the predicate of the last preceding sentence—a natural, scientific, broad, comprehensive, "every-day" religion—a religion that seeks expression, worship, in every act of life, every 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 means—the policy to be pursued, is not so easily settled. It would seem 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 settling of course will have only relative force. The equally active and imperative law of change will not be superseded. Action and settlement are an imperative need.

Spiritualism may be likened unto the pioneer corps or vanguard of an army. It leads and prepares the way for the unarmored columns of religious and scientific progress. No doubt the recognized "leaders" in science will—many of

them, at least—repudiate, ridicule this idea. But those leaders have only delved in physical science—know comparatively nothing of spiritual science—know nothing of the "materialists," or what may be termed automatic religionists—"Christians"; more conformists to the public sentiment of their social spheres. A pioneer corps—vanguard—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 of Nature, point directly to the conclusion that Spiritualism needs organization, system, order and plan as a means to the end of fulfilling its legitimate function, work. "But," say "weak-kneed" philosophers, "organization implies a head—an executive board—a something with delegated powers—superior powers and influence; it implies and necessitates a 'constitution'—articles—a chart of powers and functions of its officials; which is likely to glide into a creed." Oh, thou ghostly hughbear, creed! The very genius of Spiritualism positively shuts the door against dogmatic creeds—articles of faith, which are positively affirmed and of absolute effect. Suppose a declaration of belief shall be affirmed to-day—it is subject to change to-morrow. Spiritualists—truly such—will never hesitate to review to-day the work of yesterday—to set aside that which shall appear inconsistent with truth, under the rays of the light of each recurring year, month, day or hour. Then wherein the danger of creeds unalterable?

Another question among us not settled, 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 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 be 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 be determined by the individual societies and speakers concerned. There it belongs; that is 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 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 permitted to overrun with weeds—biological or materialistic—for the want of organic system that shall provide "ways and means" of efficient work, that shall retain efficient and willing instrumentalities of its proper cultivation—who will, by the undeviating force of the law of self-preservation, otherwise abandon the work?

SPIRITUALISTS vs. CREEDS.

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 platform, upon which all can stand, in order to have an effective working organization? I utterly repudiate the whole system of Orthodox theology—the trinity; salvation by means of an atonement said to have been made by Jesus Christ; 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 spirit-life, 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 woman—is invisible. As our invisible spirits are manifested by and through our material bodies, so I think our Heavenly Father manifests himself to his creatures by and through Nature. (By "Nature," I mean physical creation, and the forces and laws governing and controlling all created things.)

I believe all suffering comes from violated laws—rather than in a condition of antagonism to, rather than in harmony with, the laws that govern life and health; and consequently, when we cease to violate these laws, and, instead, place ourselves in harmony with them, we reap pleasure by obeying, where we experience pain by infringing them. 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 in the spirit-life as in this? Persons who live in the habitual violation of the laws of health must 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 of hatred, envy, etc., and, instead, exercises love

and benevolence, then that person or spirit must cease to feel the pangs of remorse, and, instead, 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 spirit-world 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.

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 subject? 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 rote, 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 two ways; 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 intuitional 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 edifice—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 influx 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 soul-hunger. 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 want of a proper spiritual digestion. Such philosophers may console themselves with the sophistry of infidelity, and exhaust all the charms of an external philosophy, but they will not satisfy a desponding spirit. All souls who are in rapport with external nature, will have experiences of tribulation which will cause them to exclaim, "My poor tired heart can do no more, but yield up the unequalled 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 Jehovah when it seeks in a persistent spirit? Surely God does not mock the soul's highest and purest flight after Him. The desire after spiritual 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 this baptism. Discord, disease and crime, all caused by inharmonious, or the non-compliance of 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 opposition to the laws of life. Man has a twofold mission to fulfill; it is not only necessary for him to benefit the world and do all the good which is in his power, 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 one's selfish appetites, and starving the soul is a sad mistake. The principal service we can render 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, and are members of the only church which will

be recognized in the land of the blest. Every good thought, word or deed is sanctified by the 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. Those 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 cultivating 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 righteousness, for his soul's needs are just as imperative 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 RELIGION.

BY JANE M. JACKSON.

Dr. Mather says there fell into his hands a manuscript of a Jesuit who taught the Indians in religion. One chapter was on hell: "What sort of hell is that of hell?" "A very wretched hell; it is a fiery pit in the centre of the earth." "Have they any light in hell?" "No; it 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 water—nothing 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 eaten, like a out plant that repopulates."

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 dying 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 him through the works of Nature—the glorious sun and silver sheen of the moon's ray, burning stars, and the mysterious breeze, at one time hurrying men and property to destruction, at another softer than an infant's sigh.

Spirit messengers, who have waited long and patiently, and now have gained the victory, employ many mediums, and watch every avenue that will assist the search. They never flag or rest, but enter every house, whisper 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.

AGREEMENT IN BELIEF.

As a constant reader of the *Banner of Light*, I am pleased to see a portion of it set apart or given up to "free thought," where those who feel to disagree with Spiritualism—who are, however, Spiritualists—may free their minds and feel that 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 not Spiritualists a reproach to those who profess to believe the Bible and yet condemn modern revelations, visitations of angels, dreams and visions? Is not opposition necessary in all things? Have not all the various nations, kingdoms, churches, institutions, literature, &c., &c., been necessary in the time and place they have existed? Would 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?

M. H.

A. J. DAVIS'S STATEMENTS.

DEAR BANNER—I greatly feel the need of asking a few questions of some one who knows more about spiritual matters than myself. So I come to you, whether you answer me or not. I have been reading "The Fountain," A. J. Davis's new 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 that "spirits even now rarely communicate with men." Now is not that strange talk for a Spirit-

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 rare 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,
Jan. 24, 1871.

Banner Correspondence.

A Note from Mrs. Kinsman.

Finding that there has been considerable dispute in different circles recently concerning my religion, I have longed to say "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 of my life and soul of my soul. For two years uncomplainingly he suffered the pains of consumption. Daily I saw him fading, hourly I faced the conviction that the moment was drawing nigh—oh! such a home! The light gone out; he lay in his bed, his eyes closed, his hands and feet cold, his pulse no longer beat. I sat by his bedside, and his lips murmured "Mother!" Just while the angels were leading him through the gates of Jasper and gold. You know the rest—for all dead forms are carried out into the ether. "Eloi, Eloi, lama sabachthani!" I suppose, when the clouds of earth fall heavy on the casket, I saw the black-robed bishop at the grave; I heard the echo, only the echo of those words, "I am the resurrection and the life." I was carried home—oh! such a home! The light gone out; the heart fastened to the earth, I saw the minister, I heard the prayers he read, and they sounded so far away! Thus for weeks I wept and pined, sleepless, famished, crying every night beside the place where I had been wont to receive the "Good Night" kiss, and the smile of his hazel eyes, while the hostile lips uttered, "Darling mother, sleep well!" "Yes," was the reply—and then to a bed of tormenting agony to wait his coming death in tortures worse than wheel of iron ever conceived.

One night I never shall forget it—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 curtain—something for I am sinking. Alas! there is no answer. I am alone. I am alone. I am alone. Come, or I perish. Oh, my precious first-born! Can you live and behold your mother's agonizing doubts? The moon shone in so soft, the spring breeze kissed my fevered brow, and I lay prostrate, moaning out the anguish I cannot pen.

I remembered my other, now only son, and thought, "For him I must live and bear—for him cast off this fear and terror." My life passed in pantomime review before me—each day, each hour, each minute, each second, I had been a hard, cold, hopeless girl, and I wept, aforesaid, for every wrong that I had done, for every harsh word spoken, for every neglect and every thwarted opportunity. Then I was overwhelmed, and cried aloud, "Oh, God! what shall I do? I have no more to live for, what have I been to thee?"

A calm arose. I only sobbed while I watched the glittering stars. A soft and subtle spirit came o'er me. Reason fled, and I was left to the mercy of the senses, from long hours, while angels lifted off the scales from mine eyes. One by one they dropped, and I burst forth from the prison of church and old tradition into the light of liberty. I made a vow to God, just as the gray dawn was breaking in the east, that I would never be more of less in the spirit of the Great Life. I realize nothing of communication from the spirit-world by mediums, nor do I seek the throat of infidelity.

I have 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 darling guides my feet, as far as lies in his power, into places where God's suffering children struggle within the clasp of superstition, old dogma, and error.

I am ready and happy to lecture to any audience which desires to listen to reform in living, loving, marrying, educating and dying—"going home," for there is no dying. I am so sure of this, that I believe in the future of the world, and I govern us as far as heaven permits—and I do not know why through certain laws they may not communicate with us. Yours truly, Mrs. FRANCES KINSMAN.

New London, Ct.

GROTON.—L. Kendall relates the following experiences which will meet with responsive echoes from many hearts. I was born in Groton, 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 correctness in my childhood. As years rolled on I began to doubt. I finally became a disbeliever in eternal hell, devils, witches and wizards. I began to hear of the Rochester Knockings. I heard of mediums. I heard of spirit manifestations. I talked with those who told of these wonderful things. My faith was weak. I wished to know if there was any truth in all this. I began to feel that I was a sinner, so called. I was surprised to see a communication rapped out by the use of the alphabet. I was inclined to believe it was mesmerism, of which I had no knowledge then. I had of Spiritualism. An opportunity presented itself. I was to be married. I began to feel that I was a sinner, so called. 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Banner of Light.

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The Censorious Movement.

Spiritual manifestations never before excited so profound or wide-spread an interest as they do at this present time. The proofs of the welcome fact 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 notoriously attracting the attention of thousands who are just beginning to ask in all seriousness, "Is Spiritualism true?" All over the country believers are yearly increasing, and by hundreds 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 savans and men of distinction as Professors De Morgan and Varley, Mrs. Ashburner and Elliotson, Robert Chambers, William Howitt and others are open and declared 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 patient 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 at a later date than the older religions, 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 communion, 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 essential as the first teachings. But as all literature is by no means mastered by the mastery of the alphabet, 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 phenomena, proceeding step by step, and going just as far as the conditions and limitations of our mortal life will permit. And familiarity with the phenomena begets reflection upon their significance. We do not pause to lose our thoughts in wonder at what we regard as marvellous merely because they traverse and contradict all that we have been taught in our youth; but we catch the inspiring suggestions which these phenomena contain, we penetrate to their inner intent and meaning, we lay wide open our minds to the reception of the substantial truths which they embody, and we instinctively and of necessity inquire what meaning lies hidden in the messages that come to us from the unseen 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 with a mortal covering that falls away at the 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 Pittable Case.

A New York writer, who has 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 employees, 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.

The New Year's Custom.

Much was said in the New York journals about offering and drinking wine and liquors on New Year's day, and in general the custom was not 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 preference for intoxicating fluids, and that the result at a late hour of the night showed no better, practically, than it had in the palmy days of drunkenness in the past. It is so very hard to root out a habit from a community, just as it is from an individual. There it is, with its countless ramifications, and it is almost like throwing the lower strata of society on the top, and thus working a revolution, to attempt seriously to change what appears to be so thoroughly established. But vice is vice, and ruin is ruin; and it is none too soon to call a spade a spade now, however we 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 game callers, who are thus tempted by youth and beauty to the cup of Circe; if they ever 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, or at any rate without an air of severe superiority, be dropped in their ears at the right moment, we cannot in reason doubt that they would pause and reflect, not only upon the perils to which 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 endeared. 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. We simply ask the girls of society not to forget 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 quite as satisfying. No one who thinks at all, who looks up 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 bearable, even attractive. Men delve after mystery. The miracles of our Lord were eagerly sought by the people. There are great secrets in the stars, 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 veil? The recognition ought to be joyful and inspiring—not sad and depressing. Spiritual intercourse ought to thrill all blending souls with the highest emotions of delight. Why does the universal 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 the new system of management with the tribes, has been exposing the corruption that exists in too many of the government officers in connection with the business, and his letters (one of which we published Dec. 13th), have proved a formidable 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 Quapaw 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 position in a masterly manner by Prof. William Denton. The audience evidently appreciated the discourse. The masculine origin of the Bible was 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?" Emma Tuttle's song, "The Unseen City," was finely rendered by the choir, and met the approbation of the audience.

The advocates of Women's Rights held a National Convention in Washington, D. C., Jan. 11th. Prominent advocates of the cause from all parts of the country were present. A woman's bureau is also about to be established in that city for an organized effort to urge upon Congress the passage of a sixteenth amendment.

Grand Spiritualist Fair.

The friends of this movement have not been idle of late, but have held several meetings at Elliot 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 enterprise. At a meeting at this hall, Tuesday evening, Jan. 10th, it was unanimously voted to present the following "Call" and list of Committees to the public, through the *Banner of Light*, as an earnest of the intentions of the advocates of the fair:

To Spiritualists and Friends of Progress:
The Spiritualists of Boston and vicinity, believing that the interests of the cause require better and more ample accommodations than we have heretofore enjoyed for conventions, lectures, social gatherings, &c., have therefore rented and furnished, at considerable expense, a new and spacious hall, and rooms adjoining, known as Elliot Hall, Elliot street, corner of Tremont, to be used for the above named purposes and for general "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. 14th, 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 cause of Spiritualism.

Believing this movement to be of general importance, and in the hope that we may feel justified 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 acknowledged 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. Gardner, L. S. Richards, Lewis B. Wilson, Alfred B. Hall, M. T. Dole, H. S. Williams, W. E. Warren, W. A. Dunklee, Mrs. J. Fredericks, Mrs. George McLaren, Mrs. James Tucker, Mrs. Cyrus Hicks, Mrs. F. E. Grant, Mrs. Chase, Mrs. Tarr, Mrs. Nelson Baker, Mrs. M. A. Pierce, Mrs. M. Kato, Mrs. Wm. Ford, C. W. Sullivan, Mrs. S. F. Towle, Phineas E. Gay, John Woods, Mrs. John Woods, Mrs. Rebecca Bowker.

Finance Committee: P. E. Gay, M. T. Dole, H. S. Williams, Mrs. M. T. Dole, Mrs. J. Woods, W. A. Dunklee, Mrs. L. A. Sampson, Mrs. Abbie Baker.

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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. Keuben Peaslee, janitor for the Lyceum, being authorized to receive them.

The Needlewomen's Cause.

A meeting composed almost exclusively of ladies 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 another meeting was held at the same place Tuesday evening, to organize for immediate action.
It is proposed to establish a dressmaking department, another for the manufacture of men's and boys' clothing, and a third for plain sewing, 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 commodities of life until they get them. It would surprise one to know what enormous advances 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 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 bring by the carcass from eighteen to twenty-five cents. And beef, bought by the quarter for eleven and eighteen dollars per hundred weight, is sold, when cut up, from twenty to thirty odd cents per pound. It is too bad altogether! Such a monopoly deserves the united denunciations of every member of a civilized community.

New Publications.

The third edition of "The Voice," by Warren Sumner Barlow, has just been issued from the press of Wm. White & Co., with the profile 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 hoary superstitions of the world will do one good in the reading. He shows no mercy 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 fresh encouragement from the personal 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 superstition and error from the field. Did our space permit, which we hope it soon may, we should gladly make characteristic extracts from a poem 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 nearest presents one could desire for a friend.

Johnson 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 wildest 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 Feasible, 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 publishers.

THE THEOLOGICAL IDEA OF DEITY is criticized at length, and in all its circumstances, 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 Greeks 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 who 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 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 exegesis 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 Colledge, 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 Churches 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 Advertisements. The price is only half a dollar.

Lee & Shepard have published the fifteenth thousand of "New Nervine," by Rev. Henry Morgan, who unostentatiously suffixes the title "P. M. P." (poor man's prochlor) to his name. This large solo speaks loudly for the good this little book is doing where it is circulated. We should like the spirit of its author in his preface much better, if, in abasing himself and his own efforts, he did not think it necessary to slant an arrow at this one and that one on the other 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 useful 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.

Lee & Shepard have published the Swedish tale, "BIRCH AND EDUCATION," by Marie 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 enterprising firm. The translation is done, and said to be skillfully 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 FISCAL GUIDE and Gardener's Manual for 1871 is issued by Phelps & Reynolds, of Rochester, and is a handy collection of favorite flowers for the amateur and regular cultivator.

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,' a prominent object of which are to rescue the victims of Intemperance, assist our neighbor in distress, 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 for which we are associated by offices of kindness 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 religious worship, nor the advancement of any political 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 289 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 hard-earned money, instead of surrendering it on demand to a class of greedy cormorants in trade.

Dr. Randolph's Works.

Now in press, and will be ready soon, "The Wonderful Story of Ravallette" 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 thousand solutions of dreams, affording an interminable fund of amusement, besides a deal of more serious matter.

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

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. Carpenter, 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—"Foot and Passant;" Tableau—in three parts—"Fata Morgana," by the orchestra; "The Orphan's Dream of Heaven"; Recitation by Annie Atkins; songs by Della Mayo, Edwin S. Dodge and Nellie Thomas; March—"Die Wacht an Rhein," by the orchestra; Tableau—in three parts—"Joan of Arc," song by Hattie A. Melvin; and a Recitation by Fred J. Kendall. The tableaux were under the direction of Maria Adams, of Boston. The entertainment ended with the children's operetta, entitled "Grandpa's Birthday." In one act—the principal characters being sustained by Charles W. Sullivan, Hattie Richardson, Nellie Thomas, Hattie Melvin, Annie Gayvan, supported by a powerful 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 Lyceum, at Elliot Hall, which was well attended, and, we are glad to hear, peculiarly profitable for the school.

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

The Lyceum heretofore meeting at the hall, 176 Tremont street, will hereafter hold its sessions at Temple Hall, 18 Boylston street, between the hours of twelve and two P. M., commencing Sunday, Jan. 15th.

Dorchester.—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 evergreen notices and a profusion of bouquets. After a song by Miss Watson and Mr. J. Tilden, the opening address was made by the chairman, Mr. N. Walker, who, in behalf of Mrs. Floyd and friends gathered, welcomed, in the broadest sense, the Temple 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 numerous 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, Charles M. Huggins, and Vice President, T. R. Tripp. They referred to childhood recollections, comparing past with present, fully accepting the noble teachings from angel records. Mrs. Abbie N. Burnham followed with remarks on human sympathy. Remarks were made by Mr. Thomas Moon, after which, in behalf of the Temple 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 occasion."

On the evening of the same day, notwithstanding the cold, quite a number ventured out to hear Dr. John H. Gurrier, 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 Whitler's "Two Sisters," and fine singing was given by the Lyceum 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 Lyceum, 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 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 Martine and Mrs. Atkins; exercises concluding with a song from the Lyceum Quartette—Mrs. H. A. Pearson, Mrs. M. E. Huston, William Dowling and G. F. Blomson. Dancing was then participated in till a late hour, all parties agreeing in the pleasantness of the occasion.

Chelsea.—Granite Hall.—Prof. William Denton addressed a large assembly at this hall, Sunday evening, Jan. 8th. We 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 E. 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 interested enough in its welfare to write a little for its pages. A pretty song by Blanche 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 evening, 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-past ten, the hall was vacant, and many happy children went toward their home, hoping, undoubtedly, that they should have that good time once again, and not long hence."

We are informed that Dr. D. D. Davis is creating quite a sensation in Charlestown (Washington Hall) and is giving a course of lectures on Pulp Infallibility. He speaks on that subject Sunday, Jan. 10th, at 2 1/2 P. M. At the close, Mrs. S. E. Davis gives a public séance. 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 "Pizzicato Polka," 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.

Banner of Light.

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

THE NEW YEAR.

Once 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, (21st of January) by which we recognize and pass one more of the few remaining milestones 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 falling 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 puns have enlightened the tens of thousands. Our cause is not weakened by the change of spheres of such earnest 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 Eugene and her fashions. New York can nearly equal Paris now in startling ridiculous fashions, and they will at least have the merit of being American. We can get along in this country without the Pope, 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 Nation.

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 spirit-life 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 ourselves and thousands of others who never were duped by such claims, we claim to be as little likely to be duped now, either by spirits, mediums, or the ridiculous theories 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 in as in the room where he or she lived. If this is not "straining at a gnat and swallowing a saw-mill," 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 person'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 are 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 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,

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 rational explanation, and none of them are nearly as consistent as the one the intelligence itself 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 never 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 immortal ones) and of their power to do many things we cannot do, and which we have not found the fleshly 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 most difficult 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 deserve 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 be mainly in catching young girls at the doors of dissipation, and sending them to public places for protection, where their reputation is as effectually ruined 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 case, 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 cyphians, and the law protects them, and never condemns them for being caught in such company. Boys and men exempt, women and girls rudely and basely handled, fined, taxed and chastised—this is called an experiment for curing the SOCIAL EVIL of society.

237 We have a copy of the Geological Survey of Illinois, complete and new, in three large octavo 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.

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237 Send us any sum from ten cents to ten dollars, and we will send it value in the best of reading matter, warranted genuine if selected by us from our large assortment, at 601 North Fifth street, St. Louis, Mo.

Current Events in Europe.

The long threatened bombardment of Paris, which for the past week has been deepening into something resembling what was to be expected when such an immense siege train was present—now seems to produce marked effect, and it is stated in dispatches previous to our going to press that the Prussians have won a decisive victory in the northeast of Paris, compelling the French troops to evacuate the outposts of Forts Nogent and Issy. Forts d'Issy and de Vanves have been silenced, but Fort de Montreuil still repulses the terrible fire. The French army, however, in vigor and effect. The barracks of Fort Montreuil have been set on fire and destroyed. It is reported that some shells have fallen in the gardens of Luxembourg.

The weather moderating seems to favor Prussian operations, while the thaw breaks up the roads and renders a grand sortie by the French less easy. Aside from the keen want of a competent general, the greatest wants felt by the Prussians are lack of fuel and milk. For lack of the latter children are dying daily.

A battle was fought near Bapaume on Monday, Jan. 24, by Gen. Faidherbe, of the Army of the North, in which the Prussians were beaten along their whole line, and the losses suffered by several battalions were of the French ranks being completely decimated. The losses on the French side were also severe.

The same dispatches brought news from the Prussian General Manteuffel, that the Prussians had captured and been successful in an engagement on the banks of the Seine, capturing three flags, three cannons and five hundred prisoners.

The town of Peronne, strongly fortified, and situated in the department of Somme, about twenty miles southwest of Cambrai, has also been placed in a state of bombardment. The guns in the town are bravely manned by the garrison, who, notwithstanding the fearful side, are holding them, still continue a vigorous resistance, and are united in their determination to hold out to the last.

The German accounts represent all things in a favorable light, while the French claim that the Prussians have recently been repeatedly destroyed, and immense quantities of provisions and ammunition captured.

A forward movement of troops from that city was commenced Jan. 24—destination unknown.

By the surrender of Metz, 200,000 prisoners, 100 guns, and a quantity of stores fell into the hands of the Germans. Latest accounts give the loss of the French ranks of Gen. Chanzy, at Vendome, thirty-nine miles west of Orleans, by Prince Frederick Charles, on Friday, Jan. 21st. The French retired after a desperate fight of several hours, and the pursuing Germans, in their advance, reached Nogent-le-Rotrou, Sargis, Sevigny and La Châtre. They encountered an obstinate resistance along the whole line.

A detachment of the Prussian Army investing Belfort stormed the village of Belfort, and that city, on Saturday, 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 residing in the city. Over thirty thousand cases of refugees were inquired into, and the whole force of the legation was employed at the time fourteen hours a day.

England and Russia still look at each other askance concerning the Russian situation. The British Government has ordered 50,000 Roper rifles, and Russia has ordered the recruiting of 1,000,000 reserves.

Don Supina, minister of finance, announces that the company of the home and foreign debt of Spain will meet assuredly 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, O. C. THORNTON.

Norwich City, Conn., Jan. 2d, 1871.

The night editor of a daily paper wrote this 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 shaking in Maine."

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, independent of all material forms of life; and we love to think of Friendship and Truth and Virtue as individualized principles in this great domain of being—as eternal things—entitles.

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 "hall fellow well met," down into dissipation and despair. How are your "friends" then? Why, they do not 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, ephemeral 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 lose your fortune—still they are with you. You may become a drunkard—they depart not from 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 goodness, an active, inspirational, spiritual life.

Labor on, then; for no one works and falls. And for all disinterested kindnesses, for all unselfish 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 Missouri 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 entertained us most 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 a 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 idea—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 consequence, 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 machine 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 hotels. 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.

It was at this house that we met our good brother, DR. DUMONT G. 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 enjoys 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?" Perhaps, in the same letter, you will state that you 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.

Dec. 26th, C. Fannie Allen passed through 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 lecture-field. 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 Walsbrooke 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 Carrier would satisfy a great want among thinking investigators this way.

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," "Bells," "Mr. Facing-Both-Ways," and he slaps the faces of the church dignitaries generally. Now this is very forcible, and decidedly funny; many, however, question the wisdom 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 number) 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 "Examiner." Address 41 Madison street, Chicago.

Richard Talbot, Esq., 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 converted to Spiritualism, a valuable worker. Bro. Talbot 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, some time ago, we inadvertently omitted to state that our brother, Dr. E. T. Child, edits the "Philadelphia Department," a valuable 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 Glen Beach, Wis., during January; at Cincinnati, O., during February.

CEPHAS B. LYNN.

IMPORTANT FACTS

CONCERNING THE USE OF THE

NEW MEDICINE, DR. STORER'S Nutritive Compound.

ITS CONTRAST WITH ALCOHOLIC MEDICINES!

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

OBSERVE THE CONTRAST!

NUTRITIVE COMPOUND

Is rich in elements that Nourish the Blood and increase the Vital Magnetism of body and mind; while in a kindly and soothing manner, without harshness or excitement, it acts as a stimulant to the DIGESTIVE ORGANS and KIDNEYS; a Sedative to the NERVOUS SYSTEM and the CIRCULATION; and a Stimulant and Alternative to Mucous Tissues. It is mild and soothing in its influence, (not even causing a tingling sensation on the tongue, as alcoholic preparations always do.) It carries into 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 promoted; BREATHING is easier; the action of the Liver, Bowels, Skin and Kidneys increases, and a general ALTERATION in the feelings is observed. Its continued use resolves the impurities which have accumulated as effete matter, forming Tubercles or Ulcers in the Lungs, Heart, Liver, Throat, Kidneys, Intestines, Uterus, &c., passing them off through the natural channels of excretion.

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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, Blisters, 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.

237 In obstinate cases of Kidney Complaint and diseases of the Urinary Organs, I recommend the "Nutritive Compound" to be taken in connection with my "Compound Buchu and Iron Powders." Price \$1.25.

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

POWERFUL AND SPECIFIC REMEDY

FOR ALL

DISEASES OF WOMEN,

INCLUDING

Ovarian Tumors, Prolapsus Uteri, Leucorrhoea 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 results.

OVARIAN TUMORS,

Heretofore removed by the knife, are entirely absorbed and gradually disappear.

UTERINE ULCEATION AND LEUCORRHEA OR WHITES,

And in this medicine their most powerful and reliable remedy.

THE "NUTRITIVE COMPOUND"

Is NOT IN BOTTLES, but packages, which, when dissolved 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.

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Dec. 2d.