

The Lecture Room.

SPIRITUALISM THE RELIGION FOR UNIVERSAL HUMANITY.

A LECTURE BY PROF. WM. DENTON. In Music Hall, Boston, Sunday, Jan. 22, 1871,

Reported for the Banner of Light.

I know how easy it is for men to mistake a part, and sometimes a very small part, for the whole, as the Marianne Islanders supposed that their little island was the entire habitable globe. How ready men are to think that what they have accepted, the whole world must eventually embrace! The Mormon fully expects the time to come when all men will accept Joseph Smith as the prophet of the Lord, and he sings loudly and fervently:

"Praise to the man who communed with Jehovah, Jesus anointed that prophet and seer; Blessed to open the lost dispensation; Kings shall extel him, and nations revere."

The man or the woman who wrote that extract

which I have selected from the Mormon hymnbook evidently expects that the time will come when all men will be Smithites, just as the Orthodox believer does that they will all be Christians. The Jew of old expected all mankind to bow at the footstool of Jehovah, and acknowledge Moses as the chosen prophet of God. There is, indeed, no set of know-nothings in the world who have set up a calf to worship but expect that the time will come when all the world will kneel with them in the dust and adore it.

Are we not to-day deceiving ourselves? Where do we stand? Have we a religion that will bear investigation? Can it say to science, "Come on -search me with your fearless eyes"? Has it that which can feed the hungry soul? Does it possess that inherent power to supply its pressing needs, without which a religion is a mere husk, to be thrown away when the soul arrives at its manhood?

I think it will not be difficult to show the narrowness, the one-sidedness, the utter unfitness for universal acceptation, of the most popular religions of the day. These evidences of incompatibility with universality are to be perceived at a glance; they never can be made-any one of them-the religion of a universal people. To be a Mohammedan, you must believe that Mohammed was the especially appointed prophet of God, by whom his will was revealed to mankind. But what common sense American can ever accept of this infatuated Arab camel-driver as the and there is power in it. Spiritualism is a living miraculously appointed ambassador of the uniforce-walking, talking, writing, rapping. It is versal soul? To be a Jew, you must believe that alive-the light is in its eye; the blood flows Moses was also the appointed prophet of the through its yeins, because the soul is in its body. Lord. He ascended a granitic peak in the Ara-It is defending itself, conquering its foes, blessing bian peninsula, and there received from God two its friends, and is destined to go 8n from conquerflat stones, upon which he had written, with his no to own finger, the ten commandments that revealed his will. But do you think, Jew, that yours is the universal religion? Why, it bears on its very face the marks of its utter inability to supply the wants of the world. I turn over the pages of your sacred book, and I read that, according to the law of Moses, three times a year all males were to appear before the God of Israel. in the place that he should choose; and, since he chose Mount Zion, as the Psalms inform us, all the men of the world must journey to Palestine three they make their presence known daily, hourlytimes a year. But even now, with our present facilities of travel, we should no sooner arrive at home than we should have to start out again to appear before the Lord in Zion. Should the Jewish religion ever become universal, the crowd around Jerusalem would be so great that a large proportion could never get within ten miles of Mount Zion. Your Sabbath law, Jew, tells me that I must keep holy the Sabbath-day. To ovey that part of it which says "Thou shalt make no fire in thy habitation on the Sabbath-day," multitudes would be compelled to lie in bed all day or freeze to death. Your religion is no more fitted for humanity than a doll's clothes for the man of forty. It will do for a warm climate, but not for a cold one, and can never become universal. You can water the world with a ten-cent you can make your religion subserve the needs of universal humanity. 'Oh," says the Christian, "that is true! Judaism was only for the Jew and for the past. by the observations and experiences of the living, Christianity is the religion for the present and the and the religion that is to be universal must refuture. It breaks down the narrow ordinances and the childish rituals of the Jewish dispensation. There is now neither Jew nor Gentile in Christ Jesus. Ours is the religion for all mankind, and we shall never rest till 'every knep Christ is Lord, to the glory of God the Father." raculously sent by him to be the Saviour of mansatisfactory proof of the statement? No man can see Jesus. Our Christian neighbors say: "Come to Jesus!" but where is he? They do not pretend

is presented. It belongs to the days of genii, fairies and giants, of griffins, satyrs, mermalds and flery dragons; preach it to the Hottentot or the man-eating Fejee Islander-he may receive itbut it is not for us, and never can be the religion of universal humanity. [Applause.]

These religions are narrrow and one-sided, defective in development, and fit for babes and children, but not for men. Where, then, stands our religion to-day? will it bear investigation? is it in harmony with reason and science, and can it claim to satisfy this continually restless and outreaching soul, and to widen and deepen the intellect? First of all, let me say, Spiritualism has what no other religion has-Spiritualism is what no other religion is, and that is a living religion. [Applause.] It is based upon a living fact. It is a religion alive at this very time. Judaism depends upon something that is said to have happened thirty-four hundred years ago-something altogether foreign to our experience, and that has never been repeated from that time till now. If we want to obtain the proofs of Christianity, we cannot, save by resting our belief entirely upon statements made regarding a man who lived nineteen hundred years ago-and statements that are infinitely more likely to be false than true. "I went up into the mountain," says Moses, " and there I saw the God of Israel." Ay, Moses; but we want to see that God of Israel, too; we want to examine those tables of stone for ourselves. Judaism, to be equal to Spiritualism, should be able to say, " Come up with me into the mountain and you shall see the rocky tablets as I receive them from the hands of Jehovah, and you shall hear his voice as he talks to me from the clouds that veil his glory." Christianity, to be a living religion, and thus a universal religion, should be able to show us and all men Jesus now walking through our cities, laying his hands on the sick, and they recovering; stopping the hearses in the streets, calling to the enclosed corpse, and sending it back a living man to his weeping wife and children to praise the living Jesus, the Lord of life and death. Instead, it has but the incredible story to tell, which becomes less and less credible as day after day removes it so much further from us. While Judaism tells of something which occurred thirty-four hundred years ago, and Christianity of matters transpiring nineteen hundred years ago. Spiritualism depends for its evidences upon what is taking place to day. He who speaks to you this afternoon (and scores of you here assembled) knows that these things are so. [Applause.] It is alive! there is beauty

believer have their own way, and one side only | member it. On his farm near Gasport were gas | oughly investigate the spiritual phenomena con-He did so, going down some four or five hundred tempting to extricate it, and the well was abanmanifested his presence to me? Could I have

been more assured had I seen him? A few days afterward I called upon Dr. Slade again, taking with me a slate that I had bought on the way, not to satisfy myself, but that I might remove the doubts of others. This slate was placed under the leaf of the table, and held as before, and in a very short time I found written upon it a letter from my old friend, Elisha Smedley. Remember, the slate was never out of my sight for an instant-that it was a slate that I had bought but ten minutes before, and that this occurred in broad daylight. On the same occasion, another slate was placed on my head by Dr. Slade, he sitting before me, and holding it with one hand, and instantly there was written upon. it; "Remember me to all. Crowell." I said, 'Can that be Crowell, of the Banner of Light?" The Doctor turned the slate over, and again there showed this to a gentleman familar with Mr. Crowell's handwriting and he declared it a fac simile. Was not this good evidence that Mr. Orowell, whom death took away so recently, was still living and interested in what concerned him on earth? The letter written by Mr. Smedley I have now with me, and will read it. It was written the day after the camp meeting at Walden Pond:

" My noble friend and brother, William Denton : We were all present yesterday, and enjoyed the great feast of seeing the gospel so well put forth and sustained by you; noble souls, that dare come out and proclaim to the world the beauties of God. I cannot understand how the churches can abuse our Heavenly Father as they do. Can they love him? I should say, no; for we cannot love one that we live in fear of. God speed you, my brother, and all that work for the spiritworld. If the churches hate you, the angels will what I have already said.

what I have already said. Stand up for the right, and you will come out of darkness into light. My best respects to your wife and all my friends. I am, as ever, E. SMEDLEY."

That is not the kind of a letter that a collegebred professor would write, but the writer was not a college-bred professor. It is just such a letter as I should expect my friend Smedley, who was a plain farmer, to with the always thought me too radical; and in that letter I see evidence that his religious opinions are now nearer to the Orthodox standard than mine; but this does not surprise me. It is just what our spiritual investigations would lead us to expect. There is a table of stone [holding up the slate] of infinitely more importance to me than the tables of stone on which Jehovah is supposed to have written on Sinai. I ask if I do not speak the truth when I say Spiritualism is a live religion. That is the beauty of it, [Applause.] The evidence I have on this subject, all can have if they will. There are numbers this afternoon listening to my voice. who have had as good, and some better evidence than this that I have given, of the present existence of their friends who had departed. The professors can have it when they will endeavor to get it with the same amount (or less) of the labor they expend in hunting over piles of musty volumes in pursuit of something in the shape of a fact that is a thousand years old, and has only its age to recommend it. Any man can obtain it when he will come down from the cold heights of professional pride and apply his mind to these facts; then can be know the truth of the communion of spirits, just as I do, and then will he recognize Spiritualism as being a live religion. What are the old religions to me? They are dead religions-every one of them. [Applause.] By the side of such a fact as I have presented to you, shining like a sun in my mental sky, Christianity, eighteen hundred years off, fades to the feeble glimmer of a glowworm's lamp. Judaism died with Moses, and was buried in the "valley over against Beth-peor." All that exists to day is merely the dried bones rattled occasionally in the synagogue. Christianity died with the men who first preached it-the only ones who could ever have known it to be true; the rest have only swallowed their story at second or at twentieth hand. There lies the cold corpse. True, it has been embalmed, and the doctors of divinity have exhausted all art in their attempts to galvanize it into life. They have assured us often enough that it is alive-nay, that the life of the world is in it; but there it lies-no man ever saw it move save when the priest pulled the wires, like a pup pet in a show. No mortal ever saw the light of its eye, or heard a word out of its marble lips. The Unitarians have whitewashed its sepulchre, and decorated it with flowers. [Applause.] They have dressed the corpse, and made it look respect able; but, alas! it is stone dead, and the wise ones among them know it, and console them selves by telling us that they are certain every thing else is as dead as it. [Applause.] Speak for yourselves and your religion, gentlemen; do n't presume to speak for us and ours. We have clasped the hand and heard the voice; we know the loved ones live who have gone before, and, with our knowledge, we can but lament the ignorance that denies it, which is only exceeded by the presumption that accompanies it. [Applause.] Spiritualism is a live religion-and I glory in it on this account-for young and oldthe king on his throne and the beggar on the dunghill, the angels have given evidence of their existence and their power to communicate. To-day there exists among us a new truth of surpassing glory, and we can but bless the day when it made its appearance upon our planet. In the light of such a fact as I have just related, through and through with sunbeams, and only delight:

springs, which arose, in my opinion, from deposits stantly taking place around them. The proud of petroleum, and I advised him to bore for oil. philosophers of Galileo's time refused to look through his telescope and see the moons of Jupifeet, when the drill stuck, the rope broke in at- | ter, for they had already decided in their superior wisdom that Jupiter had no moons; and no other doned. In what clearer way could my friend have man could know what they did not know. It was impious to discover what their superior wis-

dom had not been able to discern. And we do not need to travel a hundred miles from Boston to discover just such philosophers to-day, who not only decide that they have no evidence of future existence, but that no other man has, and thus with an arrogance worthy of His Infallibleness the Pope, they make their ignorance the boundary of every other man's knowledge. The man who lectures on immortality in this nineteenth century, and has never investigated the spiritual phenomena of this age, is as inexcusable as the man who lectures on astronomy, ignoring all that has been discovered since the telescope was invented, and refuses to look through it, asserting that what his eyes cannot behold, he is quite certain can never be seen.

But to be a universal religion, it must not only be a religion based upon living facts; it must adwas written "C. H. Crowell, of the Banner." I minister to the great needs of the soul-those needs especially that science and philosophy, so called, have been utterly unable to supply. The greatest of these needs is an assurance of our own future existence and that of our friends, where we can meet and enjoy their presence. All others appear to me insignificant. Some tell us that we should live in the present, and let the future take care of itself. We are so constituted that we cannot do this. Have we reason to expect evil to-morrow-it darkens like a cloud the sky of to-day; the joy that we anticipate in the future glorifies the present as the unrison sun gilds the tops of the eastern hills. Assure us our future and the future of our friends, and we will bear the ills of the present with the courage of martyrs. Their faith in the future made heroes of the early Christians-enabled them to sing in the dungeon-to bear the rack unmoved, and smile as they stood with the burning pile around them. If faith has done this, what will not knowledge do? [Applause.] The religion that does not supply their need can never command the allegiance of any large number of believers The religion destitute of a future life is like a man without a backbone-incapable of showing any power-as helpless and as useless as a jelly fish on a dry sea-beach. Where is the religion that can equal Spiritualism in this respect? To be equal to it it must be it.

Mary Jenkins is a widow who has just lost her son William, twenty years of age. He was not vicious; he was not religious, but kind to his mother, whose affections were centered on him. He was her all. A fever seized him, and the cold grave has closed over all that was left, and she cannot be comforted. She opens the Old Testament and reads: "Many of them that sleep in the dust of the earth shall awake." "But how many?" she says. " When will they awake? Will my boy awake then, and shall I also awake, and shall I see and know him?" Where can she obtain the answer to these important questions? She turns to the New Testament for the comfort that the Old is unable to give, and she reads: Blessed are the dead that die in the Lord," Ah! but my boy did not die in the Lord; he cared nothing about the Lord. What blessing is there for him?" She reads again: "The fearful, the unbelieving, and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars, shall have their part in the lake that burneth with fire and brimstone." She remembers that William was an unbeliever, and scoffed at sacred things; nor did he always tell the truth. Her fears say: "He has his part in the lake that burns with fire and brimstone." And her mother's love says: "I wish I was there with him, to comfort him. Oh! shall I ever see my boy? Would to God that I might go where he is! I'd rather be in the deepest hell with him, than in the highest heaven without him." She hears of Emerson, the Concord philosopher: of his profound wisdom, and his benevolent heart, and she resolves to call upon him and inquire of him in the anguish of her heart. She states her case: " Now, Mr. Emerson, is my boy alive, and shall we meet again?" "Well," savs Mr. Emerson," we have no proof of immortality, but it is highly probable that he does live somewhere, and you may possibly meet him again," "Highly probable!" says the mourning widow, 'it is possible," rings in her desolate soul-"is this all?" and she turns, sad and sorrowful, away. Some one informs her that our friend Alger, the Unitarian minister who officiates in this hall, has made the subject of the future existence of man a special subject of study for many years, and to him she also applies. Her heart is breaking with grief, doubt and anxiety, and she cannot rest, "Yes," says Mr. Alger, "I have studied this subject for twenty-three years. I have read all the books that I could find which treat of it, and my conclusion is, that I know nothing of the existence of man after death-neither does any other man, much as some pretend. It is impious to seek to discern what God has not thought proper to reveal." [Applause.] Sadder, fearfully sadder, but no wiser, she turns in silence and sorrow away. She has heard of Spiritualism, but it had always been regarded by her as something low and vulgar; it was the Nazareth out of which no good thing could come. But at length she goes to a medium, a total stranger; raps are heard upon the table at which she sits, and they profess to come from the spirit of her boy. But she is not to be convinced by any such cheap test as this. She is told by the raps to place a sheet of paper under the table with a pencil upon it. She instantly hears the motion of the pencil on the paper, and where is the curtain of death? It is pierced on taking it out, reads to her astonishment and

William watches over you for good. We shall meet again. Your loving son. WILLIAM JENKINS,"

There it is, a fac simile of his handwriting. Away go clouds and gloom; joy chases sadness from her soul, and she blesses the only religion that has brought immortality to light and returned from the field forever victorious over death. There is not a city nor a town, not a hamlet in the broad country into which Spiritualism has not gone, giving the balm of consolation to the mourners' heart by indisputable evidence of the presenco of the departed. At its touch, the "monster grim" has been transformed into an angel of light, and the gloomy portals of the tomb into the pearly gates of Paradise! [Applause.]

A religion, to be universal, must be in harmony with reason and science, and hear the strictest scrutiny. Ours is a reasonable religion, and it is the only religion that is. When a man goes to a Christian church, he generally leaves his reason behind the door with his umbrella. "Were I to reason on religion as I do on science," says Faraday." I could never be a Christian." Reason calls for knowledge-Christianity demands faith. Reason demands miracles now, if they were ever performed-Christianity demands acceptance of the wonderful past, that can never be repeated, on pain of eternal damnation. Christianity shocks our reason at every step, and the more reasonable men become, the faster they outgrow it. Spiritualism teaches that man is a spirit, and points to the living facts that demonstrate it; it teaches that this spirit lives after death, and it has thousands of the best of men and women to testify that they know it; it declares that the spirit separated from the body can and does communicate with those still in the body, and it presents an array of evidence in its demonstration that is absolutely overwhelming, and in accordance with reason and true science. Bring in Mohammedanism, and it cannot stand the fire of reason for five minutes. Bring in Judaism-it dare not look up or open its lips till reason has gone. Bring in Christianity, and what form of its creeds will stand the test? Jesus himself, cross-questioned on this platform, would acknowledge the weakness of his position. But Spiritualism in accordance with reason and common sense proclaims its simple creed: 1st, that man is a spirit; 2d, that that spirit lives after death; 3d, that that spirit can communicate with those left on earth. And there are ten thousand of the most intelligent of people in Boston who are ready to acknowledge its truth, and twenty thousand more who believe it, and would like to say so, but are not ready to, because it is n't popular and fashionable enough yet.

The greatest of skeptics, such men as Owen and Hare, who have spent a long life in the darkness of annihilation, have had their spiritual eyes opened, and recognized that what we call death never reaches the man. We are the children of life-eternal life, and we bless the religion that has revealed this to our souls. Ours is a religion harmonizing with science and rejoicing in its victories. Geology comes and reveals a past of almost infinite wonder. A fiery globe rolls under us, and we see streams of metal of varied colors roll over a surface as bright as the sun at noonday. Then a heaving crust, black as night, rising in bubbles here and there, and flery torrents, pouring over it. Then boiling seas and sponting geysers. Then life, at first blossoming in radiate forms at the sea bottom, advances. to the fish, crawls in the reptile, flies in the bird, walks in the quadruped, and stands erect and thinks in the man. Christianity stands aghast at such a revelation. It is a Samson holding the pillars of its temple with its hands, and that will soon topple it, a heap of ruins. How feels our philosophy in the presence of these grand facts? What says our religion to these truths written in the great Bible of Nature? It greets them as the lark greets the morning. It gives us a series of facts that link with these in the most perfect harmony, forming one grand chain uniting earth and heaven. "You show the past," it says to geology . "I show the present and the future. You tell of the progress of the by-gone ages, I tell of the progress of the soul in the ages to come." [Applause.] Archa-ology comes and shows us the first rude men, with their low foreheads and their large backheads, and traces through the procession of hundreds of ages the being who culminates in the man of to-day. Genesis brings in Adam, but she says, "Your Adam is a thing of yesterday." Away go Adam and Eve, by her revelations, out of the garden which Jehovah made for them. They vanish; they belong to the day of imaginary creations. These fictions of Jewish and Christian fancy are not in harmony with the grand truths of Nature or history. But the teachings of Spiritualism are so in harmony. Our philosophy follows the advance of man through all the ages of the past, and teaches that this development was necessary to produce the high order of the race at the present time. And it also teaches that, as this advance has taken place in the past, so throughout the unbounded future that opens before him, man shall forever ascend. Spiritualism carries within it the best portions of all revelations that have ever dawned upon man. The religion of the Indians contains as its principal feature the communion with the spirits of their fathers. The Chinaman believes in the return of his dead ancestors. Early Christianity also owed its strength to its direct bearing on this distinctive proof of a future life, and when men took this out of it they destroyed its practical utility and power. This element of universality in Spiritualism will enable us to convert the people of other lands and religions with a rapidity that the world has never seen before. It has numbered its followers by millions in the last twenty years, and when we send, as we shall, a good medium to China, he .will convert more in one day than the Christian missionaries have been enabled to in twenty years of laborious toll; and this conversion will not-like the Christian's-

race, extending to earth's remotest bound. [Applause.] It was not born with the Rochester Rappings, nor Davis's Revelations, nor will it die while there is a mourner's tears to be dried or a wounded spirit to be healed. [Applause.]

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" It is very easy to say so, but where is the proof of all this?" says the unbeliever. Our proofs are with us. Spiritualism does not say spirits did exist and appear to men two, three or four thousand years ago, but that they exist now; not to a favored two or three who climb a mountain and tell the crowd to beware of following them, but to multitudes, not disdaining the poorest or the vilest. Suppose the raps had come to the Fox family twenty odd years ago, and to no one else; suppose that after a few days they had never been heard again, nor had any other phenomena appeared that demonstrated the existence of spirits, where would Spiritualism have been to-day? Instead of having its millions of believers, and they increasing daily, it would, if in existence at all, have been confined to a handful of obscure believers, who in some corner might have cherished their faith, but could never have impressed it upon others. Had Galileo seen the moons of Jupiter through his one-inch telescope, as he did, and no one since-though searchsquirt, and dispense with the clouds, as easily as | ing the heavens with vastly better glasses-been able to verify his statement, could that statement have been received as scientific truth? Science is based upon living fact-fact that can be verified

semble it in this respect.

Now, let me give you a chapter out of my own experience-one of hundreds, but one of the most recent. - Last summer, Dr.-Slade, of Michigan, visited Boston, and I heard of some interesting shall bow and every tongue confess that Jesus | manifestations taking place through him. I called upon him one afternoon and requested a sitting. But, to be a Christian, we must believe that I had never before seen him, nor do I think that Jesus, an ignorant Galileean carpenter, was either | he had ever seen me. We sat down to a small God himself or the only begotten son of God, mi- pine table, on which lay a common school slate, with a small fragment of pencil upon it. The Dockind, and miraculously raised from the dead. But | tor took this slate and placed it under the leaf of where is the evidence by which we can establish the table, he holding one end close to the under this? how is an intelligent man to receive any | surface of the table leaf with a thumb and finger, and I holding the other end in the same way. In a few moments, I felt a pressure upon the slate, and heard the pencil scribbling upon it. On taking that we can really see or hear or find him. Nor it out, I found written upon the upper surface of can we even find any reliable or consistent ac- it, "God bless your soul. E. Smedley." The name count of him. The evidence is all second hand. seemed familiar to me, but I could not remember The more a thinker examines the stories of who the person was. The slate was again placed his life, the less faith he places in them. The under the table in the same way, with a request more intelligence a man has, the more likely he that something might be written that would reis to be damned for lack of faith; and the less in- veal to me who he was. In a very short time I telligence the more readily he can credit the un- felt the pressure again, and heard the pencil reasonable and make his salvation sure. You write, and on taking out the slate I found writare unable, Christian, to give to others the evi- ten: "You used to come to my house at Gasport." dence which you think, by faith, you have re- Then I remembered my old friend Smedley, at ceived, and your religion cannot be a universal whose house in Gasport I always made my home one. It is out of harmony with the highest con- when lecturing in that place, and of whose death ceptions of human reason, and utterly fails to in Michigan I had heard some three years ago. satisfy any man who is skeptical as to its state- He subsequently wrote on the slate: " Do you rements. It is all right, as long as the priest or the member the old well? I do." I did very well re- | exists for those who dare not or will not thor-

"Dear Mother : Cheer up; I am with you. Your

have to be done over again in a week. [Laughter.]

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A religion to be universal must inculcate the highest morality. I know of no religion whose teachings give men a stronger incentive to right doing than Spiritualism. Judatsin sends the sins of the people off into the wilderness with the scapegoat, and Christianity sends the sins of its believers off with the scape-lamb Christ Jesus. You may sin, and the penalty be borne by the innocent sufferer; you may sow hell for a lifetime -all but the last moment-and reap heaven for an eternity. Spiritualism repeats the ancient Scripture so little believed by the men who utter it: "Whatsoever a man soweth, that shall he "also reap." Spiritualism demonstrates that souls are just what their lives have made them, and therefore presents the strongest incentive to goodness. The Spiritualist who is a liar, thief, licentious or intemperate, is so in direct contradiction to the legitimate influence of his faith, and with its universal acceptance will come that rightcousness that exalts a nation, and wrong-doing will eventually cease among mankind.

"But," says an objector, "your religion can never become universal, for it lacks the support of the respectable." And who are the respectable? Those who have managed, by greed, by accident or by knavery, to acquire more than their share of the world's wealth! Save us from such respectability. Were it respectable it might be as cold as Unitarianism-as dead as Quakerism, and as anxious to curry favor with the Orthodox. as Universalism now is. [Applause.] The only respectabilities that I respect are truth and right, and with them on our side wo shall win our way to the furthest corner of the earth.

"But the philosophic sneer at you, Emerson calls your philosophy 'rat-hole philosophy,' and Alger, imitating him, calls your manifestations 'rat hole manifestations." So I have heard; but so much the worse for the philosophers. Had these men fairly investigated this important subject, and given us the result of their investigations, whether favorable or otherwise, I could have respected them; but the man who sneers at what he has never investigated neither acts the part of a philosopher nor an honest man. They are not the first men of ability who have failed to appreciate the discoveries of their own age, and, while a luiring the fables of a thousand years ago, have looked down with contompt upon the most important facts occurring around them.

"But who could endorse all-the absurdities taught by ignorant and superstitious mediums all over the land?" Who is under any necessity of endorsing all these? Do you think I am? 1 know of no Spiritualist who considers any such thing necessary. I have heard as foolish things from the lips of mediums as I have from the lips of Methodist ministers-and that is saying a great deal; but I never supposed for a moment that my acceptance of spiritual facts that have come under my observation required me to endorse this nonsense, spiritual or otherwise. There are just as ignorant persons in the spirit-world as in this; and when they communicate, their ignorance must be manifested as truly as the intelligence of the educated. Just as surely as you open the doors, you must receive that which comes to you -the wise or the ignorant. You are not responsible for this-I am not responsible. I preach what I believe is true, and am not accountable for anything that does not harmonize with the conceptions of my soul.

"But just think of the ungrammatical and nonsensical stuff palmed off for the writing or speech of Shakspeare, Byron, Poe, Channing, Parker, Franklin and others." And just think of the wretched stuff palmed off, Sunday after Sunday-and no little in Boston-in the name of the God of the universe and his Son. Much of it cannot be surpassed outside of a lunatic asylum. You do not accept the latter, nor I the former. I treat spiritual communications as I do the statements of the Bible-only accepting those that are in accordance with my best judgment; and Spiritualists generally do the same thing.

As an evidence of the universality of Spiritualism, let me point to its rapid spread within the

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THE ANTIQUITY OF THE CROSS. 1 Paper read before the Albany Institute, and prepared for publication in the Banner of Light,

BY DR. G. L. DITSON. PART FIVE.

Young Horus, as a Saviour, was associated with that figure, the Nile-ometer, which was annually regarded with such intense anxiety by the Egyptians. The Nile-ometer, as a round column in a well, represented the linga, itself an emblem of regeneration, and hence had its enigmatical significance, as well as the power, by a visible sign, of imparting a great and living truth. But Horus, besides immediately representing the resurrection and a new life, was an emanation from the crucifixion in the heavens-from the St. Andrews ross formed by the junction of the ecliptic, and quator; and if his festival was not celebrated at solstice. "The first certain traces of Christmas," says Chambers's Encyclopædia, " are found about

the time of the Emperor Commodus (at the close of the second century, 180-192). In the reign of Diocletian (about the beginning of the fourth century, 284-305), while that ruler was keeping court at Nicomodia, he learned that a multitude of Christians were assembled in the city to celebrate the birthday of Jesus; and, having ordered the church doors to be closed, he set fire to the building, and all the inmates perished in the flames. It does not appear, however, that there was any uniformity in the period of observing the nativity among the early churches. Some held the festival in the month of May or April. others in January. It is, nevertheless, almost certain that the 25th of December cannot be the nativity of the Saviour: for it is then the height of the rainy season in Judea, and shepherds could hardly be watching their flocks by night in the plains. * * * But not casually or arbitrarily was the festival of the nativity celebrated on the 25th of December. Among the causes that ecoperated in fixing this period as the proper one perhaps the most powerful was, that almost all the heathen nations regarded the winter solstice as a most important point of the year, as the beginning of the renewed life and activity of the powers of Nature and of the gods, who were originally merely the symbolic personifications of these. In more northerly countries, this fact must have made itself peculiarly palpable; hence the Celts and Germans, from the oldest times, celebrated the season with the greatest festivities. At the winter solstice, the Germans held their great Yule-feast, in commemoration of the return of the tiery sun-wheel. * * * Many of the beliefs and usages of the old Germans, and also of the Romans, relating to this matter, passed over from heathenism to Christianity, and have partly survived to the present day. But the church also sought to combat and banish-and it was to a large extent successful-the deep-rooted heathen feeling, by adding—for the purification of the heathen customs and feasts which it retainedts grandly devised liturgy, besides dramatic representations of the birth of Christ and the first

events of his life. Hence sprang the so-called Manger-songs' and a multitude of Christmas carols, as well as Christmas dramas, which, at certain times and places, degenerated into farces or fools' festivals." Tertullian says that "The Devil signed his solliers in the forehead, in imitation of the Christians." This translation I give as I find it; but the Latin accompanying it is, "Mithra signat illic in frontibus milites suos." Now, I doubt not that the worshipers of Mithra did wear upon their foreheads the mark of the cross, as Justin asserts, and as the Hindoos wear their god-marks

to this day. This is as I should have guessed it without the aid of the church father and without assigning it to the devil-who is fast disappearing with those shadows of antiquity which have so long shrouded the heathen deities.(1) The wor-

sign of the cross, and placed it by the holy tabernacle, and declared that if the people would look upon that cross and believe, they should be saved; upon which he writes that the serpents died, and by this means the people were saved.' He presently afterwards tells us that Plato said: The next power to the Supreme God was decussated, or figured in the shape of a cross on the universe.""(6)

Higgins replies: "It is a certain fact that there is no such passage as that quoted by Justin, relating to the cross, in the Old or the New Testament. This is merely an example of economical (ecumenical?) reasoning, of pious fraud, in the first Christian father, not said to be inspired, any of whose entire and undisputed works we possess. The evident object of this fraud was to account for the adoration of the cross, which Justin found practiced by his followers, but the cause of which he did not understand."(7)

The two principal pagodas of India, viz., at Benares and Mathura, are built in the form of crosses. According to Borlase, in his Antiquities hat time, it must have been at the period of the of Cornwall, the cross was a symbol of the British present Caristian festival, Christmas, the winter | Druids; and Mr. Maurice says, in his Indian Antiquities, "We know that the Druid system of religion, long before the time of Cambyses, (529-521 B.C.) had taken deep root in the British Isles."

> In Forbes's Oriental Memoirs it is stated that, in the cave of Elephanta, in India, over the head of the figure who is destroying the infants, may be seen the mitre, the crozier and the cross, and, a little in front of the group, a large lingham, the emblem of generation, the creative power of Nature.(8)

It is said that the cabalists of the early Christians, venerating the cross, endeavored to blend the arcana of Plato and the numerical doctrines. of Pythagoras with the mysteries of Christianity. * * The Pythagorians regarded the ten, represented by the X, St. Andrews, or cross of the divine bird, as a perfect number, even the most nerfect of all numbers(9)-the very harmony of the universe being illustrated thereby. In Greek it stood for six hundred, the famous Neros so wonderfully illustrated by the learned Higgins. The monogram of the Scaudinavian Mercury was represented by a cross; while the monogram of the Egyptian Taut is formed by three crosses united at the feet-

The Rabbins say that when Aaron was made high priest he was marked in the forehead by Moses with a figure like the Greek χ (similar to our X). The Punic letter Tau has this form doubled, while the old Hebrew, according to the Anacalypsis, the Bastulan and the Palasgian, have the plainer X. * * * Whenever proselytes were admitted into the religious mysteries of Eleusis they were marked also with a cross.

Dr. Clarke, remarking on the Crux-Ausata, after repeating the observation of Socrates Scholasticus, that it meant life to come, says, " Kircher's ingenuity had guided him to an explanation of the cruz-ausata, as a monogram which does not militate against the signification thus obtained. He says it consisted of the letters **PT**, denoting Ptha, a name of Mercury,(10) Thoth, Taut or Ptha.' He then observes that it was often used as a Key. and might be the foundation of the numerous allusions, in sacred writ, to the Keys of Heaven, of Hell and of Death.

This Tau, when accompanied by the circle, is the lings and voni of India united.(11) The Hebrew resh, which denotes head, and refers to the figure of this letter in the Phonician alphabet, was even in comparatively modern times, united with the cross and circle, joining the expressive heathen emblems of regeneration with the new head of the church. In the fallous Duomo. of Milan, there was once a sculptured stone, (for prudential reasons it has been removed,) bearing such figures.(12)

The idea of the crucifixion of Divine Love is often found among the Greeks. Iona or Juno was suspended between heaven and earth. "The shipers of Mithra were adorers of the sun, the first idolatry," says Bryant, "next to Zabaism. consisted in the worship of the Archite Deity under the symbol of a dove, called Cupris, Iona Oinas, Venus. In a noem Epicharmus calls this dove the Queen of Heaven."(13) Referring to other poems, particularly the Dionusiaca, of Nonnus, a native of Panopolis in Egypt, Bryant says, "We find that the thread of life had been interrupted by the Deluge, but from the appearance of Venus, the dove, it was renewed by the Fates and carried on as before."(14) Here, I say, is an ber or not, there is no doubt that on that day, in evident allusion to the female element in Nature, the cave at Bethlehem and in all the mithraitic to the Yoni, the boat(15) or ark, which, in a fragcaves, caabas and sauctuaries throughout the ment of Orphic poetry, quoted by Natalis Comes, world, with limited exceptions, there was cele- is called the hive of Venus-that hive of many brated the birth of a Saviour. In Egypt, eithor names, the mighty fountain from whence all kings at the spring equinox or at the winter solstice, it are descended, from whence all the winged and was Horus; in Persia and proximate kingdoms it immortal Loves were again produced."(16) * * was Mithra; in India it was a new incarnation of Bryant further says: "I have mentioned that the Christna or Buddha; in other countries, particu- ark was looked upon as the mother of mankind. larly bordering the Mediterranean, it was Adonis. and stiled Da Mater; and it was, upon this account, figured under the semblance of a pomegranate. This fruit was named Rhoia (Pora), and, as it abounds with seed, it was thought no immost sinking out of sight-a point at which it lay proper emblem of the Ark, which contained the rudiments of a future world." Bryant here doubtless alludes to Noah's ark. but the most casual observer must at once see that it had an entirely different application. The Deity of this Ark was named Rhoia, whence the Greek Rhea. The ancient Persians had a pomegranate carved upon the top of their walking sticks and scepters, undoubtedly on account of its being (like the lotus and for the same reason) a sacred emblem. Achilles Tatius mentions an ancient temple at Pelusium, in which was a statue of the Doity, styled Zeus Casius, holding this mysterious fruit in his hand. "We may from hence infer," continues Bryant, "that he was upon Mount Casius worshiped in the same attitude." Peter Texeira, in his travels through Mesopotamia, mentions his coming to two round mounts not far from Ana. upon the Euphrates. They were called by the natives Ruman hen, which, he says, signified the two pomegranates. Can we doubt that these were symbols in nature not unlike the Mounts Meru heretofore referred to? "Another name for the pomegranate was Side, of which name there was a city in Pamphylia. This place was, undoubtedly," according to Mr. Bryant, "so denominated from the rites of the Ark, and the worship of the Dove, Dione, whose mysteries were accompanied with the rites of fire."(17) There was another city in Beotia named Side, said to have been built by Side, the daughter of Danaus; which history may be in a great measure true." continues our author, "for by a daughter of Danaus is meant a priestess of Da Naus, the Ark, the same as Da Mater." There is a history mentionexpressed him upon the universe in the figure of ed by Arnobius of a king's daughter in Phrygia named Nanna, who lived near the mountain where Deucalion was supposed, after the Deluge, to have landed. She is said to have found a pomegranate, which she put into her bosom, and venomous beasts, vipers, asps, and all sorts of by its influence (as mysteriously as Mary's conserpents; and that Moses thereupon, by particular | ception of Jesus) "became with child. Her fainspiration from God, took brass and made the ther shut her up with an intent to destroy her, a man of understanding.

but during her confinement she produced Atis or Attis, the person who first instituted the sacred rites of Rhea and Cubele, and who was looked upon the same as Apollo."(18)

Gruter says " that there is a statue of Da Mater still preserved, where she is figured as a beautiful female personage. She wears a chaplet in which are seen ears of corn like rays. Her right hand reclines on a pillar of stone, to show on what good basis her faith is founded. Close by her stands the hive, out of the top of which arise corn and flowers, having in the center a pomegranate."(19) Here we have more than the symbol of the Dove, the Ark, the Yoni; we have the stone pillar, which, I have no doubt, represents the linga, and only in that way shows "on what good basis her faith is founded."

In the time of Hesiod, through the whole ceremony at the celebration of nuptials, there were plain allusions to all that these symbols signify. "The state of darkness, the uncovering of the Ark, the return of the seasons, the promise of plenty, were all commemorated. To Iona, upon these occasions, was added a genius called Hymen, the purport of whose name is a veil, or covering."(20) All this appears to me perfectly plain, and has no reference to Noah's Ark.

From hundreds of other records concerning this mysterious vessel, I will make only a few more observations. Upon Mount Albanus, in Latium, a sacred ship was reverenced, which Dion Cassius calls the ship of Juno or Iona. 'From hence we may infer." says Bryant, " that it was a copy of the ship of Isis, called Baris." But Iona was a Dove. "Now Britain." he adds, was called Columba, from its worship, and what is remarkable, it was also called Iona: and when there was a change made in religion, people converted the heathenish temples to sanctuaries of another nature, and out of the ancient names of places they formed mints and holy men. * * Iona a bishop."(21

 See Max Müller's Lectures on the Science of Religion.
 Mythra was the same as the Assyrian Venus Mylitta or Uranis, the Arabian Alitta (Venus Aphredite, &c.). Horodatus says the Persian Mythra was Venus. ors's Ence., Mithras. Chaml Anacalypsis 1, 217. X, or ten, a perfect number, to which I wish to refer (6) Anacalypsis 1, 218. Id., id. Id., id. 1, 220. Id., id. Mercury is denoted by a † in astronomical works.

- (10) Moreury is denoted by a \uparrow in astronomical works. (11) Anacalypeis, l, 222. (12) Id., id. Fuller explanations of this monogram of Bac rus in Hig., 101, 221, and 316. See also his Index. (13) Jacob Bryant's An. Mythol., V. 2, 371. (14) Id., id., 370.
- Id., 130, 370. The same as Barls, Theba, Aron, Ac., &c., Bryant, V. Iona is Mylitta. Id., 375, Id., id., 373. Jacob Bryant's An. Myth. 2, 381. Bryant, V. 2, 382. Id., id., 387. Id., id., 387.

(20) 10., 10., 300. (21) Id., Id., 474. Herodotus (2, 55) refers to the Doves o Dodons.

Written for the Banner of Light. A MOTHER'S BLISS.

BY MRS. ELIZA H. BLANCHARD.

To gaze upon her precious boy, And every beauty trace-To see the first sweet conscious smile, Illume the cherub face-Upon the little dimpled check To press the loving kiss. And clasp her treasure to her heart-This is a mother's bliss.

With anxious care by day and night, To keep her watchful guard, And every little want supply. Each threatening danger ward-To see fair health its roses shower, For pleasing toils like this, Richly repays her faithful care, And her reward is bliss.

When reason's radiant dawn appears, To see the tearful eye Wishfully look on all around, The mother to descry-And as he springs to her fond arms. To meet affection's kiss. To feel that kiss of love returned-This is a mother's bliss.

FEBRUARY 11, 1871.

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MASSACHUSETTS.

Annual Meeting of the State Association of Spiritualists, Held at Ellot Hall, Ellot Street, Boston,

Wednesday, Jan. 25, 1871.

Reported for the Banner of Light.

Morning Session.—The President, William White, called the assembly to order at 11 o'clock A. M. H. S. Williams, Secretary, then read a portion of the records of the last meeting held at Haverbill. On motion, voted to suspend the further reading, and they were accented. and they were accepted. On motion, voted that the Chair appoint Com-

mittees on Business, Nomination of officers, Fi-Messrs, John Wetherbee, M. V. Lincoln and N.

M. Wright were appointed as Committee on Business, and Albert E. Carpenter, Agnes M. Davis and George A. Bacon were selected for the Fiand George A. Dacon were selected for the Fi-nance Committee, after which the President stat-ed that he would report the Committee on Reso. lutions and Nominations later in the session. On motion, voted that while the Business Com-

mittee were preparing a programme, the meeting resolve itself into a Conference—speakers limited to ten minutes. President White made the opening remarks.

He congratulated those present upon the evident signs of life presented by the Association, and referred to its work in the past, and the object for which it was intended to work in the future. Spiritualism was destined to give to humanity a better idea of this and the future life than it had ever had before. He said it taught that mankind were brothers, and those outside the Spiritualistic organization were subjects also of the new light which had dawned upon the world. He besought all, therefore, unbelievers as well as believers, to come forward and join in the proceedings of the I. P. Greenleaf, of Boston, next addressed the

meeting. He hoped that Spiritualists would not satisfy themselves with acting only on the defensive, but that they would carry the war into the camp of the enemy. He was in favor of taking hold of the machinery which had been organized and making use of it. He referred to the fact that Of Columba they have made a saint, and of there was abroad in the community a deep and earnest inquiry into the nature of the soul of man. When he realized the importance of the work which had been committed to the Spiritualists by the angel world, and contrasted the beautiful doctrines of the Spiritualists with the uncertain and vague testimony of the churches respecting the future world, he felt more and more the duty which was imposed on every believer to come forward to active efforts in the good cause. He urged that the Spiritualists should seek a legisla-tive recognition, and demand it as a matter of right. The Spiritualists should be incorporated as the other denominations were, and their preachers also ought to have the right by law to marry those who wished to be married and made application

M. V. Lincoln, from the Business Committee, reported the following order for the Convention: A. M.: Conference; P. M.: Report of Nominating Committee, and action thereon; Report of Committee on Resolutions and discussion on the same; Report of the State Agent and such other business as might properly come before the meeting. Evening: Report of Finance Committee and general addresses

The report being received by the house, A. E. Carpenter proceeded to make some explanatory statements concerning the Association. The Park-street Church had recently raised the sum of \$4,000 (a small sum for them) for sending mis-sionaries to convert the heathen—said heathen being many of them better than the missionaries; and he would ask the Spiritualists what they were willing to give to send out the glad and glorious gospel of a demonstrated future existence to their fellows who were yet in darkness, throughout the State of Massachusetts. He thought that when Mr. Alger, at Music Hall, said he had no evidence of a future existence, except what he derived from his instincts as a human being, that he represented the situation of thousands of people in Boston, who, members of the lifeles thurches themselves, or doubters outside the fold, had no ground for

Such a hope, except as they felt it within them. John Wetherbee, being introduced, said how important were the revelations of Spiritualism, if true. He was assured of that truth, and thought it was the duty of every one who sessed that evidence to give it to those who had it not.

It had come to be a recognized fact among med-ical men that the old system of medicine was wrong, that humanity had heretofore been over-dosed. The best practice now was based upon the idea of amusing the patient, while Nature did the work of cure. His persuasion was equally strong that there had been too much religious strong that there had been too much religious overdosing. There were thousands of people in whose spiritual systems the bones had been turned to chalk by the religious mercury, which had been administered to them in large doses. He

last twenty years. It has overspread the United States and British America, the British Islands and all the possessions of Great Britain, France. Germany, Italy, Spain, and Europe generally, nor do I think that it is an exaggeration to say that, in all this broad realm, there is not a hamlet in which its believers may not be found. Spiritualism has accomplished, in the last twenty years, more than Christianity did in a thousand, and it is spreading more rapidly now than over before. Unlike all other religions, no man can make a thorough examination of it without being convinced of its truth. Christianity can scarcely point to a single instance of the conversion of a highly intelligent skeptic. Spiritualism can count them by hundreds if not by thousands, and they are increasing daily. Spiritualism does not need to get up "powows" for a month at a time and count, at the end, fifty children scared into its ranks, five-sixths of whom withdraw when the scare is over. Gently, almost as the dew, open the celestial doors, and in come the departed to reveal their presence, to cheer our souls, to clear the mist from our eyes and enable us to see what the world has groped in darkness to find from the beginning. [Applause.]

Blessings on Spiritualism! It came to us when we were traveling in a land of darkness, peopled with devils and other dreadful monsters; overhead were fearful clouds, charged with vengeance, that muttered their thunders in our ears. Now and then a radiant star beamed for a moment, and then the darkness rolled over blacker than before. But Spiritualism came like an angel of love-She took us by the hand, led us out of the valley of darkness, set us on the mountain, opened the gates of the day and filled our souls with joy; the birds around us are singing, the streams are leaping and the sunshine gilds with glory the universal landscape. [Applause.] We may hear her cheering voice everywhere proclaiming, in the words of the poet Cowper:

Words of the poet Cowper: "Rouse to some work of high and holy love, If thou an angol's happiness would know, Wouldst bless the earth, while in the world above The good begun by thee shall on ward flow In many a tranching stream, and wider grow, The seed that in these few and fleeting hours Thy hands unsparing and unwearled sow Shall deck thy grave with amaranthine flowers, And yield thee fruits divine in heavens's immortal howers."

A BEAUTIFUL THOUGHT.-Among some of the South Sea Islanders, the compound word for hope is beautifully expressive. It is a manaolana, or the swimming thought-faith floating and keeping its head aloof above water, when all the waves and billows are going over-a strikingly beautiful definition of hope, worthy to be set down along with the answer which a deaf and dumb person wrote with his pencil, in reply to the question, What was his idea of forgiveness? -" It is the odor which flowers yield when trampled on."

The world estimates men by their success in life, and, by general consent, it is evidence of superiority of a certain kind.

regenerator, whose emblem was the linga, which, when united with the yoni (without which it must lose its fructifying import), formed the emblem of the faith they were not ashamed to wear conspicuously upon their persons. And here, as a significant fact in connection with what has recently heen read, the most important of his many festivals was his birthday, celebrated on the 25th of December

Whether Christ was born on the 25th of Decem-In the autumn, when the sun crossed the line, or fust three days before the 25th, when it descended to its lowest point in the heavens and seemed alas it were dead, for three days neither rising above nor falling below it-these were crucified afresh, and there was a day of as much universal

sorrow as there had been of joy at their birth. Adonis, as personifying the seasons, or the sun in his summer, and winter career, was condemned, as all know, to spend a part of the year in the under world with Proscrpine, and the rest with Venus in the upper.

In Rome, the mysteries of Mythra(2) were celebrated in the period of the spring equinox. The ceremonies observed in the initiation to these mysteries (symbolical of the struggle between good and evil-Ahriman and Ormuzd) were of the most extraordinary, and to a certain degree even dangerous character; probably more or less esoteric. "Baptism, and the partaking of a mystical liquid, consisting of flour and water, to be drunk with the utterances of sacred formulas, were among the inaugurative acts."(3) As has been stated, the cross appears upon many

of the oldest of the Assyrian and Egyptian monuments, and is recognized throughout the Hindu sacred records. Upon the breast of one of the mummies in the Museum of the London University is a cross in this shape -a cross upon a Calvary.(4)

Justin, in his "Apology," refers, as we have also seen, to a crucifixion in the heavens: "And whereas Plato, in his Timœus," (Plato, we may remember, lived in the fourth century before Christ) "philosophizing about the Son of God, says: 'He the letter X.(5)., He evidently took the hint from Moses, for in the Mosaic writings it is related that after the Israelites went out of Egypt and were in the desert, they were set upon and destroyed by

When untaught limbs at first attemp The tiny weight to bear, From every danger unforescon, To guard with watchful caro-When the intended, wished-for goal, The unpracticed footstops miss. To spring and catch him in hor arms-This is a mother's bliss.

And when the little pratiling tongue First speaks the mother's name, And twining arms around are flung. Kind Nature's boon to claim-When broken accents tell his love, Not one word would she miss-What pleasure fills a mother's heart. How full a mother's bliss !

She lifts the veil from future years, His prospects bright to scan She sees the gentle, virtuous youth, Insure the happy man: A crown of worth adorns his brow. Earth's honors they are his. Such visions cheer a mother's heart. Such form a mother's bliss.

But oh I there is a richer boon ; The blessed truth is given And proved, that this beloved one Is born an heir of heaven. To live when time shall be no more. In brighter worlds than this, They 'll meet where parting comes no more-Here is the crowning bliss.

Surprise Party.

A very pleasant "surprise" was given, at the home of Mr. Richard Walker, of Hopedale, Mass. Jan. 10, 1871, on the occasion of his 74th birth day ove. Having resided for many years in this place, and being regarded as a first-class machinist and inventor, he was honored on the above occamachinist and inventor, he was honored on the above occa-sion by the presentation in behalf of the donors—the fore-man and machinist of Hopedalc—of a fine pair of gold-bowed spectacles and eye-glasses, as a simple testimony of respect and esteem. Bone forty or more persons were present, and, after the brief presentation speech, by Rev. Adin Ballou, to which Mr. Walker responded with a feeling of gonuine sur-prise and gratitude, a free and social chat was enjoyed by the party, interspersed with einging, wittleisms, and sweet-ened by a great variety of Mr. E. Walker's dolicious and un-adulterated confectionery. A largo book entitled "The Heart of the Confluent," from Riverside Press, formed one of the gifts, sont by Mr. C. Walker, of Cambridgeport, Mass. Toward the close of the evening the following voluntary tribute, written for the occasion, was read by the authores: Almost four score years have passed,

Almost four score years have passed, Yet our friend is with us still ovant as the breath of Playing o'er the green clad hill. Though his head is silvered o'er As the years go speeding by, Still his vision brighter grows; Still he sees the augels nigh. Many watchers from the skies Bear to him a golden sheavo, Blessing him with angel hands On this joyous birth-day eve. Children, friends, and neighbors all, Join in blessing one to night Who for yoars with well-stored brain, Dared to struggle for the right. Soon, in the fair Summer-Land, He will sing with spirit breath, "All is well; the grave is past. All is light! there is no death."

Even a fool when he holdeth his peace is counted wise; and he that shutteth his lips is esteemed

was himself a monument of such a system of physic, and he had not got all the religious mer-cury worked out of him yet. He had resolved to take no more such physic, but to keep quiet and let Nature do the work for him, both as respects the human and the spiritual body. He then referred to the evidences he had had

of the truth of spirit communic n in the phenom-ena he had witnessed, and spoke of the Committee of the London Dialectical Society and their sittings, forty-two in all, thirty-two of which had re-sulted favorably for Spiritualism. This report the Society declined to publish, but it was expected it would be given to the world by the Committee themselves, and its perusal could not fail of being of much importance and interest to Spiritualists. of much importance and interest to Spiritualists, Mrs. Agnes M. Davis, one of the former State Missionaries, said that those who had predicted the failure of the Massachusetts Spiritualist Asthe appearance of the Massachusetts Spiritualist As-sociation were evidently in error, judging from the appearance of those present. To follow out the simile of Mr. Wetherbee, she would diagnose the disease with which the Association was suffering, which was marasmus, or consumption of the blood—*i.e.*, the Spiritualists had forgotten or neglected to supply a requisite amount of the vital fluid—circulating medium—to carry on the work. If ready pecuniary aid were offered, the patient would rapidly recover. She considered that the work of the Association was, as Mr. Wetherbeg bad said, in accordance with nature, for it calmed the fears of the patient as to the future life.

Rev. Mr. Brunton, of London, referred to the Spiritualists of England, and was of the opinion that they were not so Orthodox in their tenden-cles as he had heard them spoken of since arriv-ing in this country. He thought the English Spiroutside the church, who could not by any means be satisfied with its teachings, and naturally turned for light to Spiritualism. He pronounced them to compose some of the most intelligent persons in the kingdom. He also referred to the Dialec-tical Society and the deferred report. He con-sidered that the very intuitions of Mr. Alger-whereby he claimed to receive all his hope of immor allty — were in fact whisperings from that spirit-country that is around us all.

N. M. Wright said the meeting was convened for the reorganization of the Association's forces for work. He hoped all would feel it their duty He believed in elevating the masses to Spiritualism, not in bringing Spiritualism down o them. The chair appointed as Committee on Nomina-

tions: Dr. H. B. Storer, George A. Bacon, A. E. Carpenter; and as Committee on Resolutions: H. B. Storer, H. S. Williams, M. V. Lincoln.

Adjourned to half past two, same day.

Afternoon Session .- Meeting called to order on time, Remarks were made by M. V. Lincoln, who the committees not being reader to another with

The committees not being ready to report, A. E. Carpenter made an extended speech in favor of the workings of the Spiritualist Association. He said that he had recently made a tour, as State Agent, over the old field in Western Massachusetts, and everywhere he had been welcomed with warm hearts and ready hands. While there, with warm hearts and ready hands. with warm nears and ready hands. While there a theological student had attempted to confute the arguments of the speaker on Spiritualism. He made a good argument on the premises he-had, but it was the general conviction that the theologian had failed, as people always must fail who have their comment on the old theology. The who base their argument on the old theology. The demonstrations of geology and other sciences had undermined the old theology, and Spiritualism comes in to take the place of the falling structure. Prof. Hitchcock had tried to reconcile theology with that science, and had died in the attempt. Spiritualism presented its phenomena as its

H. N. G.

proofs, just as the geologist did his fossils; and both would conquer the theories of man. He considered that the platform of the Spiritualists was a free platform, notwithstanding the state-ment to the contrary in the recent Labor Reform Convention. Mrs. N. J

Convention. Mrs. N. J. Willis, of Cambridgeport, followed. To her mind, the labors of Spiritualism through-out the country, as evidenced by the teachings of its media, tended not to build, up a church or a oreed, but to give freedom to all. If the present Association faltered for lack of material nourish-ment it was not the fault of the appendement ment, it was not the fault of the angel-world, which was ever proclaiming the dostrine of char-ity and love toward our fellows; and in no better way could this be shown than by giving them a positive knowledge of immortality. Spiritualism was the glad tidings of joy and hope to the world. Dr. H. B. Storer, of Boston, then presented the report of the Committee on Nominations, as fol-

 lows: President—Edwin Wilder, 2.1, of Hingham. Vice-Presidents—Lysander S. Richards, Quincy; M. T. Dole, Charlestown. Corresponding Secretary—H. S. Williams, Boston. Recording Secretary—Miss Abbie K. T. Rounse- We Middlyhord Secretary Miss Abbie K. T. Rounse- K. Secretary Miss Abbie K. Secretary Miss Abbie K. T. Rounse- Record Re ville, Middleboro',

Treasurer-John Wetherbee, 88 Water street. Boston.

Boston. Frecutive Committee—William White, Lysander S. Richards, M. T. Dole, Albert Morton, Abbie K. T. Rounseville, John Wetherbee; Isaiah C. Ray, New Bedford, Bristol Co.; John Puffer, South Hanover, Plymouth Co.; Mrs. L. B. Wilson, Bos-ton, Suffolk Co.; Gilbert Smith, Harwich, Barn-stable Co.; Albert Bacon, Bedford, Middlesex Co.; T. W. Disknesson, Snringfold Hampdon, Co. stable Co.; Albert Bacon, Bedford, Middlesex Co.; E. W. Dickonson, Springfield, Hampden Co.; William Prouty, Worcester, Worcester Co.; Caleb Bradford, Plymouth, Plymouth Co.; Mrs. W. W. Currier, Charlestown, Middlesex Co.; It. A. Com-stock, Sheiburne Falls, Franklin, Co.; Osçar F. Adams, Great Darrington, Berkshire Co.; A. Enstis, Northampton, Hampshire Co.

Members at Large-Lewis B, Wilson, I. P. Green-leaf, Geo. A. Bacon, Dr. H. B. Storer.

On motion, voted, that the report be accepted and the officers be declared elected.

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M. V. Lincoln, from the Committee on Resolu tions, presented the subjoined report:

Resolved. That we welcome to our ranks all that love (dod's children, our brothers and sisters, and seek to do them good; and as Spiritualism embraces all that pertains to the good of humanity, we ask all that will to take hold of the good work, and help us to spread the truths of the fatherhood of God and the brotherhood of man.

Atternood of God and the brotherhood of man. Resoluced, That, as Splittualism inculcates individuality, we will endorse the peculiar views of any only so far as they accord with our reason, and, when carried to their ultimate end, will elevate and not dobase; for the province of all reforms is to benefit the human race. Resoluced That Sheltundlare underline and interest.

of all felorms is to benefit the human race. Resolved, That Spiritualism underlies and includes all true reforms; therefore Spiritualists, in faithfully sustain-ing their own peculiar views, are more directly contributing to the permanent success of the various reforms than by scattering their forces among the various so-called reforms of the day.

Upon the acceptance of these resolutions, es-

Upon the acceptance of these resolutions, es-pecially the third, a spirited debate arcse. Prof. Wm. Denton referred to the danger of establishing a limit to the meaning of Spiritual-ism and the labors of its adherents. In fact, the third resolution seemed directly to point that way, and therefore he must object. The religions of the past to him were dead—Spiritualism was the only relation containing the limits from the the only religion containing the living truth re-garding immortal life, and he desired its platform to be free to the utterances of every reformer-not to be tied down to the mere definition of Noah Webster. To his mind, it would not do to say that Spiritualism embodied all that was needed of reform. The Christian church said the same platform he felt at home, and also upon that of the labor reform; and he should feel at home upon the woman suffrage platform, but he was so radical upon the subject that he supposed they did n't care to invite him. [Laughter.] He de-sired that nothing should be done to limit the broad sweep of the already wide spreading influ-one of Supitualism once of Spiritualism.

H. S. Williams would not deny the truth of the Professor's position, but still thought our first duty was to the organization of our-forces, both local and state. While doing so, however, he would urge that tolerance of opinion and charity of feeling should be observed, and that harmony should prevail, in view of the magnitude of the cause in which they were engaged. Dr. H. B. Storer said that in our conventions

the time was too apt to be spent in the advocacy of other reforms. In his opinion Spiritualism should receive the broadest signification; he considered it the lungs, by which the whole body of reform was vitalized; but there were other parts of the body to be looked after, and some Spirit-ualists would be attracted to these platforms. The proper way, it seemed to him, was to make The proper way, it seemed to him, was to make the Spiritualist platform broad enough to em-body these. He believed in organization, when possible, and in sticking to the case in hand; for instance, if he should go to a Woman Suffrage convention—although a Spiritualist and looking at it in a different light from the churchmen he might meat—he should yet confine hig remarks to into the state association. How

teen years ago, and this was probably the case with teen years ago, and this was probably the case with every one who had been conversant with it that length of time. Then it was only technically de-fined, now its significance was greatly enlarged. Specifically stated, it was the knowledge of a con-tinued existence after the event of so-called death, proof of which was found in an oneu channel of communion between those who had laid aside their mortal form and those yet dwelling in the fleah. Comprehensively considered it was this and flesh. Comprehensively considered, it was this and something more. It was Universology, or the true science of life. Spiritualism was a universal edu-cator, having to deal with life and its issues.

On motion, voted to accept the resolutions as a whole. Dr. H. B. Storer presented the following resolu-

tion, which was also adopted:

tion, which was also adopted: Resolved, That, as Spiritualists, we recognize the value of distinct societies for advocating specific branches of reform, and also the importance of establishing a broad and com-prehensive platform in overy town of the State, where all subjects pertaining to human well-being and improvement (which we believe are properly comprised in the philosophy and practical influence of Spiritualism), may be discussed upon Sundays and other convenient seasons.

Adjourned till evening, to meet at half-past seven o'clock

Evening Session .- Vice President L. S. Richards in the chair.

I. P. Greenleaf followed the train of his argument in the morning. He lamented the lack of interest and earnestness which prevailed among the Spiritualists themselves. If the cause of Orthodoxy was worthy of the vast sums spent in furtherance of it, then, as the evangelists of a better doctrine, the Spiritualists should put forth an equal or a greater effort. If Spiritualism has been asleep, was it not about time to wake it up again? He again urged the necessity of legal organiza-tion, not for the city alone, but to embrace the whole State.

Mrs. N. J. Willis, under influence, gave a communication urging the necessity of the non-resist-ant doctrines so thoroughly advocated in his life— purporting to come from the spirit of Henry C. Wright.

Rev. Mr. Brunton referred to the feeling of chagrin which some Spiritualists were apt to have when among its fashionable or wealthy oppo-nents, but he bade such persons think what Spirnents, but he bade such persons think what Spir-itualism had done for them, and said that nine-teen hundred years ago Christianity presented a poorer figure before the world. He referred to the power which one fearless disciple of our philoso-phy could exercise, stating that one student in the college where he was educated, in England, had set twenty of them (himself included) to investi set twenty of them (himself included) to investigating the phenomena and examining the Spirit-ual Philosophy, and those who were not converted into open advocates had at least abandoned the habit of jeering at it.

Dr. H. B. Storer then gave an address, from which but a few points can be given. Although he himself had no need of the evidence presented he number had no need of the evidence presented by Spiritualism twenty years ago on the subject of immortality, yet he was rejoled to see its in-fluence on the mass of humanity. People did not now fear that death would either draw down upon them the everlasting punishment of an angry God, or that they should have to eternally do his dirty work. He thought the human mind, when right views of things, and if the disability to see could be removed from the mental eye, the Spir-itual Philosophy would receive universal cre-dence. He considered the position of Mr. Alger-who, to his mind, represents a large class of the educated disalies of the spirit charge class of the educated disciples of liberal theology as regards Spiritualism-aross from the diettanteism and con-ceit of scholastic prejudice. Spiritualism offered positive evidence, which every seeker might per-sonally obtain, while Christianity could only point to the men who lived centuries ago, and whose evidence of immortality, handed down by tradition, was not satisfactory to most minds. There was no danger that our new doctrine and new religion would subside. These evidences. will be sought for as long as man bas desire to know aught of his future state. He urged that the Association should be heartily sustained.

A. E. Carpenter made a few remarks concern ing the readiness of the people to listen to the new teachings, as he had met them in various parts of the State, after which he made the circult of the audience, soliciting members for the Association, in which he was aided by Mrs. E. S. Dodge, of Chelsea. H. S. Williams continued his argument in favor

of local organizations, whose delegates would fur-nish a good foundation for practical membership to the Association.

Wm. Whitenmyre, of Ohicago, thought that labor earnestly, put forth was the only way to advance the cause. He thought all ought to be willing to make sacrifices, for such acts would benefit them. If we must pass through the fur-

In his opinion, it was for the Spiritualists of Massachusetts to raise funds enough to main-tain and keep in active employ a dozen missionaries, who should be able to proclaim and demon-strate in and through their own mediatorial gifts the facts, philosophy and religion of Spiritualism. H, S, Williams offered some hints to the Execu-tive Committee with regard to, combining the ofnot a feather's weight had ever been min apor-his speech, which was more than he could say of any other religion. He hoped nothing would be done looking in that direction by the present done looking in that direction by the present. On motion of Dr. H. B. Storer, it was voted that troduced the newly-elected officer, Mr. E. Wilder, 2d, of Hingham. In vacating the chair, Mr. White returned his thanks for the kindness and another the State of Massachusetts as labored to the state o Adjourned sine die.

Hopedale, Thomas Haskell of Gloucestor, Anna W. Gotton of Boston, Harriet N. Green of Hopedale, R. H. Ober of Bos-ton, Mrs. J. S. Dodge of Boston; Trensurer, R. F. Walcutt, of Boston; Corresponding Becretary, F. W. Clark, of Boston; Recording Secretary, S. Jano Hatch, of Hopedale; and an Executive Committee of nine. Remarks wore then made by L. K. Josiln, after which Affred H. Lovo, of Philadolphila, (President of the Universal Ponce Society) was introduced, who pronounced a culogy upon th memories and the services in the cause of pence of Henry O. Wright and Thomas Garrett, who had died within a recent period, and gave an extended address on peace and its blossings, as contrasted with the horrors of war. The experience of the Quakers in dealing pencefully with

The crossings, as contrasted what the norrors of war. The experience of the Quakers in dealing peacefully with the Indians, and the success of the commission given by President Grant in regard to the Western Indians, was ro-ferred to in terms of congratulation. With this address the proceedings of the Convention closed.

MISS LAURA V. ELLIS-IS SHE AN IMPOSTOR ?

EDITORS BANNER OF LIGHT-Miss Laura V. Ellis and her father recently gave two entertainments of "Cabinet Manifestations" in this place.

The first evening the committee-Dr. Watsonfailed to detect any collusion, or human agency, by which to account for the demonstrations. The second evening the same committee was appointed, who said he had discovered a test by which he could detect any fraud that might exist, which test he refused to make known to Mr. Ellis, or any one. After Miss Laura was placed in the cabinet-being previously tied with bandages, her hands behind her, her sleeves sewed together and then sewed to the back of her dress, from which the committee pronounced it impossible to extricate herself-he then, unknown to Mr. Ellis, rubbed some shoe-blacking upon the fingers of Miss E., upon the discovery of which Mr. Ellis stoutly objected, and seemed considerably offended and excited, whereupon several in the audience raised the cry of "Humbug," and with noisy

If Miss Ellis and her father have been playing pranks for the last five years in the Eastern cities and other places, and have eluded all the art-and skill at detection that could be brought to bear upon them, it would appear a little singular that now it should be left to the wisdom and sagacity of our young town to detect and expose their fraud and swindling! This is implied by the course of the detectives here.

Yours fraternally, M. A. TOWNSEND. Beaver Falls, Pa., Jan. 18th, 1871.

We notice a letter in the Pittsburg Daily Gazette from "thirty-three investigators," in answer to one published in that paper, written from Beaver Falls, in reference to the seance alluded to above by our correspondent, from (which we take this extract

"It is an unfortunate circumstance that the spiritual phenomena, so known, occurring in all parts of this country, as well as in Europe, have been exposed so often, to the entire satisfaction of those who have investigated them the least; but not to the satisfaction of those who have investigated them the most.

Dr. Hare, Professor of Chemistry in the Univer-Dr. Hare, Professor of Chemistry in the Univer-sity of Pennsylvania, at Philadelphia, denonncad these things as a humbug, and commenced the in-vestigation with the conviction that he could soon expose it all as such. He began cautiously and deliberately, but found, at the outset, something he could not explain or account for. He continued, only to find himself more and more perplexed and puzzled. He still persovered, bringing to bear upon the subject all the powers of his astute, an-alytic and naturally skeptical mind, and, at the end of two years, announced his conclusions to the world that he could account for these things of invisible beings, among whom he claimed to recognize some of his immediate friends and relaonly upon the spiritual hypothesis, or the agency of invisible beings, among whom he claimed to recognize some of his immediate friends and relations. Prof. Hare's experience is that of thousands of others, among whom I might name a few prominent individuals who are at least as capable of coming to correct conclusions as your corre-spondent, 'B. F. C.,' and whose thorough investi-gations have led them to similar conclusions with gations have led them to similar conclusions with Prof. Hare. In our own country are such men as the Hon. Robert Dale Owen, Prof. Gunning and Judge Ladd, of Boston, Judge Edmonds and Dr. Grey, of New York, Prof. Longfellow, Senators Wade, Julian, Howard, &c. In Europe, Dr. Ash-burner, Lyttou Bulwer, Garibaldi, William How-itt, Lord Lyndsay, John Stewart Mill, John Bright, Louis Kossuth, Prof. De Morgan and other prominent men. other prominent men. Can it be that such men, together with millions of intelligent and honest minds, have been and are still so befogged, befooled or bedeviled as to be imposed upon by au ingenious humbug? The thing is incredible. As to the exposure in the particular case rewherein Miss Laura V. Ellis was the mediumistic instrument, it was by no means satisfactory to many persons present."

Banner Correspondence.

Notes from a Lecturer in Maine,

Having been sojourning the past year in the old Pine Tree State, I wish to place before your readers the condition of our cause there, and offer a few suggestions, and appeal to those who have been more highly favored with privileges. than comparatively few of the country towns throughout the State have been favored with, and ask them to remember those who have never heard the truths of Spiritualism proclaimed.

I have passed the most of the year that has just expired in the town of Waterboro', York Co., Mo. This town, as well as a vast many others in the State, never had heard ; Spiritualist lecture until since I have been among them. I find, wherever I go in the State, there are a "host" of minds that are ready to receive the truths of our glorious gospel. They are literally starving on the dry husks of Old minds that are ready to receive the truths of our glorious gospel. They are literally starving on the dry husks of Old Theology. Its minister's cannot get out a corporal's goard to hear them preach their old, worn-out, threadbare doc-trines of repentance and forgivenezs of sins, vicarious atone-ment, a heaven with pearly gates and streets of gold, where the rightcous are to spend an eternity, singing palms and playing on harps; and a hell of five of eternal burning, and walling and gmashing of teeth. The intelligent people be-lieve there is something better, or, at least, they look upon such doctrine as foolish twaidle, more especially as the lives of the ministry outside the pulpit comes of ar from cor-responding with what Jesus taught while here on earth. Now the masses of the people are longing for something bet-ter, something spiritual, something on which the soul can ided. They have been imposed upon by ministerial lecches and impostors until they are afraid of anything-in the shape of a public speaker. They look with distrust upon him, and think he has an "axe to grind." For this rea-son there is no way to reach these country towns only by es-tablishing a missionary work. My object in writing this article is to start the minds of the Spiritualism, it would be easy, for a laborer would get paid as he wont along. But first the people must see the truths, as exponded by our teachers, in order to appreciate them. If I had had, it in my power to procure a good test medium to give scances, I have no doubt but there would have been now good socleties formed that would have done a glotous work. But, unfortunately, I am not such a

ed and excited, whereupon several in the audionce raised the cry of "Humbug," and with noisy demonstrations left the hall.
Mr. Ellis, after rubbing the blacking from his daughter's fingers, proceeded with the exhibition, and the manifestations were such as seemed impossible to account for, without admitting the operations of some invisible agency. Yet, the disaffected still reiterate the profound cry of "humbug," and claim to have exposed the whole thing, and that only the guilible ones think differently.
Now my purpose in writing you, is to ask for some definite information touching the character and antecedents of Mr. Ellis and his handsome daughter. Have they not been before the world for several ycars, and have they not been subject ed to the scrutiny of intelligent and scientific fraud and imposition exist, they of course should feel it their sub state, who have failed to detect any none, to be in error, or to be misled in regard to these or any other mainfestations; and if fraud and imposition exist, they of course should feel it their duty to expose it.

this work. Maine mass. States in this matter. Yours in Truth, his work. Maine must not be behind all the rest of the

P. C. MILLS. Brooklyn, N. Y. Jan, 1871.

California.

LOS ANGELES .- Thos. A. Garey, Dec. 23th, writes Since I last wrote to the Banner, Bro. J. M. Spear, the humanitarian, has visited us, and gave three lectures, on Spiritual Revealments," 'The Providence of God in the Discovery and Sottlement of the United States,' and ' Man Culture,' which were well received by appreciative audiences. Bro. Spear scems to live a blended existence between the two spheres, and his life seems to be devoted to the amelioration of the condition of all mankind. He surely will have his reward. The angels are preparing, today, out of his good and unselfish works, garlands of true reward wherewith to crown his venerable brow upon his arrival in the land of the immortals; and he surely will hear the proclamation, 'Well done, thou good and faithful servant; enter thou into the joy' of the good, the true and faithful workers of earth.

We were visited to-day by a lady 'missionary,' accom-panied by an aged father of the Methodist persuasion. The object seemed to be soliciting funds in aid of building a 'house of worship in Arizona.' I responded by saying I could not consistently subscribe means in aid of a building that, when completed, would be refused me the use of, as an advected of Methodist an advocate of Spiritualism. And further, I thought she would be more successful among the church-going commi

several homos at a late hour in the evening, all feeling to exclaim. 'Verily it seemeth good to meet together.' Our society, known as 'The Los Angeles Harmonial Cir-cle,' met to-day and elected a full set of officers, (or rather redicted a full board) as follows: President, Thes. A. Garey; Vico President, Mrs. A. D. Wiggin: Secretary, Mr. Brancis Baker; Treasurer, John Mayers. We purpose meeting reg-ularly once a month, and as often thereafter as conditions demand."

Vermont.

MONTPELIEIL-Mrs. Abble W. Tanner writes as follows : The month of December found me in Stafford, Conn., among the good Spiritualists of the place, speaking for them during the month. The last Sunday being Christmas day, the good friends thought they would not remain idle at home, but would, in accordance with the time-honored custom, have a social gathering at their church, (or as they call it, hall.) Hands were busy as well as minds in proparing gifts for dear friends, and not many hours were idled away by tho ladies of that society, for trees were to be ladened with Christmas gifts, and tables spread with dainty food, and only a fow to do the work. Christmas eve came clear and cold, and friends gathered in one after another, until the hall was full. Smilles danced from fue to face, as one after another glanced from tree to table, as if to say, well done. Harmony reigned supreme. The services opened with a Christmas hymn by the choir. Appropriate pieces were read by Miss Mary Jerrold and Miss Martha Dwight, after which, songs by Mrs. Mary Harvey and Mrs. Weston. Our dear angel slater, Achesa Sprague, gave through the writer a poem en-titled "Your First Christmas Tree," as her Christmas gift to the loved ones there, Refreshments were then served, and all were invited to partake of the bounties of the table, free of charge. Christmas gifts, and tables spread with daluty food, and only

Then came to particle of the boundles of the table, free of charge, Then came the picking of the trees, and name after name was called, until the trees (two of them) were robbed of their heavy burden, and many a heart was made glad by the mementos received. Among them, the writer unexpectedly received tokens of kindness, which will be carefully treas-uted amough to meast choice was expected.

received tokens of kindness, which will be carefully recas-ured among her most choice possessions. Also a kind re-membrance of the denors will long live in her memory. An hour of social intercourse, and then the good-alghts were sume by the choir, and one of the most harmonious, as well as beautiful Christmas evenings that it has over been my privilego to enjoy, passed from our view to live in mem-ory alone. I felt that night as though a band of beauteous splittis were around us, touching our brows with the light of insufation, and whispering more her one means well. Politis were around us, touching our brows with the light of inspiration, and whispering peace to our weary souls. Stopped on my way homo and spoke New Years' day in Hurtland, Yt., where I have labored very successfully much of the time for the last three years. I am resting through the month of January, that I may better perform the labor the spirit-world has for me. The two last Sundays in Feb-ruary I am engaged in Salem, Mass.

Massachusetts.

PROVINCETOWN .-- C. L. Parsons writes : "Having occasion to visit Boston recontly, and being a Spiritualist, of course it would be quite natural for me to be seeking afterspiritual food. I consequently made for head-quarters (the Banner of Light office) soon after I arrived. I scrutinized very closely the modus operandi, all unobserved to the busy, thinking, working attendants inside the circle. I peered over the big pile of spiritual publications on the counter, gazed into the spiritual faces of the photographic likenesses in the show-case, procured some for my own private observation, deposited them in my coat pocket under my arm nearest my heart, feeling a warm satisfaction that 1 had made a good investment. I then entered the beautiful circle-room, where it éceined

I then entered the beautiful circle-room, where it icenned a fitting place for angels' feet to tread, and where they do come, I have no doubt, and impart their knowledge and ex-perience in spirit life. The answers to the questions were given promptly and satisfactorily, exhibiting high intelli-gence, Keen perception and scientific knowledge. The mes-sages were just what one might expect from spirits in the form again—being them-elves and nohody else—expressing the strongest desire of the soul or some prominent charac-teristic of their earth-life; showing conclusively that what we are here we shall be in spirit-life, until we progress be-yond our earthly attractions.

we are here we shall be in spirit-life, until we progress be-yond our earthly attractions. I visited soveral mediums, and received very good com-munications, but more especially through the mediumship of Miss F. J. Palmer, who gave me the best tests I over re-ceived in my life. Such a medium cannot be too highly es-timated, and should be widely known. But I must not weary your pathence longer—wishing you 'a happy year' before you, and giving you assurance that you have many noble hearts and co laborers unknown to you throughout the land, looking to you, as the ceitre of a great spiritual circle, for light and truth that shall illumi-nate all the dark cornere, and calighten and elevate man-kind." kind

Georgia

HALCYONDALE, SCRIVEN CO .- I feel impressed to write to you; I feel it is my duty to let the world know what the angel-world and Spiritualism have done for me." For six years have I suffered with rheumatism, my right arm at times being perfectly helpless. A few weeks ago I wrote to Bro. Freeman Hatch, of Boston, stating my case, and in answer he wrote to me that if I had faith, he thought when I received his letter I would be better. For a week or two provious to receiving his letter I was in dreadful agony,

two provious to receiving his letter I was in dreadful agony, but in twenty minutes after reading it I was healed—thank God aud his ministering angels and Bro. Hatch I Two years ago ny hushand was a laptist in belief, but, unfortunately, was a man who drank liquor to a dreadful degree, but through the aid of the blessed angels and our Heavenly Father's mercies, he is now a reformed man, is a firm Spiritualist. It is not ashamed to tell the world what Spiritualism has done for us. We are both now being de-voloped as mediums, and we hope to speed the remainder of our earth-life in laboring in the spiritual vineyard. Every hour of our lives do we thank God and the blessed angel-world for the light that has been bestowed upon us. Hoping that you will make known the above statements, we remain your brother and sister in faith.

LUCRETIA CUNNINGHAM,

might meet-he should yet confine his remarks to Prof. Denton again replied against the res-

olution, as having a tendency to make the Spir-itualists a sect. Upon the spiritual platform he had always been free to utter his sentiments, and not a feather's weight had ever been laid upon

returned his thanks for the kindness and court-esy that had been universally extended to him during his term of office, and during his connec-tion with the Association; he felt sure that the same favor would be extended to his successor. Mr. Wilder thanked the Convention for the honor, though he felt great diffidence in assuming so conspicuous and important a position. He said that he had been nineteen years a Spiritualist,

that he had been nincteen years a Spiritualist, and had labored for the promotion of the cause during that time, and amid more or less of oblo-quy and opposition in his own town. A. E. Carpenter, from the Finance Committee, explained the object of the Society, which was to send out missionaries into the State where reg-ular meetings were not held, and thus tell to oth-our the order source. Ho then such its delogation ers the good news. He then read its declaration of principles:

"Whereas, We recognize Progress as the law of life and happiness-Truth as the beauty and good of existence-the power of the Spiritual as the universal benefactor, and general education as the design of Infinite Wisdom and

Vector in education as the design of mining which and Love; therefore, We organize and fraternally unite for the purpose of in-vestigation, for the discovery of Truth, for the development of Spiritualism and popular education therein, and for mu-tual improvement."

He made a strong appeal for the contribution of material aid to the Society. On motion of George A. Bacon, voted to limit the speakers in further debate on the resolutions

the speakers in farther debate on the resolutions to ten minutes. The debate was again resumed. John Wether-bee took ground for the third resolution. He thought Noah Webster's definition embodied all that was specified in modern Spiritualism, and wheever believed what was there laid down tots a Spiritualist, whether he was a St. Paul or a Daniel Pratti Wendell Phillips had once said to a speaker who in an anti slavery convention banker, who in an anti slavery convention once undertook to advocate woman's rights, "This is the negro's hour;" and he was likewise in favor of consuming the time in Spiritualist conventions in efforts to benefit the cause. He was willing—and he believed Spiritualism in-culcated it—to give the right hand of fellowship to every reform, but there was a place for all things.

John H. Orvis explained his position regarding John H. Orvis explained in position regarding Spiritualism, and his meaning in the remarks re-cently made by him at the Convention of the New England Labor League. He defined Spirit-ualism as a divine life, and said it sought to pro-mote righteousness, justice and reform every-whare where.

After some further remarks by H. S. Williams, it was, on motion of Dr. H. B. Storer, voted that the thanks of this Association be, and are hereby, tendered to our retiring President, William White, for bid source of the difference of the differen for his prompt fulfilment of the duties of his office as President, and also to himself and his asso-clates for the use of their Circle Room for our

Committee meetings. M. V. Lincoln referred to the great number of reformers that had clustered under the wings of Spiritualism, and said all were free to work out their idea. M. V. Lincoln referred to the great number of reformers that had clustered under the wings of Spiritualism, and said all were free to work out their ideas, but they alone were responsible for them. Geo. A. Bacon said his definition and conception of Spiritualism were far different to-day than fif-8. Richards, of Boston; Vice Presidents, E. D. Draper of

Annual Meeting of the Massachusetts Radical Peace Association.

The annual meeting of this Society was held at Morcantile Hall, Boston, Thursday afternoon and evening, Jan. 26th. Lysander S. Richards presided. Remarks were made by Dr. A. H. Richardson, of Charlostown, Wm. Wittenmyre, of Chicago, and John Pettigrew, after which the following

of Chicago, and John Pettigrew, allor which the following resolutions were presented: Whereas, It is no part of the purpose of the Massachu-setts Radical Peace Bociety to proclaim a superficial peace, but rather to wage a moral warfare against the causes that lead to war, and in favor of the conditions that make for peace; therefore, *Resolved*. That this Bociety recognizes as among the primary causes of war the systematic and legalized oppres-sion of the masses of the people everywhere, both men and women, and as among the first conditions of enduring peace, a more just and equitable distribution of the lahor and capi-tal of the country and of the world; the fundamental war is

a morojust and equitable distribution of the lahor and capi-tal of the country and of the world; the fundamental war is in fact a war between the producer and the monopolist, the wise settlement of which would put the final extinguisher upon every other; but on the other hand, *Resolved*. That the settlement of this war, or of any other popular claim, never has been, and from the very nature of the case, never can be accomplished through the arbitra-ment of the sword; that such an arbitranent is not only wrong in principle, but utterly fallacious in policy, defeat-ing the ends of justice by imposing new burdens upon the people.

Resolved. That we recognize the exclusion of woman from the realm of polities as also a very efficient cause or occa-sion for violence and bloodshed in the past; that her imme-diato political enfranchisement would be a very potent and revolutionary weapon in the armory of the Prince of

and revolutionary weapon in the armory of the Frince of Peace. Resolved, That in view of the appalling drams now being enacted before the gaze of mankind, it becomes the impera-tive duty of American and English statesmen and diplomat-ists to adopt at once the initiatory measures for mutual disarmament, and the institution of civil international haws of arbitration for the hitherto burbaric arbitrament of the sword; that the two freest and most civilized nations of modern times have neither a political nor moral right to be the mute spectature of the reigning carnival of blod; that we urge them to seize the oppertune moment to organize the indignant protest of the civilized world into a supreme law of nations, whose authority shall forever prevent the recurrence of national duching; that we especially urge upon the American Congress the importance of an amend-ment of the Constitution of the United States, annuling the

and to the Constitution of the United States, annulling the war clauses thereof as a preliminary example of world-wide statesmanship. The resolutions produced some discussion, most of the speakers being, however, in sympathy with the ideas pro-sented. It was participated in by Dr. Richardson of Charles-town, Wm. Wittenmyre of Chicago, John Pettigrew of Bos-ton, Prof. F. W. Clark of Boston, L. K. Joslin of Providence, Zebulon P. White of Pawtucket, Amasa Lord of the Ameri-can Peace Society, A. E. Carpenter of Boston, and others whose names were not announced. Incidentally, the right-fulness of taking life under any clreumstances, or in the form of capital punilshiment, came in for discussion, and the usual arguments pro and con, were suggested. The resolutions were adopted, and after the appointment of a Nominating Committee the Convention adjourned till evening.

^o We expressed our opinion of Miss Ellis's mediumship in the last Banner, and still believe she is a genuine medium. [Eds. Banner of Light.

Written for the Banner of Light. "STAND UP FOR JESUS."

NY JOHN J. GLOVER.

A student of Nature was promoted one day To enter a church that chanced in his route ; New thoughts he might glean there of life and its God, And, imbued with more light, become more devout.

He ventured along the rich-carpeted aisle, Till he spled a seat in a gentleman's pow-

look and a frown to a sensitive soul

hore;"

Again was repelled with a look and a sneer.

Disheartened, at length, by the lack of true grace, He turned on his heel, and he moved to the door, When his eye caught a tablet inwrought with gold-"Stand up for Jesus" were words that it bore.

"Stand up for Jesus "-and he pondered it o'er; " Stand up for Jesus "-and he passed out the door ; A fitting device for a Pharisee church,

Where Jesus himself might stand up on the floor.

"Ah, give me the church," thought our friend to himself. "Whose gates are so wide that we all enter in ;

Where the peor and the rich, the low and the high, May worship the Father of all kith and kin."

And he walked to the fields of velvet and green. And strolled by the brook that slow rippled along, And gathered the flowers and ferns of the dell, And joined with the birds in their anthems of song.

Then, laying him down in a calm, shady nook. On a couch of dry moss that covered the sod, The blue arch of sky spanning over his head, In silence communed he with Nature and God. Quincy, Mass., Jan. 8, 1871.

promising to pay, and then and there paying, a certain amount toward, the erection of a building in Arizona, and that its doors be open and free to all lecturers or teachers whose object is the advancement of humanity, intellectually, socially and religiously. And now, while speaking of building houses of worship, how strange it is that so little effort is made by Spiritual-lists to build public halls, wherein the great and giorious emancipating and world-redeening principles of our glo-rious philosophy may be declared i. The world is sick unto death of the old, stale, threadbare doctrines of our fathers, as taught by a paid and bigoted priesthood, who, as Henry Ward Beecher has declared, have become proficient in tel-ing things 'that have not happened, just as though they had happened '--a true and grave admission indeed. They (the Orthodox teachers) have closed the gates of heaven, have bolted and bared, in an Orthodox workmanike man-ner, all doors, windows and avenues leading from heaven it them to a cruci, iron-hearted, unrelenting, bloodthirsty, re-vongeful Ged, or assigned them to the everlasting pains and terrors of a never-ending torment. Hence, great sorrow-and tribulation are abroad in the land—fathers and mothers mourning for their children, children for their parents— husbands, wives and friends, all, all are filled with mourn-ing, with not 'a redeeming ray of light from the departed ones. The loved ones have passed

and tribulation are abroad in the land—futhers and mothers mourning for their children, children for their parents— husbands, wives and friends, all, all are filled with mourn-ing, with not a redeeming ray of light from the departed ones. The loved ones have passed from sight to that 'bourne from whence no traveler returns,' and all is dark and desolate in the halls of the bereaved. The minister comes; but, blast his words bring no conso-lation; he has no bain for the torn and bleeding heart. He prays, buthe prays to space and an unknown God; he sup-plicates an imaginary being, seated upon an imaginary throne, stern and inflexible, dealing supposed Joy and glad-ness with one hand, and overlasting fires, death and damna-tion to shrinking, ill-born, lost ones of earth—born to be damed—with the other. Oh, good spirits of our fathers and mothers, come, oh, come with your words of cheer to earth, that we may know of a surely that the dead still live. Yee, by your actual pres-ence, ignore the fast waning, popular ism of the day, which comes from the lips of men assuming authouity to teach. Yee, by actual demonstration, prove that life is not a myth, but a positive reality, perpetuated by a consolation to earth-worn ones, and a bright and happy, holy hope to the bereaved, and joy unspeakable to the spiritually star-ing millions of earth. Happy thought I God is just 1 'the same yesterday, to-day and forever,' dispussing the blessings of Nature to all alike, 'without variableness or shudow of turn-ing,' causing the rain to fail upon the just and unjust alike, without jar or discord, creating heavenly music fit for the ear of angels. Oh, happy thought angels live as in days of yore, bring-ing glad tidings of great joy, adapted to how wants of our day. The world is now saved from priestcraft, bigotry, su-persition and ignorance, through golden lessons of truth as tugit by angels, by the aid of the liuminated souls of carth. These lessons are peculiarly adapted to our wants -the wants of our day—to the peculiar wa

Under date of Jan. 2d, Mr. Garey writes :

"We were the happy recipient of the good friends, at our home, on New Year's day. Some seventy souls appeared, lving representatives in the body of the glorious truths of Spiritualism. All ages and conditions in life were our guests. A condition of harmony and universal good feeling pervaded the assemblage. A bounteous board of the good things of earth was spread, which was cheerfully partaken of. After earth was sproad, which was cheerially partaken of. Alter the social and harmonious repast, came lectures and mani-festations from tho good friends 'gone before.' We lectured on the subject: 'What evidence have we of a conscious individualized existence beyond the grave?' Mrs. Uthere Maxy gave us words of good cheer from an old friend in spirits is ospeak. The thoughts given were excellent, in-structive and encouraging. The friends dispersed to their

WILLIAM CUNNINGHAM. Ohio,

MASSILLON .- John Frost writes : The spirit of Spiritualsm is here, and manifests itself modestly in the faith and lives of believers. The number of avowed sympathizers here is not great, but the principles inculcated by the Banner and its co-workers are spreading. Wo have no organization, no lectures, but occasionally-I may say weekly-hold scances, and sometimes have satisfactory results. Last week, Laura V. Ellisand father visited this place, and gave two evening exhibitions with cable et, and the demonstrations Laura has been presenting through her mediumship for some time. The manifestations werd quite satisfactory to all with whom I have spoken on the subject. This phace, of Spiritualism is well in its place, and often very desirable to those who are interested in the sprend of its doctrines, but to me, it would be much more satisfactory to have lec-tures delivered by competent, earnest beliavers; and I find that the most intelligent sympathizers among us concur in this sentiment. Cabinets and the similar appliances give the opponents of the movement opportunity to say that there is too much of the show feature about it, but an abla-lecture, by one competent to defend his positions, if attacked, to many of us, and to those who dissont as well, would be a "more successful movies of diffusing the light." tions Laura has been presenting through her mediumship note successful means of diffusing the light.

Pennsylvania.

BEAVER FALLS .- Milo A. Townsend writes: Mrs. C. A. Robbins has been giving a series of Sunday discourses here which began on Christmas. They have been well attended, and have elicited much interest generally. Her lectures are really of a high order-eloquont, logical, postic and in-spiring. Sho remains here until April, possibly longor. "The course of Truth is onward, like rivers to the sea."

• Married :

At Canton, Me., Dec. 23th, 1870, at the residence of J. M. Deshon, Mr. Samuel Holmes, Esq., of Peru, and Mrs. Rebecca Hall, of Portland. ;

In Sturgis, Mich., Jan. 8th, George W. Kent, formerly of Boston, and Miss Incz A. Bodley, of Sturgis, Mich.

Passed to Spirit-Life :

From her and her husband's material residence, No. 23 South 31th street, Philadelphia, Pa., Dec. 16th, Mrs. Margaret Lynch, in the 49th year of her age, after many months of in-

Lynch, in the shift year of her age, filter many months of in-tense suffering from cancer. Although not an acknowledged heliever in spirit communi-cation, sile thought well of the philosophy, and we have strong reasons to believe that she realizer is prirt presence and communion before leaving the body. Dr. Henry T, Child spoke words of cheer to those present, dilatated in part by the arisen soirit. We received cheering words from her the fol-lowing S unday evening, at the circle in Hariburg, through those excellent mediums, Wm, and A. Potts. J. L.

From Unity, N. H., Jan. 3d, Ada, daughter of Ransom and Etta Hall.

She was a sweet child, and, will make one more bright angel to watch over and direct ner much bere ived parents. Jan. 7th from the same town, Mattle, daughter of Levi and

Liard Balley. It was the first time Mr and Mrs. Balley were called upon to part with a blossom of th' Ir family. It filled their hearta-with grief and anguish, Mrs. Balley making the remark, "If it was not for my beautiful belief I could never endure the separation."

separation." Again, on the 9th of Irnuary, Mr. and Mrs. Hall were called to witness the departure of another of their treasure Libble was a child of nearly four years, and had been heard to con-verse with her spirit breather, who pa seed to spirit-life some years ago. May angels help the almost distracted rather and mother to view their loss in the light of heavenly gloy, Newport, N. H

From Los Angeles City, Cal., Dec., 1870, Franklin Herace Burdick, only son of Horace and Sarah C. Burdick, aged 8 CATS.

years. The writer officiated at the grave, and gave words of spirit-ual consolution to the bereaved and mourning friends. 'T is hard to part with our sainted children, but in the ight of our glorious philosophy we are better enabled to withstand the shock, and the angels rejoice that the world of mankind be-gins to "see as they are seen, and know as they are known.' THOMAS A. GAREY.

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

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So, passing the porch, and no sexton in sight,

Essayed then to onter, and list for a while,

More plainly than tongue spoke, "You 're not welcome

Again he essayed to another spare seat-

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The Osage Indians.

The Boston Daily Advertiser, of Feb. 1st, says editorially on the question now before the Indian office:

"It appears that the Osage Indians have again been so imprudent as to trust the honor of white men, and with the usual result. It will be recolmen, and with the usual result. It will be recol-lected that a bill was passed, at the last session of Congress, to remove that people from Kansas to the Indian Territory; or, in other words, to legalize the robbery by which they have already been dispossessed of their best lands. They pro-tested against the taking any steps under the act till the squatters should have been first ejected; and orders for the ejection were accordingly and orders for the ejection were accordingly given, but it does not appear that they were ever carried out. The Osages next objected to being compelled to sell for fifty cents per acre land which was worth much more, and the Commis-sioners pledged themselves to obtain a fair price for them. The Osages thereupon agreed to the removal, and entered upon negotiations with the Cherokees for the purchase of the herits it Oberokees for the purchase of the lands in the Indian Territory which had been assigned them by the government for their new home. Pending nese negotiations, however, the equatters broke these negotiations, however, the equatters broke their agreement to protect the property of the Osages, and have crowded over the remainder of their reservation, driving them off, killing their cattle, and committing the worst outrages. The Indians complain of this treatment, and have ap-plied to the Indian office for protection. If the facts are true we do not think of an article facts are true, we do not think of any earthly punishment quite good enough for the greedy

Removal.

Mr. J. V. Mansfield, the medium through whom spirits communicate to mortals by answering sealed letters sent to him for the purpose, has removed his office to 361 Sixth avenue, New York, to sympathize with a conquered country, who, one of the most central localities in the city, where all letters should hereafter be addressed. We take this occasion to relifirm our confidence in Mr. M.'s mediumistic powers, for we have often money indemnity to the Prussians, which will had indubitable evidence of their truthfulness. We not long since received a communication sults follow in the footsteps of carnage and blood- through his instrumentality from a spirit friend of ours-one of our late partners in business-in the world, and lead on the millennium of univer- answer simply to a mental request. Not a single line did we write to the medium, or intimate in the remotest degree that we designed to test him in this way. Accompanying the communication was a note from Mr. Mansfield, wherein he expressed surprise that the spirit should suddenly Spiritualists and their belief must certainly be seize his hand, and, unsolicited, write us a letter. going on in the public mind, if the press is (as it | But the facts contained in the message-which s declared to be) the mirror of popular sentiment. Mr. M. could not possibly have had any previous The reports contained in the daily papers of Bos- knowledge of-were of the greatest importance to us at the very moment we sent out our thought in the chusetts State Spiritualist Association, held at direction we did. How will science explain this wonderful phenomenon?

Dean Clark will lecture in Milford, N. H., the first two Sundays in February, 5th and 12th.

Dr. W. Persons is practicing in Chicago, and can be seen at 1178 State street.

Mrs. Addie L. Ballou's lectures, in Wheeling, Va., attract much attention.

W. F. Jamieson has spent one year in the State of Minnesota, and has been almost constantly employed in lecturing. He is engaged by the Laporte, Ind., Society of Spiritualists to labor for up to public ridicule the advocates of our faith; them until the first of March. During March and April he will lecture in Michigan and Indiana;

> Mrs. N. J. Willis spoke at Natick, Jan. 22d, and at Ashland. 29th.

I. P. Greenleaf closed his engagement at New Bedford on Sunday, Jan. 29th. Increased spiritual interest in this place is reported.

It is impossible for Dr. Dake to visit Topeka, Kansas. This noted healer can be consulted at the Matteson House, Chicago, Ill., until further notice, on and after Tuesday, Feb. 14th.

Grand Musical Fete in Salem.

Mr. Jesse Shepard has consented to give one grand concert in Salem, by the request of many friends who are anxious to hear him in public. The concert will take place in Lyceum Hall, Monprived of their strongest motive of action; and day evening, February 13th. As Mr. Shepard's when two uncongenial persons, who might mend time is limited, he will hold no private scances

Emma Hardinge. The Medium, of London, reproduces a para-

graph from the pen of the venerable William Howitt on the characteristics of this world-renowned lecturer on Spiritualism; and as it is not it will give the readers of the Banner the same pleasure in the perusal which we enjoyed ourselves. It is not necessary for us to commend the will readily commend themselves to the attention which they so richly deserve. As a spiritual por-

with as true a relish as it will provoke in the rereading of to-day. But to the article, which is in language (he says) is free, flowing, without a limp, a halt, or a shuffle; and that is the least of her pern their vigor, and angelic in their sentiment. The is the energy with which her thoughts are enunciated. All this she says the spirits give her. Well, good and kind souls! they do themselves are of the most noble conceptions, most advanced

toads cannot live in rocks, though thousands of everybedy is compelled to take an oath, testifying seen them; but perhaps they seem sometimes that he recognizes a certain creed, we are not a wrong because we are wrong-who knows? son, not to speak of religion! The recent meeting of Orthodox ministers in Philadelphia-where

which the public abhors because it is suffering under the hallucinations of priesteraft and science-craft-she would be the enthusiasm of the day. Had she come to uphold the favorite notions of the time-could she cant on Evangelism. or adorn the shrines of a Popery without a Pope, or preach the delectabilities of Materialism, or show that Mammon is the most wise of devils, and

England would run after her-she would be incensed by the Press, and killed with the kindness of late, heavy dinners, and by lionizing in fashionable midnights in the poisonous atmosphere of the West End. As it is, she is going on a more quiet and healthy way, teaching the great truths of a divine philosophy with an unparalleled eloquence-the truths of a philosophy rejected because it is hateful to the spirit of those who would fain persuade themselves and us that this is our abiding city, though we every day and hour see those who have comfortably scated themselves deep in the cushions of an imaginary abidance most unceremoniously ejected into their unknown, because they wished it to be unknown. Hard as is the old feudalized soul of this England, the arrows of heaven are everywhere piercing its pachydermatous coat of worldly interests and worldly wisdom. Everywhere the cry of the wounded is heard, and they are seeking for healgovernment, there would not be an ownce weight | ing from the hand that smote them. The enemies of Christ called him devil-inspired, and killed him, and stoned and murdered his disciples; yet Christianity lives. The enemies of Spiritualism have not yet killed us, or stoned or pilloried us: let a uztional society to put salt into the Atlantic them do their worst, and then the best is sure to Ocean." That is very well for Orthodoxy; but | come out of it. In the meantime, if England has omes short of the whole story. We insist an orator who can stand on the same platform that there is no Christianity in the constitution, with Mrs. Hardinge and deliver an address on and that it was purposely left out. Cannot a form any instanter-given subject with the same clear, of government be established on earth, as ours | unfaltering, forcible and splendid mind and man-

trait of a distinguished speaker and earnest and

Belial the most blessed of saints-all London, all

Public Charity-Local Societies-Star-

vation and Degradation.

The editor of the Catholic World, Rev. S. T.

Hecker, delivered a lecture recently in this city on the question of the care of the poor by the a whit less applicable to that lady to-day than it Church and by the State. Naturally, he argued was on the day when it was written, we are sure | for the propriety of turning over the control of all public charities to the church, and prudently denounced the abuses attending such care by the State. But whether his reasons are good for the article, the writer, or the person written of; all side of ecclesiasticism, his criticisms were correct and searching as regards the management of the State. Father Hecker would not divorce religion from anything connected with society and social successful reformer, it will stand for as many life. He compared the method of distributing years more as it has stood already, and be read charity which is followed by the various Catholic Societies, the St. Vincent de Paul in particular, and the Sisters of Charity, with the care exercised William Howitt's most appreciative vein: "Her with such ostentation, with such an appliance of heavy machinery, and at such cost, by the State. The result in the case of the State was, that divine fections. On whatever subject she speaks, though | love was divorced from power. Henry the Eighth proposed on the instant, she gives you a grand | robbed the Catholic Church of their monasteries, oup d'ail of it. You have the great facts and one-third of whose entire revenues were regularly truths of the topic, and in an order as lucid as if applied to the poor and the sick, and handed over it were the effect of the most careful study and that vast sum to the satellites of his own court. arrangement. Rising from a simple but solid. A great many of the poor he got rid of by hang preconceived and bigoted way. And, step by proposition, she ascends by a truly musical scale ing. The result of the attempt to make money to the very highest reach of the theme, and leaves the substitute for love has been, that poverty you at once enlightened, charmed, and astonished. | from that day to this has been on the steady in-The elecution, the action, and delivery, if a little crease. Thirty-five millions of dollars were last theatrical, are feminine in their mode, masculine year bestowed on the poor of England, and poverty there goes on increasing. Last year, five wide range and grasp of mind are as conspicuous thousand persons were starved to death in the city of London.

The Provident Society of this city is managed by three officers, and one fourth of all its receipts and herself the greatest credit, for their deliveries | go to pay its expenses. This is a fair illustration of the whole charity machinery, besides being opinions, the most philanthropic aspirations. I directed to achieve its ends by money rather than lon't think that these invisible promptors are love, and shows how surely the poor are degradalways quite perfect in their mundane science, ed, instead of being assisted and elevated, by a few names among men, professedly Christian, any more than Professor Owen is, when he says public charities dispensed after this fashion. In consequence, modern society is threatened with Their position is childish in every sense. Unless | people with their heads right-side foremost have | revolution, England's condition furnishing the most striking example of the danger. Father Hecker asserted that one thousand dollars, in the " For the rest, if Mrs. Hardinge did not lecture hands of a Sister of Charity, or Sister of the Poor, on the most unpopular of subjects-a subject or a member of the St. Vincent de Paul Society. would go further than two thousand in the hands of an official in an ordinary charity bureau. In the ten different Catholic parishes of Boston. there are ten different charity societies, having almost five hundred members. Six hundred and thirteen families were last year relieved by them. or seventeen hundred and fifty-eight persons. They made over twenty thousand visits, and expended between thirteen and fourteen thousand dollars. And what was the cost of all this effecive work? Just nothing at all.

The Provident Society distributed the same amount during the year, but at the expense of three or four thousand dollars.

The way to perform this work without expense is by making the principle of charity breathe through all actions. No sacrifice is thus made except by the individual, and that leads to his elevation. The error lies in ordinary societies for benevolence, in holding the poor off as not a part of ourselves, and then imposing our charities in such a way as to make the recipients feel their degradation.

Aid for Suffering France.

It is pleasing to every lover of humanity to see the universal determination which seems to exist -now that the struggle has reached a definite point--- to assist the suffering people of France, and to prove the truth of the maxim:" All men are brothers-there is no enemy but sin." All over England and the continental nations the desire is taking practical shape. The New York Tribune says:

"Hundreds of thousands must perish of want unless saved by the voluntary contributions of bread and seed from abroad. We venture to sug-gest the prompt organization in this city for a vigorous effort to bring the needs of the wound-ed, sick, houseless, foodless, myriads home to every Amagican hearth" every American hearth."

was thought to be, that left to every individual ner, let him come forth, for we do not yet know of We noticed not long since the projected fair for him; and if he can match Mrs. Hardinge he is the same object, which was announced in the worth knowing, and we fain would hear him. If daily press to come off shortly in Boston, and we no such champion can be found, let the noisy re- hope the movers of it will hasten their operations, vilers at least be silent, and let Spiritualism, in and that all outside efforts may be put forth to raise means and send supplies as soon as possible, while the severest sting of want is upon the conquered people. Moments are precious, and European aid may be exhausted before our first contributions can reach French soil. It gives us pleasure to announce that a self-appointed committee, consisting of Miss Caroline Weston, Weymouth, Mass., and Miss Mary Gray Chapman, 32 Chauncy street, Boston, have been and are receiving assistance for the French peasantry-their acknowledged receipts, published in the daily press up to Jan. 31st, being \$802,75. Those disposed to contribute to the fund, may do so in the assurance that the whole amount subscribed will be applied without delay to the relief of the more pressing distress. Contributions may be sent to the address of either of the ladies named above.

will reach its close. During the week that has past, all things seemed pointing to this end. The defeat and almost complete dissolution of the Army of the North; the bloody retreat of the Army of the Loire; Gen. Bourbaki surrounded at Besancon, and lying at the point of death from his own pistol bullet; Longwy surrendering, after terrible sufferings from bombardment and conflagration; the insurrectionary movements among the inhabitants of Paris itself, in one of which the National Guards, to the number of three hundred, attacked the Hotel de Ville, and were repulsed by the Mobiles; the resignation by Gen. Trochu of his military command to Vinoy, in consequence of public discontent; all formed a tide of disaster. which the brief victory at Dijon of the valiant Ricciotti Garibaldi could not turn-and Paris capitulated, and was taken possession of at noon on Saturday, Jan. 28th. Among the confused accounts in circulation as

The Capitulation of Paris.

It would seem that, with the capitulation of Paris,

the war, which has so long devastated France

re go to press, it is of but little use to attempt a selection of the true terms of the capitulation and ts accompanying armistice of three weeks, to allow the convening of the National Assembly at Bordeaux. Sympathy with devastated France is generally expressed in the daily press, and many squatters." in their editorials seem to endorse the words of Gambetta, that in allowing France to be dismembered and destroyed. England has lost her only ally, and the continent has virtually handed over the balance of power to Prussia.

But, politics aside, what true reformer can fail under the feet of devastating war, with an empty treasury and a starving people, is represented by the telegram as being saddled with a tremendous keep it in penury for years to come? Such rehed. Let us hope that they will open the eyes of sal brotherhood and peace!

The Boston Press and the Late Spiritualist Convention.

A marked change in public sentiment toward on concerning the annual meeting of the Massa-Eliot Hall, Wednesday, Jan. 25th, are so fair and candid, so honest and straightforward, that it is almost impossible to realize that the sessions de- Movements of Lecturers and Mediums. scribed were really in the interest of Spiritualism;

But such is the case. The reports of the Boston Post, Herald and Advertiser were excellent, comprehensive and unprejudiced. That of the Boston Journal was very full-being over a column-and the subject-matter of the meeting was presented to its readers in a concise and attractive form. It was reserved for the Boston Traveller-as usual-to pander to the tastes of the old regime, by giving one of its accustomed farcical, burlesquing efforts; to hold and to cover itself with the mud of the highway of life, rather than wash itself clean in the pure the summer months at Oskaloosa, Iowa. waters of toleration.

Easy Divorcing.

Our Massachusetts Legislature has a proposition before it for making it less desirable to procure a divorce, by increasing the difficulties of marrying after one shall have been procured. That is one way of reaching the cure of a growing evil, certainly. For example: the plan is for a law forbidding divorced parties, on either side, from marrying again for a term of three years subsequently to legal separation. Those who are now in such haste to separate, with an equally hasty intent to marry again, will therefore find their plans blocked at the very door, by being de-

perfect freedom in regard to his religious views?

4

This paper is issued every Saturday Morn-ing, one week in advance of date.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 11, 1871.

OFFICE 158 WASHINGTON STREET,

ROOM NO. S. UP STAIRS.

AGENCY IN NEW YORK,

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS.

WILLIAM WRITE, LUTHER COLBY, SAAC B. RICH.

For Terms of Subscription see third page. All mai mutter must Lesent to our Central Office, Boston, Mass:

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

A Creed in the Constitution.

There is a class of men that cannot believe in

the existence of a feeling of reverence in others,

unless they consent to manifest it in their own

step, these very men, are moving up to ingraft

their bigoted notions upon the living body of our

constitution, so as to compal all men in the coun-

try-Jew and Gentile, believer and unbeliever-

to acknowledge, through their oath of obedience,

the existence of God and the divine supremacy of

Jesus Christ. Of course, the Jews cannot do the

latter, nor can the Unitarians and several other.

seets, though they are as truly roligious as the

best of those who complatently style themselves

Orthodox. But that shall make no difference.

The movement is to go on. Some of the promi-

nent clergymen right about us have openly come

out in aid of this movement, and we observe not

who are now in, or expect to be in public life.

Christian nation! What a caricature upon rea-

this heresy in political faith had its origin-was

at lest a very weak affair, and the wrangling

among the "reverend" members was anything

but encouraging to their projects. Their first

trouble was in not being able to agree among

themselves. We accept it, however, as a healthy

symptom, and trust they will keep on quarreling

It gratifies us to see the case put in this practi-

al way by a paper so Orthodox by profession as

the Hartford (Conn.) Courant. "When this sort

of amendment is once begun," it says, "where is

it to end? Suppose that the Roman church

should some day get the majority over the Pro-

testants in America. Should we like to see them

proceed, logically to them, with the religious

amendment to the constitution, inserting the

dogua of the immaculate conception, of tran-

substantiation, of the infallibility of the vice-

gerent of Christ on earth? Why not, if the ma-

pority of the people of the United States is to

define the faith for the minority?" We are like-

wise glad to be able to record a healthy expres-

sion of sentiment on this subject from-the Congre-

quitonal c, of this city. That paper says outright: "The effort is sure to fail, as it ought to fail. If

the thing could be done, and the whole Athana-

size creed were made a part of the instrument of

more of Christianity in the nation. No Chris-

cianity in the constitution because the words are

not there! Is there no salt in the sea? There are

no lumps of salt visible. Go to, now; let us form

till the millennium.

AMERICAN NEWS COMPANY, 119 NASSAU STREET.

The New York Tribune has likewise fished something out of the records of the past to illustrate the ideas of the makers of the constitution themselves. It comes directly to the point in the following manner, showing that there was an obvious intent in the fathers, in omitting all mention of the Christian or any other creed from that. instrument:

"The theologians who insist that our government rests upon an implied assumption of recog-nition of the divine authority of the Christian religion, and who seek to make that recognition palpable by an amendment to the constitution, will find a hard nut to crack in the following prowillow in the track of the track in the following pro-vision of the track of Tripoli, made under the administration of Washington in 1796, when the fundamental principles of the government and the ideas and purposes of its founders were yet fresh in the minds of the people:

As the government of the United States is not in any sense Founded on the Christian religion; as the intermediate is not in any sense founded on the Christian religion; as the said install itself no character of enmity against the laws, religion or tranquil-ity of Mussulmen (Mussulmans); and as the said States, never have entered into any war or not of hostility against any Mohammedan nation, it is declared by the parties that no pretext arising from religious opinions shall ever pro-duce an interruption of the harmony existing between the two counties. two countries."

To this declaration, which bears the stamp of the Senate's approval, is appended the name of George Washington, who, though himself a Christian, held that his religious faith entitled him to no privileges as a citizen that were not common to all others, of whatever religious belief. The declaration, moreover, for aught that appears, re-ceived the assent of the whole American people, as embodying an essential and fundamental prin-ciple of the government. It would seem to have been well understood at that day, that, while the government was Christian in spirit, in that it rec-ognized and proposed to vindicate and maintain Testament, it was, at the same time, not Christian in any theological or dogmatical sense, nor as conferring any special rights or privileges upon conferring any special rights or privileges upon Christians as such. The more the subject is agi-tated, the clearer will this historic fact become, and the more ready will all good citizens be to acquiesce in a principle which cannot be dis-carded without leading us directly and inevitably back tax, upion of Church and State." back to a union of Church and State."

Grand Spiritualist Fair at Ellot Hall.

Meetings for the furtherance of this object still continue to be held on Tuesday and Friday afternoons and evenings of each week, the ladies sewing in the afternoon, and the gentlemen visiting the parties in the evening. All recent meetings have been very large, the amount of work done has been great, and the prospects for the Fair are very encouraging.

Spiritualist friends in the country are again reminded that any donations or other assistance from them will be thankfully received. Quite a number of articles of value have already been donated, among which are the following: Phineas E. Gay and Daniel Farrar have given a parlor organ; Mr. Caleb U. Atkins, of East Boston, has built and rigged a small yacht, valued at some 375, which he has given for the benefit of the movement; H. S. Williams has donated an Ætna Sewing Machine; N. B. Onthank is completing a tine oil portrait of Theodore Parker, to be sold for the Fair.

her person, wear the palm of eloquence."

Rev. Warren H. Cudworth at Music Hall.

This gentleman, in a bold and fearless manner. accepted an invitation to speak in the course of aniritual lectures now in progress in this half and on Sunday afternoon, Jan. 29th, presented himself to fulfill his engagement.

Unfortunately, a snow-storm settled down blocking up the cars and threatening a total suspension of travel outside the city, which kept a large majority of those attending from neighbor ng towns at home.

After music by the choir, Mr. Cadworth began without notes, to speak in a plain, straightfor ward way, declaring himself to have been a believer in Gospel or Bible or Christian Spiritual ism for twenty years. While he said he was planted immovably in his belief in the sacred

character of the Bible, and considered it the book of books," yet he also considered it to be full of spiritual phenomena from beginning to end. He cited various cases of men's spiritual sight being opened to see what otherwise they could not, both in the Old and New Testaments, and then proceeded to refer to Paul's statement that "There is a natural body, and there is a

spiritual body." He said this interior body was the man, and wore the outer with the same ease with which the physical body carried about its clothes. While this body was dependent, while in a material form, upon the senses for its outward manifestation, it was totally independent as regarded its existence when that material tabernacle dropped away, and would, press onward, ever onward, to reach the Eternal's bosom!

At the close of the lecture the choir sang Wilmarth's beautiful and very appropriate song, Visions of the dear departed," Mr. Winter's fine tenor voice rendering the words in a distinct man-

nor. We shall soon publish a full report of Mr. Cudworth's lecture.

Mrs. Brigham in Music Hall.

Each Sunday afternoon in February, Mrs. Nellie J. T. Brigham will lecture in Music Hall. She is an excellent inspirational speaker, and a great favorite wherever heard. She has not spoken here since 1867. Since that time, she has lectured almost exclusively in Washington, Philadelphia, Baltimore, New York and Troy.

Spiritualism the Religion for Universal Humanity.

Prof. Wm. Denton's lecture in Music Hall, Jan. No lecture from this popular and able speaker during the present course has given more satisfaction than this one. Read it.

Woman Suffrage.

Judge Bingham presented to the U.S. House of Representatives, Jan. 30th, the majority report from the Judiciary Committee relative to the memorial of Victoria Woodhull and others, asking Congress to declare woman suffrage to exist in the United States by reason of the fourteenth amendment.

His nosition is adverse and his grounds are that the word " citizen " contained in that amendment means just what it did in the original Constitution, and no more. It takes the ground that Congress has not the right to prescribe the qualifications of electors, that being the peculiar province of the States, who have a perfect liberty to do so if they choose. He considers if women have, as is claimed, the existing right under the Consti tution to vote, the courts of the country are the proper place to insist upon that right, and further legislation on the part of Congress would be useless and unnecessary. The report was signed by the entire committee, with the exception of Messrs. Butler and Loughridge. It is understood that the latter gentlemen are preparing a minority report, which they will soon present.

Chelsea Spiritual Meetings.

Last Sunday evening, Miss Jennie Leys lectured in Granito Hall, Chelsea, to a good audience, considering the bad traveling occasioned by the snow-storm. Miss Leys is a young lady of propossessing appearance, slight but graceful figure, clear voice, strong enough to be heard in any part of the large hall. She speaks quite fluently, and with an earnestness that pleasantly attracts the attention of the listener. Her discourses are given inspirationally, while apparently in a semitrance, in a manner that at once disarms the 22d, will be found in this issue of the Banner. It | critic, especially when he considers the few is a very strong argument from a strong man.] months she has been on the rostrum. Her cultivation no doubt greatly adds to the beauty of her discourses. Mrs. Brigham will lecture in the same hall next Sunday evening.

atters if they would but mutually try, discover that they will have to pause and consider what they have done for three long years after the doing of it, the presumption is that they will part willingly with some of that impulsiveness which now leads but to multiplied disappointments, and fall to with a repentant determination to make over a condition which, after all, depends wholly on themselves.

Waiting the Expected Summons. One of our subscribers in Baltimore, Md., who will soon enter on the last quarter of a century, in remitting for a renewal of the Banner, speaks of his expected sudden departure for the real life in the eternitics with such apparent pleasure, that we cannot refrain from giving his words to our readers. We will merely add that the knowledge Spiritualism has imparted to him of the life hereafter is worth more than all else the world has to bestow:

"Receive, enclosed, two dollars for renewal of my subscription, which will extend the time longer than I shall be here. Heart disease has become so serious of late, that the least exertion causes me to puff and blow as if after a long race. Be not surprised, therefore, to hear of my departure at any moment. No better gate through which to enter my heaven-home! What a glorious thought: here one instant, and with my angel friends the next! I shall report myself at the Banner Circle as soon as I can after the change."

Meetings in Middleboro'.

Our friends in Middleboro' are determined to ceep up their meetings at least once a fortnight. H. R. Washburne, in a note dated Jan. 25th, says: Last Sunday we were favored with a speaker by the name of William Brunton, recently from England. Knowing his modesty, will prevent him from sounding his own praise. We wish to publish it, that other societies may be induced to se cure his services. His style of speech and ap nearance show true refinement, scholarship and simplicity of character. The spirit-influence controlling his speech appears to be of the highest order; indeed, we have had no speaker that has given greater satisfaction. Our meetings are held in Soule's Hall every other Sunday, at one and a half and six and a half o'clock P. M. Dr. H. B. Storer speaks for us Feb. 5th."

The "Scientific American" on Spiritualism.

It gives us much pleasure to state that we shall publish in the forthcoming issue of the Banner a lengthy critical review of the Scientific American's recent articles upon "Spiritualism and Science." It is from the pen of Allen Putnam, one of the most comprehensive writers of the age-a gentleman who has studied Spiritualism in all its phases for many years, and who fully comprehends the importance this great question has assumed. He has treated the subject in an exhaustive manner.

Harry Emerson, the physical medium, is **UP** Harry Emerson, the physical medium, is attracting much attention at this time in Maine, says a correspondent. Death is but a kind and welcome servant, who unlocks with noiseless hand life's flower-encircled door, to show us those we love.—A. J. Davis.

in Salem. The concerts in Hancock street. Boston. will be given on Monday evening, February 6th, Thursday the 9th, and Sunday evening, Feb. 12th.

A Good Test Medium.

Master Henry C. Lull, we are assured by our good friend, John , Prince, is one of the best-developed test mediums he has ever met with, and strongly recommends him to those who are desirous of communing with their dear ones in the other life. Master Lull can be seen at No. 20 F street, South Boston.

Omaha.

The Spiritualists of Omaha, Nebraska, have engaged the old Congregational Church, under Redick's Opera House, entrance on 16th street, for their exclusive occupation each Sunday. Conference at 2 P. M. Lecture every Sunday evening, at 71 o'clock. Admission free. Mrs. Laura Smith, regular speaker.

Springfield.

Our friends in Springfield, Mass., are getting along finely with their meetings. Good lecturers have been feeding the spiritually hungry. E.S. Wheeler is engaged for February 19 and 26; Miss Jennie Leys for May, in addition to those previously engaged.

Beautiful Specimens of Photographic Art.

We have seen photograph likenesses of Prof. Denton and Jesse Shepard, taken by Bushby & Hart, 71 Broad street, Lynn, which excel in artistic merit anything we have examined of late.

Personal.

Dr. S. B. Brittan, of this city, contributes to the latest issue of the Boston Banner of Light a lengthy and elaborate essay on "Silent Voices," which, as a literary work merely, saying nothing of the scientific theories advanced, is a very remarkable paper. For strength of style, facility of expression and brilliancy of rhetoric, Dr. Brittan has few superiors among the best writers of the country .--Evening Courier, Newark, N. J.

Billerica, Mass.

This is one of the bluest Orthodox towns that can be found, I think, anywhere; and until of late we have not succeeded in getting up anything of an interest in Spiritualism. But during the last month we have had Mrs. Susie A. Willis, of Lawrence, with us twice, and she has fairly carried the town by storm. We consider her one of the very best speakers in the field. In point of logic and in beauty of utterance she cannot be excelled. Mrs. Sarah A. Kimball, of Billerica, a new speaker, opened the meetings with an invocation. We predict for her a brilliant future. Mrs. Willis has the best wishes of the whole com-R. munity here.

FEBRUARY 11, 1871.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. -First Page: "Spiritualism the Religion for Universal Humanity," by Prof. William Denton. Second : "The Antiquity of the Cross," by Dr. G. I. Ditson; Poem, "A Mother's Bliss," by Mrs. Meeting of the Massachusetts Radical Peace Association; "Miss Laura V. Ellis," by M. A. Townsend; Poem, "Stand Up for Jesus," by John P. C. Mills; Briefs from California, Vermont, Massachusetts, Georgia, Ohio, Pennsylvania; Marriages and Obituaries. Fourth and Fifth : Lead-Humboldt; "Physical Manifestations;" Call for the Mediums' and Speakers' Convention at Avon. N. Y.; List of Spiritualist Meetings. Seventh: Advertisements. Eighth : Correspondence from Warren Chase; Letter from New York, etc.

In quoting from the Banner of Light care should be taken to distinguish between editorial open for the expression of free thought, when not to endorse all the varied shades of opinion to which our correspondents give utterance .---

"STRAWS SHOW WHICH WAY THE WIND BLOWS."-While the Boston daily papers had room to notice, under the head of "Religious Services," the sermon of the Rev. D. C. Eddy, D. D., at Music Hall, Sunday evening, Jan. 20th, on "Christ Crucified," they forgot to state that the Rev. Warren H. Cudworth spoke in that hall on the afternoon of that very same day. Query: was it because he addressed the Spiritualists?

PULPIT SLANG,-The New York Herald says that Henry Ward Beecher, in his sermon on Sunday last, called St. Paul "a most insignificant blear-eyed Jew."

"Spiritualism," says a London paper, "is attracting considerable attention amongst certain influential European residents in India."

The Halliday House, at Kenosha, Wis., was burned Jan. 31st. Five persons perished with the house; two are so badly injured they cannot live, and one more is missing.

A wolf entered a Duluth church, and was much affected by the services and an ounce of lead. corpse.

The Holland Testimonial, tendered by a collection of Boston actors and managers, and held on Tuesday afternoon, Jan. 31st, at the Globe Theatre, was a great success, the receipts being over S1200.

THE COSMOPOLITAN CONFERENCE was organized January 1st, 1871, for the purpose of holding weekly public meetings of the friends of reform, to interchange sentiments with a view to cooperate against the growing evils that derange the social state. The Conference will meet every Sunday, at 3 o'clock P. M., until further notice, in the New

Hall, corner of Bleecker street and the Bowery, New York City. J. W. Gregory is Secretary, (P. O. box 2434, N. Y.) and C. O. Ward President. Why is a son who objects to his mother's sec-

ond marriage like an exhausted pedestrian? Because he can't go a step farther.

If a bee stings you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, don't be anxions to avenge it. Let it drop.

> The mount of sacrifice must always be The moult of vision; he who would renounce, Must rise to the great realm of the pure spirit, The godlike, the immortal, and the good. [Mrs. Browning.

The net proceeds of the recent fair in New York in aid of the French sufferers by the war were by Christ himself, nor is it consistent with established facts, \$77,286, of which \$60,000 have already been forwarded, and \$10,000 soon will be.

of this place "surprised" their earnest brother and sister workers, Mr. and Mrs. David Pearson, at their residence in Cambridge, and a pleasant party resulted. The presentation of bouquets, songs and social enjoyment passed the time pleasantly away. On Thursday evening, Jan. 20th, an entertainment was

given at Harmony Hall, for the benefit of the Lycoum. Mrs. Eliza H. Blanchard; "Surprise Party;" Report of Simmons sang, Cora Hastings declaimed, and "The Phanthe Annual Meeting of the Massachusetts State Association of Spiritualists. Third: Annual W. Dowsing, C. Pond, Mrs. A. R. Martain and Miss Annie Willis-after which games and dancing closed a very successful exhibition.

CHARLEBTOWN .- On Friday evening, Jan. 27th, the Bocial J. Glover; Banner Correspondence: Letter from Society connected with the First Spiritualist Association of this city, held a session at the residence of W. W. Currier, 390 Main street. A good attendance contributed to the interest of the occasion. Singing by volunteers, the reading riages and Contained. Attents. Sixth: Message or an original article by Benjamin Brintnall, recitation by ing Articles on Current Matters. Sixth: Message Mr. Janes, and remarks by Dr. A. H. Richardson comprised the exercises.

New Publications.

SERGEANT ATKINS .- This title has been happily chosen as the introduction to the reading public of a tale of wild, stirring adventure among the Florida Indians, by an officer of the United States Army, whose actual experience is a pledge of the faithfulness, the spirit, and the impressiveness articles and the communications (condensed or Inid, the events on which they rest having occurred just of his narrative and portraiture. There his scenes are otherwise) of correspondents. Our columns are preceding the outbreak of war in 1835. The object nunounced by the author, who thoroughly understands the too personal, but of course we cannot undertake | Indian character, is not so much to construct a thrilling, sensational tale, as to illustrate the character and customs of the Indian, and to disclose, in a truthful and striking manner, the treatment to which he has been subjected at the hands of his conqueror. Hence he gives us, in his preface, a sketch of the cause of the Seminele war, which, in brief, was the thick and thin determination of the Govern-

ment to remove the tribe out of Florida. Having undertaken the work, it was at least the Governmont's duty to carry it out with an adequato force, that it might be done at the least cost and with the smallest suffer ing. Instead of that, it sent out only a few skeleton companies, and the massacro of one party, commanded by Major Dade, aroused the War Department and the country to a sense of the danger thus incurred. The war was then en tered on with rigor, the entire disposable force of United States troops being sont to the peninsula, and volunteers being called for from the neighboring States. The Seminole nation itself was divided into a war and a peace party, according to the view each took of the treaty. Osceola-the son of a Creek woman by an Englishman-headed the war faction, whose name meant Black Drink; a fierce but noble warrior, remorseless by nature, in white eyes a monster, but in an Indian's a hero and patriot. Charloy-Emathia headed the peace party, the equal of Osceola in ability, and of course hated by the latter cordially. The other characters, all living ones in the history of the war, are, with those o the two leaders, dramatically sketched and developed in the

course of the story. This tale of adventure, as the author styles it, founded or He was converted before he went out-into a truth, takes the reader through a long series of exciting scenes incident to the slow progress of the famous Florida War, and casts in popular form the story which we have had given in no form before outside the dry records of the War Department. Gen. Donaldson does not fail to portray as the truth demands the dark side of the Indian character, yet he does not omit to point to the wrongs long endured by the red man at the hands of his white invader, who has been steadily bent on taking away his lands. More than this, and which chiefly merits reflection, he shows conclusively that War is not the way to get this Indian Question off our hands. The Government has signally failed from beginning

to end in its experiment by arms. Gen. Donaldson does not aim to demonstrate as much, but it is the real distillation of truth from his parrative. He likewise shows that the Indian is guided fundamentally by genuine spiritual ideas and con ceptions, and that Spiritualism is as operative in savage as in civilized life. Sergeant Atkins is a book at this time wel worth the reading.

ONE RELIGION : MANY CREEDS, makes the suggestive title of a stout and mechanically well made volume from the pen of Ross Winans, a famous manufacturer in iron, and railway contractor, who has thus shown that the most pressing calls of duty in the world need not prevent the employment of time in thinking out those profound truths which lie at the bottom of and inspire all human experience. This volume is the second edition, which is evidence that it has found appreciative readers overywhere. To get some idea of the author's distinct purpose, he assures us that he raises objections to what the church demands, which is an unbounded and unjustifiable confidence in the infallibility of the writings of Moses and the Prophets, the Evangelists and the Apostles. Ho dissonts from a sontimental attachment to an impossible compound of God and man. He protests that Christian theology is not taught by God himself, nor

New Music.

White, Smith & Perry, 298 and 300 Washington street, have just published "That Little Church around the Corner "-song and chorus-words by Dexter Smith, music by C. A. White; "Father, pray with me to-night "-song and chorus-words by A. C. Chase, music by C. A. White.

BANNER OF LIGHT.

To Correspondents.

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

A correspondent sends us two letters of a personal nature casting reflections on one individual and putting up another Both are declined.

Boston Music Hall Spiritual Meetings. Entrance on Tremont and Winter streets.

Feb. 5, Lecture by Mrs. Nellie J. T. Brigham.

The fourth course of loctures on the philosophy of Spirit-ualism will be continued in the elogant and spacious Music Hall,

EVERY SUNDAY AFTERNOON, AT 21 O'CLOCK. EVERT SUNDAY AFTENDOON, AT 23 0'02.00X, until the close of A pril, under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Mrs. Nollie J. T. Brigham, Edward S. Wheeler, J. M. Peebles, Frof. Wm. Denton and others will lecture during the course. Vocal exercises by an excellent quartette. Beason ticket, with reserved seat, \$2,00-now rendy for de-livery at theocountor of the Banner of Light office, 158 Wash-ington street; single admission 15 cents.

Spiritual Periodicals for Sale at this Office:

THELONDON SPIRITUAL MAGAZINE. Price 80 cts. percopy. HUMAN NATURS: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DAYBERAK. 'A weekly paper published

In London, Frice 5 conts. THE RELIGIO-PHILOSOFHIGAL JOUENAL: Devoted to Bpirit-ualism. Fublished in Chicago, Ill., by H. S. Jones, Rsq. Price 8 conts. THE LYCEVE BANNER. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Oleveland, O.

Price 6 cents. THE BEIRITUAL MONTHLY AND LYCEUM RECORD. Pub-ished in Boston. Price 15 conts. THE PRESENT AGE. Published in Chicago, Ill. Price 8

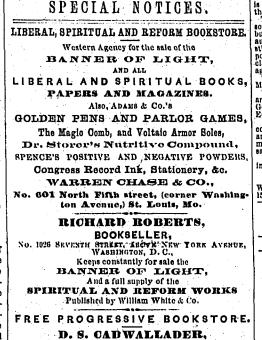
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Fublished in New York. Price 20 cents per copy.

BUSINESS MATTERS.

CHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. tf-J7.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 301 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. J7.

SEALED LETTERS ANSWERED by R. W. Flint 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. J28



CULTIVATOR'S GUIDE

AMATEUR

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induce more than a searching critic of the old-time creeds and Mr. Davis is a searching critic of the old-time creeds and theological dogmas, and he reither retracts nor modifies any-thing he has heretolore written in that direction. But he also points out very clearly in this volume the deleterious effects upon individual character, and upon society, of morely emotional and spawmodic Spiritualism.—National Standard, Yeor Yark.

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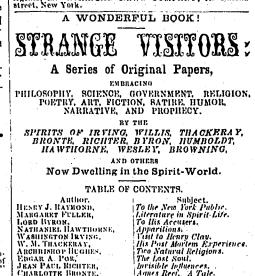
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5

A Yankee has opened a hotel in Yeddo. Yeddo n't find many places where a Yankee can't keep a hotel.

A Scotchman's definition of metaphysics: "When the folks wha listen dinna ken the meaning o'.what they hear, and when the mon who speaks dinna ken what he means his ain sel'that's meetafissicks."

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Josh Billings observes: "Secrets are kussed poor property enny how; if you circulate them you loze them, and if you keep them you loze the interest on the investment."

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He that pelts every barking dog must pick up. a great many stones. Nuff sed.

Thomas Garrett, a prominent abolitionist and well known friend of the escaping slaves, died in Wilmington, Del., Jan. 25th, aged 82 years.

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Spiritualist Lyceums and Lectures.

BOSTON,-Eliot Hall.-Sunday morning, Jan. 20th, in the face of a severe storm, a creditable number of leaders and children greeted the officers of the Lyceum at this hall. is meeting with great popular favor. One of the predictions Spectators were also quite numerous. The music by the orchestra, directed by T. M. Carter, was very fine, the Grand Banner March being gone through with to the stirring strains of "Bieges March von Rezonville," Zikoff. Questions were answered; Maria Adams sang; Alice Cayvan gave an instrumental selection, and the usual songs and Silver-Chain recitations onded the session.

On Monday evening, Jan. 30th, this Lyceum gave one of its well known assemblies for dancing, at Eliot Hull, pro-ceeds for the benefit of the organization. A very good attendance cheered the managers, and those participating in the dance pronounced the evening a social success. These assemblies will take place at the same hall every Monday ovening.

Temple Hall .-- Abby N. Burnham, Secretary, reports the services at this hall, Sunday, Jan. 22d, as follows: Morning : Circle conducted by Mrs. Carlisle. Afternoon : Lecture by Mrs. J. Clark, subject, "Spiritual Education." Evening: Lecture by Mr. T. E. Moon, subject, "What should Spiritualists do for humanity ?"

On Sunday, the 29th, during the afternoon, Mrs. S. A. Ployd, while under the influence of her spirit-guides, answered twenty-six questions, asked by the audience, in a very satisfactory manner.

Evening: Lecture by Mr. Benjamin Gizey, subject, "If a man die shall he live again ?"

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The Lyceum meeting at the same hall is progressing, and its numbers are increasing.

Sunday, Feb. 5th, Mrs. S. A. Floyd will speak in the afternoon, and Abby N. Burnham will speak in the evening.

CAMBRIDGEFORT .- Harmony Hall .- On Monday evening, Jan. 23d, the leaders and officers of the Children's Lycoum 'It keeps up its well-carned reputation.

nor is it comprehensible by our reason. And he proceeds with his attempt to show that Christianity - as taught among-us-is no better than other systems taught in other than Christian countries, and in some respects not so good. The volume is written by a man of work as well as thought, and appeals powerfully to the practical, independent souls of the present day overywhere.

FROM SHORE TO SHORE, and Other Poems, is the title of a stout volume of verses by Phebe A. Hanaford, from the press of B. B. Russoll. Mrs. Hanaford enjoys a literary and religious reputation which renders it wholly unnecessary for us to do more than name what she has done in this fresh and handsome book. She divides her themes into Poems of Christian Faith, Poems of Friendship, Sonnets, Poems of Patriotism, Memorial Poems, Poems of Sympathy, and Miscellancous Poems. The variety of the poet's themes, aided by the changes of her sympathetic moods, furnish a body of verses which all human hearts will find adapted to their wants at some stage of their experience. The numerous friends of Mrs. Hanaford will be glad to avail themselves of this opportunity to read her beautiful rhymes as they are thus presented for their enjoyment and appreciation.

THE SCIENCE OF EVIL is the striking title of a handsome rolume from a Topeka, Kansas, press, the author being that well-known and fearloss lecturer, Joel Moody. He undertakes, in this treatise-which we have not the space properly to analyze or discuss-to set forth the first principles of human action, and adds to the effort three lectures, viz.: "Salvation and Damnation before Birth; or, the Scientific and Theological Methods of Salvation compared;' "Sunday-its History, Uses and Abuses;" "Prayer-the True and False Methods compared." These are all living themes, treated by a living thinker, and discoursed only to the minds of living people. They deserve calm, patient and reflective attention, which we have no doubt their importance and the high character of the author will secure

for them.

Dr. P. B. Randolph publishes THE WONDERFUL STORY OF RAVALETT: also, TON CLARK AND HIS WIFE, and the Curious Things that Befell Them: being the Rosicrucian's Story. It is in the best vein of the author, and, we learn, contained in it, relative to the war in Europe, has notably proved its truth since it was made public, which was conied into the Banner some weeks ago.

EVANS'S ADVERTISING HAND-BOOK FOR 1871 IS a truly elegant Manual for the constant use and reference of all these -and who is not of the number-who hold that "systematic and persistent advertising is the sure road to success in business." We are proud of this little book as a New England production, knowing, too, that its perfection is a proof

of the large success of its sagacious compiler. Dick & Fitzgerald publish, and we have for sale, "Hun-SON'S PRIVATE THEATRICALS," which, in compact form, explain all the mysteries of setting a play upon the carpet, besides furnishing several dramatic specimens for the use of

those who are given to the pleasures of private theatricals. Moses Hull publishes a discourse on the SUPREMACY or REASON, delivered by himself at the dodication of the Temple of Reason, in Chatham, Mass., Nov. 19th, 1870. It is in his characteristic style and vein, and will pay well for the poru-

Phelps & Reynolds have put out their FLORAL GUIDE for 1871, to which all growers and fanciers of flowers, plants and vegetables will be glad to refer.

ROBINSON'S RAILWAY GUIDE for January contains valuable information for travelors and business mon.

GOOD HEALTH for February is at hand. In looking over its pages we do not discover an article that would not benofit the reader by a perusal.]

MERRY'S MUSEUM for February is handsomely illustrated and filled with good stories, poems, etc., for boys and girls,

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Reply OF WASH. A. DANSKIN, ESQ., Teowis-Dec. 31. R President of the First Spiritual'st Congregation of Balti more, to Rev. Thomas E. Bond, M. D. Price 10 cents, postage 2 cents. For sale wholesale and refail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Wash-ington street, Boston, Mass.

MISS SEVERANCE, having recovered from sickness, has resumed herséances at 268 Washington street, (Room 6.) Boston. 2w*-Feb. 11.

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MRS. L. W. LITCH, Trance, Test and Heal-ing Medium, has removed to 163 Court street, Boston. Circle Tuesday and Bunday evenings at 73 o'clock. Feb. 11.-1w

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Message Department.

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

Mrs. J. H. Conant, **Birs. J. II. Const.**, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that beyond—whether for good or ovil. But these who leave the earth-sphere in an unde-veloped state, eventually progress into a higher condition. We ask the realer to receive no doctrine put forth by spirits in these columns that does not comport with his or

her roason. All express as much of truth as they perceive The Banner of Light Free Circles.

Theo Banner of Light Free Officies. Theo. Circles are held at No. 153 Washingtons armstr. Boom No. 4, (up stairs.) on Mondar, Tresdar and Thres-Day Ayrershows. The Circle Room will be open for visitors at two ciccles; services commence at precisely three o'clock, after which time no one will be admitted. Beats reserved for strength Daysley of Wash for strangers. Donations solicited. MRS. CONANT receives no visitors on Mondays, Tuesdays,

MEA. CONART Freelves no visitors on Monisys, Lucsuays, Wednoslays or Thuredays, until after six o'clock P. M. Bho gives no private sittings. **227** The questions of flowers for our Circle Room are solicited. **227** The questions answered at these Séances are often propounded by individuals among the audience. These read to the controlling intelligence by the chairman, are sent in by correspondents.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which the friends have our warmest thanks:

Invocation.

Oh thou Holy One, even as the sunlight sheds glory through cerulean windows, gladdening the earth and making translucent the atoms, so may the sunlight of thy truth and thy righteousness and thy justice beam in upon the consciousness of thy mortal children, driving out the bats and owls of superstition and fear and religious bigotry, and causing them to sing a new song and rejoice anew in the living God. We praise thee, our Eather and our Mother, that there are many thousand souls abroad in the land who are catching the sparks of inspiration that come from thee, and their souls are atlame with thy truth, and they go forth in the land, preaching thy gospel to the spirits who are in prison. We praise thee that benevolence has not yet closed her hand, and the mantle of charity is growing larger day by day, and that thy children are beginning to question concerning thee and concerning themselves. Oh Mighty Spirit of the hour, baptize us with faith who are gathered here anew for thy work. Lend us into clearer waters, and bathe our brows in brighter sunlight, and let us behold thee more clearly. Reveal thyself to us, oh Infinite Spirit of Truth. We praise thee for as much of thy truth as, in our darkness and our ignorance, we can comprehend; and we rejoice in the belief that by and by all error shall have passed away, and truth shall reign triumphant. Thus shall thy kingdom come, and thy will be done on earth as it is in heaven. Amen. Nov. 10.

Questions and Answers.

CONTROLLING SPIRIT .- If you have questions, Mr. Chairman, I shall answer them.

CHAIRMAN.-Chas. Shelby, of Cairo, Ill., desires to hear from his spirit-daughter, who died in New York, two years ago the 8th of June. Her name by marriage was Mary Ann Cooney. She promised, at a circle in the West, to send a message to her people through the Banner.

QUES.-(By B. F. C) If the accumulation of wealth depends entirely on chemical laws, as stated in the" Questions and Answers" published in the Banner of Light, Oct. 22d, 1870, how is it that people gain and lose wealth repeatedly during their lifetime? Are hard work and economy of no avail?

ANS.-That the reception of wealth is indeed a result of the action of chemical laws is an absolute truth; but it is no less true that the chemical relations and conditions of an individual are constantly changing. You are constantly throwing off chemical emanations from your bodies, and taking on new ones. Perhaps to-day youmay be chemically in a fit condition to attract to yourselves wealth - gold, silver, the precious things of this earth. To-morrow you may be chemically another being. Yes; hard work and economy and good common sense are valuable acquisitions to your chemical condition. They are levers assisting what you have by nature; precisely as a musical education would be of value to one musically endowed by nature. The elements being in the individual, these are conditions that favor their evolutions.

÷.

Annetta Wallace. stay with her. But when she comes, we will both by. go there together, and we won't come back here any more. [You do n't like here well enough to come back, then?] No sir, no sir, I do n't. My

Isaac H. Davis.

name was Annetta Wallace. I lived in Boston.

I only come to cheer up mother. That's all. [How

old were you"] I am eleven now, Nov. 10.

I am Isaac H. Davis. I was killed in San Francisco last night. [You came ahead of the cars?] Oh yes, and ahead of the telegraph, too. My brother has not yet received news of my death, nor will he for three or four days, because it wont be ascertained where he is, so that they can reach him. But finding out that this new road back was a bona fide one, I thought I'd trot over it, and just bring the news ahead of any mortal lines. Though I was informed here it would not reach him, still it will be known I come with the news, that I have deposited it here at such a time, so it is all right. As for the way by which I come to this the better of my murderer, I should have been

on earth, and he would have been where I am. But you see he was physically smarter than I was, so I am here, and he is there; and I am willing he should stay there. I think I have quite the best of the game. Good-day. Nov. 10.

answered by C. H. Crowell.

Bh you Head of Wisdom, thou Heart of Love, we would come nearer to thee. We would be inspired by thy wisdom, and warmed by thy love, for lo, the harvest is great, and the laborers are few, and in thy soil we would work mightily for thee, to the end that thy kingdom may come, and thy will be done on the earth even as it is done Nov. 11. in heaven. Amen.

Questions and Answers.

QUES;-(By E. V. I.) What is the great eternal truth which in its elementary form has embodied itself in the church doctrine of apostolic succession.

ANS .- It to my mind is simply the soul's necessity for religion, for religious worship, for a reaching out toward that something which the soul can never comprehend. This idea is but an expression of the soul's needs, and it not only exists in the apostolic church, but exists out of the

pression of the sonl's needs, and it not only exists in the apostolic church, but exists out of the church; but exists out of the church; but exists out of the church; in the oby ways and highways of human life, every where a reasoning soul is found; there this truth is found.
Q —(11y the same.) It was the argency of the soul, then, in its consciousness of its own needs that found shape in the church doctrine?
A.—Indeed, it was. It could have been nothing else. The soul, by consciousness of its own needs juts forth its powers in forms and ceromonies, in church creeds, that from these it may gather to it self a something to supply its demands for ratigious worship.
Q —And existing in the formality of their doct tries, is it found of calue?
A.—It is of value, and ever must be, because the soul must ever be a reasoning and a religious intelligence. All the forms of religious worship that are known to mortals or to immortals are of use—are sacred in themselves, because the soul must ever be a reasoning and a religiour intelligence. All the forms of religious worship and holy truth.
Q.—Is there such a thing as forgiveness of sim as and through suffering, either mental or physical. You may do your brother a wrong. You may heart." But it is not from him that forgive ness can by any possibility come. It comes from without, and you, being come science of having sinned, cannot forgive yourself. The sin can only be atoned for within, not from without, and you, being come science of having sinned, cannot forgive yourself. The sin can only be atoned for within, not from without, and you, being come science of having sinned, cannot forgive yourself. The sin can only be atoned for hy and through suffering, either mental or physical. You my heart." But it is not from him that forgive ness can by any possibility come. It comes from without, and you, being come withou the integring. The sin

would be or how easy I did n't know, or how long I am well now. I was dreadful sick before I I should be obliged to wait; but I am fortunate, died. I died of scarlet fever, and I have been for it's only last Thursday I left my own body. I gone most a year. And I come back to tell mother am confused; I was so before I passed on. Esther that I do n't live way off from her, that I stay with Ross, of Somerville. You know me-Mr. Berry's her every day. I have got a beautiful home, and sister-in-law. I have a great deal to do at home, L can go to it when I am a mind to, but I rather and I ouly come here to learn the way. Good-

Eldredge Jewell.

(This spirit was preceded by Lily Waterman whose message was published in advance. His first words were in reference to her message.) Although it is no business of mine, I can but utter a prayer that the father may heed the little one's call, for she will lead him to the kingdom of

heaven. . It is ten years since I went away from those I loved here-ten years since two little faces looked to me through their tears and said, "Father, you must not die." But the angel of death was stronger than I was; the strife between him and me was an unequal one, and I went and they were left. That took place in Richmond, Virginia. My name was Eldredge Jewell. My ancestors ailed from Salisbury, Mass.

I am anxious that the two little ones I left, who have now reached years of discretion and can understand what it means that I return from the spirit-world, I am satisfied with it. If I had got spirit-world-I am anxious that they should worlds-anxious that they should gain now in their youth right ideas of the other life; anxious that their young minds should not be enshrouded with any black theology, but that they should be clothed in light, the beautiful light that can only be gained from the angel-world, that comes from Scance conducted by Theodore Parker; letters a knowledge of what that world is, and how ye here are all related to it. I want them to know that I have watched over them all these yearsthat I exercise my spiritual power in their behalf; that it was I who forced their guardian to be just to them; that it was I who spoke, although unrecognized, through the man Jameson who plead

their case. I have no rule to lay down for them to walk by, only that they shall follow the natural instincts of their own natures-that they shall ever keep the golden rule in view, frame it with love, and hang it in the chamber of their inner lives, and retire there daily and read it over and come out into the outer world strengthened for the battle of life. To Harriett and Eldredge Jewell, of Richmond, Virginia. I bear with me a message from their mother which I have just received from her, which is what a mother's message to her darlings always must be-love. Nov. 14.

Séance conducted by John Ingram; letters an wered by William Berry.

MESSAGES TO BE PUBLISHED.

 extreme limit of civilization, that they may be able to attain to that point of perfection which is destined for them, there is needed great massacres, scathing maladies and fearful miseries; in short, all the tremendous paroxysms of suffering which hations can undergo, and which in the vast roll of time have overtaken, and will inevitably overtake, the human family.
 Humanity is at present passing through an extraordinary period. The cost will be shaked to its centre, and will all function will be shaked to its centre, and will all this accomplish?
 twill be asked. From all that the ecentrized for long days to come. And what will all this accomplish?
 twill be asked. From all that there ought to and must issue moral perfection; as from all the frame ought to first be ultimate limit of this planet. Man third, and through that faculty of the soula prevision of it from afar, but from his scanty knowledge of processes he placed the world's end the children's Progressive Lyceum at 19 x. M.
 Detawara, Towar-The First Specient Scalator of Biritasit and through that faculty of the soula provision of it from afar, but from his scanty knowledge of processes he placed the world's edge of the conditions diverged, being unable to discern that the Eden must be the bighest consummation of this. globe, to which accuuntlated developments would unerringly concur. summation of this globe, to which accumulated

summation of this, globo, to which accumulated developments would unerringly concur. Adore, then, the designs of God, you who dis-cern them with the eyes of the spirit; the mourn-ing weeds and the weeping, but prepare the nuptial garments of the distant future VON HUMBOLDT.

Physical Manifestations.

A letter from Richmond, Va., says the Boston Herald, gives an account of some extraordinary operations of a supposed "ghost" at the residence operations of a supposed "ghost" at the residence of Rev. G. C. Thrasher in the village of Buchanan, Botelont County About six weeks ago the hop-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. Botelout County. About six weeks ago, the hobcollin or whatever else it may be commenced operations by extracting from the reverend gentleman's corn crib, through a padlock door, a sack of corn and pouring it out some twenty paces from the crib; and this circumstance proved that the spirit must be at least white, for one bearing the hue of the "fifteenth amendment" could never have resisted the temptation of "toting" it to his haunts. Then night after night it came, performed its fantastic tricks, opened windows barred on the inside, doors locked and guarded, scattered furniture and the utensils of the culinary department hither and thither, and went away unperceived, despite the fact that each night the house was guarded inside and around by vigilant neighbors armed to the teeth and eager to capture or detect the bold "hobgoblin" who had time and again passed through their ranks unseen. One evening last week, while Mr. Thrasher was writing in his study, about three o'clock, there was a bold knock on the door several times repeated; but on Mr. Thrasher's seizing a pistol and rushing to the door, lo! nothing was there and nothing was to be seen in the vicinity, although the minutest search was made; and this knocking occurs frequently, and has been attested by gentlemen

of undoubted veracity. A few evenings ago Mr. Thrasher went over to Dr. Wood's residence, and while there heard his little children, whom he had left at home, ringing a bell, and at the same time heard a violent knocking at the door, and on approaching, being armed with a shot-gun and accompanied by Dr. Wood, distinctly heard his little son inquire of the unwelcome visitor what was wanted. reply was given, but in an undistinguishable mumble, resembling, as Dr. Wood describes it, a confusion of volves coming from the ground. New York Cirr.-Apollo Mall.-The Society of Progressa confusion of voices coming from the ground. Both gentlemen afirm that not the least trace of any person or thing was visible, although every nook and corner of the premises were carefully searched; nor could any person in the house produce the sounds they heard, no one being at home at the time except his three little children, the eldest a brave little boy of twelve summers, who, with pistol in hand, was interlocuting the "hobgoblin," who has puzzled the grayest heads in Buchanan. Some two weeks ago, Mr. Thrasher was watching in his yard, armed with a doublebarrelled shot-gun, when, as he says, something like a thin shadow, bearing resemblance to a human form, passed by him, but swiftly as the wind, and instantly disappeared. This is all that he has seen, and, strange enough, not a track or

he has seen, and, strange enough, not a track or byte believe a strate or byte believe a strate

liams, speaker.

Hams, Speaker. Du, Quoin, ILL.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sun-day in each month. Children's Progressive Lycenium meets at the same place at 3 o'clock each Sunday. J. G. Mangad, Conductor; Mrs. Sarah Pier, Guardian. Social Lorse for the benefit of the Lycenum every Wednesday ovening.

FOXBORO', MARS.—Progressive Lyccum meets overy Sun-day at Town Hall, at 103 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

Mrs. N. F. Howard, Guardan. GREAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall. GRORGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

HOULTON, ME.-Meetings are held in Liberty Hall (owned y the Spiritualist Society) Sunday afternoons and evenings.

Jy the Spiritualist Society) Sunday afternoons and evenings. HAMMONTON, N. J.-Meetings held every Sunday at 104 A. M., at the Spiritualist Hall on Third street. P. N. Parh-hurst, President; Gerry Valentine, Secretary. Lyceum at 1 P. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian.

LTNN, MASS.—The Spiritualists hold meetings every Sun-ay afternoon and evening, at 3 and 7 P. M., at Cadot Hall, LOUISVILLE, KY - Spiritualists hold meetings every Sunday at 10 A. M. and 7 M. P. M., in Weisiger Hall, 4th street.

LOWELL, MASS.--The First Spirituallet Society meets in Weils Hall. Lectures at 21 and 7 P. M. Children's Progressive Lyceum meets at 10% A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

LA PORTE, IND.—The Association of Spiritualists hold meet-ings every Sunday at Huntsman's Hall. Lyceum at 102 A. M. Conference at 4 P. M. Warren Cochran, Cor. Sec.

LANSING, MICH.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall, Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 10 clock. LONG LAKE, MINN.—The "Medina Society of Progressive Spiritualisis" hold meetings in the North School-House the

spinicualists - nota meetings in the North School-House the fourth Sundsy of every month, at 104 A. M. and 2 P. M. Mrs. Mary J. Colburn, speaker.

MARLBORG', MASS.—The Sprittualist Association hold meet-ings in Bierry's Hall the last Sunday in each month, at 1} p x. Prof. Wm. Denton is engaged as speaker for the present year. James Lowe, President; Mis. Sarah S. Foster, Scoretary.

MILFORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at 11 A. M. J. L. Buxton, Conductor; Mrs. Cordelia Wales, Guardian; Mrs. Mary Bacon, Musical Direct-nr; H. S. Bacon, Corresponding Scoretary. MANCHESTER, N. II.—The Spiritualist Association hold meetings every Similay atternion and evening, at Lyceum Hall. Stephen Austin, President: Alilson W. Cheney, Sey y

MILAN, O.-Gociety of Spiritualists and Liberalists and Ohil-dern's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Conductor: Emma Tuttle, Guardian.

Juliette Yeaw, March 12. NEW YORE CITY.—Apollo Hall.—The Society of Progress-ive spiritualists hold meetings every Sunday in Apollo Hall, corner of Broadway and 28th street. Lectures at 104 A. M. and 74 P. M. P. E. Farnsworth. Scoretary. P. O. box 5678. The Unildren's Progressive Lycenum meets in the same hall at 14 P. M. Dr. D. U. Martin, Conductor. Massonic Hall.—The Spiritual Conference meets every Sun-day at 24 o'clock in Massonic Hall, 13th street, between 3d and 4th avenues.

Ath avenues. NorwALK, O.—The First Spiritualist Association hold meetings every Sunday at 1% and 7 o'clock P. M., at St. Charles Hall, Main street. Ita Lake, Agent.

NEWBURTFORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Sec-retary J. Lane, Trensurer; D. W. Green, Librarian.

Osseo, MINN.—Children's Progressive Lyceum meets at Ninger's Hall every other Sunday, at 103 A. H. Mrs. Mary J. Colourn, Conductor; Mis. Susio Thayer Curtis, Guardian of

Groups. PLYNOUTH, MASS.—The Spiritualist Association hold meet-ings every Sunday in Leydon Hall. L. L. Bullard, President; Alice B. Sampson, Treasurer. Children's Progressive Ly-ceum meets in the same hall. L. L. Bullard, Conductor; Alico B. Sampson, Guardian; Clara Robbin, Librarian; Mrs. Lydia Benson, Musician.

irch, at 10 A. M. each Sunday church, at 10 A. M. each Sunday. PORTLAND, ME.-CONGRESS Hall Association meets for so-clal conference every Sunday at 3 °clock P. M. Joseph B. Hall, President; Mrs. J. K. King, Cor. Sec'y. Children's Progressive Lyccum at 10% A. M. Joseph B. Hall, Conduct-or; T. P. Beni, Assistant Conductor; Mrs. R. I. Hull, Guard-ian; Miss Ella Bonney, Musical Director. BUTKAN, CONN.—Meetings are held at Central Hall every Sunday at 12 P. M. Progressive Lyceum at 102 A. M. PROVIDENCE, R. I.—Meetings are held in Musical Institute Itali, a conference in the morning, at 102, and a lecture in the afternoon, at 3 o'clock. Sr. Louis, Mo.-Meetings are held every Sunday, at 103 A. M. and 72 P. M., in Avenue Hall, corner of 9th street and Washington avenue. Warren Chase speaks every Sunday. Seats iree. SALEM, MASS.—The Spiritualist Society hold meetings ev-ory Sunday at Lyceum liall, at 3 and 12 P. M. Walter Harris, President ; Henry M. Robinson, Socretary ; Mrs. Abby Tyler, Treasurer. Treasurer. Srainofikid, Mass.—Spiritualist Association hold meet-ings every Sunday in Central Hall, at 2 and 7 P. M. Speakers engaged.—Mrs. Agnes M. Davis, Feb. 12; Mrs. N. J. T. Brig-han dujing March; I. P. Greenleaf during April. Speakers desiring to address said Society can write to Harvey Lyman. desiring to address said Society can write to Harvey Lyman. STOAMORE, ILL.—The Children's Progressive Lyceum meets at the Universalist Church every Sunday at 4 r. M. Harvey A. Jones Conductor; Miss Agnes Brown, Guardian; Agrippi Dowe, President of Society; Curtis Smith, First Vice Presi-dent and Treasurer; Mrs. Barah D. P. Jones, Corresponding and Recording Secretary. SAN FRANCISCO CAL.—Spiritualists and other Liberal Thinkers meet for conference and discussion every Sunday afternoon at 2 o'clock, at Dashaway Hail, on Post street; slao, Runday evening lectures are regularly given at Mercan-tile Library Hall, on Bush street. Spennetter, LL.—The Children's Progressive Lyceum

Invocation.

CHAIRMAN.-It is desired by a correspondent that the following question be answered by Dr. Jackson, but I will read it to you:

Q.-Is the present phrenological science founded upon a correct basis?

A .- To my mind, it is partially correct and partially incorrect. My brother Jackson may differ from mo; therefore it is but right that he answer the question. Nov. 10.

Thaddeus Scott.

I cannot say, like many others, that the earth has no attractions for me, for it has; and had I been consulted in the matter, I should have preferred to have remained here longer, notwithstanding it was not all sunshine with me. I am not dissatisfied with the conditions of the spiritworld that surround me, but I feel that perhaps I may not be able, for a time at least, to do as much for my friends who remain on earth as I could had I remained here; so I will own I am a little discontented. Perhaps when I see my friends all straightened out and passed beyond the sphere of sorrow for my loss, I shall feel differently; but, be that as it may, I shall do all I can to aid them and to defend myself, and shall from time to time, as I am able to, return, reporting of my condition. I am Thaddeus Scott. I have been away from the body about one month. I return to my parents and wife. Nov. 10.

Giles Forsyth.

[How do you do?] I am well, and rich as a king, and happy as a bird. A blissful realization to me, for I was a beggar here. Poor, lame, without friends, and without home in the world, but-I am rich now. I was not always poor. In early life I was comfortably off. But misfortunes came upon me, and I went down step by step till I was obliged to resort to begging for a living. My name was Giles Forsyth. I hailed from Philadelphia. Yes, poor old Giles went away four days ago. A blessed going it was. I was in my eightieth year. I had no sickness, and died without a struggle, and met my loved ones on the other side who were ready for me with a heautiful home, and everything that my soul could ask for. I became poor because I refused to avail myself of human laws to recover what I had lost, for I believed them to be of the devil, and I would just as soon deal with the old fabled arch-enemy of mankind as to deal with any of the emissaries of human law. I said, "Let it go. I will beg my bread, if it comes to that. I have been wronged, but I will not wrong others by trying to get my rights." It was a wise conclusion. It has made me rich here, Nov. 10.

ness can by any possibility come. It comes from this control of the information of the informat

mous?

A .- They may be used as synonymous; how ever, there are many who make a wide distinction between them. There are those who believe that an angel is a celestial intelligence who never was incarnated in physical life. This is not true. There are others who believe that an angel is a celestial intelligence that has been incarnated in physical life and has passed on from one degree of wisdom and intelligence and love to another, till it has attained a high state in heaven. This is correct and yet in its broadest sense ye are all angels, because ye are all, spiritually, fashioned in the image of the Eternal.

Q,-What do you mean by being fashioned in he image of the eternal?

A .- I mean that you possess in yourselves all that is, that was, or that ever shall be. You hold within your spiritual province eternity, and that is imaged forth in your godlike form.

Q-When St. John said, "Now are ye all sons of God," was it a true statement? A.—Indeed it was.

Esther Ross.

Esther Ross. Oh, Mr. White, I only wanted to come to learn the way, for I want to go home as quick as I can. I knew I could come, but how hard it

Mouday, Jan. 23.—Invocation; Questions and Answers; Mouday, Jan. 23.—Invocation; Questions and Answers; Frei Somerby, to Mr. White; Hannah Pierce, of Dorchester, Mass.; Deborah Smith, of Elliot, Me.; Sarah Thompson, of Ol town. Me. *Tuesday, Jan.* 24.—Invocation: Questions and Answers; Jonathan Whide, of Boston, to his mother; Rosalind Davis, of Chicego, to her sister. *Thursiday, Jan.* 26.—Invocation; Questions and Answers; Agues, E'lls, of St. Augustine, Fin. to her br ther in New York; Mattie, to "Little Raven?; Simon Barnard to his Uncle.

uncie. Monday, Jan. 20. — Invocation; Questions and Answers; Mary Ann Conney, of New York, to her father, in Cairo, III.; Jonathan Neterson, of Somerville, to is fiends; Charles Brown (Artemus Ward), to his fiends; Col. William II. Humphreys, of Savannah, Ga., to his mother.

COMMUNICATION FROM BARON VON HUMBOLDT.

The following spirit message was translated for the Banner of Light by E. V. I., from the Aurora, a Spiritualist publication issued at Florence,

Science indisputably declares that in order to advance this globa to that point of development and state of florescence that fit it to be the habi-tation of mankind, the most tremendous catastrophes have been indispensable. Volcances, del-uges, meteors, such have been the terrible ma-chinery which the haud of Omnipotence has employed in order to cast down every obstacle, to inaugurate a new era, and to transform, in short, the

and played his curious pranks.

SPIRITUALIST MEETINGS.

Axconà, N. J.-The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. H. P. Fairfield, Presi-dent; J. Madison Allen, Corresponding Secretary. Chil-dren's Progressivo Lyccum meets at 10% A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. ADRIAN, MICH.—Regular Sunday meetings at 10% A. M. and 73 P. M., in Old Fellows' Hall, Main street. Children's Pro-gressive Lyceum moets at same place at 12 M. Mr. C. Case, President.

ANDOVER, O. - Children's Progressive Lyceum meets at Morley's Itall every Sunday at 114 A. M. J. S. Morley (197 Morley's Hall every Sunday at 113 A. M. J. S. Morley, Con-ductor; Mrs. T. A. & napp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

APPLETON, Wis.-Children's Lyceum meets at 3 P. M. every Sunday.

Sunday, Boston, MASS.—Music Hall.—Meetings will be held every Sunday afternoon, at 23 O'clock, under the management of Lewis B. Wilson. Mrs Nellie J. T. Birgham will lecture dur-ing February. Music by an excellent quartette. *Fliot Hall.*—The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Cenductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary.

Wediesday evenings at Stratega man, southess control cur-ther notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. Correspondent Hall.—The Maryland State Association of Spiritualists hold meetings every Sunday in this hall. Levi Weaver, President Jacob Weaver, Vice Pres.; Geo. Broom, Secretary; Wm. Leonard, Treasurer. Speakers engaged:-Mrs. Euma Martin during February; Thomas Gales Forster during March; Mrs. S. A. Byrnes during April; J. M. Pee bles during May. Children's Progressive Lyceum No. 1 meets at 9 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; John J. Henry, Librarian; Miss Anna McClellen, Musical Director. BROOKLYN, N. Y.-The Children's Progressive Lyceum meets at Sawyor's Hail. conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3 r. M. by Mrs. E. Jay Bullene.

Burgalo, N. Y.—The Buffalo Spiritual Association hold meetings at Lyceum Hall, corner Court and Pearl streets, every Sunday at 10% A. M. and 7% P. M. H. D. Frizgerald, President; B. P. Froggatt, Trensurer; Georgo F. Kittredge, Sceretary, Children's Progressive Lyceum meets at 2% P. M. Lester Brooks, Conductor; Mrs. Mary Lano, Guardian.

BATTLE CREER, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10% A. M. and 7% P. M. Lyceum at 2 P M. Abner Hitchcock, Sec'y.

and 7% P. M. Lyceum at 2 P. M. Abner Illichcock, Sec'y. BRIDGEPORT, CONN.--Children's Progressive Lyceum meets overy Sunday at 1 P. M. at Lyceum Hall. J. S. Shattuck, Conductor: Mrs. J. Willson, Guardian; Dr. Porter, Libra-rian; Edgar G. Splinning, Musical Director. CHELSEA, MASS--Granite Hall.--Meetings are held in this hall every Sunday. All communications for the Chelsea Fplritualist Association should be addressed to br. B. H. Crandon, 4 Tremont Temple, Boston. B. H. Crandon, Corre-smonding decretary.

sponding Secretary. Free Chapel.—The Bible Christian Spiritualists hold meet-ings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.

J. Ricker, Sup't. CHARLESTOWN, MASS.—Tho Children's Progressive Lyceum meets in Wasaington Halt. No 16 Msin street. at 104 A. M. every Sunday. Benj. A. Fisher, Conductor; C. A. Abbott, Assistant do.; W. M. Dinsmore, Musical Director; Miss Gertrude Carr, Assistant do ; John G. Abbott, Jr., Librarian; Charles Cutler, Assistant do ; John G. Abbott, Mrs. Catler, Mr. and Mrs. John Nichols, Guards. All communications should be addressed to Benj. A. Fisher, Sceretary. Cutopurpurput Mass.

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

CINCINNATI, O.-The Society of Progressive Spiritualists noid meetings every Sunday morning and evening in Thomp-

CINCINNATT, O.-The Society of Progressive opinicularity hold meetings every Sunday morning and evening in Thomps son's Music Hall. G. W. Kates, P. O. box 566, Scoreatary. CHICAGO, ILL.-The Spiritualists hold meetings every Sun-day in Cresby's Music Hall, at 10% A. M. and 7% p. M. Chil-dren's Progressive Lyceam meets in the same hall immedi-ately after the morning lecture. Dr. S. J. Avery, Conductor.

SPRINGFIELD, I.L.,-The Children's Progressive Lyceum meets every Sunday morning at 9 o'clock in Capital Hall, southwest corner Fifth and Adams streets. W. H. Planck, Conductor: Mrs. E. G. Planck, Guardian.

Conductor; Mrs. E. G. Planck, Guardian. TROY, N. Y. --Progressive Spiritualists hold meetings in Apoilo Ilall, corner of River and Congress streets, at 10 A. M. and 7 F. M. Speakers engaged:--J. M. Peebles during February and March: Thomas Gaics Forstor during April. Children's Lyceum at 2 F. M. Benj. Starbuck, Conductor. TOPEKA, KAN.-Tho "First Society of Spiritualists and Friends of Progress' meet every Sunday, at 10 A. M. and 74 P. M., at Constitution Hall, No. 133 Kansas avenue. Admis-sion free. Mrs. H. T. Thomas, inspirational speaker; F. L. Crano, President; F. P. Baker, Scoretary; Miss Alico Hall, VINELAND, N. J.-Friends of Progress meetings are held in

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10 A. M., and in the even-ing President, C. B. Campbell: Vice Presidents, Charles Butler, Susan P. Fowler; Recording Secretary, H. H. Ladd; Corresnonding Secretaries. John Gage, D. W. Allen; Treas-Corresponding Secretaries, John Gage, D. W. Allen; Treas-uror, S. G. Sylvester, The Childron's Lycoum meets at 12³ p. M. Dr. D. W. Allen; Conductor; Mrs. H. H. Ladd, Guardian; C. B. Campbell, Musical Director; Lucius Wood, Assistant do.; N. F. W. Tanner, Litrarian; Henry Wilbur, Assistant do. Speakers desiring it address said Society should write to the Corresponding So. ctary.

WORCRSTER, MASS.—The Spiritualists hold meetings every Sunday atternoon and evening, in Linc. in Hall. Speaker engaged :—Miss Nellio L. Davis during February and March. Washington; D. G. - The First Society of Progressive Spiritualists hold regular meetings in Harmonial Hal, Penn-sylvania avenue. Speakas songared: --Mrs. O. L. V. Tappan during Fournary; Moses Hull during March and April. Con ference recting evoir Saturday evening; Sociables every two weeks through the lecture season. John Mayhew, Pres-ident.

YATES CITY, ILL .-- The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 22 p. M. [We would respectfully request all interested in spiritual meetings to forward us a correct list of officers and other

matters pertaining thereto, as it is only by individual sistance that we can hope to make our announcementara. liable.]

Mediums' and Speakers' Convention at Avon,

N. X. A Quarterly Convention of Mediums and Speakers of West-ern Ner. York will be held at Avon Springs, Saturday and Sunday, Feb. 25th and 25th, commencing at 10 o'clock each der.

Sunday, Feb. 25th and 25th, commencing at 10 o'clock cause day. These convocations have been held at various places for four or five years past, and have become a highly esteemed institution, supplying, in part, an important need among Spir-itualists, resulting from lack of organization To the exteent of their ability our brothors and sisters of Avon and vicinity will cheerfully entortain these who attend from a distance. Avon being an important railroad centre, an unusually large and profitable Convention is conflectly estimate and speasers, but of all earnest seekers for truth and boliness. J. W. BEAVER, Byron, Jan. 25, 1671. A. E. TILDES,

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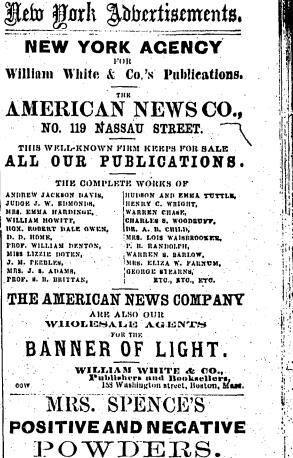
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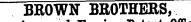
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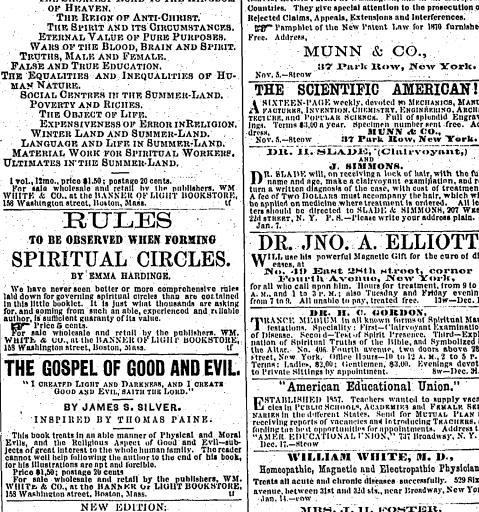
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DISCIPLES.

The Rev. Isaac Everett, in a series of articles published in the Liberal Christian, and entitled. Historico-Doctrinal Sketch of the Disciples "---meaning the sect known as Campbellites, Christians, or Disciples-gives the following condensed view of their belief in God, or rather, Gods, as they have a Trinity:

They regard God, in the full revelation of the göspel, as made known in the threefold manifes-tation of Father, Son and Holy Spirit. While they discard the creed language respecting the Trinity as unauthorized and often absurd, and insist, on this transcendently awful and glorious theme, that we shall be satisfied with the language of inspiration, they do not doubt the divinity of the Son or the personality of the Holy. Spirit. Yet, determined not to be wise above what is written, they offer no separate worship what is written, they offer no separate worship to the Spirit, as there are no examples of it in the scriptures, but worship the Father through the Son, by the aid of the Spirit. The Father they regard as the fountain of wisdom, grace and Jove, from whom all the blessings of salvation flow. The Son is the 'Word made flesh '—Son of Mary, Son of God—Immanuel--God manifest in the deat. While in his mercon his hold diving the flesh. While in his person, he is both divine and human; in his offices, he is the anointed Prophet, Priest and King, to enlighten, redeem and govern apostate man. In him are hidden all the treasures of wisdom and knowledge, and he is made unto us 'wisdom and knowledge, and he is made unto us 'wisdom, righteousness, sanctifi-cation and redemption.' Our faith rests on a person, not on doctrines. Who he is, what he has done for us, and what we are to do for him, are the great questions of the Christian religion. The Holy Spirit is the great Revealer, Advocate and Comforter, making known, through chosen apostles, the whole counsel of God concerning desus, to convict the world of sin; sustaining his claims by demonstrations of power, and dwelling in the hearts of God's children as a divine com-forter, the earnest of the heavenly inheritance."

This to us seems a medley of absurditios. If we read the records right, the Holy Ghost was the father of Jesus, and not the Jehovah Father which the Jews worshiped-as we do not discover that he had any part in the affair, and we cannot see why the Holy Ghost should be engaged in assisting mortals to worship an equal. third part of the God of which he (for they are all masculine) is one third part, and at the same time has, when desirable, a separate body. Nor can we see why mortals should worship the third part called Jehovah through another third part called the Christ. How these separate thirds act separately, and yet are equal in the one, and are only one in fact, is more than we can understand: and, in fact, we have never found the writer nor the speaker that did understand it, or rather that could explain it, except with the mysteries of godliness.

He says, "Our faith rests on a person, not on doctrines." It seems, by the description, to rest on three separate persons-one a helper, one a medium, and the other a receiver. "Word made flesh"-how a worrd could be a Son, we do not understand: neither can we see how Jesus has fulfilled the promises of being a king and ruler, since his kingdom was to come on earth a long | around the casket, not to eulogize her, nor to time ago, and no such king or kingdom as was promised has yet appeared. "Peace on earth and good will among men" has not yet appeared in the Christian nations. Believers, followers, worshipers are not saved, even from their sins; and we have not yet learned that a single spirit has found the kingdom of Jesus in the spiritworld. Blessed are such minds as Bro. Ferguson, who shake that old superstition off before they go to the spirit-world, and are thus prepared to enter into the joys of a free and progressive life in the societies of that superior state of existence. To us it is a source of daily thankfulness that we were never encumbered with any of the creeds of Christendom; and, with the fullest assurance that we never shall be, we look forward to the open- ate our privileges as Spiritualists, and perhaps ing of the gate as the greatest of blessings for a CANNOT until such events bring out the contrast." free soul.

gone up within a few centuries, or a few generations. Going to church is now a fashionable habit, kept up principally for popularity and mostly by people who do not believe the doctrines taught there, and who care very little what doctrines are taught, if they do not grate too harshly on the feelings. The coming man, to meet the demand, must be a free religionist, tolerating all, embracing none, accepting truth wherever found, "on Christian or on heathen ground." Such a man will not he likely to go to such churches as we have in these days, which are little else than dress pa-

HEAVEN OPENED.

rades for the display of dry goods and fashions,

accompanied by a little gossip.

Mr. E. Frary, general agent for Swedenborg's works for St. Louis, has favored us with an elegant copy of a new book with the above title from the pen of Rev. J. P. Stuart, of this city, and printed by H. H. & T. W. Carter, Boston, Mass. The book is in part a new translation of Swedenborg's Heaven and Hell, and is a plain and straightforward description of the spirit-world as that renowned seer saw it. Mr. Stuart is a talented and sincere man, and although we have not yet had time to carefully read the book, we feel sure he has brought out much that harmonizes with the modern facts and philosophy of Spiritualism. In fact, Swedenborg's descriptions of scenes in the spirit-world are being largely confirmed by modern seers, and his large experience and comprehensive mind did much to lay the foundation of the present theory of spirit-life. Rejecting his infallibility and specialty as a messenger of "the Lord," and allowing for his theological education, we can see him as the first writer that presented a rational system of spirit-life, and we can now see how the facts he related could have occurred as he related them. We are sure, from our knowledge of Mr. Stuart and the source on which he relies for authority, that the most Spiritualists, will find this book a rich treat, and we trust it will not be rejected because its author is a clergyman. We shall probably refer to it further after our duties will allow us to read it carefully, as we did Heaven and Hell many years ago, with deep interest. Meantime we will send copies in cloth by mail for \$1,15, and in paper for 60 cents. It is a book of 240 pages, and got up in good Boston style.

ANOTHER SISTER GONE TO THE SUM-MER-LAND.

We learn by letter from our esteemed brother, Dr. J. H. Dowey, of Providence, R. I., that his companion, whose kindness we have often realized in our visits to their former home, has passed with great suffering, most remarkably and patiently borne, through the gateway to the happy home that awaited her. Her complete knowledge of the reality of the life beyond enabled her to arrange her funeral so as to exclude, in her directions, all clerical interference and sectarian superstition, and we are glad to find Bro. Dewey is fully sensible of her spirit-presence and happy condition in the new life. He says: "She said she wanted no minister to officiate, nor prayers to be offered, but wished her friends to meet mourn for her departure, but to celebrate the emancipation of her newly arisen spirit from the joyous health and freedom of the higher life." speaking himself: "I never realized the BLESSuses of Spiritualism in the consolations it affords in such trying seasons as now, though I have been in the knowledge of its truth for twenty years or more. I cannot realize that she has gone from me, as I so sensibly feel her daily and nightly presence, while her blessed ministrations so cheer and comfort me. I never so realized as now the contrast between the results of Spiritualism in these experiences and the teachings of the past. I think, as a body, we do not realize and appreci-

SOMETHING TO BE REMEMBERED.

mals as in St. Louis. The horse cars and coal wagons are grossly overloaded, and the animals most unmercifully pounded, and we believe mainly by ignorant and dissipated persons. A system of universal education would no doubt go far to remove this cruelty and he a great benefit, but we cannot afford to wait for the effects of that remedy, as it can only come with the next genera-

Education is almost general, and already extended by various means to nearly all children, either by the public schools or by Catholic schools in this city, but there are still large numbers of idle boys and poor girls who are made into drudges or beggars, that are not reached by this system, and as it is not the fault of the children, they should be seen to by the authorities and put into the schools and educated.

Letter from New York.

DEAR BANNER-Last evening I attended a lecture by Mrs. Hyzer at A pollo Hall—which is probably the very worst room to speak or hear in on this terraqueous globe-especially when the lecturer (as Mrs. H. did) addresses about three-quarters of her discourse to some dozen favored individuals ("at the little church round the corner") on her left hand, and the other quarter to a like number on her right. Mrs. H. is exceedingly fluent, and at times highly eloquent and poetical. Her description of the passing from earth to spirit-life of her own mother, was most graphic and beautiful, and a skeptical gentleman who accompanied me, as well as myself, regretted much not being able to catch every word of it, although we sat quite near the speaker, though not exactly in the favored corner. Mrs. H. (if I understand correctly) was requested by the spiritguardians of her mother not to approach the feet, but to stand at the head of the dying person, as that would help the spirit in its passage, whilst the contrary position would retard or obstruct it. liberal-minded in the New Church, and many Whilst there she saw (clairvoyantly) the spirit (or soul) pass from the brain, as if in mist, and gradually condense and assume the human form and then throw itself into the arms of an attendant guardian, who bore it away to spirit-life. Mrs. II. also related a somewhat parallel scene attendant on the death of a cherished ret dog that she had watched over in its last moments. As in the former instance, she now saw the spirit of the log depart in misty substance and gradually assume the form of its earthly tabernable and pass way-undoubtedly to spirit-life, where, as Mrs. H. said, (and I firmly believe,) everything that

exists, or ever did or will exist on earth, will find its higher life, whether it be the man, the beast, the bird, the reptile, the insect, the flower, the vegetable, the rock, the ocean, the river or the brooklet, down even to the clod of the valley. If there are any exceptions to this rule. I think they may be found among that self-complacent class who would appropriate heaven solely to the human race, there to be presided over by their own conceited selves.

"Behold," says man, "all things made for my use !" "And man for mine!" replies the pampered goose.

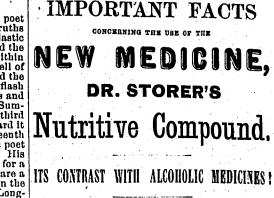
God preserve me from being doomed to commonce probation in the sphere set apart for snakes, scorpions and mosquitoes, together with persecuting popes, bishops, priests and clergymen who teach from the altar and pulpit doctrines and dogmas that they know are false, that terrible pangs of her earthly suffering into the they may live in ease and luxury at the expense of those they so terribly cheat and deceive.

> I suppose you have seen a synopsis of a lecture or sermon delivered by Mr. Frothingham Sunday before last, in which he resurrected from the extreme limits of the battomless pit. (where they had been cast by a unanimous verdict of prelacy) those two worthies-Voltaire and Tom Painewhom the oppressions of the people, through priestcraft, operating on their sensitive and sympathetic natures, had "made mad." Mr. F. oven ventured to suggest that Paine should be called "Thomas" instead of " Tom." This was certainly taking a long stride in the pulpit, and in the right direction. May Mr. F. continue to progress.

Yesterday Dr. Bellows preached at the All

"The Voices." It is not often that a period produces a poet from whose pen there proceed practical truths from whose pen there proceed practical truths that agitate the whole world; an iconoclastic poet—one who has the logic of a Plato, and the beauty of a Virgil or a Tennyson, and within whose verses there are notes that not only tell of bubbling springs, rainbow-tinted flowers, and the green-carpeted earth, but also those that flash lightning, sound thunder, create earthquakes and cause revolutions. Such a poet is Warren Sum-ner Barlow, author of "THE VOICES." The third edition of this noem is now out, and we regard it edition of this poem is now out, and we regard it as one of the best productions of the nineteenth century. The author is the only iconoclastic poe of the age. He writes to some purpose. His ideas are not intended to tickle the fancy for a fow moments and then to pass away; they are a staple article, and leave a permanent effect on the mind. Not like Wordsworth, Tennyson, Longfellow, or any poet of ancient or modern times, he combines the practical with the beautiful; the artist's pencil with the sledge-hammer; the beau-ties of moral sussion with the flerce, cutting sarcasm of a revolutionist; smiles of love with the eyes of anger and hate; the grandeur of Nature with rugged hills and precipitous embankments; the builder with the destroyer, and the pence-maker with the warrior. He is like no other maker with the warrior. He is like no other poet, yet possesses the merits of all. You see Barlow in his "VOICES"—his individuality is there. You see him scattering star-dust and flowers, as well as the seeds of revolution. While howers, as werr as the seeds of revolution. While he causes the buds to blossom and the springs to bubble sweetly, he is firing guns, sending shells and death missiles at the pressing phalanx of error. No liberal person can peruse his senti-ments without considering the same an intellec-tual feast that strengthene as well as exhilarates. Some men uput: for poetry, the same as the artual feast that strengthens as well as exhilarates. Some men none for poetry, the same as the ar-tisan for water, and after labored efforts it comes forth, and you can measure, its quality as you would calculate the depth of a well. With Bar-low it is different. There is a bubbling spring in his soul, and its murnurings produced the VOICES. You cannot measure its depth, nor can you meas-ure the good wrought by the sentiments it ex-presses. Barlow is one of Nature's poets. He combines the rugged mountains, the fertile val-leys and the foaming cascade, and in his teachleys and the foaming cascade, and in his teach-ings you find each separately expressed. He sustains truth, and defends her from the attacks of error, by erecting impregnable redoubts. His logic is irresistible, his conclusions wisely drawn,

and his attacks on an old effete theology so dex-trously managed that you plainly hear the rat-tling of the dry bones thereof. In one of his "Interludes" he says: "We would not notice this disgusting tale, Did not believers of its truth provall, Whose many scots are scattered far and wide Through every land across the ocean tide. To every tongue these errors would be sent, And for this purpose gold is freely spent, To shackle reason and debase the soul, To shack to reason and debase the soul, By loving God whom Satan does control, And men who seem quite honest and sincere, Yet preach those errors and this God revere; Disrobe the great First Cause, all just and wise, And make a Gdd that Reason must despise, Possessing all the lower traits of man, Without the power to execute his plan; A tripartition Godhead all in one, A tripartition Godhead all in one, Where Father is not older than his Son ; That Father, Son, and yet the Holy Ghost, Are three, yet one, who rule the heavenly host, To combat sin, and extricate mankind, And yet with Satan most are loft behind. Oh, would that it were true that this was all, That only man corrunted had a full Oh, would that it wore true that this was all, That only man, corrupted, had a fail i But oh, how sad, while we the page pursue, (Yet doubly sad to those who think it true,) That God is made to foster sin and shame, And be the willing author of the same. Road, pause and ponder on the subject well, All préconceived liens at once expel, Receive with candor that which seemeth right, And thus relect all owil with delight: And thus reject all ovil with delight; While thus untrammeled and with heart sincere, Let judgment dictate and you need not fear."



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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 SYS-TEM and the CIRCULATION ; and a Stimulant and Alterative to Mucous Tissues. It is mild and soothing in its influence, (not even causing a tingle of sensation on the tongue, as alcoholic preparations always do.) It carries into the system a force, which, when liberated by 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.

BOTH	SEXES
Should use this rich flu	id food in all Derangements of

All preconceived idens at once angle, Reseive with candor that which seemoth right, And thus reject all ovil with delight; While thus untrammeled and with heart sincere, Let judgmont dictate and you need not fear." Barlow is not afraid to question the Orthodox Delty. He criticisés his actions, as narrated in Genesis, as he would an incompetent workman, and, by his pertinent inquiries, shows that he is ignorant, weak, vascillating, and entitled to little if any respect from the civilized world.— <i>Heligio-</i> <i>Philosophical Journal.</i>	Scrofula, Ulcers, Sores, Spots, Tetters, Scales, Boils, Pimples, Blotohes, Syphilis,
THE CREAT WORK! YEAR-BOOK SPIRITUALISM. A RECORD	Tuberculous Consumption, 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.
OF ITS FACTS, SCIENCE,	ZS ⁻ In obstinate cases of Kidney Complaint and diseases of the Urinary Organs, I recommend the "Nu- tritive Compound" to be taken in connection with my "Compound Buchu and Iron Powders." Price \$1,25.

DOWN IN EGYPT

1.

The Egypt end of Illinois is just now in grief and good luck both. Her good luck is in the building of several railroads through the territory heretofore traveled only by horses, oxen, pedestrians and mules, mostly by the last two animals. Her grief is over the failure of fruit, almost entirely this year, including mast, on which most of the inhabitants depend for feeding their swine, on which they feed their families mainly. Mast is the wild crop of the woods, which Nature (Providence) provides for her indolent and ignorant. children-too lazy to raise corn and beef. The fruit crop, except strawberries, was an almost entire failure in Southern Illinois, owing to a late cold snow storm in the spring. Some of the Egyptians think they have now had their seven years of famine, and according to Scripture, ought next to have seven years of plenty. It is certain that several, if not seven years past, have been very unlike former years in the production of fruit, even with the old seedling trees. Strawberries seem to be the only sure crop, and these have not rewarded the producer the last two years, although the crops have been large. We have just returned somewhat like a stuffed turkey from an old-fashioned Yankee Thanksgiving, eaten with grandchildren in the Egyptian cottage among our own vines and peach trees, where turkeys gobble, chickens crow, dogs bark and cows bellow the whole year round. It is really refreshing to get out of the city and frolic for a whole day with the children, and hear the constant teasing of the little tow-heads, with their loving calls on grandpa. But most of all to us is the pleasure of seeing two families of these little ones growing up as we brought up ours-without being poisoned with the popular theology of Christianity, but trained up in the cultivation and development of natural powers, with the full belief that Nature is pure and holy, and only needs proper cultivation to make the most perfect men and women. Scores of families in our acquaintance have demonstrated the utter worthlessness of Christianity as a moral influence in training children, and we have now proved that it is as worthless in the next life as in this; and since it is very expensive, we advise all families to dispense with it. The old settlers of Egypt, with a few exceptions, are badly afflicted with pious ignorance and ignorant piety, but the fruit-growers are generally liberal.

THE COMING MAN.

Some one very pertinently asks the Liberal Christian if the "coming man" will go to church? There is wisdom in the lengthy reply, although it is too long to read with any patience. The editor very shrewdly remarks that it depends on when the coming man will come, and says if he come one thousand years hence, it is not safe or proper to answer, but if he should be in one of the next two generations, he thinks he will go to church, (or at least a part of him will,) as the present man does. We think the writer is about as well aware | horses and mules in the streets. In no place have | 19th.

The call for the convention, which met in Philadelphia January 18, to adopt measures to put a part of the Bible and Christian religion into the Constitution, and thereby secure the union of Church and State, and ruin our glorious country, was signed by the following distinguished men, who should be marked by all liberal-minded persons, as Gov. McClurg was in Missouri, and left out of office as he is. We clip the names from the Missouri Democrat :

The call is signed by Hon. Wm. Strong of the The call is signed by Hon. Wm. Strong of the United States Supreme Court, Governor Geary, Governor Harvey of Kansas, Governor Stewart of Vermont, Governor McClurg of Missouri, ex-Governor Jewell of Connecticut, Amos A. Law-rence of Boston, Jay Cocke, and the late Stephen Caldwell of Philadelphia, Felix R. Brinot of Pittsburg, Bishops McIlvaine and Huntington of the Kulgeonal church cond cohore the Episcopal church, and others.

Never was a truth more apparent than in this movement, that "Eternal vigilance is the price of Liberty." The class of men who sympathize with the views of our forefathers must watch these wily and scheming sectarians all the time, and in every department of the government, or our liberties will be forfeited. The late amendments to the Constitution have given them a hope of success, and they hope to use the Republican party to accomplish it; but we shall see in time.

IMMORTALITY.

"If a man had it not, his soul would miss not merely the future, but the past, for these two are correlative. Without God and ourselves, the past would be nowhere. Nothingness would be behind and before us. And memory as vain as hope." We copy the above from the Nation, one of the

best religious temperance papers in our country. To us there seems more in this sentiment than is at first apparent on its face, and probably more than the writer intended to convey; yet we endorse it. If we had no past we could not expect a future. Eternal life must cover the past as well as the future, and well may hope offset memory, as both are short-sighted, and might be equally short-lived. If we were made of and by protoplasm, we may safely calculate on returning to it; but we have the best of reasons for believing that there is another element superior to protoplasm, and capable of forcing it in to organic forms. We believe in eternal lite, and of course in preëxistence, as well as future, but not in re-incarnation.

COMPULSORY EDUCATION.

This subject is agitating largely the public mind, especially in our large cities, and calling out some able articles in its defence, of which we find one in the Missouri Democrat of Jan. 14. commenting on the system as adopted in Boston, and recommending it in St. Louis. We most of the Hub, but also suggest that several other steps of progress could be adopted to advantage

religious test into the Constitution of the United States. He defined the proposed clauses to be; "1st, That the civil government owes all authority and power to Almighty God;" which is a truism, l suppose, that none will dispute. "2d, That the Lord Jesus Christ is the ruler among nations;" which I dony, for the reason, among others, that I think better of Jesus than to suppose he would permit the bloody war between Prussia and France to continue so long and disastrously, were

he a ruler of or "among" those nations. "3d, That the Bible is Christ's, and therefore God's revealed will, and is of supreme authority in a Christian government;" all of which means that those who believe not the priests and clergy of big church, little church, and " church round the corner," one and all, are to be damned, crucified,

tortured and burned to death, as in the good old times of the Spanish Inquisition, the Smithfield fires, and the Boston whipping-posts and gallows. Give us, I say, any government on earth-not excepting his of Timbuctoo, who weekly garnishes his palace walls with the heads of subjects slaughtered for his pastime-rather than that of a hypocritical, malignant, case-hardened ecclesiastical judge, with premeditated murder in his heart, a canting prayer on his tongue, and a bible in his hand.

By-the-by, I see by the Banner that the " Pconle's Free Conference" in Washington has issued a call for the inauguration of a movement for an organized effort on the part of all lovers of religious liberty, of every name, to protect each other against the machinations of the priestly and clerical orders.

May success attend the movement; and when the time of trial comes-as certainly it will, unless the Ethiopian foregoes his skin, the leopard his spots, and the priest his malignant nature-let Spiritualists and all other liberals strike at the head and front of the offence, rather than, as heretofore, at the extremities; and let those who have sown the wind be the first to reap the whirlwind. Jan. 31, 1871. T. R. H.

New Bedford.

At the close of Mr. I. P. Greenleaf's concluding lecture at Liberty Hall last evening, the following resolutions were presented him:

Resolutions were presented film, Resolution of Mr. I. P. Greenleaf as a locuror; as a most able and faithful worker and clequent expounder of the cheering, beautiful and high moral truths of Spiritualism.

Resolved, That in the eight lectures he has just conclud-ed with us, he has presented truths in that spirit of truth which has greatly helped our mental independence-helped us out of the narrow tracks of custom and tradition, and enlightened our reverence for all whom God has made in his immed his image.

And I will add that our meetings are growing in interest, as well as in numbers, for next Sunheartily endorse and recommend this imitation | day, Feb. 5th, we expect to listen to two fine lectures from Mrs. Frances W. Kingman, of New London. Subjects - "American Women and by our city government, especially those for the Children," and "Wasted Lives," followed by E. suppression of intemperance and the abuse of S. Wheeler, Feb. 12th, and Agnes M. Davis, Feb. W. F. NYE. as we are, that churches will be played out and we ever witnessed such cruelty to domestic ani- New Bedford, Jan. 30th, 1871.

