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# Spiritnalism.

#### THE SCIENTIFIC AMERICAN ON SPIRITUALISM.

The Scientific American has noticed Spiritualism. That periodical, in its issue of Dec. 3d, gave an editorial under the head of "Spiritualism and Science." Dec. 17th, it contained a statement of it? Is demonstration of the existence and pres-Ithaca, N. Y. Jan. 7th, it contained a discrimina-New York City, which implied that the editor might not be wise to plant himself upon a foundation too narrow for granting the existence of trance and clairvoyance. In the same issue, the | life for himself. editor noticed the "commendable desire" of his two correspondents "for information in referspirits," and proceeded to give them such information as he was qualified to furnish upon that topic. How well did he succeed? To answer that question is our present purpose.

In that able and influential periodical, the pubmany of the most important facts pertaining to the subject discussed shall not palpably reveal itself in nearly every important paragraph.

We will look at this editor as he shows himself at his voluntary start, and quote the first paragraph of the first editorial:

"Many of our readers will recall a trial that took place in New York in reference to spiritual photographs and the power of these invisible agencies to impress counterfeit presentments on lass and paper. The result was rather favorable than otherwise to the spirits, as the impostors were not punished."

The reason given why the result of the trial was "rather favorable to the spirits than otherwise" discloses the animus of the writer. He says it was because the imposiors were not punished.

Mumler was tried for imposture. He had a long and spicy trial, at which many credible and competent witnesses swore to facts clearly indicative of the genuine production of the photographs sult was rather favorable than otherwise to the spirits, and such science as common sense and common justice respect says it was because the testimony and consequent verdict were in the spirits' favor.

Your votaries, keen-eyed, unprejudiced, highminded, fearless, noble Science-your votaries, at the close of that trial, had they been true to your demands, would have commenced to labor honestly, faithfully and perseveringly to ascertain whether facts could be found that would prove the presence and agency of spirits among men, and thus have sought to broaden most widely the field for scientific researches and labors.

Every reader will see that it was not impartial

must be a very brave, as well as scientific and high-minded man, who will undertake to make such an investigation as the public good requires. Something more may be said about the editor's reason why, scientific men do not like to approach Spiritualism-which is, that it "offers so little that is satisfactory or instructive." Indeed, does a significant fact, and an implication that the ence of a deceased brother, and consequently of a editorial needed a broader basis, by R. H. of future life for all men-is that a fact that brings but little satisfaction? A scientific editor may so tive and well written article by another R. H., of | regard it, but we do not, nor did either Dr. Hare, or the chief editor of the Banner of Light, who each disbelieved in any future existence until Spiritualism proved to him the continued existgenuine mesmerism, with its power to evolve ence of his departed kindred, and thus a future

have not carefully and extensively studied, he

Is the fact-if it be a fact, and we believe it isthat spirits can and do use matter in its invisible ence to the movements of tables by invisible and imponderable forms, so as to act upon and move our visible and tangible tables-a thing very little instructive? The Scientific editor may deem it so, but we do not. Prove that snirits do this, and you will find in that fact an indication of natural laws of matter, under and by which the lic expects that facts will not be either ignored or marvels, miracles and oracles, both of ancient distorted, and especially that ignorance of very | times and our own day, are found to be as strictly natural occurrences, however rare, as are the movings of tables and chairs by our physical hands, and the utterance of thoughts and knowledge by our vocal organs. Are such facts-viz. that spirits have material bodies and organsand that they construct and use material implements, by the aid of which they make our tables heavy or light at will, by which also they impart to us their knowledge-are such facts of little interest or importance? Facts like these give to the eye of science a glimpse of the workings of the aws of matter in a region a step or two in advance of where "scientific men" have exploreda glimpse of laws which, acting upon very refined matter, work on in harmony with and as a part of the laws known to our science, and by the aid of which natural intercourse between the dwellers on earth's crust and those in the dwelling-place of departed friends can be carried on; such facts, if scientifically proved, would they be very little satisfactory or instructive? A scientific man may MINK BU, Day .... in all ouriousness, believe that there never has been a subject handlad h men of science so full of promises of satisfaction and instruction of the highest order, as this spiritrealm into which natural laws extend and onerate. They work, it is true, upon very refined mat-

ter, and our men of science may need new instruments and new views of the reachings of natural laws, before they can make much progress: still. progress may be hoped and rich treasures be anticipated. Reichenbach, in his Dynamics, shows that he entered upon the paths which extend toward if not into the land of the departed. Apparently he did not know this. Yet future explorers may find that it was so. Science apparently can go there when her votaries are fitted,

ner of Light, " Questions and Answers," Jan. 28th, 1871,) and such is the faith of the Spiritualist.

When spirits present themselves before Mumler's photoscope, or that of Mrs. Butler, of Buffalo, or of many another photographer, and impress as that is finer than our crude iron.

those Spiritualists whose minds are of the scienthan does the common physicist. Their views, them the constructors and users of material instruments, which make them necessarily just as much subject to the Divine Spirit as man is on laws of their abiding place as man is under here, and no more-these views enable the Spiritualist cles of all the ages past and at the present time, world over, need not be deemed deluded, overcredulous, nor knavish, when they have given cannot yet account for. They may not have been upon the influences of physical science. guilty. Charity is pleased to be shown how such men can be acquitted. When the Prophet wished the axe to swim, a spirit might put some buoying apparatus beneath it. In like manner water; and when the three men were cast into the them some substance impervious by heat.

into new fields for physicists to explore; and those devotees of physical science, who believe in the infinite divisibility of matter, would do well to follow after them as fast as they can expand

fairly modest and just in relation to matters they | na of Spiritualism," by Hudson Tattle, also Ban- | to perceive-we propose to show these fettered combatants that Spiritualism is the most powerful helper they can have to knock off their fetters and aid them to victory.

Spiritualism teaches that Paul's "spiritual body" is composed of matter-that this spiritual their well-remembered features upon the glass, body is elaborated in, or has its growth in, the the Spiritualist believes he has solid ground on gross material body (Paul's natural body)-and which to base a faith that his departed friend that the spirit body, at the decease of the coarser still has a body composed of matter-very refined one, lives on and continues to be the mind's or matter it obviously is-the best microscope of the soul's encasement. Holding belief like this, one physicist probably would not render it visible as has no occasion to give the mind an existence it would not reveal electricity to his vision. This independent of a nervous system in order to make matter, composing the material world inhabited a future life possible, or probable. If the soul by spirits, may be as much finer than electricity survives the body, a nervous system accompanies and enrobes each and every spirit as it passes

Would the man of science condescend to ask us from here into the land of the hereafter. The what we believe, or would be take the trouble to Spiritualist can say heartily, let material science read such portions of spiritual publications as prosper and extend its realm; for he has faith touch upon matter and its laws, and the homes that matter will refine and re-refine so as to meet and encasements of the soul, he would learn that all the needs of his changing conditions as he shall pass into, and onward and upward in the tific cast, extend the reign of natural law further spheres above. We see in Spiritualism an active and efficient agent in removing the fettering dogwhich give material bodies to spirits, which make | mas which the Doctor specifies as hindrances to the progress of physical science.

The American quotes Professor Huxley as saying that "the physiology of the future will gradearth, and no more so, which impose upon them ually extend the realm of matter and law until just as much necessity to work within the natural | it is countensive with knowledge, with feeling and with action," and that, in consequence of the spread of materialism, so called, "many of the to receive the accounts of the mysteries and mira- best minds of these days are alarmed lest man's moral nature be debased by the increase of his as being substantially correct, and to admit that wisdom." Spirit teachings, refining matter as the strange phenomena described did occur, but they do, and making it an appendage to the soul occurred under the control of natural laws, in the life to come, are admirably adapted to Good, true, sagacious men in all the ages, and the calm the fears of those whose theological or metaphysical conclusions and dogmas concerning the mind's dependence upon or independence of accounts of marvelous phenomena which science a nervous system, make them look with dread

Following those parts of the Scientific .1merican's editorial thus far noticed, are several paragraphs indicating the writer's conclusions that Dr. Hammond has found hysteria, catalepsy, ecmight a spirit work when Jesus walked upon the stacy, hallucination, legerdemain, fraud, &c., not only sufficient causes, but the actual causes of all flery furnace, the fourth one, who was seen in the various phenomena called spiritual. Wheththere with them, may have been a spirit of such er he has actually accomplished this we cannot knowledge of natural laws; and of such power, judge, because we have not seen his works. Were that he could throw around and through each or we ejentific, we might venture to give a judgment we scientific. we might venture to give a judgment as to his success prior to any careful examination Yes, Spiritualists are pioneers opening the way of his facts and reasonings. We are not a sufficient master of science to justify us in doing that. But we notice that the class or classes of phenomena which the American thinks his Magnus Apollo finds to be the results of physical disease. their thoughts enough to let them deem it possible are intrinsically different from the movements of that nature and natural laws not only extend pouderable substances, and from now verified outward beyond the crust of our little globe, but | prophecies concerning vast national events, such also control invisible, impalpable, imponderable, as our late rebellion, and the downfall of the Naunknown matter existing throughout our sphere | poleonic and Papal Dynasties. (See George Wash--from earth's positive centre to the outmost ex- ington's prophecy in Messages from John Quincy tent of its atmosphere. But we would not have Adams, 1859, pages 318 and 319; also see Note them start in haste; better that they should wait from Judge Edmonds, in Banner of Light, Nov. | chester, discovered that this class of phenomena,

the traits of genuine manhood. We wish he had given his name in full, for we should like to know him. He says he has devoted his life to the study of science and truth-also, that he is not a Spiritualist, and is not in any way connected with any spiritual circle; and yet he ventures to say that Dr. Hammond "has not only been a partial, but a prejudiced observer. My own experience teaches me this." he says. Also he says, "I have seen experiments performed in private parlors and under circumstances when I knew there could have been no deception; in fact, have myself been violently thrown to the floor while attempting to prevent a table, which was under the influence, from moving."

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He also says," I am aware that these things are in opposition to gravity." Were he a Spiritualist and acquainted with the teachings of spirits, he might see how "these things" were just as much, and no more, in opposition to gravity, than his being thrown by a tangible wrestler and his. getting up from his fall would be in opposition to gravity. Spirits teach us that they have material muscles and implements-fine, very fine indeed, invisible, imponderable, impalpable to us in our normal condition, and yet composed of matter. Though not aware of this-though all unconscious that unseen intelligences can act with great force upon matter in perfect harmony with and in subjection to the known laws of matter, this correspondent's allegiance to facts and truth was strong enough to support him in making known his proved facts, even while he says, " I am aware that by writing this, I expose myself to the ridicule of the greater part of the scientific world." Heavens! what a comment upon the magnanimity of the scientific world! One of its own members knows that his publication of proved facts relating to a subject that deeply affects the wellbeing of the whole community exposes him-to what? to the ridicule of the greater part of that world. Alas, for the liberality of scientific men! Honor to the strength and courage of the man who furnished facts pertaining to Spiritualism for the columns of a paper which had just said, " Our readers ought to know that no man of science, no sane man of intelligence has any faith in it."

The other correspondent, R. H. of New York City, finds the American's editor and Dr. Hammond, by implication, tending to disprove the existence of mesmerism and the trance and clairvoyance involved in mesmerism, while they are attempting to prove the fallacy of the theory of Spiritualism. He is no Spiritualist. But he maintains that no candid investigator in our time will deny that the conditions of trance and clairvoyance can be induced by the powerful influence of the will of one individual upon another So far, good. If man can induce these conditions, spirits, with their finer, and therefore more efficient organisms and powers, may do it much more efficiently. Spiritualism in some of its forms is only full-grown mesmerism. In others it is a Samson, and in others an Isaiah.

The learned editor says that Dr. Braid, of Manthe mesmeric trance, clairvoyance, &c., may be referred to hypnotism. Perhaps they can; but who or what produces the hypnotism, that is, the peculiar sleepy condition out of which they are evolved? Please give more light than shines: out from the assortion that in some people "the peculiar condition of nervous sleep, called hypnotic," arises spontaneously, just like ordinary sleep. Please tell us how it comes upon the much more numerous class who have it neither spontaneously, nor. by their own inducements, nor by medicaments. More light is needed; but not such bewildering light as would allure us to believe that mesmorism has ceased to exist, because its use in connection with surgical operations has been superseded by chloroform and bydrate of chloral. It takes a scientific man to write a succession of sentences that have no other ostensible object than that. We come now to the editor's remarks, which the articles of his correspondents elicited. One of them desired to know whence and what the invisible force which throwed himself violently upon the floor; the other cautioned him. not to link mesmerism with Spiritualism, lest the guns of demolition should waste their balls upon a fortress that cannot be demolished. The comments in reply open with some remarks concerning the invariableness of Nature's laws. We assent to them. We have no faith that Nature's laws have ever been varied by any finite being, nor even by the Infinite Being, whatever may be his power. The laws of Nature, as we think, admit the natural occurrence of every event which man has ever witnessed, or ever needed, or will ever need.

science that made a man label Mumler an "impostor" after he had been acquitted. It was his prejudgments of Spiritualism, founded upon very limited knowledge.

The next paragraph says that "this subject is one that scientific men dislike to approach." That is true-yes, lamentably too true. And why is this? The editor says, because "it offers so little that is satisfactory or instructive." Such is his reason; ours is different. For eighteen years we have been acquainted with the subject, have given to it much study and thought, and have held many conversations about it with scientific men. From the distinct avowals of some such men, and the intimations of others, we know that, in many cases, high-minded men of science have been kept back from investigation of Spiritualism because they saw that serious damage would come to their reputations and to their means of subsistence if their researches should prove to them the fact that spirits actually perform among men any portion of the acts ascribed to them. Too honest and frank to deny proved facts, and yet too poor and dependent to brave reproach, prudence has counseled them to remain ignorant, and they have complied. We have no disposition to censure or slur them for that; indeed, we feel that, in most cases, they were wise and right in doing so. Only a few distinctly scientific men have been so situated that it was prudent for them to investigate Spiritualism carefully and persistently. Dr. Hare, of Philadelphia, did. Dr. Luther V. Bell, of Somerville, began it, and found proof that some table-movings were produced and controlled by unseen, intelligent powers; but death put a stop to his labors on earth before he had pursued his investigations to the extent he desired. Many other men, both in this country and Europe, very competent to weigh evidence and determine what it We say that this subject is one that scientific men justly poured out upon it by the masters in thevades the minds and moves the tongues of all mystery." the credulous and weak pupils of such masters. Yes-"scientific men" dislike to approach this subject, because of the ungenerous and unjust tongues of scientific men.

It is well known that there are several millions of Spiritualists in the United States-and other millions in Europe; and yet a Scientific editor says "our readers ought to know that no man of science, no sane man of intelligence, has any faith in Spiritualism." This is declared in the city where Judge Edmonds lives! And so long as scientific editors will be untrue to facts, what fair privilege has any modest, true, high-principled, scientific man to enter upon labors which might bring the slurs of his own fraternity upon him; which might brand him as not scientific, or <sup>as not a sane man of intelligence?</sup>

and are willing to toil on in patience and magne nimity. Fit preparation for such labors will require a

portion of our scientific men to adopt some new views and ideas in the outset. The writer we are reviewing shows great lack of familiarity with spirit teachings and the beliefs of thinking Spiritualists in reference to the reign of Law. He says that "the physicist now knows that to move a table without the aid of muscular or mechanical force requires a suspension of the law of gravitation." That statement may be true. But it surprises us that any intelligent editor should so use it as to imply that Spiritualists are so ignorant as not to know that spirits, when working among us, are as completely subject to and as much confined by the law of gravitation as man is. He is obviously unacquainted with their writings and with their scientific beliefs. They-some of them...at least-believe that the Divine Spirit was wise enough and powerful enough to establish and did establish, from the beginning, natural laws, which, when complied with, would both admit and control the occurrence of such striking events in all times and all countries, as have been regarded the acts of invisible intelligences, and have been called miracles. They discard the notion that any event whatsoever in earth's history was ever produced by any suspension of a natural law. When a hand was needed to write upon the walls of Belshazzar's banquet room, some laws of matter, understood by spirits, enabled them to collect, combine and control the material elements of a hand. So, too, when angels rolled the stone from the mouth of the sepulchre; and also when other angels drew back the bars and bolts of Peter's prison doors, the work was not done without the aid of either muscular or mechanical force, or both, but spirits furnished and used the muscles or the mechanism required.' No thoughtproved, have investigated and become believers. | ful Spiritualist, any more than "the scientific man," ever believes any actual "infraction of the dislike to approach, because of the odium un- | laws of the Universe; he knows that the most strange phenomenon ever observed is due to natology and in physical science-which odium per- ural causes, and goes to work to search out the

> Thus far the man of science and the Spiritualist go hand in hand; but when they come "to search out the mystery," the Spiritualist has a more extended natural realm to hunt in than the man of science traverses, and therefore the former may detect the existence of natural laws-of laws governing matter, which give no indication of their existence where the latter searches.

We must again express our surprise that an able editor should undertake to write upon Spiritualism in its connection with science, while so palpably ignorant, as he is, of the views of Spiritualists concerning the instrumentalities and natural laws by which spirits work. Apparently he does not suspect that spirits may be encased in bodies composed of matter, and that they may live in a world of matter, governed by the laws of Till the actual and the quasi scientific become matter. Yet the spirits so teach us, (see "Arca-

until they can admit the possible existence of a 26th, 1870.) Very different are they, also, from the field for their labor, in which electricity may be | "impress which spirits give of their counterfeit the coarsest of its component elements, and one | presentments on glass and paper."

of the slowest and feeblest of its forces. Should find it to be an essential element in the comments for use when they animate our tables and that same od is more abundant in the systems of persons.

The publication of a treatise upon Spiritualism by Dr. Wm. A. Hammond called out the Ameribook, and know it only as presented in the physiology of the nervous system is by no means even tolerably well understood." Apparently he common judgment of mankind adopts. Spirits meant that this was true as applied to himself and all other medical and scientific men. We presume it to be so.

Where can a remedy for this lack of knowledge cause the acts can proceed. Time has strengthbe most speedily obtained? There are grounds for the presumption that spirit help would enable | twenty years for work, and has not yet succeedthe men most devoted to physical science to ated, as the world decides, in invalidating it. How tain to a tolerable knowledge of the physiology of | far Dr. Hammond has been successful we have as the nervous system much more thorough and | yet no means of estimating.

accurate than they can get it by their accustomed method. Spirits, when in rapport with the human system, can see clearly all its internal parts; of gravity," is "due to hallucination, legerdemain can see further and more clearly than the human physiologist can, even with the best of microscopes, and will have, too, the advantage of seeing | which has long been teaching that whenever we all the organs in living action, while our man of science is confined, or nearly so, to subjects from which life has departed. There are an abundance of spirits, who were eminent physicians and natural philosophers while in earth life, who would be glad to help their successors in the healing art up to it by either "hallucination, legerdemain or and in natural science, could they be assured a friendly welcome, and allowed to communicate under conditions suited to their needs. This source of instruction is resorted to now by some medical Nicodemuses, and it would be more generally resorted to, and used both extensively and profitably, were it not for the unpopularity of such a course, were it not for the sneering propensities of the self-wise.

Passing from this view we take up Dr. Hammond's chief reason why the physiology of the nervous system is not better understood, viz: the prevalent "dogmas which give the mind an existence independent of the nervous system." Without stopping to dwell upon the feebleness of the devotees to physical science if they cannot conquer the dogmas of theologians and metaphysicians-without dwelling upon the possible fact

that a tolerable knowledge of the physiology of the nervous system never can be obtained withfor man, even scientific man, unaided by spirits, Ithaca, N. Y., discloses through his pen some of the Red Sea, we will not say; but if the learned

For twenty years and more the American pubthey begin with Reichenbach's od, should they | lie has been asking the scientific world to point examine and test and use that skillfully and with | out, definitely, those mundane causes which are untiring perseverance, they may, in a few years, adequate to produce all the varied kinds of spiritual phenomena. Common sense feels and knows pounds out of which spirits construct their imple- | that any solution which leaves any class of those phenomena out of its embrace is unsatisfactoryset our planos a-dancing; and also may find that | that it is a failure. If the bed be not long enough for a man to stretch himself at full length upon it, highly mediumistic men and women than in other | or if the covering be not broad enough for him to wrap his whole body in it, each is so uncomfortable and unsatisfactory that the man calls for longer and broader ones. Many persons have published can's article. We have not seen Dr. Hammond's | what they called solutions resting on natural bases, satisfactory, perhaps, and perhaps not, to American. There we find Dr. H. saying that "the | their own minds; but, as yet, no one who left out spiritual agency has given a solution which the

> have long claimed to do certain acts among embodied men, and that claim is good and will be admitted till some one shows from what other ened that claim of the spirits. Science has had

This Doctor is represented as saying that the movement of chairs and tables "against the force or actual fraud." Oh, science! science! do let us retain some little confidence in common sense, moved our chairs and tables with our physical hands, we did it "against the force of gravity." It seems, then, if common sense be right and Dr. Hammond right, that every time we ever sat down to our dinner table, our chair was moved actual fraud." Well, so be it. Though we are three score and eight, we are not yet so old as to discard truths and facts because they are new to us. Let us be just to the Doctor. The editor ignorantly assumed that spirits have neither muscular nor mechanical force at their command, and therefore that they could not move tables and chairs " against the force of gravity." If his assumption were true, his conclusions would be

correct. But he knows so little of what we have been taught and what we in turn teach about the organism of spirits and their powers to use implements, that he has made his Doctor talk nonsense. Save me from my friends."

This Doctor, in ascribing all the varied physical phenomena of Spiritualism to "hallucination, legerdemain or actual fraud," is smiting an anvil with his naked fist, and his own knuckles will have the worst of it.

We come next to what the American gives us out an accurate perception of causes too recondite from the pens of its correspondents. R. H., of

The greatest of seeming miracles have been pro duced under and by the aid of recondite natural laws availed of to counteract and overcome the force of laws that are understood.

We are pleasantly told that "if a party of true believers will seat themselves by the side of a stream of water and make it run up hill," they will accomplish a very clever trick. We as pleasantly say in return, that if a scientific machinist will place a score of " vulgar force pumps " by the side of a pond of water, and without applying to them any appropriate motive power, make them throw the water into a reservoir on the top of a neighboring hill, he too will perform a very 'clover trick."

A medium is an instrument; and whenever he becomes absolutely and fully a medium, he is, for the time being, no more possessed of a will under his own control- than is the "vulgar forcepump." The epithet "vulgar" is quoted from the man of science. The medium, as such, is only a machine, and can work only when and where and as some foreign controlling intelligence compels.

We are told, too, that, "as it is difficult to take hold of the particles of a liquid, this particular form of exhibition "--viz.: making water run" up hill-"is never attempted." How it was at

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editor were familiar with the works of the spirits among us, he would know that, however difficult it may be " to take hold of the particles of a liqnid," spirits often put water into empty glasses upon our tables, even when there is no water in the room which they can use for that purpose, and that they frequently remove water invisibly from glasses, and so effectually that not a drop remains or is to be seen on the floor or anywhere else. The replenishing of the widow's cruse, and the blushing of the water at the marriage feast in Cana, indicate what power spirits may have over liquids. More acquaintance with facts is a panoply much needed by some scientific men. Sometimes " a little learning is a dangerous thing." The journalist says: "Some of our correspondents complain that scientific men will not examine into the phenomena of table-turning, and give us an explanation on a physical basis. They forget that this has been done by the highest authorities in this country and Europe." It is difficult to forget what one never knew and could not know The highest authority in this country, referred

to above, is the so-called "Harvard Investigating Committee," composed of Professors Agassiz, Pierce, Horsford and Gould. The eminent scientific attainments of these men, and their reputation in the world, did show them to be, in many respects, fit men to make an investigation and give an explanation, if that were possible, on a physical basis. Did they do it? Did they attempt it? Let us see.

The so-called investigation was made in 1357 not 1859, as the American states; and what were its circumstances and character?

In the Boston Courier appeared a public offer of five hundred dollars for a satisfactory exhibition of certain phonomena. Dr. H. F. Gardner, and he alone, accepted the challenge, if it may be called such, arranged for the attendance of mediums, and invited to his assistance, as advisers and witnesses, several Spiritualists. The professors named above, who were to witness the trial and decide whether the offered money had been earned or not, were met by Dr. G. and a friend, out at the professors' homes in Cambridge, to make the needful preliminary arrangements, and come to a mutual understanding as to the course to be pursued at the trial. The professors then, and prominently, especially and properly Agassiz, objected to being more stake-holders. And well they might. That was, indeed, small business for such men. Seeing this, Dr. Gardner at once said; "Gentlemen, I waive all claim to the money, and invite you to come as witnesses and testers of what may occur; but you must comply with conditions usually found most favorable for manifestations-one of which is, that the whole company sit quietly in a circle." Agassiz expressed pleasure at the waiving of the money part, but to the sitting in a circle he at once objected, so far as he himself was concerned. After some discussion, Dr. G. consented to excuse him from sitting thus, but no other person. The Doctor and his friend returned to Boston, understanding that the money part of the affair was dropped, and that the professors would come to the trial and be harmonious assistant conductors of it, as well as judges of the result.

They appeared at the appointed time and place, and soon announced that they then did intend to decide whether the result of the trial should entitle Dr. Gardner to the five hundred dollars. They had come, after all, as stake-holders. The direction of affairs was all thrown upon Dr. Gardner

Prof. Horsford, from the beginning to the end of the trial, appeared to have a disposition to make conditions favorable, and to examine scientifically; but he received so little support in that direction from his associates, that his honorable nurnoses were nearly fruitless. The company, as a whole, from the first, was very restless-not noisy, but yet pervaded by a perceptible restlessness and inharmony.

Medlums were introduced; raps came in various places upon the furniture and walls of the room. The judges observed them, and scrutinized thom with some care; but the questions which me of them put to the mediums, and the comments they made, came forth in no very bland and cordial tones, and did little to bring these sensitive instruments to an equilibrium. Many mediums came before the judges, yet the only distinct manifestation of sniritual phenomena was the raps. Agassiz acknowledged the occurrence of these, and distinctly announced to the whole company present that he would explain to them, before the trial was over, how they were made; bu: he omitted to do it or to attempt it.

The mental condition of another member of that have been exposed over and over again, but the One will permit the opportunity to pass without people." showing spiritual phenomena, if there can be truth."

We close our remarks on this topic by asking the editor of the Scientific American where the explanation he refers to-made by the Harvard professors, the highest authority in this country-can be found? Simply where?

We quote as follows: Prof. Faraday subjected the phenomena of table turning to a most searching investigation." "The experiments were a perfect demonstration of the muscular origin of the table-moving. The American has our thanks for telling us where this Professor's report might be found. We went to the Boston Athenseum and there turned

to page 801, for the year 1853, of the London periodical called The Athenaum. There we re-read with care, pleasure and satisfaction what we had perused sixteen or seventeen years before. The eminent professor's report opens in the following words: "The object which I had in view

in this inquiry was not to satisfy myself, for my conclusion had been formed already on the evidence of those who had turned tables." His conclusion was already formed, and yet for the purpose of being "able to give a strong opinion," he went into a patient and skillful examination. All necessarily, soon form conclusions relative to any topic of general public discussion and interest. We do not hold that the having already formed a conclusion much impaired Faraday's fitness to test the phenomena of table-turning and give whatever result science should demand. He was man enough to let any of his conclusions give place to such others as any new facts or discoveries might demand.

Having found in the earlier part of his investigations that "nothing occurred which could be referred to other than the mere mechanical pressure exerted inadvertently by the turner," he proceeded "to analyze this pressure, or that part of it exerted in a horizontal direction." Note that. His attention was specially, and for aught that appears-yes, apparently, in fact-his attention was given exclusively to the horizontal movements; not to any upliftings or overturnings, but solely to the horizontal vibrations.

What was the extent of the movements he witnessed? And what amount and kind of force would seem to be requisite to produce them? He does not state how far his table was moved; nor does he describe its weight, dimensions, or construction. A careful reading of his report, discovers no statement, nor any grounds for an opinion, that any other movements occurred than such slight vibrations as required the use of a straw index-lever to demonstrate to his table-

turners the direction of those movements. A swaying of the top of his table one-twentieth part of an inch would be as great a phenomenon as any one which was tested or seen by Faraday, so far as his elaborate report indicates. So slight as this were each and all of the wonderful " tableturnings" wituessed and tested by him, that he might qualify himself " to give a strong opinion." He did give such an opinion, and in the following quoted words: The moving force is but " a resultant, which in the course of the waiting time, while the fingers and hands become stiff, numb and insensible by continued pressure, grows up to an amount sufficient to move the table or the substances pressed upon." That is a "strong," table till they became stiff, numb and insensible,

committee on that occasion may be inferred from world will be deceived by them, in spite of all the the following statement. Seating himself at our warnings that we (the Scientific American) or the side, in subdued voice he said: "Mr. Putnam, do daily papers can give. \* \* \* We must look to you suppose that when four such men as we are our schools to correct the evil, by the disseminacome here to look at this matter, the Almighty tion of accurate scientific information among the

This means that Spiritualism has been exposed such?" We made no reply to that. We have no over and over again. It is true that there have comments to make upon it now. Regard for the been many attempts to expose it, but the so-called man has caused us to keep that a secret for thir- exposures have died in infancy; they have been teen years, and the seal of silence would not be inherently too weak to maintain a hold upon broken now but for the fact that an influential life. Much of the world believes-and much journal has assumed what it could not know, and more of it is fast tending to believe-that the was not true, that the committee displayed "the works are the acts of verifable spirits, in spite of utmost candor and patience in their search after the warnings of the press. And we look to our schools to confirm the genuineness of spirit works, by the dissemination of accurate and much broadened scientific information among the people, and especially among the more scientific portion of them.

When they shall teach that matter, Nature, natural laws and the reign of Law reach deeply inward and far upward so as to compose, pervade and govern the bodies of spirits and the world in which they dwell-then the solution of mysteries will be easy; then the pathways of science will lead to knowledge "profitable for correction" and for "doctrine."

We hope no reader will suspect us of being destitute of a high regard for true science, or for careul, accurate, ingenuous scientific men. Those who know us personally will not. Our thrusts reader, be they deemed skillful in hitting their mark, or be they deemed random, have been made in defence of genuine science, and of Spiritualism as a vast and important field for scientific exploration. If we have wounded any honorable or proper feeling, it has been unintentionally. We regret that we could not be just to our cause and purpose, and yet keep back some things we have said about the eminent and worthy professthis was well. Most men do, and perhaps must ors of alma mater. But being almost the only one who has in his armory such weapons as can effectually parry rash and earnest thrusts at a noble cause and at millions of worthy men and women, made by a foeman whose position bespeaks him worthy of such steel, duty called upon us to use them now. We had hoped that no voice of such authority would ever bid us take them down from the shelves of our private closet, where they have laid for more than thirteen years.

> ALLEN PUTNAM. 426 Dudley street, Boston Highlands.

#### "SETTLED SPEAKERS,"

Free Thought.

This question seems in a pretty fair way to have a thorough "airing." This is right; "the agitation of thought is the beginning of wisdom," And Bro. Dean Clark, it appears, has succeeded in ventilating himself very fully on the question, and, I hope, has also succeeded in exhausting his quiver of all its barbed arrows aimed at Bro. D. W. Hull. Some of his language in his treatmont of this brother seems rather rasping. Let us "keep cool," Bro. Clark, and not resort to personalities or unfriendly language, bearing in mind that

#### "There are many mon of many minds"

among Spiritualists, as in other classes of society. Bro. Clark doubtless regards this question as one of great importance; for, in his article with respect to it, he has discharged quite a volley of Innguage, if not of ideas. He seems to have been all over the ground, and all, around it, and some considerable distance beyond it-sometimes on one side of the question and sometimes on the other, sometimes arguing in favor of his own proposition and sometimes against it. Hence, it is to be hoped he will finally settle down upon the right ground, and if he does not become a settled speaker, he will at least become a settled rcasoner.

He concedes the propriety of speakers occupyclear and sound scientific opinion. By keeping ing four localities in the course of the year, which the hands of his table-turners pressing upon the I consider rather an unsettled way of settling anaskers. I would myself consent. division of these periods, to be thus employed. But let us come directly to the real question. Ever since I became a writer and a speaker, I have studied the art of compressing my thoughts and arguments into the smallest compass, and clothing them with the smallest amount of language compatible with intelligibility and impressiveness. I also aim, in treating a subject, to make some definite points, that I may be fully comprehended and leave nothing to be conjectured. With these ends in view, I will proceed to state my objections to a yearly or semi-yearly engagement of speakers in numerical order: 1st. Its effect will be to withdraw our best speakers from the field and confine their labor to a few points; thus leaving the labor of stirring the soil and sowing the seed in the field at large to our "tenth-rate" speakers; for none but "firstclass" speakers will be sought for long engage-

11th. Listening so long to one speaker must have the effect to give Spiritualism a biased mold in the minds of most of the hearers. For every speaker has his own peculiar and one-sided views, his personal conjectures, and his own favorite theories with respect to every question presented, and these, by a long continued course of reiteration, become enstamped upon the minds of many of the hearers; so that the people of Cleveland, who attend Bro. Peebles's lectures, will have, at the laughing in the minister's face." end of the year, not only a new installment of spiritual literature but a fresh inlay of Peebleism. This mental warping toward the idiosyncrasies of speakers has always been one of the evil re- city's indignation no doubt restrained him; but, sults of settled speakers. And if Spiritualists in his opinion, the mayor went to hell because he should adopt this policy we should soon have an did not believe in the divinity of Christ. Howample supply of Peebleeites, Tappanites, Dentonites, Davisites, Tuttleites, &c.

to the health of most speakers than usually at- abode.) tends the long restriction of their labors to one locality. The practical experience of speakers of both classes proves this. Now what are the considerations to counter-

"settling speakers?" Why "our speakers want abundantly bestowing, and never again will you rest" and want to "save their traveling ex- desire to return to the dry husks with which you penses." Very natural, but rather personal considerations. As for myself, I want no more "rest" than can be obtained between the times of speak- life. ing two or three times a day, but those who require rest six days in the week, I admit ought to be 'settled." With respect to saving traveling expenses, I want to say to my brother speakers, adopt my mode of traveling-that of pedestrianship; travel by a locomotive that moves by springs instead of wheels, and it won't cost you a centa mile. True, it does not effect the same economy with respect to time, but then it will improve your health, and this is a more important consideration. Here I wish to make a proposition to my brethren and sisters at Cleveland: Furnish me with one-half the funds required to pay Bro. Peeblees's eleven months services in that place, and I will make four converts to his one to the cause, notwithstanding his superior experience and superior talents as a speaker. I regret, with others, that Bro. Peebles's oratorical powers are to be restricted within the narrow compass of the city of Cleveland for so long a period. I will venture to say that if he should spend the months of January, June and December alone in Cleveland, and the balance of the year in other localities, the beneficial effect in that city would be about the same | tell you that fact, but to ask you to contemplate as with the whole year's labor, while the cause at it seriously. Such mighty power in the bands of large would be greatly advanced by his nine one individual still greedy for more, is a standing months' labor. And I will also hazard the opinion that he would make more converts to the cause in three lectures delivered in one locality | ket in respect to various articles; and already in the West in two or three days than he will make in Cleveland by a year's labor. Are not to raise the prices of certain articles, at certain such considerations as these entitled to some weight? The time may come when it may be Acute suffering is inflicted sometimes on entire good policy to withdraw a portion of our speakers from the field, and settle them in the large cities; but at present, when so many millions are calling for more light, I think it would be an un- the monstrous increase of fortunes already monwise measure to restrict their vocal labors to fifty or one hundred hearers for the period of a whole year at a time. I have this moment before me several letters calling in almost imploring tones ticipated; and ruin more wide spread and deeply for a speaker, promising large audiences in localities where the voice of a spiritual lecturer has the longest wars with which earth has been tornever been heard. And I found many places of this character during my recent lecturing tour in man to provide a remedy which shall be consistthe West. I would say, then, send all our public ent with republican liberty. Certainly to conspeakers abroad; lot none of them be "sattled" at wicked, no matter what the means employed. d, like Bro. Lynn, for physical locomotion. I How many a poor sick person, stretched on the like the idea, however, of having constant speaking in Boston, as thousands are benefited by the hearted speculator who, by monopolizing a few reports of those speeches through the Banner of Light. And I believe that no long engagements his reach. One or two bad seasons for farmers, a of speakers has succeeded as well as the monthly sudden and larger combination than usual among employment by the Boston society.

men to avoid physical exercise and seek case and boring population of the nation famishing for 'rest," and many would like to be " carried to bread. To protect us against these present and heaven in a basket," but the imperative edict, coming evils, legislation must go to the very root under the New Gospel, is work out your own salva- of the matter. Ordinary fines will be laughed at. K. GRAVES.

M.--- "Where did you see him?" P.-" On the street." M.-"If you are good, where will you go to when you die?" .

P .- "Go to heaven."

M.-"If you are wicked, where will you go?" P.-"Go to hell." Comment is unnecessary. No wonder the lady

aid "it sounded so ridiculous that she came near

(Apropos of this "minister"-he would have played a la Fulton vs. Dickens with our loved and lamented mayor, had he dared. , The fear of the ever, if he did, he did not stop long, for he came back to our circles within two weeks, and seemed 12th. A more active and stirring life is essential happy and contented in his present place of

Ob, ye teachers, from whose eyes the scales of superstition have begun to fall, "come ye out from among them," and shake the dust of old theology from off your feet; come, partake of the balance or overbalance all these objections to real bread of life which the angel world is so were so long fed. So then will you be enabled to engraft on younger minds the true fruit of eternal

> And you, Spiritualists, see to it that your children are not sent where they will be taught to find total depravity on the street and perfection in the pulpit. VIOLET. Worcester, Mass.

> > WHAT ARE WE COMING TO?

MESSRS, EDITORS-I remember that it has not been many years since an address was delivered before the Literary Club, of Cincinnati, of which I was a member, by Judge James, in which, prophetically, he spoke of times in the future when great fortunes would be accumulated in the hands of individuals - fortunes, compared with which the few millions of Longworth, Astor, and others would seem insignificant. He even spoke of fortunes of from fifty to one hundred and fifty millions, and had the audacity to say that some of us might live to see that time. I remember these predictions were then laughed at and regarded as flowing from an excited imagination. Seventeen years have passed away, and that time has long since come. But I am not writing this merely to threat against the common weal. It is already felt in the tremendous perturbations of the marcombinations of a few such enormously rich men momentous times, result in devastation and ruin. communities, the blows coming no one knows whence. But we are only just beginning to feel these influences. In the near future, what with strous, and the growing greed of a passion which is even now developed to insane heights, results disastrous to the whole nation may be surely anreaching will be experienced than over came from mented. What shall we do? It is for the statescouch of disease, has reason to curse the stonydrugs, enhances the cost until they are beyond the holders of these great fortunes, a little wider. There seems to be a general disposition amongst a bolder reach, and we shall have the whole la-

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Those little raps were the only manifestation, of any account, which that eminent committee had, at that trial, any possible opportunity to witness. Now, we ask whether "any same man of intelligence has any faith" that, on an halfhour's attention to those little raps alone, any committee could qualify itself to give "an explanation upon a physical basis" of the many varied phenomena "of table-turning." Credat Judeusthe Jew may believe it; I can't.

The American says that those Professors gave an explanation, upon a physical basis, of the phenomena of table-turning. When? Where? How? To whom was this explanation made? We were present through the whole of the trial, saw and heard all that was openly done and said, and have been on the lookout ever since for the promised full report of the whole committee; but as yet have not seen any explanation from them. They did decide that Dr. Gardner failed to earn the five hundred dollars, and no one questions the justice of their decision as stake-holders, which they chose to make themselves on this occasion, laying aside, for the nonce, their habits and character as scientific investigators. That simple decision, viz: that Dr. Gardner made a failure, is all the explanation which the public has received from them, though it is now more than thirteen years since they promised to make one. Rumor used to say that an explanation was written out, which, being submitted to the examination of the most eminent divine at Harvard University, was pronounced by him to be quite as damaging to the peculiar phenomena of Christianity as to those of Spiritualism. An explanation has not yet been made public. It is asserted in New York, in the year 1871.

that "the distinguished professors displayed the utmost candor and patience in their search for truth." at that trial in Boston in 1857. Distance does "lend enchantment to views." We were in the room with the professors, and, seemingly to us then, they did not come there" to investigate," but to be stake-holders between the Boston Courier and Dr. Gardner, and that they made their deportment (Horsford excepted) as favorable as they could to the party with which they sympathized. A more restless and uneasy man than Agassiz appeared to be throughout the trial, we have seldom seen; much of the time he was pacing the room back and forth, at intervals, with great speed for such a place. His whole appearance and manner indicated a man under great agitation, so much so that we then and there seriously and sympathetically asked Hosford what ailed Agassiz. His answer was, "I do n't know."

there grew up, or came on, during "the waiting time," such involuntary nervous and muscular movements of the wearied hands, as was amply adequate to sway the top of his table one-twentieth part of an inch, move or less.

His experiments were a perfect demonstration that his peculiar table-moving was produced by involuntary muscular action, and must be admitted as such by any one possessed of sufficient capacity to understand them.

We make the following statement carefully: The clear, minute, extended description which Faraday gave of his investigation, does not state, imply, require, or seemingly admit an inference, that the table was moved at any time, by any one of his turners, to the extent of one-twentieth part of an inch. or that it moved at all, either up, from, or along the floor.

What "man of science," what "same man of intelligence," ay, what wayfaring man, though a fool, cannot see at once that the involuntary neryous and muscular movements of hands exhausted, and yet still pressing, are adequate and more than adequate to produce horizontal motions of an undescribed table, sufficient in magnitude to be detectable by the skillful use of a straw indexlever fifteen inches long? Near the close of his description Faraday says:

'I am a little ashamed of it, for I think in the present age, and in this part of the world, it ought not to have been required." It was indeed hard that the age and his part of the world forced such a man to trace a few scarcely perceptible horizontal movements of a table while it was under the pressure of stiff, cramped and insensible hands to the involuntary muscular action of those hands. The world already know an adequate cause, and the true cause of such movements, so that the learned man's sagacious and patient

labors gave it no new knowledge. We are glad that attention was called to Faraday as the great demonstrator of the mundane origin of the phenomena of table-turning, for it gives opportunity to see the glamour which his demonstration has thrown over at least a portion

of the scientific world; and also to inform Sniritualists that he left the phenomena peculiar to their faith all untouched, and obviously did not even see a single one of them. This Report was true to science, and harmless to Spiritualism. We can now congratulate R. H., of Ithaca, that feet of a scientific editor, who is so complete a master of what has been written concerning physical forces, as to be able to designate to his pupil the book and page where he can read that 'a resultant" from fingers and hands stiffened, cramped, and made insensible by pressure during | in the experience of Christian preachers. the waiting time, is sufficient to produce the phenomena of table-turning, and, by necessary implication, sufficient to throw a resisting man violently upon the floor. Q. E. D.-quod erat demonstrandum-the thing that was to be demonstrated. Oh, wonderful achievement of learning and science

We quote once more: "The tricks of the trade | months.

ments. 2d. I regard it as a waste of labor to have any of our speakers tied down so long to one locality, while the field is so large, the harvest so great and the laborers comparatively so few.

3d. I consider it an injudicions outlay of funds, to spend a thousand dollars a year, or more, for speakers in one town or city, as a rule, while thousands of other localities are equally needing a portion of this labor.

4th. It is a matter of great importance to have the initiative labor of sowing the first seed in "the untrodden soil" done by our best speakers. that the first impression may be a correct one. 5th. The hard, cold, stiff and barren mental soil found in our large cities promises but a poor reward or harvest for vocal labor, compared with the more open, free and uncorrupted soil found in the country and smaller towns.

6th. More than half the year would be employed in feeding minds already partially surfeited, while millions are crying for light, and starving for this same spiritual food. 7th. I consider it unwise to pay speakers twenty-five dollars a day for Sunday service during the year, that they may "rest" six days in the week, when no politic considerations require such long rest.

8th. It would be a serious detriment to the cause to have our best talent wholly or partially unemployed during six days in the week, or so much of the time employed in a less useful labor he was so fortunate as to seek instruction at the than that of public speaking, as they must necessarily be.

> 9th. Such long interims or intervals of silence are calculated to produce ennui, if not lassitude of mind, unfavorable for lively, energetic and effective public speaking, as has often been observed

10th. Such long engagements must often have the effect to alienate the mind of the speaker more or less from the subject, by driving him into other fields to find materials sufficient to make out his full list of speeches, when all his best thoughts, and perhaps all that would be practically useful, could be given in two or three

Richmond, Ind.

#### ABOUT SUNDAY SCHOOLS.

DEAR BANNER-Why do you never say anything about Orthodox Sunday schools-or, rather. of the education of children therein? It seems to me that this is, or should be, a subject of the utmost importance to Spiritualists, and yet I do not see one line concerning it in your deeply erudite columns, which, by the way, are so crowded that I will only throw out a suggestion or two, leaving more space for abler pens than mine to devote to the subject.

How can any of us who so well remember our infant "Sabbath school catechisms" and child. hood "Bible-class lessons" endure to see our children or our neighbors' children trained up in those same horrid old dogmas, and handing them down to future generations? Do we forget that "the child is father to the man," and if we would bless "nations yet unborn" with the light of our glorious, heaven-born truths, we must indoctrinate the young? I know, in several places where no Lyceums are established, many good Spiritualists who want their children trained up to attend some kind of a Sunday school; and so, not thinking of the evils they are engrafting upon the tender mind, send them where they are taught such pernicious and ridiculous doctrines as will be productive of much misery, and take half a lifetime to eradicate.

But if those parents would devote an hour every Sunday to instructing their children at home in the sublime truths and noble aspirations of our beautiful religion, they would grow to manhood and womanhood with higher conceptions of Infinite Wisdom, and a more exalted opinion of their fellow-creatures.

It is gratifying to know that some of the Sunday school teachers in different churches are becoming so liberal in their views that they are careful not to inculcate on their pupils the old creeds and tenets in which they were reared. But the mischief they leave undone is too often accomplished by the "superintendent" or the 'minister," as the following little anecdote will show:

A Methodist lady in this city, of very superior intellectual abilities and liberal in her religious views, has a class in Sunday school. Sometimes the minister stays through the exercises; and wherein the teacher has failed to instruct the pupils thoroughly in the total depravity and hell fire doctrine, he makes up the deficiency. Here is a small portion of one of the dialogues, as related by the lady herself, though I cannot on paper give the drawling tone of the pupil's answers, which sounded like a criminal saying his last prayer, and dreading to come to the last word: MINISTER .- "Did you ever see a good man?" PUPIL.-" Yes." M,-"Who was it?"

P.-" You."

M.-"Did you ever see a wicked man?" P.-" Yes.'

To protect itself, society has a right to deprive those who are convicted of warring against it totally of the power to do so. C. I.

THE CHILD'S QUESTIONS. BY MRS. CORA L. Y. TAPPAN. "Mother, who paints the morning sky With rosy hue? And who upon the blooming flower Distills the dew?" "T is God, my child, for he is kind, Dwelling on high : Dwelling on high ; He made the earth and air and sea, To beautify." "Mother, why do the roses bloom In beauty bright? And why upon the lity's stem Its glowing white?" "My child, 'tis He I who every hour, In partect have In perfect love Paints every leaf, and stem, and flower, Like that above." "But, mother, whence the butterfly, And wild bird's song? I cannot understand their tunes All the day long." "He gives the butterfly its wings, Likewise the bee; Be good and pure,' the wild bird sisgs To you and me." "But, mother, dear, who makes the night ? Sunsets at ove ? The darkness fills me with affright, And flowers grieve." "Dearest, the sun at night goes down That stars may china. That stars may shine ; The flowers' tears are but their crown-Dew-gems divine.'' " But, mother, who lets winter come, With his cold breath, Taking my flowers from their home, Chilling with death ? And, mother, are our loved ones gono? You say they died." The mother bowed her head alone, And only sighed,

THE CONSTITUENT ELEMENTS OF THE TURK-

THE CONSTITUENT ELEMENTS OF THE TURK-ISH NATION.-Gühlert, the best and latest author-ity, says the population of European Turkey is 15,242,000. Of these only 700,000 are Turks, of whom only 200,000 are in Constantinople; and the entire race is constantly decreasing, from their abominable and unmentionable social crimes. On the score of nationality, then, the claims of the Turks to rule disappear at once. Göhlert distrib-utes the remainder as follows: Bulgarians, 4,000, 000; Wallachs, 4,450,000; Greeks, 1,200,000; Alba-nians, 1,500,000; Boanians and Croats, 1,100,000; Servians, 1,500,000; Montenegrins, 92,000; Gypsles, Jews, Circassians, etc., compose the remainder. Greece itself has 1,330,000. Add Greeks and Al-banians together (for Hahn and Oamarda have proved them to be of the same origin, and they coalesce,) and we have 4,030,000; so that, on the score of race, the sovereignty would still fall to the Wallachs. But add the Greeks of the Archi-pelago (2,500,000) and those along the shore of the wallaces. But add the Greeks of the Arcul-pelago (2,500,000) and those along the shore of Asia Minor, who ardently desire to be united to Greece (2,000,000), and the Greeks would then have a right to the empire, for they would num-ber 8,530,000. A Greek empire could be formed in the shape of a crescent along the two shores of per 3,030,000. A Greek empire could be formed in the shape of a crescent along the two shores of the Ægean, with all the thousand island stars in-cluded within its horns, and Stamboul for its capital, which would contain twice as many Greeks as people of any other nationality, and more Greeks than of all others together.—Lippin-cott's Manazine cott's Magazine.

Men slip on water when it is frozen, and on whiskey when it is n't.

#### OF LIGHT. BANNER

# Banner Correspondence.

#### Vermont.

DANBY .- Dr. J. B. Dunton, writing from Bangor, N. Y., Jan. 27th, says : I lectured, by request, in Danby, Vt., four times; found warm hearts and progressive souls, ready for every good word and work. Went from Danbury to Middlebury, to attend the Spiritualists' Convention. There we found a host of kind friends, and the angel world with their harmonizing influences to bless us, and it was truly a Pento-costal senson to all present, and all felt that much good had been done for the cause of humanity. Old Theology was somewhat disturbed by being brought into so close proximi-ty to the "demons" from the other ilfo, and gave the alarm to their friends, and advised them to keep away from such damnable doctrines and influences. But they have oried mad dog quite too long to have the desired effect on the masses; they utill and did come out to see and know for themselves, like the "noble Bereaus of old whether these where are so." and went away declaring that the manifestafound a host of kind friends, and the angel world with their

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masses; they will and did come out to see and know for hemselves, like the "noble Bereaus of old whether these things are so," and went away declaring that the manifestn-itions of the angels were *truly* wonderful, and expressed a strong desire to know more of **a**ur heaven-born religion. Last Monday ove I carried the war truly into Africa. I lectured in **a** Mothodist church in South Malone, N. Y. The ministor and congregation were present, and the angels too, to help present the truth and defend it to the last. We were questioned pretty severily as to the correctness of our assor-tions then and there made. They could not clearly under-stand how, or why, a good spirit should be permitted to re-turn to earth, and through human organisms give their friends their spirit pictures—for mine were present—there must be a very wicked "demon" manifesting somewhere; it could not be God nor his holy angels. Christ nover did such things, nor the spostles, hence it cannot be true that good spirits do such things. Oh I when will the Church see their error, and be converted to the truth of the gospel of Christ? How true the saying of Christ when he said, "that even harlots would go into the kingdom of heaven before you." Bo it is to-day; many, very many whom the Church shall take higher and holier grounds, in regard to the devel-of, and the fract. But notwithstanding the stupidity of the Church in this direction, led Spiritualists who have rea-ly and truly been baptized into the Ohrist-gospel by the an-gelworld, be ever found at their posts to do battle for the right, and by their lives shadow forth to the world the beau-ties of our roligion, that all shall be led to accept it and be s of our religion, that all shall be led to accept it and be

ENOSBURGH FALLS .-- George Fastett writes: I am a reader of your excellent paper, the Banner of Light, and am very much pleased with its glorious doctrines. Having some years ago seen some of the mysteries of "so-called Spiritualism," I was somewhat prepared to appreciate the many wonders noted in your noble sheet.

many wonders noted in your noble sheet. Spiritual converts in my vicinity are very scarce, but I believe if we were to have a few lectures and tests from a thorough, honest, creditable speaker, (trance or otherwise) it would be the means of good among us, and the object of my intrusion at this time is to ascertain who could be in-duced to "break unto us this new bread of Hfe." "There are a few careful sympathizers in our village who will gladly cast in their "mite" to support such an enterprise; yet the prospect for raising a large sum. I think, will be small. Will you please give me the name and address of some suitable person, to open an entirely new work, that can be procured for a few evenings, and I will be greatly obliged.

Maryland.

CHRISTIANITY CUSHIONED; OR, PIETY MADE PLEASANT .----Among "Roligious Notices," there appeared in the Daily Sun, of Baltimore, on Saturday, Jan. 28th, the following :

which all strangers are cordially invited. After the close of the meeting, some time is spent in social intercourse, during which strangers who contemplate joining the church, upon making themselves known, will be introduced and made to feel at home. A Singing Circle, composed of the young people, has been organized, and will meet every Monday evening, at 8 o'clock."

Young beeping and been organized, and with most every Monday ovening, at 8 o'clock." The ouchantmonts of this sunny place for devotion are certainly enumerated with great minuteness. We only wonder why it is not stated how the sacred cdiftee is heated—whether by steam or a Chilson furrace; and we would like to be theroughly informed, before presenting ourselves for worship at this "most comfortable church," whether there are hot bricks or heated scapstones for keep-ing the feet warm during service. The transition, in reading this notice, from the "wilder-ness" of the preacher's text to this same "most comforta-"le church " is sudden and almost abrupt, unless one is ac-customed to contrast the rugged paths of ancient Chris-tianity with the present and most pleasant ways of modern Orthodoxy. We doubt, however, if Christ, having been "led up " from that "tomptation in the wilderness," could have been\_made to feel, with the other "poor" so "cor-dially invited," altogether "perfectly at home," even after the "eight courteous and Christian gentiemen who act as ushers " had kindly bestowed him in a "comfortable seat." ushers" had kindly bestowed him in a "comfortable seat." Has it come to this—that the churches must fill themselves, Has it come to this—that the churches must fill themselves, not by the irresistible power of the truths there taught.— truths which have led men to worship at the risk of their lives, and with the price of their lives, in dens and cavorns and holes of the earth—but by putting out bills of induce-ments, like a play—by organ and other swells, by cushions and singing circles and introducings? If they have come to this, we advise them to go a step further with the "creature comforts," and pass round a ro-fection of turtle-soup or fried orsters, and a stick of nice molasses candy for the juveniles. This last doubtless would "draw." Kentucky. Has it come to this

#### Kentucky.

# listen to an avowed Spiritualist on mid-day Sunday. How-ever, notwithstanding the unavoidable coldness of the hall, and the poverty of attendance, those who went felt well repaid after listening to the elequent and forelike illustra-tion of the subject of "Montal Dynamics." And I could not help thinking that such a lecturer with such a subject, so ably handled, hammering away at the very foundation Stones of the unsatisfactory structure which is built of the provailing theological notions of the day, must eventually reduce at to a pile of ruins. All we ask is that our unbe-lieving friends will exercise the best gift of God to man-reason-and when that once gets at work vigorously, con-version to our faith is only a question of time.

#### Illinois.

ELSAH, JERSEY CO.-B. F. Farley writes, Jan. 24th, 1871, as follows: I sent to you some time ago for sample numbers of the Banner of Light. They have come to hand, for which you will please receive my thanks. I have the misfortune (?) to be located in a benighted region, where the light of spiritual truth has scarcely shed a cheering ray. But God said, "Les there be light." God still says, "Let there be light," and, through the Banner, I hope a ray of light will be shed into this hitherto impenetrable gloom. I am a firm believer in the phenomena of spirit-communion. converted wholly through my own mediumistic powers, and am anxious that others should be liberated from the shackles of supersition and drink at the found be notated non the sinchles of supersition and drink at the foundain of living water. Our Western Spiritualists are yet a little timid—have yet the fear of man before their eyes. Why they should have I do n't know. It does appear to me that when a person is backed by a legion of angels they could afford to be brave. We have some brave, carnest hearts throughout the land that are ably holding the heapen of fourder of n the brave. We have some brave, earnest hearts throughout to be brave. We have some brave, earnest hearts throughout the land that are ably holding the banner of *freedom* (in its broadest sense) to the breeze. I am anxious to see more banners unforded. Persons that are friendly to spiritual progress, and still afraid of the world and its verdict, only require a little more oil in their lamps to make them truly courageous. Josus told the early advocates of this failth that they should have a mouth of wisdom that their advorsaries could not withstand or gainsay. It is true to day. The enemy of progression is confused, confounded, bewildered, or, in other words, demoralized, and the conquest is certain. We will fling the banner of free men, free women, free religion, free thought, free press to the breath of heaven and implore the angels as God's messengers to kold it where all nuitons can worship beneath its ample folds.

LEMONT, COOK CO .- O. Chauncey writes: I see that ree thought and free speech are likely to be stopped by our law-makers at Washington, or an attempt is being made to publican principles that Washington, Adams and Jefferson handed down to us-that a free people had a right to worship under our own vine and fig-tree. While in Rome they are doing away with the thumb-screw and rack, they are about trying them upon us. I do hope, sirs, that they will not do so without a struggle. Would it not be better for you to request, in the *Banner of Light*, all the speakers on free thought, and Spiritualists generally at their meetings, to draw up remonstrances and have all their congregations sign them and flood Congress with the principles of a free people 2 not do people ?

#### Iowa.

writes: Believing that your readers in Iowa would be interested to know of anything of as much importance as Dr Reiter's powers as a successful healer of the sick. I accordingly would state that he has located in this city, and intends to continue his practice here, receiving patients from the country at large. When we say that Dr. Reiter, through spirit-control, effects numberless cures that no or dinary treatment can in the least touch, we are, of necessity, saying that his great work is doing considerably more than saying that his great work is doing considerably more than simply removing disease and relieving the suffering; he is making converts to Spiritualism among a class that could not be reached by any other means. The incidental evi-dence he has given of spirit presence and power, by his won-derful tests and reading the history of individuals to the mi-nutest details, as well as correctly forecasting the future, is helping on the good work among us, as every lover of truth and friend of Spiritualism could most devoutly desire.

#### Nebraska.

ST. DEIOM .- L. Rice says : We have been favored with a visit and lectures from Dr. Sprague and David H. Ellis. Mr. Ellis gave between twenty and thirty satisfactory descriptions of spirits and tests. They are doing a good work, con vincing many of the truths of Spiritualism. Their address is London, Nebraska. Societies in the West will do well to engage them?

#### For the Banner of Light.

A UNIVERSAL LANGUAGE, AND A COMPOSITE RACE.

From a manuscript poem, "The Gospel of Nature."

#### BY E. R. PLACE.

THE BAGE. (EXPERIENCE.) Seek thou to know (there God's true Scripture find) The laws of matter, and the laws of mind. The sum of all life's varied task is this : In Nature's harmonies to fix our bliss.

#### THE YOUTH.

Methinks, oh sire, thou 'dst make the world one wide Dead sea of glass, devoid of wave or tide.

#### THE SAGE.

All Nature's throos to one grand end aspire ; From discord, peace; from hate, love's gentler fire. THE YOUTH.

#### What's perfect union but a mortal calm?

Earthquakes and storms were less a general harm. What if the earth were one vast prairie spread-

# Spiritual Phenomena.

J. V. MANSFIELD, MEDIUM-UNDOUBT-ED TESTS OF SPIRIT ENTITIES.

#### BY L. W. RANSOM.

EDITORS BANNER OF LIGHT-Among the very many mediums in the United States, representing the various phases, (a class, by the way, through whom greater blessings have flowed to mankind the past twenty years than from all the schools of philosophy and sciences, religious sects, philanthropists, and all other benefactors of the race combined in all past time,) it has been my pleasure and profit to consult the last fifteen years, none have yielded me half the satisfaction, joy and gladness, in believing, that has Mr. J. V. Mansfield's, letter-answering medium, No. 361 Sixth avenue, New York Oity. The tests of spiritpresence and identity, to me, through this medium, have been numerous the past nine or ten years, and have been given, as a rule, with such particularity of detail in the life-incidents of the controlling spirit as to leave no "loop-hole or hinge on which to hang a doubt" of the identity of the individual purporting to control. Such is the impression made upon my spirit by the tests received through him, such their effect in breaking the bonds that once held me, as in a vice, to the creeds and dogmas, man-made, and mancursing, for all the material wealth a thousand worlds like this possesses.

I think I cannot better accomplish my present object in writing, viz.: to give your thousands of readers-at least those of them who do not already know from personal investigation how good a megag a free people. I see they are not willing to sustain the Re- dium Mr. Mansfield is-a general idea of what he can do for starving humanity, than by culling a few from the great mass, equally good, vouchsafed to me through his thrice-blessed hand and brain. I first met Mr. M. in this city, (San Francisco,) on his first landing here.' He was to me a total stranger except as I had read of him, and I am sure he had never even heard of me. In answer to my request for a "sitting," he invited me to a

seat at his table, when I made a call upon a very dear friend "over the river." by the Christian name, (Henrietta,) so that no clue could be obtained to my "local habitation and name." This spirit responded by a few blessed words of greeting, addressing me by the relationship I bore to her in her earth-life (which relationship I had not mentioned.) when the control suddenly changed, and I was saluted by my name in full, (which I had not written, simply giving my first name) even prefixing a military title by which I was familiarly known in the distant inland city in this State where the spirit lived, and where he passed away about four months previously; spoke of persons, our old neighbors and irlends, giving the names, respectively, of his father, mother, brothers, brothers and sisters-in-law, so correctly, mentioning facts of family and neighborhood with such exactitude of statement, that had I been the greatest skeptic of Spiritualism under the sun, I would have been compelled to have believed that I was in the presence of Wallace F. Rowe\* just as clearly, as undoubtedly, as if I had met him in your city-in body-and he had told me of his family relations and of his neighborhood gossip. Such were the circumstances surrounding this case! So carefully had I guarded every avenue by which I or my friends could be known to the medium, that, had, I never before or afterwards had a scrap of evidence, I must have believed, then, and ever afterwards, in life beyond the grave; because, 1st, I had neither invited nor expected a letter from one whom I very slightly knew, and probably should not have thought of again but for this reminder; and, 2d, I was informed of what I did not before know, that he had a middle initial name, proving (if any additional evidence was required) that the mind-reading theory had no place here.

The next case I will select occurred in 1865, in Mr. Mansfield's rooms in New York. One day I stepped in for a little social chat, not asking for "under influence," we still keeping up our conversation. After covering what would be equal

#### "Quaker measure, full, pressed down and running over."

Messrs, Editors, I felt an impulse, hardly controllable, to write the above. As the highest and holiest benefactors of the race. I hold it to be the most solemn duty of all who have received a single straggling ray of light to do all we can to encourage, sustain and support the mediums through whom it has reached us. Too often are these valiant soldiers in the noblest warfare man ever engaged in, while standing in the "deadly breach" between the contending forces, made the targets for both friend and foe; too often are their hands and hearts suffered to droop and hang low, by reason of the cowardly denying-Peters who throng our ranks, and stand firm only in the sunshine, but run like whipped curs at the first sight of a gathering cloud. San Francisco, Dec. 5th, 1870.

<sup>b</sup> The initial F. I did not know, until subsequently, be onged to him

#### PROF. PHELPS AND PHENOMENAL SPIRITUALISM.

An English work, in speaking of spirit manifesations, savs:

As a general rule, these circles have been in-itiated one by another, but the rappings, in sev-eral cases, have commenced de novo on indepen-

eral cases, have commenced at here on indepen-dent ground, as at the house of Prof. Phelps, an independent minister in Stratford, Ct. This gentleman, whose character is said to be unimpeachable, and who has challenged the strictest investigation, even to the extent of offering his house and all it contains to any one who could detect a natural cause for the disturbances, thus writes: "I have seen things in motion more than a thousand times, and in most cases where no visible power existed by which the motion could have been produced. There have been broken from my windows seventy-one panes of glass, more than thirty of which I have seen break, oith my own eyes. I have seen objects, such as brushes, tumblers,

and lesticks, souffers, &c., which but a few min-utes before I knew to be at rest, fly against the glass and dash it to pleces, where it was utterly impossible, from the direction in which they moved, that any visible power should have caused their motion.

As to the reality of these facts, they can be proved by testimony a hundred fold greater than is ordinarily required in our courts of justice in ases of life and death

Similar testimony, if we are not misinformed, could be borne by persons of the highest standing n London.

#### A Curlous Temperance Story.

About a year since a gentleman in business in New York, and largely interested in the cause of temperance, had occasion to visit England in one the old gateways and narrow streets of that timeof the steamers of the Cunard line, and noticed on thallowed seat of kingdoms, and finds its clean, the first day out the midday distribution of groot fresh face—like a young girl's, full of truth and the first day out the midday distribution of grog to the forecastle hands. The same evening he foodness-welcome, three welcome, the fall of the Jews may well rejoice at the shadow of oppression aid he instituted evening meetings, and every imagine with what unbounded joy they welcomed to the forecastle hands. The same evening he aid he instituted evening meetings, and every night staid late with the men, telling temperance anecdotes, singing songs of like character, &c. Toward the end of the voyage he prepared a pledge sheet, which twenty-four of the steamer's hands signed, including cooks, stewards, coalpassers, &c.

On reaching the dock, entirely to the surprise of the signers, he presented each of them with a sovereign, which he requested they would deposit that they would write once a year to him, and state how they were keeping their pledge, and

heart. Twenty of the signers write to say that they have kept the pledge, many of them enclosing certificates to that effect from temperance societies to which they belong.

Eighteen send proof that their sovereign is yet spent the original sovereign, but had since then  $d_n, \mathcal{K}_{n,j}$  her father and mother were kept con-deposited several shillings toward its renewal. stantly advised (as we were often) by the spirits spent the original sovereign, but had since then or expecting aught from the Summer-Land. In One letter came from a sailor now serving in a the wherehouts and condition. The midst of our talk he commenced writing British man-of-war, where he was daily laughed of spirit-power and supervision which I think

VIVE ZARAGOZA! Sarayossa-The New Spanish Periodical-Home Matters.

#### BY DR. G. L. DITSON.

EDITORS BANNER OF LIGHT-When a dark, thick mist has for a long time hung over a lovely landscape, with what a glow of delight we greet the sunshine that once more enlivens the scene. Thus I welcome that bright gleam of Spiritualism which is now gathering about the old time-hallowed turrets, the antique battlements and the long-tainted sanctuaries of SARAGOSSA.

Saragossa can boast of about 45,000 inhabit ints, but, like all priest-ridden towns, has gradually sunk into an almost dead obscurity, from an historic eminence that embraced but few compeers. As the capital of Aragon, as the chief place of the Intendency of that district, on the Ebro, with its imposing Notre Dame, its picturesque bridge, its Academy of Fine Arts, university, colleges, its library and antiquities, it has always held, in the minds of the Spanish people, a Mecca-like sanctity; but its chief charm to the world at large lies in reminiscences-in reminiscences of thrilling scenes in ages that breathe of a grand. romance and chivalry, a lofty spirit that took flight when persecution by the Christian (?) church poisoned the land.

Saragossa is said to have been founded by the Phonicians. It certainly was much enlarged and beautified by the Romans, particularly in the time of Casar Augustus, from whom its present name was derived. It was the capital of the crown of Aragon; and once the king of the Gitanos or Gypsies resided there. When the power of Rome declined, it passed into the hands of the West Goths (A. D. 470), but early in the eighth century (A. D. 712) was conquered by the Saracens. For more than four hundred years the onsign of the Moors waved above the battlements of this proud old town; then, Alphonse-le-Batailleur so battered it down about their ears, or so long laid siege to it, that it became a heritage of the Aragonese, and finally, in the time of Isabella and Ferdinand, was united with Castile, and served to establish a monarchy of which the whole world might have been proud, had not the cruelites and iniquities of the church saddled it like a hideous nightmare. The Jews, as well as all true Christians, may well rejoice at the pres-ent crumbling away of that infamous power,

Popedom. Saragossa – Vivo Saragossa! – sends to charming little pink pamphlet, entitled *El* Pro-gresso *L'spiritista*, and wishes to exchange with the "Banner." Of course, the "Banner" will ex-change; and I can fancy how it will put on its blandest smile when it goes runbling through goodness-welcome, thrice welcome.

their late deliver or at Rome? Driven to the *ghetto*, like lepers outside of the walls of Jerusa-lem, deprived of all civil, religious and social rights, save those which in their dingy rotreats God alone could have taken from them, they now, by the progressive spirit of the age, had them-selves human beings, men, welcomed as men, and willing and able to take, their part as men in the march, in the great tramp of the army of humani-

ty. For a number of years I have been a subscriber to "The Israelite," published in Cincinnati, and I in a savings bank, that it might be a nucleus for must say that, among all the papers that I read, I future savings, and received a promise from each find none more ably conducted or more worthy of universal patronage. It is large and truly cos-mopolitan in its views, has selections from the ablest European and American writers, has corhow the sovereign of each was increasing. These letters have lately been received, and go to prove how good may be accomplished by a person individually, if he works with his whole the works with his whole mind has, in the nature of things, probably long been clouded.

I am happy to announce that the worthy and charming young bride, Mrs. Ross, sister-in-law of Senator Ross, is recovering, though slowly, from Eighteen send proof that their sovereign is yet in the savings bank, and that it has been added to, in one instance to the extent of several pounds. Two, by reason of sickness, had drawn out and the extent of several pounds.

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at for keeping his pledge, but which he neverthe-less has kept, as was shown by a certificate en-on a Mrs. P., who resides about a mile from us, and on a Mrs. P., who resides about a mile rom us and was greeted with: "The spirits have been telling me something about you, but I do not believe a word of it. I have mentioned it to one or two others, and they do not believe it." The lady re-plied, "I am happy to say that it is true and you may believe it." The affair was of a nature so strictly private that Mrs. P. could not have known it had the asia true affair when Batterning it had the spirit-world been dumb. Returning home, the lady learned that her spirit-father been the means of conveying the news to Mrs. P. through the agency of her spirit-son. Thus our telegraph through the higher spheres is as much a reality as that of S. F. B. Morse, whose gentle shadow (may it never be less—to quote only the spirit of an Oriental blessing.) will brighten till electricity pales before it, and his memory endure when the bronze, which is for a time to enshrine. it, shall by the attrition of ages and the roll of the great wheel of cause become as impalpable as the claims of those who would rob this savant of his glory. E. V. I.'s translation from the Italian of Washington's communication, published in the Banner of the 14th, was beautifully done. Not only the of the 14th, was beautifully done. Not only the sentiment, but the chaste, clear diction of the wri-ter was admirably preserved. The articles in the Florentine Aurora, as stated in my late notice of that publication, are all worthy, I think, of the graceful pen of E. V. I. I beg the indugence of your readers for the fol-lowing notice: I have discontinued the further issue of my "Lecture" on the "Antiquity of the Grace" "there are a "Bark") for Gross," (there remain three more "Parts") first, because I do not think it wholly in keeping with because I do not think it wholly in keeping with the exact object of the Banner, and secondly, be-cause I intend, by-and-by, to publish it in book form, with extensive notes and additions. You doubtless have seen and very likely will publish, in cetenso, Father Hecker's lecture in Washington, on Spiritualism. Father H admits that the church has always acknowledged as one of its fundamental doctrines, what the Spiritual-ita slar. So themselves to day—the communion ists claim for themselves to day—the communion of spirits once in the form with those still ening (as near as I remember from a hasty perusal of his discourse), that evil spirits only hold inter-course with us, and that the Devil possesses all our media: that the church (that mure Christ-like institution!) alone has proper power over such in-tercourse. How, Father H., about those splendid media, the Fox sisters? I think that Father Lark-n and Father Q-n have had control of them (particularly Mrs. K.) long enough to drive the evil one out of them, and add them *permanently* to the Catholic Church, if —; but perhaps Father L. can tell Father Hecker something he does not know. And will our distinguished co-worker Judge Edmonds allow it to be said, without an earnest protest, that he and his accomplished daughter are possessed of the devil? I, for one, daughter are possessed of the devil? I, for one, protest against such wholesale slauder, for one of my nearest and dearest relatives, a lady educated in France, associating with members of the impe-rial family, with such friends as Saloman and Lamartine, is a medium—a medium whom I know to be truthful, noble, generous, and who re-ceives from the spirit world as pure and beautiful truths as were ever vonchsafed to the granny-gowns of either Pope or prelate. No, Father Hecker. There is too much light in this nine-teenth century for the church to attempt to hide teenth century for the church to attempt to hide its mitred head under those old dry leaves of asits mitten near under those on dry leaves of as-sumption (oredited once as *divinc* power), while its loathsome and detested body lies sprawling over Spain and Italy; while Austria and France, ay, even China and the "Isles of the Sea," put their heels upon it, that it may be buried in the dust from which it never should have arisen.

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AN ASTONISHING CURE.—Dear Banner: I am a German not sufficiently acquainted with the English language to write it correctly, but, nevertheless, I consider myself bound to give an account of the most wonderful cure of my wife, Mrs. Elizabeth Wedding, through Dr. J. R. Newton, of Boston, Mass., for the benefit of the suffering and afflicted in general.

Thirteon years ago, my wife had the misfortune to fall, and over since that time she has been afflicted with spasms of a most dangerous and painful character. I employed a number of doctors in Cincinnati and Louisville, but none number of doctors in Cincinnatiana Louisville, but flow were able to cure her. They could relive her somewhat of the pains, and even stop the spasms momentarily, but they could not stop them entirely. Since the last five months she has had these herrible spasms more violent and oftener than ever. The week after last Christmas she was so low that I, all our friends, and even the doctor had given up all here.

that I, all our friends, and even the doctor had given up all hope. At this time our kind friend, Prof. C. Kropp, read in the *Ranner of Light* Dr. J. R. Newton's astonishing cure of Mrs. Acks in St. Louis, Mo., and he at once concluded to write to the Doctor for advice, and asked if he would under-take to cure her. To secure an answer he enclosed \$2.00. Ile received the answer promptly, in which he was directed to go and read the letter to the afflicted lady, and to use the Doctor's own words in his letter: "And after reading it to Her she will say, 'Lot God be praised, for I believe I am cured,' and she is cured." The letter was read to my wife-in must confess, with very little confidence on our side--but she did say: "Let God be praised, for I believe I am cured I" and she was cured from that very minute. Her pains left her, her appetite aroused, her strength grow daily, and her appearance is now that of a healthy person. It is now three weeks times the letter was roceived and the amazing change took place. She has had neither spasms nor pains; will before she had the spasms overy day, and the pains never left her. This fact gives us hopo, and we trust in dot that this dreadful disease is at last thoroughly cured, and will never return. Who knows of a cure like this one, since the time that

and will never return. Who knows of a cure like this one, since the time that Jesus said to the Centurian of Capernaum, as stated in St. Matthew, vili:13: "Go thy way; and as theu has believed, So be it done unto thee. And his servant was healed the self-same hour?"

self-same hour?" Thousands of thanks to Dr. J. R. Newton, who has given back to me, through the ald of God and the holy angels, a dearly beloved wife, and to my five children a good and kind mother. We all pray to God to increase Dr. N.'s won-derful power of healing, and grant him a long and happy life, for the benefit of the poor and the suffering. N. B.—The money sent by Prof. Kropp was returned by N. B.—The money sent by Prof. Kropp was returned by N. B.—The money sent by More May God reward him. Mount Washington, Ky. J. H. WEDDING.

#### New Hampshire.

PORTSMOUTH .-- Our correspondent, "G.," writes under date of Jan. 29, 1871: Portsmouth is not celebrated for its vigor and onthusiasm either in matters of Church or State, or concerning any of the great moral questions which may agitate the public mind in any other community. Not that its citizens are unintelligent or uncommonly wicked, but they seem to have settled into the ruts of the old theologi andy seem to have settled into the futs of the old theologi-cal notion that the Lord works by direct interposition, and that when the time comes he will send us one of his "old-fashioned revivals," and, raking in all that are worth saving, set us on the right track for heaven. Now, while this is a very nice lullaby to sing to us, still am afraid it will hardly stand the test at the "great day"! There are some whose fear in this direction has caused them to make efforts for the SPread of the clorious and compensates truths of Spittudpread of the glorious and common-sense truths of Spiritual

spread of the glorious and common-sense truths of Spiritual-ism, although it is up-hill work, as many mediums and speak-ora are made aware, if unfortunate enough to drop in on us. Cspecially if they have indulged in the belief that they would meet with an enthusiastic reception. This fact has recently been illustrated in the visit of our good brother, Dean Clark, of Boston. A few Sabbaths since, he was announced to lecture here, and was, I suppose, hes-pltably entertained at the house of our warm-hearted, whole-souled brother Tripp, and I have no doubt that he also met with others equally true and generous; yet, when the hour arrived for his lecture to commence, not twonty-thre individuals were convened to hear him. To be sure, the house was cold, but no one knew that fact until they arrived there, so that is no excuse for non-attendance. The truth of the matter is, that while there may be considerable truth of the matter is, that while there may be considerable rest in the great truths which all must learn, sooner of ter, their timidity of the popular sentiment will not allow em to expose themselves to contempt by venturing out to

The ocean waveless; and the air as dead?

THE SAGE. Is fever, health ? or passion's fury, wise? Doth foulness charm, and beauty sear thine eyes ? Mountain and plain dwell side by side in peace. And ocean-waves, in union, find release.

THE YOUTH. Yet not for me a state so void of life, There will not rise, at times, a boiling strife. Rabel's confusion was the wide world's gain; Lo! teeming empires stamp thy scheme inanc.

THE SAGE.

The voice of empires in their rise and fall, Proclaims a weakness in the Castle Wall. Nor need wo seek, in learned tomes obscure, The simple causes, now, as ever, sure. The lust of conquest-scorn of other climes-These dug their graves, and rung their funeral chimes. Reverse the rule : forbearance is their might : Respect disarms-and who, disarmed, will fight? A caim? Celestial sister of the peace, When Nature smiles as floods and tempests cease. Is order lifeless, or the hush of growth? What joy or power not immanent in both ? No boundless plain nor tideless ocean dead, Greet him who seeks where tranquil feasts are spread. So kind is Nature and so just her poise, Union, with diff rence, banquets all our joys. Hark I to the truth, while now mellifluent choir Charms the dull car, doth drowsy souls inspire. No foreign tongue obscures the soul of song, Though listoning crowds to every clime belong ; Is understood at Boston as at Rome-A stranger nowhere-in all lands at home. Genius of scng | attune our broken speech, Mend the harsh tones, and verbal concord teach, Till mind to mind its spoken thought imparts. Clear to all heads as thou to all our hearts. While music thrills me when Parepa sings, Why must I pine when Humboldt talks of things? Shapen in discord, speech its father owns, And jars the world with dissonance of tones. Has soul no power, with all its lofty arts, To score ideas to grand harmonious parts ? If tones diverse a common sign may use, Why not one form for corresponding views ? This grand refrain let all the tongues prolong-One tongue for speech, as found we one for song. Spirit of peace I thy sure approaching reign, Arching the seas and binding all the maint, Shall win its last great trophy, fruit most fair Of older victories, when the blessed air Through all its zones shall hear from every tongue,

One language spoken, as one language sung. Truth links her treasures like a deep well's chain, The link at hand we see, then turn again; As one by one the glist'ning gems arise, With earnest gaze we watch the next surprise.

Welcome I all tribes, all bloods, all races-Hall ! Here rolls the ocean, free from every sail. Come-Celt and Teuton, Scandinavian, Hun, Yellow Celestial, Ethioplan dun. Ohl pregnant Time I the marvels of whose womb The earth shows daily, and the stars illume; These are the rude ingredients of a race Thy hand shalt fashion in all worth and grace. While man's proud line bears hints of all the rest, His own combined shall make from all the best. So shall appear, by natural forces wrought, New fields of uses, as new forms of thought.

to two pages of foolscap paper, he tossed the sheet across the table to me. I glanced at the name subscribed, and not remembering ever to have heard or seen it before, I inquired if he were a friend of his (Mr. Mansfield), and on being answered in the negative, I commenced reading the communication, and then, for the first, knew who the writer was. Some year or two previous to the above writing I was located in the village of Visalia, in the southern part of this State, and while there a young man, a school-teacher in one of the country districts a few miles from town, fell sick, and was brought into the town and was kindly cared for and nursed by a "Good Samaritan" in his own dwelling, where he ultimately died. I had never seen the young man-only knew his name from seeing it in the obituary list; should not, in all reasonable probability, ever thought of him again, but for this singularly interesting incident. After finishing the reading, I began to tell the medium all I knew of the writer, when he (the medium) seized the pencil again and wrote what I was about to tell him, viz., that the controller died at the house of W. N. Steuben, and that he was a school-teacher in his earth-life. I cannot see how testimony can be put into stronger and more convincing shape. To have doubted the identity of that individual man on the evidence presented, would be to doubt all evidence of our senses, to doubt all testimony, to be adrift on the wide sea of doubt and skepticism and uncertainty of everything and everybody we see and hear.

. I intended to have sketched out several other cases more convincing, in some respects, of spirit identity than those given, but I am admonished that I am covering too much of your valuable space, and so I will close by giving one which just occurred, and which furnished the inspiration for this communication. Unsolicited, unexpectedly I received a long and intensely interesting letter from an old and very dear friend, upwards of thirty years a disembodied spirit, of whom Mr. Mansfield did not and by no possibility could have known aught. My friend, in commencing, informs me that a large concourse of friends on that side were assembled to greet me-names a dozen or more of them. All but two I readily recognized as friends and acquaintances of mine in the northern part of this State-men and women who have deceased the last ten to twenty years, their names given in full. The two exceptional ones have been identified by others as friends of theirs long since gone over the river. Near the close the communicating spirit mentions another dear friend of mine, and says she wishes you to write to Mrs. Caroline Jennete H----, one of her best friends on earth, and give her kindest regards. It seems as if this last test was thrown in by an over-prodigal hand, to make "assurance doubly sure"-for "make-weight," where no deficiency was felt to exist; where I had had from the beginning good old-fashioned | they hold the rains."

less has kept, as was shown by a certificate enclosed from his superior officer.

Of the remaining four nothing has been heard: but the giver of the sovereign has not yet lost hope that he will speedily hear from them, as they may now be on service at distant parts of the world.

#### Communication from Dr. Dumont C. Dake.

The pen is indeed a puny thing, and the language it conveys is inadequate to express all that my spirit feels to day, after reading the announce-ment that Mrs. Davis, of Rochester, N. Y., had home to the Summer-Land. Spiritualists, you have lost a treasure, mankind a friend; and the world will surely grow darker, as, one by one, these bright candles (of the Lord) go out. Al-though au unlettered and uneducated woman (in her normal condition), she ever was the true wo-man and noble lady; but when under spirit conman and noble lady; but when under spirit con-trol, or when in a clairvoyant condition, she could not only reveal the deep hidden secrets of the soul, but could lift the veil, and trace the life-line of its future. I know many in Rochester, N. Y., and elsewhere, who will bear me witness that she was not only a splendid clairvoyant, but a first-class trance medium. Spirits bless her! All over her soul was and is written in the ever-laging letters of light *coving*. A great many I lasting letters of light, genuine. A great many I sent to her were seeking light, and in every insent to her were blessed beyond their most san-guine expectations. It is fitting that I should speak in her behalf, for I have been greatly blessed a hundred times by the inspiration that fell from her lips. When first entering on the voyage of mediumship, spirits came through her organism, and gave me test upon test, holding me entranced, breathless with their eloquence, inspiring confidence by the seeming wisdom of the Infinite, showing me the past and future epochs and episodes in life's drama. Many times, with a spirit heavily laden, have I visited her. and the spirits have poured balm upon my aching heart, cheering me to renewed efforts, giving me glimpses of the future (some of these I have al-ready experienced), inspiring me with confidence and love, yea, veneration for the exalted inhab-itants of the bright Summer-Land. Communica-tions from mediums like our beloved and re-mented eleten who has inst passed over the view spected sister who has just passed over the river never fail to carry conviction to the souls of their earers. They transport them beyond earth inharmonies, tilling their souls with the pure fragrance " fresh from the love gardens of eternity The Summer-Land has gained a bright, beautiful soul, while thousands here below will mourn the lemise of our worthy sister and beloved medium, Madam Dellenback Davis. St. James Hotel, Kansas City, Mo., Jan., 1871.

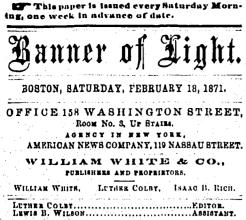
A man at Sparta. Wis., wishing to present an organ to a church, wrote to a friend in New York to know what it would cost to get one. He received a reply that he could get a little cussed organ for \$1500; "but if you expect to go to heaven on the organ dodge, you had better invest about \$3000." He took the high-priced organ.

A Western girl likes to make bread, because it cleans her hands so beautifully.

Why are the clouds like coachmen? Because

#### LIGHT. BANNER OF.

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

#### Another Clerical Pop Gun.

Rev. George E. Ellis, D. D., who has of late been giving a highly interesting course of lectures at the Lowell Institute on the Provincial History of, Massachusetts, we are sorry to see went out of his way on Tuesday evening, Jan. 31st, to strike a blow at Spiritualism, which, not being called for in the premises, we are compelled to think was instigated by a desire to win the applause of the unthinking in his audience.

During the latter part of his lecture he referred to the mysterious obtaining, in England, by Dr. Franklin of a certain number of the private letters of the Royal Governor Hutchinson - which he (Franklin) sent back about the year 1772 to the Colonies, thereby raising a storm of indignation among the people of Massachusetts against the Governor, and in England against Dr. Franklin, for having, it was asserted, violated private confidence-and said it had never been known of whom Dr. Franklin obtained the letters, though he said they were given him by a friend. Dr. F. died without disclosing the individual, and since then the question had been much mooted by historians. Taking off his spectacles, with the air of one who felt that

Something attempted-something done-Had carned a night's repose,

the good-natured lecturer then leaned forward toward his audience and begged permission to relate to them an incident in his experience, from memory; he said it was not written in his notes. because he did not deem it worthy. - He then proceeded to speak is follows:

"In the earliest days of Spiritualism, or what is called by that name, when chairs danced about, and tables were seized with a tremulous motion, and gave forth tintinnabulous sounds," [experience has shown them to be teleological, their rev-elations dealing really in the final causes of things] " a certain spiritual personage was familiar at all the sittings who was called Dr. Frank-lin, perhaps in honor of his electrical discoveries, or as a proof that electricity had something to do with the proceedings. I was invited to attend one of these meetings. I went in good company; I had with me Dr. Bell, Nathaniel Bowker, the Pres-ident, and the venerable Ex-President of the College. There was an immediate titilation of the table, and the announcement was made by the medium that it was Dr. Franklin. I expressed my pleasure at being able to meet with him even in this shape, so difficult of communication, and in this shape, so dimentit of communication, and having but a little while before been conversing sapon the subject of the letters, and having the riews of Mr. Sparks on my mind, I was induced to make the announcement—rather rashly per-haps—that if Dr. Franklin would tell me where he get those letters, I would give in my adhesion to Spiritualism. I put the question twice, with the promise. There was entire silence—oven the table ceased its gyrations and kept still. I could get no answer, and was therefore forced to the alternate conclusions that either Dr. Franklin was still unwilling to tell, or that he was n't there ! "

This sally of elerical wit was received with rounds of applause by his audience, few of whom thought of or knew the delicate machinery to be operated and the difficult conditions imposed upon overy returning spirit. It may be, as the lecturer said, that Dr. Franklin was not willing to tell; it may be, that, owing to want of power, the control was not sufficient for the giving of proper names and dates-which all Spiritualists, and any others familiar with the operations of the scance, know to be the most difficult matter for the spirit to accomplish. But these experiences fail to sweep away-as they seem to be supposed to-the solid structure of our faith, though their recital may awaken the laughter of the superficial, and call forth the approbation of the self-satisfied. Many years ago, William Ware put in the mouth of his " heathen "" Zenobia" the following statement of a want even now existing unanswered to a large degree in the Christian mind: "The greatest service which any philosopher could perform for the human race would be to demonstrate the certainty of the future existence in the same satisfactory manner that Euclid demonstrates the truths of geometry." This work Spiritualism has come to perform; and, despite the slylyworded innuendoes or open assaults of its foes, or the timid advocacy or seeming abandonment on the part of some of its weakly grounded friends, it will press on unrestingly to the fulfillment of its divine mission. In a subsequent lecture, delivered Feb. 31, the Reverend Doctor was somewhat exercised as to certain "modern doctrines" inculcated publicly in the community by "short-haired," "coarse" women. But the time may come in his experience when he will heartily agree with his statement made above-that the Dr. Franklin incident was not worthy of being written in his lecture-for other reasons; and as for ourselves and our advocates, male or female, we will accept the cheering prophecy which he made in the same lecture - though bearing on another tonic - in words to this effect: "Men will yet learn that there is nothing in the world so grand, nothing so wonderful, nothing so aweing as TRUTH."

#### The Shadows of War.

We ask the reader's attention to the answer, in this week's Message Department, to the question put respecting the war in Europe. It contains some remarkable and most impressive points. This present war in Europe-says the invisible speaker-was long foreshadowed. Its real causes did not lie on the surface; they were deeper, for they were religious. The sequel will finally prove it, because the result is to be the purification of both the Catholic and the Protestant churches. Napoleonism is not yet dead, we are told, but will again be in the ascendant. Either in his own person or by a regency, the Emperor of France will rule again. This European war, gigantic as it is, is one wing of the dark shadow our own civil war was the other wing. Our war sprang from an uprising moral sentiment-so did that in Europe; and we are assured that neither the one nor the other will end until the real purpose for which they occurred shall have been faithfully accomplished.

We are likewise told that our own soil is better adapted to the growth of the seeds of war, at the present time, than of the seeds of peace. The surrender of Lee did not close the issue. The seeds of war will inevitably be wafted from the Old World hither upon political wings, and they will find lodgment, and spring up and bear the legitimate fruits of war. The invisibles declare this to be "an inevitable necessity." They tell us that our republican edifice is unsound in its timbers; that men are ready to sacrifice the dearest and most sacred ties of nature to gratify a greed for power and pelf; that the rotten timhers must be removed from the structure; that the entire governmental system must undergo purification; that it will be purged of its monstrosities, and its administration be lifted above the sordid sphere it is now in; and that good and pure men, instead of base political demagogues, will be called to lead the nation through the management of its public affairs.

Every reflecting mind will at once be struck with the profound truth of the observation that the soil of our country is to-day far more fit for war than for peace. It is practically but a truce that we are living in-not, perhaps, between North and South, but between honesty and its eternal foe. The corruption bred of war contracts, and the irresponsible power generated by the bold assumptions which a civil war appeared to make necessary, have so thoroughly worked into our system that men are not willing to go back where they were, but push out in schemes for enriching themselves, through government agency, at the expense of the people. Moral death is certain to overtake any nation under such a trial. Some fresh force must of necessity come in to expel the corrupt power now in the ascendant, and we are here told precisely what it is to be.

#### A. J. Davis, and His Alleged "Nine Errors of Spiritualism."

"The Fountain," the latest work of Mr. Davis contains, with other singular statements, the following: "Among the errors and hurtful superstitions which have sprung up in modern fields-in fields where we fondly hoped the immortal flowers of Reason alone would grow and forever bloom-I will in this place mention only nine," etc. The nine errors here alluded to we published entire in our issue of Dec. 24th, 1870, placing in juxtaposition answers thereto, given at our public circle by the controlling influences. Since that time much comment has been made by the press upon the opinions expressed by Mr. Davis. Bro. E. W. H. Beck, in the American Spiritualist, says: "I find many expressions in it 'The Fountain') entirely at variance with his former works; others exceedingly dubious concerning communications from the spirit-world; and others still, so obscure and ambiguous in statement as to puzzle me in regard to his real meaning."

This is precisely our view of the case. Mr. Da-This is precisely our view of the case. Mr. Da-vis, when he asserts to-day that the spiritual manifestations are "well-nigh over," and that the holding of circles is "weakening to the sensi-bilities and the judgment," etc., forgets, por-bilities and the judgment, "etc., forgets, porbilities and the judgment," etc., forgets, perhaps, his remarks as they stand printed in "Nature's Divine Revelations" (p. 675), to wit: "It is its laws ture's Divine Revelations" (p. 675), to wit: "It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres—and this, too, when the person in the bala is needed." If this is recentation, count me among the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth It grows among difficulties, and its infantile lanwill ere long present itself in the form of a living demonstration." Is not this quotation a palpable and unqualified endorsement of trance mediumship? Assuredly it is. And has not this truth been patent for years to millions of people, both in the New and the Old World? And is it not just as truthful, practical and demonstrable today as when Mr. D. wrote "Divine Revelations"? Trance mediumship, in our estimation, is one son Davis may ever be counted a true and eternal of the most sacred as well as the holiest phases of friend, the spiritual philosophy. Why, could the people of earth have witnessed the personal meeting of mortal friends and spirit friends-through the agency of media, under favorable conditions-as we have, time and again, they would hold these humble instruments sacred in their heart of hearts as does the sincere Christian the name of our elder brother. Jesus the Christ. No longer ago than last Sunday evening the spirit daughter of Mr. and Mrs. L. B. Wilson visited her parents, embraced them, and wiped away the tears from their appeal ought to be made to the citizens of Boston cheeks-tears of joy, not of sorrow, which welled | to raise at once, by subscription, a fund sufficient up in thankfulness from their overflowing souls, to load a large vessel with flour and other provithe identity of their darling was so perfect. sions. Subscriptions may be sent to the Treasur-She bade them wait yet a little while, and they, too, would fully realize the beauties of the shin- or to any member of the Executive Committee or ing shore, and live happily with her in the summer-land. All present were deeply moved and truly thankful in having witnessed such convincing proof of the return of the spirit after death, through the blessed agency of the trance medium.

#### "A J. Davis's Recantation."

Since J. H. Powell's strictures in the Spiritual Monthly for January on Mr. Davis's "nine errors" of Spiritualism, a portion of the press has had, as it supposed, a fine bone to pick; for if there is anything to be said by these editors, it is always against Spiritualism-scarcely ever in favor of it. While Bro. Powell exercised his undoubted editorial prerogative to criticise Mr. Davis's views, as published in "The Fountain," he was, we think, peculiarly unfortunate in the caption he selected for his article. Mr. Davis denies the "soft imneachment" in a note just received by us, in these words: "I have never said or written a word that would justify the term 'recantation,' and so I shall not take upon myself the labor of defending my position, but leave to the common sense and the justice of those who wish the Truth to be told, to contradict the story of the Monthlu." The Chicago Republican, under the head of "Re cantation of a Medium." having recently stated in its columns that "The Spiritualists lose a pillar-

Andrew Jackson Davis declares himself no longer a medium;" "Mr. Andrew Jackson Davis, the great Spiritualist, has fallen from grace and the high repute in which the spiritual brethren held him"-Bro. Lyman C. Howe writes to the editor as follows:

Spiritualism must rest upon its own merits, and not upon the authority of any man or medi-um. If Andrew Jackson Davis and every other known advocate of the New Dispensation were to "renounce" it and "go back" on the faith, the eternal law of heaven would sustain it, and re-peat its immortal lessons upon the world. But *Mr. Davis has not recanted.* There is nothing in his last work—"The Fountain,"—which every Spirit-uplit and real so there ought to read and which ualist, as well as others, ought to read, and which is the only authority in favor of "Recantation" (and that is not)—to justify any such conclusions. It is said that "Mr. Davis, through his wife, ig-nored the term 'medium,' applied to himself, and recognized clairvoyance as the gift through which lis spiritual experiences have all along been sift-ed," and then the writer in the Monthly says: "Medlums, martyrs of the nineteenth century, A. J. Davis is no longer with you, but against

Now, the facts are, that Mr. Davis always has disclaimed the title of medium, as applied to himself. But he has never denied the fact of mediumship, but the has never denied the fact of mediumship, as demonstrated through others. The discrimina-tion between clairvoyance—which sees and con-verses with spirits and transfers their language to mortals—and mediumship, which feels the im-press of angel thought, and repeats it to the world, may not be clear, inasmuch as both conditions make the subject a connecting link between the two worlds, and it may seem weak in Mr. Davis to reject the term medium as applied to himself, while in the "superior condition." But he has never claimed to obtain his inexhaugtible fund of knowledge directly from spirits. The assertion that "'Nature's Divine Revelation' was pub-lished as a contribution from spirits," is without foundation, or at least without anything from Mr. Davis to justify such an assumption. In his "Magic Staff," published over twelve years ago, he clearly repudiates the notion that he was the medium through which spirits gave the contents of "Nature's Divine Revelations." The insinuation that Mr. Davis ignores the term of medium and substitutes clairvoyance to escape martyr dom, is too absurd and unworthy a spiritual magazine to need a notice. Mr. Davis has braved the tide of popular preju

dice in darker days than these. He has holdly re-buked the wrongs of society and the fanaticisms that hung like a nightmare upon the fair dreams of immortality, and clouded the pure light of Spir-itualism, and he has brought down the anathe mas of bigotry upon his head for so doing, both in Spiritualism and the popular church. The article under consideration is an illustration of this fact. In his last work—"The Fountain"—he has clas-sified what he considers the "nine errors of Spiritualism;" and he offers wholesome counsel to all mediums and Spiritualists for the preservation of their sacred gifts. That book was written, as he "Write a book with thoughts for men and pic tures for children." On page 213 he says:" It was true that the doors and windows of heaven were opened, and, happily, it is true that they are still open; and it is also true that angels often descended; and, happily, it is true that they are still descending, with the abundant showers of their sweet influences, to bless and elevate humanity." \* \* \* "Prayer is sometimes a key by which the golden door of infinite opportunities may be

unlocked; and sometimes prayer calls to our im-

#### Music Hall Spiritualist Meetings.

The course of lectures at this hall was continued Sunday afternoon, February 5th, by a lecture from Mrs. Nellie J. T. Brigham. The choir opened ism quite through with their work, either. The the exercises by singing in a beautiful and touching manner "The Unseen City," and at the con- in Granite Hall, in that city, have had an unclusion of the song Mrs. Brigham announced it for the subject of her discourse, and spoke for about an hour on that "unseen city" of immortal life, which the church had given such dim teachings concerning; which the Bible had so contrarily considered, and which Spiritualism had so positively revealed to our knowledge to-day. The lecture gave very general satisfac-

At the close of her remarks she delivered the following fine inspirational poem:

18 IT UP HILL ALL THE WAY? Toiling through earth's sad decay, Through its shadows cold and grey, Ever weary mortals say: "Is it up hill all the way? Does the nath lead through the night To the radiant morning bright? Does it lead through the dark tomb To the land where roses bloom ?

Oh, ye weary hearts, and lone, Longing for the heavenly home, While on earth you faintly roam, Peering toward the heavenly dome Angel voices softly say : "Wanderers, cease your mourning lay; Though 't is up hill all the way, Yet 't is upward to the day !"

When the weary, struggling heart, With its faith and hope must part, And your eyes are dim with tears, Looking on through coming years; Then the angels, calmly bright, With their garments fair and white, Walk beside you all the way; And their volces soltly say : "Yes, the path leads up to day ! "

Leads it by earth's home of gloom, Where you place the fair, bright form ; When you lay in hope and trust Some frail body in the dust, Mindful of all matter's doom, Then the angel voices come: "Though the shade is dark and lone. Yet the path leads to your home.

Up the mountain's deep repose, Where the midnight shadow grows; From the earthly land of dreams, Unward to the sunrise beams. Crowned with morning's crystal spray, Girt with heaven's unclouded ray; So the path leads all the way, To the glorious home of day."

Oh, ye toilers, angels say : "Though 't is up hill all the way, Bend, oh mortals, to oboy, For the path leads unto day !" Mrs. Brigham will lecture in the same hall

next Sunday afternoon. Spirit-Communion-Verification of

#### Spirit-Messages.

We continue this week the series of corroborative evidence as to the reliability of our Message Department, which we commenced some months since. We should be pleased to receive from any person, knowing the facts, a letter setting forth the truthfulness of any of the communications from the land of spirits. We give below the words of a friend of the deceased one named, referring to the strongly marked characteristics displayed in the message, which can be found, by any one curious to peruse it, in the Banner of Light for December 3d, 1870, but is too long for republication here:

EDITORS BANNER OF LIGHT-Having been a constant reader of your valuable paper from its beginning, and often wondering why I did not recognize any communications of my friends or acquaintances. I now have the pleasure of notic-ing one from William McDonald, of Gien's Falls, N. Y., given Sept. 26th, (in No. 12, Dec. 3d). He, having stopped at his friends' at Waterford, on his return home from Boston, visited me on the same evening and informed me of his loss of one hun-dred and fifty dollars, having had his pockets picked. And I know his son Walter, and the opposition to his being a Spiritualist, and also know of his having had many sittings with Red-

# FEBRUARY 18, 1871.

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Mallalion on Spiritualism. Chelsea is not so "dead" as she was wont to be reported, nor are the commentators on Spiritualexcellent and effective speaking by our lecturers happy influence on some of the Orthodox sects there, and of late their teachers and preachers have concluded to make a display of what they style their Christianity by showing their teeth. The last one to do this was the "Rev." Mr. Mallalien, who was doubtless led to the step as much from a desire to increase his notoriety-which he thinks he can most effectually do by assailing Spiritualism-as from any special devotion to the creed he is supposed to represent. Two Sundays ago, stirred beyond further endurance by the jealousy which the large meetings of the Spiritualists excited, this gentleman of the Methodist pulpit preached in the church of Mr. Plumb, of Chelses, and improved the opportunity to slander the Spiritualists of that city and elsewhere, by charging that their faith and influence were de. moralizing, and endeavoring to impress it upon his hearers that they were a corrupt element in society, deserving only of extermination.

To these accusations, Mr. B. T. Martin, the Chairman of the Spiritual Association, replied in a letter of expostulation, which he addressed to Mr. Mallalieu personally. He reminded that gentleman that he could not prove his aspersions, and suggested to him, from the instructions of the New Testament itself, that he would do well first to pull the beam out of his own sectarian eye before putting out his hands to pick the mote out of the eye of Spiritualism. He delicately alluded to the demoralizing, too often the positively licentious practices of the camp-meetings in which the gentleman professionally bears a part, and kindly suggested that the list of ministers in his own denomination was not wholly free from the evil repute which he sought with such eagerness to fasten upon Spiritualists. He assured Mr. M. that he knew nothing, in fact, about the class of persons he so basely impugned from the pulpit; told him that he would know more about the manifestations if he know more about the New Testament itself-as, for instance, as to what Christ taught respecting signs, and St. Paul and St. Peter concerning spiritual gifts.

Mr. Martin further suggested to Mr. Mallalieu that he (the latter) should take the trouble to find out how many, out of his own congregation he addressed, actually received communications from departed friends, and were greatly comforted thereby; for he felt sure that he would not have gone abroad to asperse the faith in Spiritualism if he had been aware of the fact that so many in his own church were actual believers. 'All these points were put by Mr. Martin in vigorous phrase, and duly forwarded to the offending preacher. The latter courteously returned the letter with the endorsement-" Acts, xiii: 8-9-10. Yours truly,

W. F. Mallalieu." These texts read as follows: But Elymas, the sorcerer, (for so is his name

"But Elymas, the sorcerer, for so is in mame by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Sanl, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him. And said, O, full of all subtilty and all mischlef, thou child of the devil, thou enemy of all righte-ousness, wilt thou not cease to pervert the right ways of the Lord?'

In rejoinder, Mr. Martin forwarded to the clergyman the following texts: Matthew, xxiii: 13-14-

15:
"But woe unto you, scribes and Pharisees, hypo-crites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neith-er suffer ye them that are entering to go in.
Woe unto you, scribes and Pharisees, hypo-crites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damation.
Woe unto you, scribes and Pharisees, hypo-crites! for ye compass sea and land to make one

crites! for ye compass sea and land to make one proselyte; and, when he is made, ye make him two-fold more the child of hell than yourselves." And here we are content to leave the minister to his reflections, if he ever has any.

Free Religion at Horticultural Hall. On Sunday afternoon, Feb. 5th, Rev. Francis edo. O., delivered

#### Science and Spiritualism.

It cannot be necessary for us to urge the readers of this issue of the Banner to pay that special attention to the very lucid, logical, and thoroughly satisfactory review on our first page, which Mr. Allen Putnam gives to the scientific professors and followers who set up the assumption that Spiritualism cannot successfully withstand their investigation. Mr. Putnam goes over the ground taken by the Scientific American, and does it with a subsoil plow, harrowing the surface afterwards; and to illustrate his own position more effectively, he gives a sketch of the pretended investigation by Harvard College Professors in this city, several years ago, relating an anecdote or two in that connection which cannot but make some people smile, even if others do not blush. It is a plain and undeniable fact, that the scientific men believe the Creator of the world would honor him self by taking them into his confidence. Harvard College Professors are of that opinion, without the smallest discount. We hope no one will omit to read with thoughtful care the truly powerful, and every way conclusive, review which Mr. Putnam has spread before them this week.

A subscriber in Linden, Davis Co., Texas, writes: "The Banner of Light still reaches us regularly, freighted with a variety of good things."

#### Accepting the Truth.

The following letter to J. M. Peebles is published in the American Spiritualist :

DEAR BROTHER-\* \* \* I am sorry to say I, with others, used to think that the Spiritualists were all a parcel of madmen, but I am to subscribe myself a Spiritualist-Christopher Pierpoint Brook Alsop, formerly pastor over the congregation worshiping at Bethel Baptist Chapel, Old Ford, Bow, and also pastor of Salem Chapel, Old Ford. When I was a Baptist minister I was not ashamed of my belief or profession, and now that I am a believer in spirit manifestations I am not ashamed to own it. Yours faithfully C. P. B. Alsor.

2, Great Turnstile, Hilborn, England Watchman and Reflector please copy.

#### American Liberal Tract Society.

A hearing, on the petiton of this organization, for an act of incorporation, was had on Tuesday. Feb. 7th, before the Massachusetts House and Senate Committee on Religious Societies and Parishes. In the absence of Prof. William Denton other hearing will be had.

works is to be found in his assurance that we are in danger of losing the heavenly gift by abusing its laws—by perverting mediumship to selfish the recanters. Spiritualism is a child of the skies. guage-deep with infinite meaning-is perverted in the mouths of groveling multitudes, and its pure light is tinged and refracted by the selfish atmosphere which clothes our sordid nature. Through earnest effort, patience and discipline, admonished and instructed by such minds as the seer in question, we may hope to develop and perfect the sacred science of life and a knowledge of immortality, through the demonstrations dependent upon mediums, of whom Andrew Jack-

#### Aid for Suffering France.

Meetings for the purpose of raising subscriptions for the suffering peasantry and others in France have been held during the past, week in Boston with good effect. At a meeting held February 1st, 1871, in the rooms of the Massachusetts Hospital Life office, to consider the question of sending a cargo of provisions to France, for free distribution, it was unanimously decided that an er, Mr. Patrick T. Jackson, No. 24 Franklin street, of the Subscription Committee. These Committees report up to Feb. 7th the receipt of \$29,-291,67; of which John M. Forbes and H. H. Hunnewell gave \$5000 each, and John L. Gardner \$2, 500. A meeting of ladies interested in the fair in aid of suffering women and children in France, assembled in the hall of Ohickering's plano-forte warehouse, at 354 Washington street, Monday forenoon, Feb. 6th. The Chairman, Augustus T. Perkins, after an introductory speech, called upon Miss Abby W. May, of the Executive Committee, who read a circular to the effect that it was proposed to hold a fair at the Boston Theatre on or about the 10th of April, and to continue one week, the proceeds of which were to be applied to the relief of the poor of France. After some further statements of the case, it

was, on motion, voted that the meetings be continued each Wednesday until further notice, after which the meeting was adjourned.

#### Grand Spiritualist Fair at Eliot Hall

The preparations for the Fair announced to open at this hall, corner of Eliot and Tremont streets, Boston, on February 20th, are rapidly nearing completion. Those intending to send contributions of articles or money should do so at once, so that the committee may be able to and others who were expected, L. S. Richards, H. | make calculations as to table room, &c. The list S. Williams and M. T. Dole appeared in behalf of of donations will be acknowledged in our next the Society. It is somewhat probable that an- issue. The prospect is good for a very successful termination.

man, while on earth, whom he met in the spiritland. Ob, when will earth's children learn this great truth: to so live here as to obtain a higher boon of happiness hereafter?

Yours in kindness, A. A. THUI 130 West 26th street, N. Y., Dec. 26th, 1870. A. A. THURBER.

The subjoined letter from a subscriber in Texas shows that the influence of the new light is irresistibly spreading over the nation, and serves also to evince the estimation in which our labors are held in that distant State:

MESSRS, EDITORS-The teachings of the" Free Circles" (so much relished by those who appre-ciate their value) are ever freighted with important instructions for elevation and enlighten ment; and coming, as they do, free from selfishness and hypocriay — as from a true class of intelligences, who relissert the personal tendencies manifest from man to man in this physical lifefor the transmission of thoughts, counsels and information, they are causing a great interest here in spiritual matters. By their unfoldments we learn that spiritual impulses, as personal virtues, go, after bodily death, along with the spirit person into the soul life, and habitually repeat the same activity on enlarged fields. At the same time, and in like manner, they interchange greetings with their mortal friends on the earthlane, intending thereby to give and receive in structive forces. Hence these Free Circles de serve all aid and encouragement. These direct communications should be maintained, proving, as they do, the fact that a life physically com-menced is spiritually and in a conscious state continued. Yours truly, CARL E. KREISCHE. San Antonio, Texas.

#### Health and Pure Air.

However large and pure the supply of air is to any apartment, it will still be oppressive and unhealthy if moisture is not added in proportion to the rise in temperature that the air undergoes while being conveyed from out of doors to the places where it is to be breathed. The only remedy for a dry atmosphere is to cause vapor to be thrown into it; that is, we must have a large surface of hot water so exposed that its vapor will be taken up by the air. When the temperature of the air is 40°, only about two grains of vapor are required to make it healthy. The instrument which we keep for sale-the Hygrodeikwill show at a glance the amount of moisture already in the air, and also what must be added to or taken from it to render it healthy and pleasant.

#### Spiritual Literature.

We have on file, for publication in the Banner, an article bearing the above caption, from the pen of Judge J. W. Edmonds, of New York. The EDITORS BANNER OF LIGHT-Will you permit me to say to your readers, I have known Austin Kent, of Stockholm, N. Y., thirty years, and I have seldom, if ever, known a man who could make himself so comfortable on so small means. He now requires much more care and lifting than to rears are though be here here carefined to his Judge is a gentleman of sterling integrity and great erudition, and has investigated Spiritualism and its phenomena for many years, and written much upon the subject. He is a firm believer in the New Religion, and, indeed, a medium himself.

N. Y., last Sunday, Feb. 5th. His discourses were very satisfactory. He comes to Boston the latter part of March, and will sneak in Mneic Hell J. M. Peebles spoke to good audiences in Troy, part of March, and will speak in Music Hall. according to our acts.

course of Radical Lectures now being carried on at the above named hall. His subject was "Intuitionalism versus Science; or, the Civil War in Free Religion;" and his presentation of it was painstaking and exhaustive. Science, in his opinion, is to be the world's Messiah. His remarks (a report of which we shall give in our next issue) were closely followed. W. F. Potter, of New Bedford, will speak at the same hall on Sunday afternoon, Feb. 12th.

#### The Golden Age.

Theodore Tilton, late of the New York Independent and Broooklyn Daily Union, announces a new weekly sheet with the above title, to be published every Wednesday in New York City, at \$300 per year. Mr. Tilton will devote his whole literary labors to the Age. Its columns will be open to the free discussion of all living questions in church, state, society, literature, art and moral

#### A Rare and Valuable Book.

We have two conies left of Thomas Brevior's valuable work, entitled "THE Two WORLDS, the natural and the spiritual: their intimate connection and relation illustrated by examples and tertimonies ancient and modern." London edition, 461 pages, price \$5, free of postage. An early application will secure one of these books.

In quoting from the Banner of Light care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not

too personal, but of course we cannot undertake to endorse all the varied shades of opinion to which our correspondents give utterance.

The Austin Kent Fund. Moneys received for the relief of our invalid and destitute brother, Austin Kent, since our last re-

)ort:	
Previous acknowledgments	\$244,60
Robert B. Wilson, Boise City, Idaho Ter.	5,00
Rebecca Bartlett	2.00
Mrs. Pierce, Roxbury, Mass.	2.00
Isabel Oliver, Wheaton, Ill.	1.00
	1,00
George Hosmer, Boston	75
Wm. C. Lipp, Bricksburg, N.Y	50
Annie J. Ferguson, San Francisco	
G. L. D., Albany, (monthly installment)	50

ten years ago, though he has been confined

bed or chair for thirteen years, and been fed nine. Those who are aiding him need have no fear that their contributions will be misspent. I call to see

writes Feb. 3d as follows:

\$257,35 Mr. Wm. Woodward, of East Stockholm, N. Y.,

succes ing, E Progre of the র্ণ Lig never be fou piece. Jan, 2 him. Mr. S. New Y

Troy, N. Y.

#### FEBRUARY 18, 1871.

#### BANNER LIGHT. OF

#### The "Rat-Hole" Explanation.

EDITORS BANNER OF LIGHT-I see with surprise your editorial mention of Mr. Alger's sermon on Spiritualism. If it was as contemptuous as you seem to have thought it, Mr. Alger must have used much less than his usual fidelity to facts and his usual power of discrimination in making up his judgment. I am no Spiritualist, in the special sense, but I believe Spiritualism may laugh to scorn any scholar who denies that its main facts, however explained, have been, in all time, the mother substance of religion in the human race, and have had a hundred times as much to do with religious propagandism as any non-spiritualistic preaching or teaching whatever. And it particularly behooves the radical thinker to give due attention to this fact, and to fully recognize and honor it, because he thereby most effectually cuts up by the roots the theory of original revelation by non-natural means. I have been studying the general inside aspects of Spiritualism for ten years, to try to make out its place in the history and philosophy of man, and one of the largest tasks I propose to myself in The Ex.

aminer is to show the indisputable truth of the fundamental dependence originally of the Spiritualism of ideas upon the Spiritualism of manifestations-manifestations in the most general sense being understood. I differ with the Spiritualist sect in estimating the relative importance of phenomena as compared with ideas, and think that after getting the impression and lesson of manifestations, by far the chief importance should be given to ideas; but I hold this opinion without prejudice, and I maintain that religion would not have had even a rat-hole on the planet if the clodhopper, man, had not been susceptible to the exnerience which has finally found a name and place with the forms of religion in the world-wide movement known as Spiritualism.

In one sense-the non-sectarian sense-Spiritnalism may be said to be, with its manifestations and its ideas, the simplest, truest and most useful form of religion. It was in this sense that I spoke of it in a sermon occasioned by the death of Rev. John Pierpont, more than four years ago, when I said." It is too early to vindicate, without extended explanation, the providential significance of the movement known as Spiritualism. I am not myself competent to adequately criticise this movement. But I have no doubt whatever that it is to become the most living and most valuable development of modern Christianity. It is working up from the people, from those to whom no church penetrated, and in the day of its full power it will be a force in religious progress such as no church has been. It will bring to all the churches new life, in faith, hope, and love. The day will come when the devotion of our friend to this movement will mark him as one on whom a prophetic spirit rested. It was in the high cour- your own regrets as in keeping those of your age of a noble confessor that he took this step, as all the other steps of his life. When the youngout of communions shall have obtained the full recognition of its Christian character, and shall have unfolded, in their power, its fundamental principles, casting off its early defects, it will no more be thought strange that the young heart of this venerable man threw him into this new fold."

The vindication and the criticism to which I the pages of The Examiner, and to do my part in the sympathetic study of the Spiritualism which underlies sectarian Spiritualism, and which in fact underlies every form of religion in the I am very truly yours, EDWARD C. TOWNE. world.

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Winnetka, Ill.

#### Movements of Lecturers and Mediums. Dean Clark lectures in Milford, N. H., Feb. 12th.

and in Taunton, Mass., Feb. 19th and 26th. Mr. O. L. Sutliff. of Ohio, made us a call last week. He intends to remain in New England awhile, for lives in Berlin, in perfect seclusion. the purpose of lecturing. The Cleveland American Spiritualist pays him the high compliment of in the field. Friends, give him a call.

the Congregationalist church at Franklin.

# ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER, -First Page : "The Scientific American on Spiritualism," by Allen Putnam. Second : Free Thought: 'Settled Speakers," by K. Graves; "About Sunday Schools," by " Violet;" " What are we coming to?" Poem: "The Child's Questions," by Cora L. V. Tappan. Third : Banner Correspondence from Vermont, Maryland, Kentucky, New Hampshire, Illinois, Iowa and Nebraska; Poem: "A Universal Language and a Composite People," by E. R. Place; Spiritual Phenomena: "J. V. Manafield's Mediumship," by L. W. Ransom; "Prof. Phelps on Phenomenal Spiritualism"; "A Curious Temperance Story;" " Communication from Dr. Du-mont U. Dake;" " Vive Zaragoza!" by G. L. Ditson, M. D. Fourth and Fifth : Items of interest, leading editorials, &c. Sixth : Messages; List of Spiritualist Lecturers; Obituaries. Seventh : Advertisements. Eighth : Warren Chase's Correpondence; "Tenure of Property," by E. H. Hejwood.

The celebrated analytical healer, Dr. Dumont C. Dake, has returned to Chicago, and is now located at 458 Wabash avenue. Read the Doctor's advertisement in another column.

Dr. F. L. H. Willis, we desire to ascertain your permanent post-office address.

The reckless disregard of all the sanctities of private life is a disgrace to American journalism. Men who would be insulted by being thought capable of lifting their hands against a woman, will deliberately write and publish words which inflict more cruel and more lasting wounds than any blow. In the indecent rivalry for sensational preëminence journalists seem often to lose all the finer instincts of manhood.

A terrible accident occurred on the Hudson River Railroad early Tuesday morning, Feb. 7th. The axle of a car on an oil train broke, and threw the car off the track, while passing over a bridge at New Hamburg, N. Y. The Pacific express coming along soon after, ran into the wrecked train on the bridge. Fire soon broke out, the bridge was burned, and the passenger cars fell through into the water. At last accounts nineteen bodies had been recovered, many horribly charred and mutilated.

We have news from Gen. Stonewall Jackson. He "conducted a scance" (whatever that means) at the "Banner of Light Circle Rooms," in Boston, a few weeks ago .- N. Y. Liberal Christian.

Poor editor! He calls himself a "liberal Christian," and yet, having "progressed" into liberality-i. e., out of creedism-do n't yet understand the definition of the word scance !- Digby.

There is as much responsibility in imparting neighbors.

Private benevolence is to erect a strangers' hospital in New York City at a cost of \$150,000.

In the fire which destroyed 600 singing birds in New York, the other evening, a gifted parrot was heard elaculating "Polly wants a drink." When the wires grew too hot and scorched his feet, he attempted to seek relief by clinging with his bill allude in the above, I hope now to undertake in to the roof. But this too was untertable and burned his tongue, so he let go and dropped to the bottom of his cage, hoarsely uttering, "You know how it is yourself!" And so, like a feathered Casabianca, he perished.

> A fund of \$1000 is to be raised for the purpose of giving sleigh rides to the inmates of the Boston Home for Aged and Indigent Females.

A nephew of Baron Alexander Von Humboldt died recently in Friedrichseck, Prussia, at the age of 62. Another nephew of Humboldt and a brother of the one just deceased, over 70 years old.

THE ADELPHI THEATRE, on Washington street, Boston, was totally destroyed by fire on the night being one of the most energetic pioneer laborers of Saturday, Feb. 4tb. The intense cold and high wind threatened a greater conflagration, but the "Mrs. Emma R. Still," says the Concord Daily fire was stayed at the Central House, next door. Monitor." delivered an address on Woman's Rights The buildings were fully insured, but the loss

#### New Publications.

FIRST LESSONS IN COMPOSITION, by John S. Hart, LL.D., from the press of Eldredge & Brother, Philadelphia, is a highly useful guide for beginners in learning the art of expressing themselves clearly and effectively. The author takes the youthful mind at its first step forward, and skillfully conducts it through all the preliminary methods to a habit of correct and easy expression.

The same publishers likewise offer an exceedingly near edition of the First Bix Books of Virgil's ENEID, with ample notes and a complete vocabulary, for the use of those pre paring for college. The editors are Messrs. Chase & Stuart, whose classical series are growing under the hands of Eldredge & Brother to most attractive dimensions. We have fallen in with nothing more thoroughly classical than this edition of half of our favorite Virgil this long, long while. STAR STREAKS, by John Holland, (from Lee & Shepard,) is a little volume of verses of unequal merit, yet all of striking force and fervency, in which the author embodies the various forms of his inner experience. Much of it is reminiscence, and the spirit of peace and war, of fight and fantasy strangely blend on its pages. It is, however, of a strong character, and is dedicated to Gen. Sheridan.

PHANTASTES: A Farle Romance for Men and Women by George MacDonald, is the latest of Loring's republications of this popular author, now promising to take the place of his great predecessors-Dickens and Thackeray. Those who have read with such unqualified delight the previous stories of this powerful author-his " Robert Falconer" and "David Elginbrod"-will not fail to possess themselves of a copy of this fresh work of fiction, from one whose rare privilege it is to open new scenes in a new world, to all who will read and lose themselves in the reading. The tale is in a handsome dress, as indeed all of Loring's publications are.

THE AMERICAN ODD FELLOW for February is on our table In its varied contents we notice : The Executioner of Kehl. a thrilling tale of Germany in the last contury; a graphic sketch of San Francisco in its youth; Notes of Travel (illustrated); Odd Fellowship is Progressivo; Scientific and Curl ous Facts; Humors of the Day; An Odd Fellow's Experience in London; Letters from New Zealand and Germany; Fifth Plate of Hash; Central Park, New York (illustrated); Departments for the Fraternity and the Family; Choice Poetry and Miscellany, &c., &c. Published by the A. O. F. Association, No. 08 Nassau street, Now York

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW for January and February contains a long and varied list of articles of customary value, from which we instinctively single out two from the pen of William Mountford, a favorite with the readers of the Banner of Light, by extracts from whose articles in The Religious Magazine we have made them famillar. We shall attend to these productions of his, in our next number, and give such quotations from his thoughtful and truly spiritual pages as we think they richly desorve. THE EXAMINER for February, published in Chicago and edited by Edward C. Towne, is alive with discussions of Unitarian leaders, Religion and Paganism, Mr. Wasson, John Brown, Theodoro Parkor, Christianity-Old and New, and excellent book reviews, and altogether makes up a remarkable number. It bristles with thought on every side, and must make the West bolleve there is something in life be-

#### Another Good Week's Work.

sides materialism.

One hundred and fifty-three new names have been added to our subscription list by our friends. Cephas B. Lynn sent six names ; William Campbell, five: J. Seavey, three-F. Goodrich, two; S. A. Rich, two; J. W. Horrick, two; F. M. Graves, two; T. R. Hazard, two; J. B. Dutton, two; E. B. Bouther, two; B. F. Farley, two; H. Miller, two; J. Holton, two : C. F. Lukens, two; Dr. T. D. Phillips, two; O. P. Welch, one; H. Krebs, one; S. M. Carter, one; M. McCracken, one; J. W. Kenyon, one; J. H. Maxson, one; J. Phillips, one; A. Andrews, one; J. Smith, one; A. Hobbs, one; D. Garfield, one; George Parry, one; William P. Green, one; A. S. Smith, one; D. H. Hall, one; Mrs. F. A. Eaton, one; J. H. Shedd, one; A. T. Robinson, one; George Bixby, one; N. Brown one : L. S. Palmer, one ; R. Beardeley, one ; J. B. Goldsbery, one; George F. Baker, one; S. D. Henry, one; B. Roleson, one; H. Smith, one; M. A. Hyde, one; Mrs. R. Holmes, one ; L. Bagley, one; H. R. Sheldon, one; P. P. Winslow, one; H. F. Dawson, ono; S. Small, oue; D. S. Jackson, one; William Adams, one; C. Whitney, one; J. Dudley, one; H. A. King, one; H. Snow, one; E. H. Goulding, one; A. Hale, one; S. Hilton, one: C. W. Hunt, one: E. T. Chevaller, one: Mrs. A W. H. Whittall, one; C. E. Ramson, one; J. W. White, one; Mrs. S. M. Green, one; C. A. Mason, one; H K. Dotony, one; L. Davis, one; R. C. Parker, one; C. R. Maxam, one; C. P. Collins, one ; M. A. Hyde, one ; S. H. Eddy, one ; J. Trickey, one ; M. S. Greene, one ; Dr. W. W. Wolf, one; N. P. Hunt, one Mrs. C. S. Coan, one; Mrs. H. W. Mason, one; J. W. Little field, one ; H. S. Incohs, one ; L. Wait, one ; H. N. Wilson one; E. Edson, one; Wm. II. Porter, one; L. A. Beardsley, one; A. P. Heywood, one; H. Witt, one; A. Adams, one; Mrs. J. Prucupile, one; P. W. Webster, one; D. J. Bates one ; D. D. Johnson, one ; A. Washburn, one ; D. A. Doughorty, one; J. L. Shenick, one; Geo. A. Healey, one; B. B.

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

THE LONDON SPIRITUAL MAGASINE. Price 50 cts. percopy. HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DAYBRAK. A wookly paper published In London. Price 5 cents. THE RELIGIO-PHILOSOPHICAL JOWEMAL: Devoted to Spirit-nalism. Published in Ohicago, III., by S. S. Jones, Esq.

Price 8 cents. THE LYCEUM BANKER. Published in Chicago, Ill. Price THE AMERICAN SPIRITUALIST. Published at Oleveland, O.

Price 6 conts. THE SPIRITUAL MONTHLY AND LYCEUM RECORD. Pub-lished in Boston. Price 15 conts lished in Boston. Price 15 cents. THE HERALD OF HEALTH AND JOUENAL OF PHYSICAL CUL-TURE. Published 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.

M. K. CASSIEN answers Bealed Letters at 185 Bank street, Newark, N. J. Terms, S2, 4 stamps. F18.2w

ECONOMY IS WEALTH; That which saves in all canes; GLU-ENE saves the pieces. Try it, only 25c. F18.1w

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps.

SEALED LETTERS ANSWERED by R. W. Flint, 105 East 12th street, New York, Terms \$2 and 3 stamps. Money refunded when not answered. 198

#### SPECIAL NOTICES.

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classed among the ablest and most glited didactic poets of the age." THE VOICE OF A PERBLE delineates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF SUPERISTITION takes the creeds at their word, and proves by numerous passages from the libbe that the God of Moses has been detented by Natan, from the Garden of Eden to Mount Caivary ! The book is a repository of original thought, awaking noble conceptions of God and man, forcible and pleasing in style, and is one of the few works that will grow with its years and mature with the centuries. It is aircady admired by its thou-sands of readers Prince di In large, clear type, on beautiful tinted paper, bound in bevelog hoards, nearly 200 pages. Price 4.25; tuil it is aircady not sense. For asle wholesale and retail by the publishers, WM. WUITE 4 (th) as the BANE WER OF Lidbirt BOOKSTORE.

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Monday evening, Jan. 30th, to a full house, comprising the most intelligent classes of both sexes in the town. She spoke nearly two hours, and her her manner of presenting the subject, and she left and discretion in presenting her cause and the subject matter of her argument."

Rev. J. H. Harter, (recently from the Univerceptance on Sunday last, in Cleveland, says the noon, Feb. 9th, for a benefit. American Spiritualist. The people were delighted an earnest and able man. The angels bid him the same purpose. work in the spiritual vineyard.

A. S. Hayward, healer, having vacated his late office, will, until he secures a suitable room, visit patients in Boston and vicinity at their residences. Letters addressed to him at No. 10 Edinboro' street, Boston, will receive attention.

Dr. H. P. Fairfield is lecturing this month for the Spiritual Society in Bangor, Me. He is ready to make engagements for March. Address Bangor, Me.

Sunday to large audiences. The Sentinel, a secular paper, edited by an Orthodox, alludes to the lecturer in this just and candid manner:

"We are happy to inform all those interested in Spiritualism that Miss Jennie Leys, the young and talented speaker, will occupy the desk during the month of February. Miss Leys is certainly one of the most interesting speakers that has ever appeared before the public, and we feel that we cannot say too much in her praise. She not only speaker of the state of the seven speaks to the mind but to the hearts of those who are fortunate enough to hear her. We need not urge a full attendance upon her lecture, for we know she will have that."

Dr. D. D. Davis spoke in Lynn last Sunday to good audiences, and treated most ably the subject of Papal Infallibility. At the conclusion of the of controvertialists. Price, cloth 75 cents, paper lecture Mrs. S. E. Davis, trance medium, gave 50 cents. very satisfactory tests. Dr. Davis speaks in Marblehead next Sunday.

Mrs. A. P. Brown will speak Feb. 19th at Centre Haverhill, N. H., in or near the Union church; also, in Bartonville, Vt., Feb. 26th and March 5th. She would like to make other engagements.

MUSICAL SEANCE AT ELIOT HALL, BY JESSE SHEPARD.-This justly celebrated musical medium will hold his first public seance since his successful tour in Europe, on Wednesday evening, Feb. 15th, for the benefit of the Children's Progressive Lyceum. Tickets, 50 cents-to be had of the officers of the Lyceum and at the Banner of Light office. Mr. S. will execute some pieces never before heard in this city; among them will be found the Witches' Dance-a really sensational piece. See Mr. Bacon's letter in the Banner of Jan. 28th, 2d page, for a more minute account of him. This is probably the only chance to hear Mr. S.'in a public hall before his departure for New York and the South and West.

f costumes, &c., by th actors was entire, and without insurance.

Messrs. C. F. Hovey & Co., whose place of business was adjacent to the theatre, forwarded on address was marked with very great force and | Monday, Feb. 6th, their check for one thousand ability. The audience was greatly gratified with dollars to the Chief Engineer, John S. Damrell, to be added to the "Charitable Fund," as an aca decidedly good impression, both as to her skill knowledgment of the services of the Fire Department in saving their property. To make up the loss of the theatre company in some degree, which

many of them could ill afford, the use of the Howsalists,) addressed the Spiritualists to great ac- ard Athencoum was given free on Thursday a ter-

R. H. Stearns & Co., of Summer street, have with the speaker's wisdom and eloquence. He is also sent their check for two hundred dollars for

A CARD FROM CATHERINE BEECHER .-- Cath-

erine E. Beecher publishes a card denying the report that she now favors woman suffrage, and adds: "This is not true of me or of a large majority of my family and personal friends, most of

whom would regard such a measure as an act of injustice and oppression, forcing conscientious women to assume the responsibilities of the civil state, when they can so imperfectly meet many and more important duties of the family state and Miss Jennie Leys lectured in Plymouth last its connected ministries of instruction and benev-

olence."

A memorial for woman suffrage has been presented in the Missouri legislature.

AN EYE-OPENER.-The re-publication of that popular volume-"An Eye-Opener," by the firm of William White & Co., is a timely production. While exhibiting much historical research, it shows no mercy to the hoary superstition of the past. The readers will wish that the author had been more particular in giving the authorities, books, sections, chapters and pages for the support of some of his statements. On the whole it is a valuable volume, and very useful in the hands

For sale by Wm. White & Co., 158 Washington street, Boston.-American Spiritualist.

AN ARTICLE OF TRUE MERIT .- " Brown's Bronchial Trockes" are the most popular article in this country or Europe for Throat Diseases and Coughs, and this popularity is based upon real merit, which cannot be said of many other prepa-rations in the market, which are really but weak imitations of the genuine Troches.

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

Feb. 12, Lecture by Mrs. Nellie J.T. Brigham.

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

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Alfred, ono; R. Howland, one; J. Short, one; M. A. Misenheimer, one: S. S. Metzler, one: J. Goodrich, one: Mrs. Dr. Carpenter, one ; A. Miller, one ; Dr. W. Morgan, one ; C. W. Clapp, one; Mrs. M. C. Bates, one; S. D. Moody, one; Mrs. G. McConshy, one; D. H. Maxham, one; N. Cowdery, one ; A. E. Pinkham, one; Dr. L. P. Wetherby, one: J. W. Briggs, one; J. A. Brodbrooks, one; E. S. Pope, one; C. H. Nickerson, one; W. H. Bartlow, one; B. Chapin, one; Mrs E. P.W. Packard, one : C.W. Pensyl, one : W. Richardson, one M. Jones, one; S. Hill, one; A. 'Stegeman, one; R. C. Smith. one.

#### The Situation in Europe.

The Situation in Europe. Up to the time of our going to press nothing declaive is reported. Anarchy, that tyrant from whom there is no ap-peal save in the strong hand of power, appears to run riot over France. The Provisional Government has proved but a rope of straw, which approntly bound the contending factions together—while in reality it was outside pressure alone which held them—and now that an opportunity offers, it would seem that every shade of political opinion—from the uncompromising legitimatist followers of the Duke de Chambord, to the: Reds "—has raised its voice. The calm, well considered utterances of Favro's Paris government are met by the heated, abusive fulminations from Gambetta, at Bordeaux. Paris, who has seen the necessity of union, demet by the heated, abusive fulminations from Gambetta, at Bordeaux. Paris, who has seen the necessity of union, de-mands a free election, all parties uniting; and this is the desire of Bismarck. Gambetta, on the contrary, represents the faction at Bordeaux, which has issued a decree disquali-fying for election to the National Assembly all members of families reigning over France since 1789; all persons who acted as Imperial official candidates in past elections, or held office as ministers, senators or counselors of state under the empire, and prefects who have accepted office be-tween the 2d of December, 1831, and the 4th of September, 1870.

1870. This Gambetta declares "will frustrate o o the inso-lent protonsions of the Prussian Minister to interfere with the constitution of the French Assembly." A large portion of the French press bitterly donounce the decree of the Bordeaux delogation, and declare that the de-cree of the Paris Government is supreme, and its execution should be enforced.

cree of the Paris Government is supreme, and its execution should be enforced. The Orleanist parky are very hopeful of success, expect-ing to reap great advantage from the growing jealeusy en-tertained at Bordeaux for the ministry in Paris. The rovictualing of Paris is going on to the full extent circumstances will allow, but distress in the cirl is still vory great. The Vorsailles bakers are allowed to send 1000 four-pound leaves daily. It is now known that about 180,000 prisoners were taken in Paris, with 1500 cannon and 400 field-pleces and mitrailleuses. The gunbeats in the Seine and the rolling stock of the railways were also appropriated by the Gormans. Trochu's unpopularity is very marked, and is so great that threatenings to shoot him are not un-frequent. Trochu wishes to relize at once from public life, and return to Brittany. The Radical Peace Society in Paris publishes, through Le Progres, a newspaper at Lyons, the programme of the Rad-

The Radical Peace Society in Paris publishes, through Le Progres, a newspaper at Lyons, the programme of the Rad-ical Society in Paris, founded by Rollin, Deleschurz and Poy-ronton. It pronounces for the republic, with one assem-bly, the executive chosen and recalled by the assembly; the suppression of a standing army, and a substitution therefor of militia comprising all citizens; a reduction of the budget and the abolition of titles and privileges of nobility. It re-pudiates forever all wars for the purposes of conquest, and concludes with a demand that no negolations will be made with the Prussians while they remain on French Soll.

concludes with a domand that no negotiations will be made with the Frussians while they remain on French soil. Garibaidi is at Bordeaux. There are 60,000 suffering fugi-tives from Bourbaki's army in Switzerland. The soldiers are poorly clothed, and the Swiss government has asked the French authorities to send clothing for their use. The armistice has been extended over the fighting terri-tory, and a temporary caim is thereby induced, which is cither the opening dawn of peace or the precursor of a war unto death. unto death

#### Missionary Work in Wisconsin.

J. O. Barrett, or A. A. Wheelock, will lecture as follows: Feb, 13th and 14th in Baraboo and Reedsburg; Feb. 16th in Washburne and Richland Center; Feb. 18th and 19th, both present in mass meetings in Patch Grove; Feb. 26th, in Darien and Evansville. Parties wishing for our labors, will address me, Glen Beulah, Sheboygan J. O. BARRETT, Missionary. Co., Wis.

AUSTRALIAN DEPOT LIBERAL AND REFORM BOOKS, And Agency for the Banner of Light. W. H. TERRY, No. 96 Ressell street, Melbourne, Australia, Has for sale all the works on Spiritualism. Liberal and Re-form Works, published by William While & Co., Boston, U. S., may at all times be found there.

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These able and learned Addresses were delivered by Mr. Forster in Apollo IIall, New York, under the auspices of the Society of Progressive Spiritualists, during the month of No-vember, 1870, and have aircady met with a largosale. Price 15 cents each, postage 2 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKNORE, 188 Washington aircet, Boston, Mass.

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#### BANNER LIGHT. OF

# Message Department.

EACH 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,

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

The Banner of Light Free Circles. These Gircles are held at No. 158 WASHINGTON STREET, Boom No. 4, (up stairs.) on MONDAY, TUESDAY and THUES-DAY AFTERNOOSS. The Circle Room will be open for visitors at two of clock; services commence at precisely three of clock, after which time no one will be admitted. Bests reserved for strangers. Donations solicited.

or strangers. Donations solicited. MRs. COMANT receives no visitors on Mondays, Tuesdays,

Man. COMANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. m. Sho gives no private sittings. **259** Donations of flowers for our Circle-Room are solicited. APT the questions answered at these Sciences are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

#### Donations in Aid of our Public Free Circles.

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

S. Gilbert	\$ 2,00	Ł
II. Emerson 1.00 Wm. Lawrence	- <b>),</b> (H)	Ł
ohn Mitchell	7,00	Ŀ
riend	1,00 -	1
L.Bryant	1,56	Ľ
ottle Fowler	- A. A.	Į.
		1

#### Invocation.

Oh thou Eternal One whom we ignorantly worship, thou to whom we go with our prayers when we are weary, or when we are glad, thou whose being becomes the safeguard of ours, the eternal presence from which we have come, and to which we go, we praise thee this hour through the weakness of human life. We praise thee for the gift of that human life with its many hells, each one of which, under thy divine guidance, becomes a school wherein the soul is educated for heaven. We praise thee, oh Spirit Eternal, for the many religions that have found an expression on earth for they each and all are leaves in the sacred volume of the soul. We praise thee for the saviours of every age, they who have stood out from the masses, and have preached the gospel of truth as they understood, it. We praise thee for those who heard them, for those whose lives were made better by hearing them. We praise thee for the seasons, with their richness and beauty, for the glory with which thou hast crowned them all. We praise thee that we know that life is one efernal chain, having its beginning and ending in thee, and that we are all links in that chain, united one to the other. And we praise thee, oh thou Eternal One, that in this age thou dost speak through the new revelations to thy children here, those who are still clothed upon with the body of mortality. And we praise thee that there are thousands and tens of thousands of souls who have perceived thy revelation, and have made it a joy unto themselves. Receive our praises, and bless thou thy children here, not for our sakes, but for thine own glory. Amen. Nov. 15.

#### Questions and Answers.

#### CONTROLLING SPIRIT-I am ready to receive your questions.

QUES.-By F. H. S.: Your questioner was developed a medium in 1863, and for awhile enjoyed full communication with his spirit-friends. But all this was brought to a close by the machinations of an undeveloped spirit, who, having made bimself acquainted with your questioner's history, began by personating his friends, practicing deceptions and giving nothing but falsehood. Disgusted at this, and finding that all spirit communion was interrupted except with this dark spirit, he withdrew from the table altogether, and addressed a note to the Banner Circle stating his condition, and inquiring whether dark spirits had more power than bright ones, and could exclude them from approaching a medium? The answer was, that all had the power to come; and I was who died two days since in New Orleans, did not it was for others to obtain it, it was very hard for advised to persevere in my efforts for his progression. This was no answer to my question. I did, however, persevere, but alas! with no beneficial effect. During the years that have since transpired, my experience has been varied. At short intervals my friends could be with me, but most of the time there was only my enemy. A year ago I had a glorious time of it-free intercourse with all my friends; which continued for six months. I received communications from spirits, some of whom lived centuries ago-but all was suddenly brought to a close by the same undeveloped spirit, and so continues now, I refusing to hold any intercourse with him. Many of my friends cannot believe that one living a correct life, and who has been an earnest worker in the cause for fifteen years, should be thus annoyed but alas! I know it to be so. My present object is, to inquire whether there are not higher powers who regulate and control these undeveloped spirits, and if so, why am I thus left unprotected? This is a subject of deep importance, which is exercising the minds of many Spiritualists. ANS .- Your correspondent has opened a door through which it would be well for all investigators of the spiritual phenomena of this age to enter and investigate for themselves upon their own spiritual ground. Now it should be understood that mediumship is a result of the chemical combinations of the spiritual body. That spiritual body is a result of the chemical combinations of the physical body. So, then, spirit manifestations or revelations are governed by the chemical condition of this inner and outer body, and they can by no possibility he governed by any other outside condition or power. At the time that your correspondent was in full and pleasant communion with his friends, those who had passed from mortal sight-and were still dearly loved, and whose return was welcomed, and became a pleasure to the medium, the medium was in a chemical condition to attract those spirits and to favor manifestations through their grade of being. But suddenly the chemical condition of his .spiritual and physical body changed. He had no control over this change, knew nothing about it. It took place silently, but it changed all his spiritual relations, and he became a medium for those who would do him harm and would annoy him. In vain he called upon the higher powers. His chemical condition had shut them out. They could not come. He might as well have prayed for the sun to come down, that he might inspect it. It could not be. The law of his nature determined concerning the manner of the manifestations that he was receiving, and there was no nower outside of the law that could set it aside; for it should be understood that the Infinite never breaks his own laws, never trespasses upon them. Having once projected them into existence, they run for you and themselves. This is a fact apparent in all Nature, and cannot be successfully denied by any reasoning mind. Q.-What induces these chemical conditions? A .- They are produced by the food you eat, by the atmosphere that surrounds you, by contact with this or that individual, with the inanimate

The same second second

we might go on and enumerate causes ad infindum.

Q.-Is not magnetism the principal ingredient of the soul-the same that pervades the atmosphere?-and can we not hold communication by means of this with the living as well as the dead? A .- Your theory is partly correct and partly incorrect. This magnetism that exists in the air belongs more especially to your animal than to your spiritual life, is by no means the essence or power of your spiritual life. There is a more subtle force-a rarer quality of unseen force, or life, or magnetism, if you please, that belongs to the soul.

O.-I hold converse with the angels. I hear no audible sound, yet there are voices as powerful to me as the human. Can you tell me how this is?

A .- With your spiritual senses you perceive the voices of your spirit-friends. You do not of war were not exterminated with the closing of hear, but you perceive; and that perception is just as clear to you as if it came to you through the external sense of hearing.

Q .- Should I not reject it? A .- No; certainly not. Q .- Is not that the manner of communication

in the spirit-world? A .- It is. Q.-You have no language as we have here?

A .--- Yes; we do have a language. Nor is the spirit-world a silent world; that language is embodied in sound.

Q.-Do spirits hear our language as we do? A .- They often do, but not always. They deend upon the amount of mediumistic power that you have near you. Q .- After a spirit leaves the body, has it any

learer idea of the personality of the Almighty than we have in the body? A .- No; not a whit. Nov. 15.

1850.

Nov. 15.

#### Mrs. Annie Gray.

I am Annie, wife of Capt. Abraham Gray, who s at this time in Pensacola. He believes that there is no future life, and I'so believed when I was here; and in consequence of that belief, it was a long time-I cannot say hew long-before could be convinced of the fact that I had left the earth-that I was no longer an inhabitant of the earth-that I had left my body. I believed that some change had come over me and over my friends, but I could not believe that I was dead. as this world would say. I was lost overboard

#### Orin Anderson.

My father was a sailor on board the same bark -it was the bark Henrietta; but he was n't lost Turkish government from Constantinople? at that time. He is alive now on the earth. However, it was the Henrietta. I know that Capt. Grav was the captain, and my father was a sailor on board; and my name is Orin Anderson. I But I do n't care now; I've got better than he against them. could give me. I come back to tell mother that

father is coming home all right. She thinks that something terrible has happened, and he is sick or dead, or something, because she has n't heard from him. He has been sick, but he has got well. and is all right, and is coming home; and he will be home before Christmas. And I am going home too when he comes; and I come here to learn how to come, so I can go and see them all. and see what they are doing. And I want mother to be happy, and I want little Jane to be a good girl and mind mother, and not go to the piers at all, because it troubles mother. She fell in once, and got most drowned. [Where does your mother live?] Lives in New York, sir, in Carroll court. I've been gone-'t aint a year yet.

Henri De Ormand. I come here to say that I, Henri De Ormand,

objects by which you are surrounded, or by the reach you here. It is not a mere war for place or action of the heavenly bodies upon you. Indeed, power, but it is a war involving religious principles. They do not appear upon its surface only

occasionally; but the angel world knows them to be the chief causes of the war. It is believed that this war will not cease till there are many very great chauges brought about in the Catholic Church and in the Protestant Church. It is believed that the Napoleonic star will not be dimmed for many years to come. If this is true, then Napoleon must go back upon the throne of France again, or his son must be placed there, and a regency. Coming events cast their shadows before them, and this event was shadowed forth long years ago. The civil war that you have just emerged from was one wing of the shadow. A

religious and moral sentiment was involved in your war. A religious and moral sentiment is involved in the war in the Old World. And as the soil of America is not so well adapted for peace

as for war at the present time, because the seeds the cannon's mouth, or the sheathing of the sword, or the surrender of Lee to Grant-for this reason the seeds of the war in the Old World will be wafted upon political wings here, will take root in American soil, and spring up and bear the legitimate fruit of war. This seems to be an inevitable necessity. But let us hope that out of it ye may rise a people redeemed, spiritually redeemed from your political wickedness which has wellnigh made you a modern Sodom.

Q .- Is it your opinion that England, Russia and the other nations of Europe will become engaged in this war?

#### A.-It is. Q.-And America also?

A,-Yes, we so stated. Russia is even now, this very day, sending out to the two contending armies her watchword of war-war for fancied wrongs, for a something which has an existence to be sure, but scarcely one in material life.

Q.-Will the strife in this country be between Catholicism and Protestantism?

A .- It is so believed: and between freedom and oppression in its most formidable shapes. You have lived in the midst of a rotten Republicanism; and because you have, the time has now come when the timbers of the structure are giving way and the fabric must fall.

Q .- Do you believe our form of government will be changed? .

A .-- I believe it will be purified. It will be purged of its monstrosities. It will be lifted above the sordid sphere that it now exists in. during a gale, when we were passing round the I believe the time will come when the nation will Horn, from New York to California. This was in not be ruled by political demagogues, who seek only their own aggrandizement, who would walk Nov. 15. over the necks of their nearest and dearest to gain

place and power. Q.-Is it thought to be beneficial to remove the

A .- I am not aware that it is so thought. Q .- Can you give us any idea of when the war will reach this country?

Q .- If we could, we certainly should not; for was named for my uncle Orin, and he promised they who know most of coming calamities are to give me all his property, but he did n't do it. generally the least fitted to battle successfully Nov. 17.

#### Dr. Sylvanus Brown.

When I was here in the body I did all I was able to inform myself concerning this spiritual philosophy, but I confess that up to the last moment of my life here I had come to no decision in the matter. I seemed to be very unfortunate in gaining such information from the other world as would satisfy me that there was indeed another world, and that those who inhabited it could commune with mortals. It was I who, seeing a communication from a spirit claiming to have died in our town, endeavored to investigate it, and I hoped earnestly and honestly that it might prove a ladder over which I could scale the walls of this spiritual Zion. But, alas ! it proved like all my other efforts, unsuccessful. I was honest in my endeavors to come at the truth. But the truth ever seemed to elude me. However easy

plating the differences that exist between them I earnestly hope that they will set themselves to work to build a bridge over their prejudice, to come to an understanding concerning each other, and to wash out clearly and fully the old stains that make their spiritual garments look so hid-Nov. 17. eous. Good day, sir.

#### Nellie Hamilton.

I wish to communicate with my sister. She will know me as Nellie Hamilton, so under that name am to communicate. I promised to tell her if indeed there was a heautiful spirit-world where there were homes and places for all. "Yes, Annie, there is; and your wildest dreams of the beautiful life after death will be more than exceeded in the reality." I hoped for much, but expected nothing. Annie has faith in the return of departed spirits, but I had not; but I promised her when dying that I would come if it were possible, and that I would tell her what heaven was, and whether there were homes and places for all there. Annie, it is a real state of being. There are trees and flowers and green grass and clear waters and skies, and everything in Nature that gladdens the heart and makes up a scene of beauty; and there are homes for all. Those who are denied them here, generally find the best in the snirit-world. When you write to our mother, simply say I died in the hope of a better life."

# Julia Williams.

Nov. 17.

I am Julia Williams. I died in Cambridgeport. I am nine years old now. I want mother to know that I am just as well off as anybody now. I was colored. My mother was pretty white; she was n't all white, and my father was black, real black. And tell mother I've got the nicest place here, and I go to school. I don't want to come back, and I am as well off as any body, and I have a nice place for her when she comes, and little Joe, too. Good-by. Nov. 17.

#### Scance conducted by Ann Lee; letters answered by C. H. Crowell.

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Monday, Nov. 21.—Invocation; Questions and Answers; Josephine Barrows, of New York City, to her mother; Wil-liam Sherman, of Nosion, Mass.; Agnes Taylor, of St. Louis. Tuesday, Nov. 22.—Invocation; Questions and Answers; Albert Hubbardston, of Albany, N. Y., to his family: Min-nie Eldredre Storms, of Utica, N. Y., to her parents; Father Miner, to Henry Francis Gardner. Tuesday, Jan. 31.—Invocation; Questions and Answers; O. K. Goodell, of Mediori, Mass ; William Cuttor, of Med-tord, Mass.: Mrs. Lydia Fisher, of Dedham, Mass.; Minnet Dutton, of Middleboro', Mass.; to her slater Dollie. Thursday, Feb. 2.—Invocation; Questions and Answers; Richard Oiney, to his friends; Esther Imbermann, of Boston, to her father; Emma Borrows, of Boston, to her mother. Monday, Feb. 6.—Invocation; Questions and Answers; John Moore, to his friends; Negland; Jacob Reider, to his brother in Constantinople; Nettle Walker, of Camden, N. J., to her mother and sister.

#### LIST OF LEOTURERS.

[To be useful, this list should be reliable. It therefore behooves Bocieties and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in formed.]

O. FANNIE ALLYN Will speak in Fort Scott, Kan., during February. Address as above, or Stoneham, Mass. Mass. N. A. ADAMS, box 277, Fitchburg, Mass. HARBIGON ALUGIR, Charles City, Iowa. Mas. N. K. ANDHOSS, trance speaker, Delton, Wis. J. MADISON ALEXANDER, inspirational and trance speaker, Chicago, 111., Will answer calls East or West. HARBISON AKEXI, M. D., 194 South Clark street, Chicago, 111., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.

Ill., lectures on Laws of Life, Temperance, and Reform and Progregive subjects.
DR. J. T. AMOS, box 2001, Rochester, N. Y. REV, J. O. BARRET, Glenbeulah, Wis.
MRS. H. F. M. BROWN will answer calls to lecture and re-ceive subscriptions for the Banner of Light. Address, Chica-go, Ill., care Lyceum Banner.
MRS. SARAH A. BYINES will speak in Woonsocket, R. I., Feb. 19 and 26 and June 4 sub 11; in Plymouth, Mass., dur-ing March; in Baltimore, Md., during April; in Brooklyn. N. Y., during May. Address 81 Spring street, East Cambridge, Mass.

Y., during any. Austral of Spinit speak in Boston during Mass. MRS. NELLIE J. T. BRIGHAM will speak in Boston during February in Philadelphia during April and May. Address, Eim Grove, Colerain, Mass. DR. JANES K. BAILRY'S address for the present is Bainbridge, N. Y.; permanent address, Lal'orte, Ind., box \$94. Apple L. BALLOU, inspirational speaker, Chicago, Ill., care D. D. Margal.

ewbern, N. C. E. V. WILSON, Lombard, Ill.

A. 1:, permanent nuaress, Larorte, Ind., DoX 394.
ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., care
R. P. Journal.
W.M. Busti, Esc., 149 South Clark street, Chicago, Ill., mag.
and in Laconia the following week. Address, St. Johns-bury Gentre, Vt.
M. C. BENT, inspirational speaker, Almond, Wis.
IIENRT BARSTOW, inspirational speaker, Duxbury, Mass.
A. P. BOWMAN, inspirational speaker, Richmond, Iowa, Mus. EmMA F. JAT BULENS, ISI Weith, St. Work, Mass.
M. B. BARSTOW, inspirational speaker, Richmond, Iowa, Mus. EmMA F. JAT BULENS, ISI Weith, St. Mass.
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MRS F. BURR, inspirational speaker, box 7, Southford, Conn.
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MRS F. HASEN, DOYT BIADBURY Speaks in Bingham, Me., one-fourth of the time. Address, North Madlson, Me.
MRS MRS MAY, M. Maspirational speaker, 10 Chap-man street, Boston.
DR, J. H. CURRIER will sneak in Scituate. Fob. 12 Address ian street, Boston. DR. J. H. CURRIER will speak in Scituate, Feb. 12. Ad ress, 39 Wall street, Boston, Mass. Mus. LORA S. CRAIG will speak in Bradford, N. H., one-ourth the time. Address, Newport, N. H. J. M. CHOATE, trance and inspirational lecturer. Address car 56 Poplar st., Boston, Mass., caro Mrs. M. E. Hartwell. WARREN CHABE, 601 North Fifth street, St. Louis, Mo. ALBERT E. CARFENTER, care Banner of Light, Boston, Mass. Mus. ANNIE M. CARVER. trance speaker, Cincinnati, O. DEAN CLARE, Boston, Mass, care Banner of Light. DR. A. B. CHILD will lecture at convenient distances from Boston. Address 50 School street. Mus. M. N. CAMPELL, 65 Niagara street, Burfalo, N. Y. MRS. CARRIE M. CUSHMAN, trance, Concord, N. H. DR. JAMES COOPER, Eiclefontaine, O., will lecture and take subscriptions for the Banner of Light. Mus. BRIETT A, CROSS, trance speaker. Bradford, Mass. MRS. BELFE A, CHAMBERTAN, West St. Paal, Minn. MRS. BLEFA, CHAMBERTAN, West St. Paal, Minn. MRS. BLEFA, CHAMBERTAN, West St. Paal, Minn. MRS. BLEFA, CHAMBERTAN, West St. Paal, Minn. nan street, Boston. DR. J. H. CURRIER will speak in Scituate, Feb. 12. Ad MIS. DELLA A. CHAMERIAIN, West St. Faul, Minn. Mis. Lucia II. Cowness. Chardon, O. J. P. Cownes, M. D., will lecture on "Human Tempera nents." Address, Ottawa, Ill., box 1374. Miss. L. DANIELS, 10 Chapman street, Boston, Mass. PROP. WM. DENTON, Wellesly, Mass. Miss Lizzit DOTEN, Pavillon, 51 Tremont street, Boston. DR. E. C. DUNN, Rocklord, Ill. Miss. AGNES M. DAVIS, 413 Windsor street, Cambridgeport, dass Mass MISS NELLIE L. DAVI5 will speak in Worcester, Mass., dur-ing February and March. Address, No. 49 Butterfield street

# FEBRUARY 18, 1871.

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LITH

S. A. JESPER, lecturer, Bridgewater, Vt.
HAHVEF A. JONES, ESQ., can occasionally speak on Bundays for the friends in the vicinity of Bycamore, III., on the Spirit-ual Philosophy and reform movements of the day.
WK. H. JOHNSTON, Corry, Pa...
DR. P. T. JOHNSON, lecturer. Tpsilanti, Mich.
WM. F. JAMIESON, Chicago, Ill., care Present Age.
ABRATAM JAMES, Piessantville, Vananco Co., Pa., box 34.
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O. P. KELLOGG, East Trumbuil, Asntabuia Co., O. MES, FRAME KEED KNOWLES, inspirational speaker, Breeds-ville, Mich.

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MIES, BENNIE LEYS, inspirational speaker, will lecture in Plymouth during February: in East Abington, March 5: in Plymouth during February: in East Abington, March 5: in Tymouth during February: in East Abington, March 5: in Candon, 4 Tremont Temple, and J. Address, Care Dr. B. H. Crandon, 4 Themont Temple, Status, Inspirational speaker, will lecture in Clindress, care Dr. B. H. Crandon, 4 Themont Temple, Status, Inspirational speaker, will lecture in Clindress, Easton Rapids, Mich.
JOBERT B. LYNN, Inspirational speaker, Will Scater, Cernas B. LYNN, Inspirational speaker, Will Scater, Care B. J. M. Marky E. LONGDON, Inspirational speaker, 60 Montgomery Street, Jersey City, N. J.
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DR. BARAH HELEN MATTHEW, Quincy, Mass.
MRS. ANNA M. MIDDLEBEROOK Will speak in Ithaca, N. Y., Pto. 19; in McLean, Feb. 26; in Balem, Mass. Match 19 and 26. Address, box 718, Bridgeport, Conm
MRS. ARAH HELEN MATTHEWS, Quincy, Mass.
MRS. MARTHE MATTHEW, Will ecture in Illinobs and Missouri. Address, box 91, Huntley, McHenry Co., 111.
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Muning any. Address during reordary and Alarch, Troy, N. Y., care Benj. Starbuck; permanent address, Hammonton, N.J.
Mus. C. A. K. POORE will answer occasional calls to lecture upon Spiritualism, social and religious reform. Address, No. 8 wellington street, Worcester, Mass.
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MHS, NELLIE SMITH, Impressional speaker, Sturgis, Mich.
ALBERT E. STANLEY, Leicester, Vt.
MHS, S. J. SWASEY, normal speaker, Noaux, Conn.
DR. E. SFRAGUE, Inspirational speaker, Schenettady, N. Y.
MHS, M. E. B. SAWYER, Flichburg, Mass.
MHS, L. A. F. SWANN, Inspirational speaker, Schenettady, N. Y.
MHS, L. A. F. SWANN, Inspirational speaker, Sturgis, Mich.
JOBEPH D. STILES, Danville, Vt.
SEIAH VAN SIOKLE, Greenbush, Mich.
Aman SMITH, Eeq. Inspirational speaker, Sturgis, Micb.
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Biromfield street, Boston, Mass.
MHS, BRARH M. THOMAGE, trance speaker, Westville, Ind.
DH. S. A. THOMAS, lecturer Chaska, Minn.
JAMES TRASK, lecturer on Npiritualism, Kenduskeag, Me.
MISS ONTTER, Berlin Heights, O.
Miss MATTIR FAWING, CONWA, Mass.
MISS, OBERT THIMONS, Mexico, Audrian Co., Mo.
MIS, ROBERT THIMONS, Mexico, Cal.
N. FRANK WHITE'S address through February and March, Newbern, N. O.
E. S. WILBOR, LOW, Lombard, Ill.
E. S. WILBOR, LOW AND, Handes, Sprintualish, Cleveland, O.

die a suicide. My death was purely the result of accident, and not intentional on my part. My friends will expect to hear some expression from me. and 1 have hastened here at an early day, that they may not be disappointed. Nov. 15.

## Lincoln Jarvis.

Mother wants to know where I live. I live with Aunt Emeline and grandmother, and I've got a better home than I ever had here, and I like, and I would n't come back. My name was Lincoln Jarvis, and I am from Galveston, Texas. I am seven years old. I come because mother wanted me to. Nov. 15.

#### Scance conducted by Emanuel Swedenborg; letters answered by L. Judd Pardee.

#### Invocation.

We pray thee, our Father, for the baptism of that spiritual fire which shall consume the dross and quicken the grain to new life, to diviner perceptions of truth. We pray thee that while holy spirits walk the earth and do from day to day commune with thy children here, they who dwell in the darkness of the flesh may feel the necessity of living holy lives, of walking continually with the God or good of their being. And we pray thee, our Father, that this holy dispensation of thy love, this spiritual light that has come to the homes and the hearts of thy children here, may be productive of the highest good to them. May the darkness of prejudice, of religious superstition, of error, be swept away before this light. May the light hold the darkness so closely in its embrace that it shall be lost in light, changed to glory. Our Father, we praise thee for all thy gifts. We rejoice in the knowledge that however low the soul may descend into hell, it has a passport even | and two sisters that I am happy and pleasantly there to secure its entrance to the highest heaven. situated in the spirit-world. In that world the We praise thee, oh, our Father, that thou hast given us this knowledge, that thou hast shown and no one is blamed for differing from any one us those who have dwelt low in hell, who have risen high in heaven. And we ask that while it veals to us all the fact that we cannot all see is our mission to minister unto the needs of thy children in mortal, and thereby unfold our own not to blame any one for seeing as they are orsouls and rise in the scale of being nearer and nearer to thee, may we feel the fullness of our divine mission and never cease to praise thee therefor or to do thy holy will. Amen. Nov. 17.

#### Questions and Answers.

QUES.-Is there a continent on this globe beyond the North Pole?

ANS .- The scientists of the spirit-world who answer in the aftirmative.

the spirit-world any idea with regard to the ex- any rate. And this uncle of mine is now rejoictent that the war will be carried on in the old ing, absolutely making merry over what he calls country?

A .- They have a full and clear idea of the extent to which the war will be carried, which is feud-come together and reason in the light of now in progress in the old world. Q .- Will you give us your views on the sub-

ject?

worlds was this same Betsey Brown. She says: "I am glad you have come. I hope you will be more successful in investigating my case in this world." I said: "If you are the spirit who communicated through the Banner of Light, in whose case I took such an interest, I am glad to meet you," She says: "I am," So she gave me her statement, and then pointed out a way by which I could prove her truthfulness. As soon as I could gain strength and power of will I set myself to work in the matter, and I soon solved the mystery and was satisfied. Of course, of the existence of the spirit-world I was satisfied, as soon as I became conscious in that world, and of the power of the spirit to return-because the spirit recognizes its power over matter so clearly in the spirit-world, that it knows, instinctively knows that it can travel wherever it wishes, and inform itself upon all things. So it can come back, if it pleases, and I am only too happy to return here, adding my small mite to the many thousands millions that have been thrown into the scale, and asking that those of my friends and family who doubt as I did, and seek, should lay not down the armor of search till they are satisfied, if it he not till they stand where I do in the spirit-world; and to these who believe: Shed your light. Do good here, and never for a moment fear that the result will not be all that you could desire in the spiritworld. I am Dr. Sylvanus Brown, of Derry, N. H. Nov. 17.

#### Amos Lansing.

I am Amos Lansing, son of Amos Lansing, of Montgomery, Ala. I lost my body at the battle of the Wilderness. I was in the Confederate service. I come here to inform my father, brother causes for all the differences of opinion are known, else, because the clear sight of the spirit-world realike, and we are sensible and reasonable enough dained and organized to see.

My father has a brother living North, and an old feud exists between them, because this Northern uncle of mine was a radical abolitionist, and my father was a slaveholder. My uncle sought to interfere with my father's business-said many hard things and done many hard things which he better have not done, perhaps. He might have thought as he pleased, but it would have been bethave made careful investigation in that direction | ter if he had allowed my father the same privilege; but he did n't, and so war took place be-Q .- (From the audience.) Have our friends in | tween them-a war of words and ill-feelings, at the downfall of my father. Well, I think if they were to both let a little reason shine in upon their their own highest natures, they would soon come to a more perfect understanding, and would be ashamed, absolutely ashamed of their past. I A .- The fire that has been kindled there will | have been saddened in my spirit-home in contem-

D. D. DAVIS, inspirational, 66 Leveratt st., Boston, Ms. B. EMILY DEARBORN EWER, INSPIrational speaker, 241

Ixth avenue, New York. DB. H. E. EMERT, lecturer, South Coventry, Conn. ANDREW T. FOSS, Manchester, N. H. J. G. F18H. Hammonton, N. J.

DR. H. E. EMERT, lecturer, Nouth Coventry, Conn. AMPREW T. FOSS, Manchester, N. B.
J. G. FISH, Hammonton, N. J.
THOMAS GALES FORSTER speaks in Philadelphia during February: in Baltimore during March; in Troy, N. Y., dur-ing 'April in Salem, Mass., during May. Address, 1919 'Wai-nut street, Philadelphia, Pa.
MES. CLERA A. FIEDD, III Middlesex street, Lowell, Mass. REV. J. FISHBACK, Fort Huron, Mich.
MRS. FLANA, B., FELDO, H. Middlesex street, Johnson, Mass. REV. J. FLANCIS, Ogdensburg, N. Y.
MRS. M. LOUISE FRENCH, trance and inspirational speaker, 35 Filery X. Address, Ancora, N. J.
MIS. M. LOUISE FRENCH, trance and inspirational speaker, BER, J. FERNCH, GUGENBURG, N. Y.
MIS. M. LOUISE FRENCH, trance and inspirational speaker, B. H. P. FARENCH, ON MIL Speak, In: Bargor, Mc., during February: Address, Ancora, N. J.
MIS. M. H. FULLER, Elk River, Minn.
A. B. FRENCH, Clyde, O.
CHARLES D. FARLIN, Inspirational, Speaker, Deerfield, Mich. GEORGE A. FULLER, INSPIrational, Sectonville, Rich-land Co., Wis., care F. D. Fowler.
DR. R. P. FELLOWS, Vineland, N. J.
STANLET H. A. FRISEL, france, Williamsburgh, L. I., N. Y.
N. GIBEZNIEAF, Lowell, Mass.
ISAAO P. GREEMEAF Weill speak in Middleboro', Mass., Feb. 19: In North Scituate, Feb. 26; in Salem, March 6 and 12; in Springfield during April; in Nanchester, N. H., March 19 and 26. Address, 1061 Washington Street, Boston, Mass., KEREST GRAYES, Richmond, Ind.
MISBARD BARCH, String Street, Street, Jassa, KEREST GRAYES, Richmond, Ind.
MISBARD BARCH, Street, Mass.
Chad March 26; in Manchester, N. H., Keb. 19 and 26; in Plymouth, Mass., during April; in North Scituate, Mass., Feb. 12 and March 26; in Manchester, N. H., Keb. 19 and 26; in Plymouth, Mass., March 30; in Solem, Mass., Feb. 12 and March 26; in Manchester, N. H., Keb. 19 and 26; in Plymouth, Mass., Murch 26; in Manchester, N. H., Keb. 19 and 26; in Plymouth, M

towe, Vt. MRS. EMMA HARDINGE, 6 Vassall Terrace, Kensington, W., E. ANNIE HINMAN will answer calls to lecture. Address,

Moses Hull, will speak in Washington during March and Moses Hull, will speak in Washington during March and orl. Permanent address, Hobart, Ind. D. W. Hull, inspirational and normal speaker, West Har-b Mose

ICH. Mass. LTMAN C. HOWE will speak in Chicago, Ill., during Febru-IY. Address. Lox 99. Fridante N

wich. Mass. LYMAN C. HOWE will speak in Chicago, Ill., during Febru-ary. Address, Lox 99, Fredonia, N. Y. J. D. HASCALL, M. D., Waterloo, Wis. Dr. E. B. HOLDEN, Inspirational speaker, No. Clarendon, Vt. Dr. J. B. HOLDEN, Inspirational speaker, No. Clarendon, Vt. Dr. J. B. HOLDEN, Inspirational Speaker, No. Clarendon, Vt. Dr. J. N. HODOES, trance, 9 Henry street, East Boston, Ms. MES. A. L. HAORE, inspirational, Mount Clemens, Mich. CHARLES HOLT, Warren, Warren Co., Pa. MBS. F. O. HIZER, 122 East Madison street. Baltimore, Md. MBS. M. A. C. HEATH (formerly Brown) will answer calls to lecture and attend funerals. Address, Middlesex, Vt. JAMES H. HARRIS, box 99, Abington, Mass. WM. A. D. HUME, West Bide P. O., Cleveland, O. ZELLA S. HAVENGS, Inspirational, East Whately, Mass. MRS. S. A. HOETON, East Saginaw, Mich., care K. Talbot. MBS. M. S. TOWNEEND HOADLEY, Fitchburg, Mass. MES. M. HULL, trance and inspirational speaker, 1716 Park avenue, Philadeinhia, Pa. MES NE, J. G. HALL, normal and trance, Fort Scott, Kan. MES BUSTE M. JOHNAON will speak in Baltimore, Md., dur-ing January. Permanent address, Milford, Mass. S. S. JONES, ESQ., Chicago, Ill.

Newbern, N. C:
E. V. WILSON, Lombard, III.
E. S. WILSON, Lombard, III.
B. S. WILSON, Lombard, III.
Conn., during February and March.
Miss. Lois WAISINGOXER's address is Bedford, Cuyahoga
Co., for the present.
ME. N. WILCIEN. Inspirational speaker, will answer callato
to lecture in the New England States. Address, Boston,
Mass., care Banner of Light.
Mass., care Banner of Light.
Mass. E. WAINER, bux 38, Cordova, III.
F. L. WADSWORTH, 399 South Morgan street, Chicago, III.
Mass. M. WOLCTR, Conton, St. Lawrence Co., N. Y.
PRCF, E. WHIFLE, Clyde, O.
S. H. WORTMAN, Binfinio N. Y., box 1454.
J. G. WHITNEY, inspirational speaker, Rock Grove City, Floyd Co., Iowa.

J. G. WHITNEY, Inspirational speaker, Rock Grove City, Floyd Co., Iowa.
REV. DR. WHELOOK, inspirational speaker, State Center, Ia WAREEN WOOLSON, trance speaker, Hastings, N. Y.
MRS. E. A. WILLINGS, Deansville, N. Y.
ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mica.
A. C. and MRS, ELIZA C. WOODRUFF, Eagle Harbor, N. Y.
A. B. WHITING, Albion, Mich.
MRS, MARY J. WILCOXSON, Chicago, Ill., care R. P. Journat.
DANREL WHITE, M. D., box 2307, St. Louis, Mo.
Miss, MARY E. WITTREF, Holliston, Mass.
MRS, VHITNEY, Inspirational, East Walpole, Mass Mns, MARY E. WITTREF, Holliston, Mass.
MRS, N. J. WILLS, 76 Windsor street, Gambridgenort, Mass A. A. WILLIS, 76 Windsor street, Cambridgenort, Mass A. A. WILLIS, 76 Windsor street, Gambridgenort, Mass A. A. WILLIS, 76 Windsor street, Strenger, Mass, A. A. WILLIS, 76 Windsor street, Strenger, Mass A. A. WILLIS, 76 Windsor street, Strenger, Mass, A. A. WILLIS, 76 Windsor street, Strenger, Mass Mass, MULLIS, 76 Windsor street, Strenger, Mass Mass, WILLIS, 76 Windsor street, Strenger, Mass Mass, WILLIS, 76 Windsor street, Strenger, Mass Mass, WILLIST, 76 Windsor street, Strenger, Mass Mass, WILLIST, 76 Windsor street, Strenger, Mass Mass, WILLEY, TE YEAW WILL Strenger, 2007, Feb. 19 and JULIETTE YEAW will lecture in Mendon, Feb. 19 and MR8.

26. Address, Northboro'. Mass. Mrs. FANNIE T. FOUNG, trance speaker. Address, Straf-ford, N. H., care Dr. H. C. Colurn. Mr. & Mrs. WM. J. YOUNG, Boise City, Idaho Territory.

#### **Passed to Spirit-Life:**

From Coldwater, Mich., on the morning of January 31, of whold fever. Mrs. Phobe Jane, wife of William C. Hownd, and eldest daughter of Daniel M. and Elizabeth Smith, of West Walworth, Wayne county, N. Y.

of West Walworth, Wayno county, N.Y. The subject of this notice was highly mediamistic. Our loved ones on the other sids were often enabled to write dis-courses through her organism, which she read to public audiences, under spirit influence, many times without look-ing on her paper. She leaves a kind husband, one lovely daughter and two sons, and many relatives and kind and appreciating friends. We know she will oftimes meet in thu home circle, soothing and blessing them as of yore. May the day-star of hope beam brightly upon them, is my prayer.

From Vineland, N. J., Jan. 5th, Welcome T. N. Yeaw, aged

l years. Jan. 13th, Mrs. Nancy Robbins, aged 61 years.

Jan. 13th, Mrs. Nancy Robbins, aged 61 years. By request, I attended and aided in the funeral services of both-tint of Bro. Yeaw at his former residence on Malaga road, and Sister Robbins in our hall. Both of these respect-ed friends had long been active in our soul-emancipating cause, and had given myself and wife home places of rest and comfort while we were ploneering -the brother near Berlin, Mass, and the sister in Eikhart, Ind. Talk of "failing asleep in Jesus," or "triumphant Christian faith in the struggling hours of death." In both of these cases the glad smilles oc-casioned by the sight of angel friends were left in their faces as we took a last look and gave their bodies to the "dust-worm's bed."

From Leverett, Mass., Aug., 1970, Capt. Ransom Adams. in his fist year.

in his flat year. He was a subscriber to the Banner of Light, which he high-ly prized. It was his textbook Its principles remodeled his whole being. It liberated him from the fear of death, which to him lost its sting. The grave could claim no victory over him. He met it with cammes. He arranged his affairs with composure, hade adieu to his friends, and selected the minis-ter to attend his tuneral-Rev. Mr. Hurleigh of Forence. To his aged companion he said: "Do not grieve for me, for 1 shall be near you still."

From West Randolph, Mass., Jan. 26, Jefferson Belcher,

From West Randolph, Mass., Jan. 26, Jefferson Belcher, aged 70 years, 7 months. For twenty-one years he was a member of the Orthodox church, but for the last six years he has been a firm bellever in Spiritualism. His brothers in the church used all their power to dissuade hinf from his bellef; not succeeding, he was expelled from their society. His hast request was for a me-dium to officiate at his funcal, which request was granted, much is opportion to the feelings of the church members. His faithful commanion, weak in body but happy in spirit, has been sustained by spiritual truth, with her daughter, through these trials. May they continue faithful in their belief till called to meat the husband and father in the botter land. Baston, Mass.

From Hudson, Mass., on the 27th of January, Mrs. Sally hitney, wife of Israel Whitney, aged 87 years.

A sweet smile rested upon her face as though it were a mile of welcome. The funeral services were held at the some where she had lived by the writer. M. S. HOADLET.

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

#### FEBRUARY 18, 1871.

Mediums' and Speakers' Convention at Avon,

Has resumed his healing at

(One door north of Beach street,)

BOSTON.

N.Y. 1 Quarterly Convention of Mediums and Speakers of West-ri New York will be held at Avon Springs, Saturday and Sinday, Feb. 25th and 26th, commencing at 10 o'clock each

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AGENTS WANTED EVERYWHERE. AGENTS WANTED EVERYWHERE. Mailed postpatd 1 "44 Pos. Powders, \$1.00 atthese 1 Box, 44 Pos. 4 20 Neg. 1.00 PRIVES: 6 Boxes, 5.00 OFFICE, 37 St. MARKS PLAOR, NEW YORK.

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If your druggist has n't the Powders, and you money at once to PROF. SPENCE. For sule also as the Bunner of Light Office, 158 Washington street, Boston, Mass.; also by J. Burns, 16 Southampton Row, London, Eng. Jan. 7.

DR. H. MLADE, (Clairvoyant,)

J. SIM MONS. J. SIM MONS. D.R. SLADE will, on receiving a lock of hair, with the ful mame and age, make a clairvoyant examination, and re-turn a written diagnosis of the case, with cost of treatment. A fee of Two DoLLARS must accompany the hair, which will be applied on medicine where treatment is ordered. All let-ters should be directed to SLADE & NIMMONS, 207 WEST 22d structs, N.Y. P.S. - Please write your address plain. Jan. 7.

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WILL use his powerful Magnetic tilt for the cure of dis-eases, at. No. 419 Entest 22Mth street, corrior Frontrin Avonue, New York, for all who call upon him. Hours for treatment, from 9 to 11 A. M., and 1 to 31-M. also Tuesday and Friday evenings from 7 to 9. All unable to pay, treated free. 13w-Dec. 10.

Trans Tob. All unable to pay, fronten free. 13w-Dec. 10. **BAR. BL. C. GOLEDON.** TRANCE MEDITM in all known forms of Spiritual Mani-featations. Spirit Pirst-Chairvoyant Examinations of Disease. Second -fleat of Spirit Presence. Third-Expla-nation of Spiritual Truths of the Bible, and Symbolized by the Altar. No. 406 Fourth avenue, two doors above 28th street, New York. Office Hours-10 to 12 A.M., 2 to 5 P.M. Terms: Ladles, 82.001; Gentlemen, 81.00. Evenings devoted to Private Sittings by appointment. 8w-Dec. 31.

MILLAN, J. H. POLITICH, NILLAN, J. H. POLITICH, PSYCHOMETRIC, Business and Text Medluin, will give scances to a solect few at her residence, 156 Ellioit Place, Brooklyn, New York, Messages, written or verbal, received from spirit-triends. 13w-Dec. 10.

MISS BLANCHE FOLEY, Clairvoyant, Trance and Writing Medium, 634 Third avenue, between 40th and 41st streets, New York. (Please ring first bell.) Hours from 9.4. At to 5 r. M. Terms: Ladles, \$1,00, Gents \$2,00. Nov. 26.-13w\*

M 118, H. S. SEYMOUR, Business and Tost Me-dum, 109 Fourth avenue, east side, near 12th street, New York. Hours from 2 to 6 and from 7 to 9 P. M. Circles Tuesday and Thursday evenings. Sociable every Wednesday evening. Feb. 18. Feb. 18.

J. WILLIAM VAN NAMEE. M. D., Eelectic york, Examinations made by lock of bair. For circular ad-dress Box 3120, New York.



Granday, Feb. 25th and 2sth, commencing at 10 o'clock each "Ay. "These convocations have been held at various places for our or ive years past, and have become a highly estseemed institution, supplying in part, an important need among Bpir-italists, resulting from lack of organization. To the extent of their ability our brothers and sisters of Avon and vicinity will cheerfully entertain those who attend from a distance. Avon being an important railroad centre, an unsually large and profitable Convention is conddently ex pected. Let there be a general raily, not only of mediums and speakers, but of all earnest seekers for truth and holiness. J. W. BEAVER, "Genonge W. TATLOR, Reform, Jan. 25, 187. A. E. TLDER, 'THE TRUTH SHALL MAKE YOU FREE." A WONDERFUL BOOK. THE AMERICAN LIBERAL TRACT SOCIETY PUBLISH Radical, Spiritualistic and Reformatory Tracts to advance freedom of thought. No. 1, "The Bible a False Witnes," by Wm. Denton; "2," "Thomas Palno's Letter to a friend on the publica-tion of the 'Age of Reason'"; "3, "The Ministration of Doparted Spirita," by Mrs. Harriet Beccher Stowe; "4," Human Testimony in favor of Spiritualism," by Geo. A. Bacon; "5," Catechumen." Translation from Voltaire; "6," Attachumen." Translation from Voltaire; "6," Attache Witnes," No. 2, by Wm. Denton; "7," The Bible a False Witnes," No. 2, by Wm. Denton; "7," The Bible a False Witnes," No. 2, by Wm. Denton; "8," The Bible a False Witnes," No. 2, by Wm. Denton; "8," The Bible a False Witnes," No. 2, by Wm. Denton; "8," The Bible a False Witnes," No. 2, by Wm. Denton; "8," The Bible a False Witnes," No. 2, by Wm. Denton; "8," The Bible a False Witnes," No. 2, by Wm. Denton; "8," The Bible a False Witnes," No. 2, by Wm. Denton; "9," Bpirit Manifestations," by Wm. Lloyd Garrison; "10," Ordern Phenomena," by Wm. Lloyd Garrison; "12," Christiantity--What is it?" by E. 8, Wheeler, Are now ready, and will be sent on receipt of orders. Other tracts arein press. Contributions of literary matter or money Are solicited from all who favor the objects of the Boclety. A sample package of twelve assorted or selected tracts will be sent postpaid on receipt of order constates will be sent postpaid on receipt of order constates. Trice of tracts, 50 cents per 100, postage 5, conts. A discount of 20 per cent. made on all orders amounting to \$25 and upwards. No orders will be filled unless cash for tracts and postage is enclosed. Make P. O. Orders phyable to order of Secretary. Send orders to "AMERT MORTON, SECRARART." For sale wholesale and retail by WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORER'S THE AMERICAN LIBBRAL TRACT SOCIETY EXETER HALL. A THEOLOGICAL ROMANCE. THE MOST STARTLING AND INTERESTING WORK OF THE DAY. T READ "EXETER HALL." F READ "EXETER HALL." "T READ "EXETER HALL." Mediums in Boston. INFAD "EXETER HALL."
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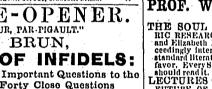
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Office at his Liberal, Spiritual and Reform Bookstore. 601 North Fifth street, St. Louis, Mo. 

#### THE HEAD AND THE HEART.

These terms are often used to represent the intellect and the passions, or the feelings and the reason. The upper and lower stories in the human soul are very well expressed in these terms, and may be very well represented as the spiritlife and earthly life. The lower filled with cold and heat, joy and grief, pain and pleasure, unevenly mixed in all experiences, while the other is a life of steady growth and calm reflections, solid enjoyment and expanding mentality. But it is to the contrast here that we wish to call attention. The heart leads to all kinds of excitement: the theatre, the revival, the exciting shows, the comic lecture, the gambling rooms and fighting ring, and last, but not least, the bar-room and drinking saloon; while the head seeks the literary and scientific lecture, the instructive sermon or book, the places where knowledge, science or learning are displayed. The former are largely in the ascendant in numbers. Each large city can run several theatres every night and be well patronized, while the most intellectual and instructive lectures are poorly patronized even once a week.

The passions run after a dog fight in the streets, and gather around any excitement a large number of curiosity-seekers. The marvelous features in the spiritual phenomena for a time had this effect on the passions, and reached the hearts of thousands as does a great religious revival, and both subside when the effect is over and curiosity satisfied, and little or no good is effected if the head is not interested and judgment satisfied. Those who were only heart-touched by the phenomena have mostly left us and seek it no more. leaving only the intelligent and intellectual converts to carry on the work of extending the new truths. The rabble have dispersed and the excitement is ended, but both phenomena and philosophy are extending and strengthening, and the truths are lodged in the heads of thousands who fully realize their value. If Spiritualism had no better basis than a sectarian revival it would have died long ago as a "nine days' wonder." It would have reached only the heart, and, when that got cold, would have been expelled. Such has been the case with those who never read or reason on the subject, but are governed only by the feelings.

On the other hand, the reasoner who sees in the phenomena only the facts on which rests the rational system of future life and the relations of that life to this, makes proper use of all the facts gained and builds his life on the superior principles of a new and rational system of religion. All marvels, wonders, miracles and mysteries are dispensed with, and all supernaturalism rejected. The spirit-world and life' become a natural and material world and life, and man's continued conscious existence after the death of the body a demonstrated fact. It is for this that the phenomena are useful to the reasoner, and not because they gratify the passional curiosity, which is ever eagerly and greedily seeking some more and more marvelous manifestations. Bro. A. J. Davis and others have long seen the tendency of many people to follow only after the marvelous and the gratifications of curiosity, and hence his gentle and appropriate rebuke in his last book, The Fountain. Other writers are also trying to turn the channel of Spiritualism into the head, and awaken the mind to appropriate efforts to carry out practically the great principles announced in his first work, Nature's Divine Revelations.

VOLUNTARY AND INVOLUNTARY.

There is much confusion in the world, created by attempting to place the involuntary powers of the human mind under the control of the will, especially in religion and the affections. One of to the masses and tend to revolutions. We are and

others; cursed Peter and the fig-tree, and forgave the thief and the adulteress. He turned the devils out of the man, and into another man's hogs, without paying him for them; paid the tribute to Casar, and took the jackass without paying for it. He healed the cripples, and provoked the clergy nearly as much as our mediums do in these lays. He was of doubtful parentage, outlawed from society, and put to death by the most bigoted worshipers of Jehovah, fully equal to any of those living and worshiping in our great syna-He says, "A man may believe all the Ortbodox | ergy of Mr. Reavis. tenets of the evangelical churches, and yet be no Christian." We cannot see how this can be so, when the New Testament makes religion depend on belief, or on belief and baptism. He effectually sets aside Catholicism as not being Christianity. and ignores its authority, infallible Pope and all -to which we have no objection; but to us it seems as effectually to carry Christianity with it as the removal of the body of a tree would carry

#### LIFE INSURANCE.

the branches, and we think the other sects as de-

pendent as are the branches of the tree.

It is apparent, from the success of the many life ssurance societies in our country, that the system is becoming more and more popular, and no doubt is found to be a great blessing to many families generally appreciated than the other system of asin "the world to come," which has also in some organizations grown into wealthy and monopoizing aristocracies. We have taken some stock in the former, but never took any in the latter system, and what we are now mostly interested in searching out in our systems of life assurance is where the enormous amounts come from that are expended by some of these societies in advertising, in salaries, in rents, and in expensive and extravagant buildings, which they build or purchase and occupy. Of course no one is simple enough to suppose the stockholders invest or expend their own money in these items. The business is made to pay with collections, and it is reasonable to suppose they also draw a dividend on the shares they hold in the company.

already on the extra collections in these societies? We are not opposed to life assurance, but believe | others is to speak. it is running a wild and reckless course that must be checked.

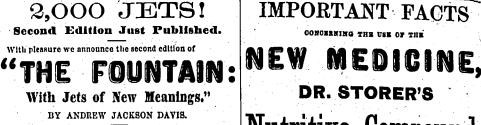
A general mutual system, conducted economically and by properly elected officers, it seems to | than adherents. Speakers are neither "allowed' us, would never run into extravagant expenses, nor invest large sums in costly buildings and un- erything," but are desired to utter freely their productive property. That there should be a mutual system of guarantees against poverty and ours. There certainly was no intention to inassuring the necessaries of life by every govern- dulge in unfair criticism of Spiritualists or other ment, we have long believed to be a just and sects, for most of our people are believers in correct principle, and that such system will some spirit communication. If any wrong statement day be adopted we have no doubt. The question was made, the platform was free for any one to is whether the present policy is tending in that correct it on the spot. Since, unintentionally I direction and opening the eyes of the people to am sure, you have given circulation to statements the principles of right and justice, or whether it | which do us great injustice, by inserting this exis only tending to monopolies, which are injurious planation you will greatly serve the labor cause

cil of Nice in the third century settled the ques- | formation about St. Louis and Missouri especially, tion of his divine nature, then surely he has a and the whole West generally, with flattering medley of contradictory doctrines as a basis for | comparisons based on the growth and develop-Christianity, for he taught endless misery in one ment of resources between different sections of place, and universal forgiveness in another; peace the country. This book will be mailed to any on earth in one place, and enmity and a sword in address, by Warren Chase & Co., at 601 North 5th street, St. Louis, on receipt of twenty-five cents to cover postage, etc. It is a work every Western man should have and read, if interested in the geography, history, growth and resources of the country. We will also put one copy, without charge, into every package of books ordered from above store by express, if applied for in the order. Mr. Reavis has done a great and good work, and we are glad the county officers appreciate it, and the court appropriates something toward publishing it, without even inquiring into the regogues. This is a good and ample foundation for ligious belief of the author. St. Louis has long all the creeds and ceremonies of Christianity, felt the need of men with the enterprise and en-

#### The Tenure of Property.

EDITORS BANNER OF LIGHT-We are regular readers of your widely circulating journal, and note with especial interest its occasional references to the vassalage of labor, particularly your feeling appeals in behalf of the destitute workingwomen of our cities. The Labor Reform League, of which mention is made in your issue of Feb. 4th, was instituted to discover the causes of these evils, and secure their removal. The extract which you reprint from the Boston Post, representing us as saying " property is theft," is a sheer falsehood, which the editor of that paper should have ascertained to be such before he attempted to sit in judgment on so grave a matter. No public or private expression of the League, or of any and lone widows. It seems at present to be more of its invited speakers, ever warranted such a statement. What we have asserted is this: That surance against the second death and against fire | labor is the source of wealth, and hence that interest, rent and profits, or dividends, are inadmissible, except for work done or risk incurred-a proposition which intelligent political economists, from Adam Smith down, have not denied, and which is constantly affirmed on our platform without a shadow of refutation. As the abolitionists, though maligned as disorganizers, were seen in the end to have been the true defenders of liberty and order-except so far as they favored the war-so ours was the first organization in America to assert the essential rights of property. But this affirmation brings us at once in conflict with false claims to wealth, and the Post, as of old, seems likely to be on the wrong side of the impending battle. Regarding as morally indefensible the special legislative and class devices If the amount collected in the aggregate is not | which aim, by arbitrary power, to determine the largely in excess over the amount paid back on hours of labor, and exclude Chinamen and other the rolicies, of course these expenditures could destitute competitors, we strike directly at the not be kept up. To us there seems something of speculative system which resolves wealth into the lottery in this system. A few get much more | cunning but unproductive hands, while the great than they pay in, while the many pay much more masses are always at work, and always poor. than they receive. If the Government, National Since the cost of money is less than one per cent., or State, carried on this system, even as now those State and federal laws which maintain a managed, the profits would go far toward defray- currency monopoly, by making free money a ing the expenses of an economical administration. penal offence, are a stupendous fraud on business Is it not a system of indirect taxation, (voluntari- men, and ultimately on all creative workers. We ly submitted to of course) by which we are build- have asked a hearing on this point before the ing up wealthy and extravagant monopolies in Massachusetts Legislative Committee on Bankour large cities? Are there not already scores of ing, when our distinguished friend, Prof. Denton, persons living in extravagance and getting rich who endorses most heartily the views of the League touching money, property and debts, with

Our organization numbers in its membership productive capitalists as well as other laborers. and welcomes to its platform opponents not less nor forbidden to "condemn everybody and evown opinions, whether they agree or not with Yours truly.



"And suddenly there appeared in the beautiful landscape, not far from the foot of the mountain, A FOUNTAIN! It was exceedingly beautiful in its strength and simplicity. The sparkling water was flowing and jetting incessarily. The waters of the Fountain seemed to be compounded of the seeds and wants and wishes of multitudes-yea, hundreds of thou sands of warm, living human hearts."-[See Author's Preface

Read the following synopsis of its contents : E37 Iteau the following synopsis of its contents: Chap. 1. "The EVERLASTING O."-Seven illustrations. Treats of the original meanings of the letter; its literary and its scientific uses; and imparts a lesson which everyhody should learn by heart. Chap. 2. " HEAUTY AND DESTINY OF MOTHER NATURE'S DARLINGS."-Eighteen illustrations. Takes the reader out among the animated kingdoms of the world; breathing a gos-pel of justice and loving sympathy toward every living exist-ence.

Chap. 3. "THE SOLITUDES OF ANIMAL LIFE."-Seventeen Chap. 3. "THE SOLITUDES OF ANIMAL LIFE."--Soventeen illustrations. Opens the interior life of every created thing, showing its sweet and tender relations to the globe-master, Man, and giving an important lesson for both old and young. *Chap.* 4. "INDIGATION OF REASON IN ANIMALS."-Seven li-lustrations. Continues the argument of the last chapter, that the organized creatures below Man are parts of him, and prophesy of his coming in order of progress. *Chap.* 5. "FORMATION OF NATIONODES IN AMERICA."-Twelve illustrations. Gives the meaning of the belt of civili-zation; what America is, and what she is capable of becom-ing; and treats of the great battles yet to come. *Chap.* 6. "The Wisbow of GETTING KNOWLEDGE."-Seven illustrations. Takes everybody to school; opens up the new principles of education; and prepares the reader for the next chapter.

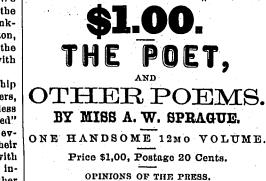
illustrations. Takes everybody to school; opens up the now principles of education; and prepares the reader for the next chapter. Chap, 7. "THE CHILDERN'S FROGRESSIVE LYCEUM."—Four illustrations. Showing the importance of attention and obe-dience to the new revelations concerning the character-build-ing of the young spirit. Chap, 8. "LYCEUM TEACHINES FOR CHILDREN."—Seven li-lustrations. Includes lessons and examples of object-teach-ing; adapted to parents and tutors of children, and especially interceting and attractive to the young. Chap. 8. "LXAGINATION AS AN EDUCATIONAL FORCE."— Ten illustrations. Teaches the spiritual office of the imagi-nation; shows that no great results are possible without the ald of the fancying facuities; very new views. Chap. 10. "Provingtion LEAMS AND VISIONS DURING SLEEF."—Three illustrations. The true principles of spirit-prophesying are explained; teaching how much and how lit-tle value there is in certain kinds of dreaming. Chap. 11. "TRUE AND FALSE WORSHIP."—Fourteen illus-trations. Teaches the spiritual character of true worship; its uses and benefits; shows the hollowness of what in the word is called "worship"; a very radical doctrine pro-claimed. Chap. 12. "ORIGIN AND IMPLIENCE OF TRATER."—Six

world is called "worship"; a very radical doctrine pro-claimed. Chap.12. "ORIGIN AND INFLUENCE OF PRATER."—Six Instrations. Imparts new views concerning man's relationt the spiritual universe; shows how prayer is a power of good, and a source also of great weakness and superstition. Chap.13. "REALSS OF SORROW AND SUFERSTITION."—Ten illustrations. This chapter explains the errors which Spirit ualism has absorbed from popular Orthodoxy; treats Spiritu-alism from the Harmonial outlook; and holds before the eyes of Spiritualists the great mistakes under which the move-ment is now staggering. Chap.14. "EFFENTS OF A MISTARE IN RELIGION."—Seven Illustrations. The subject of the last chapter is extended; imparts an explanation why the Spiritualists cannot fix upon a plan of public effort; gives reasons for the failure of Spiri-ualists to realize a religion of faith and good works. Shap. 5. "OMERS AND SIGNS AMONG RELIGIONTSTS."— Fourteen illustrations. The citadel of superstition is bom-barded from every point of view; some portraits of certain well-known members of the family; very funny pictures, but "nothing to laugh at."

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OPINIONS OF THE PRESS. Miss STRACUE was an independent thinker, and gave vigor-oue expressions to her thoughis.—Porland Transcript. Iler writings evince great mental ability, vigor of thought and purity of character. If her life had been spared, sho would undoubtedly have taken high rank among the female writers of our day.—Nashua Gazette. These Poems show a strong individuality, an earnest life, and a remarkable facility of composition.—Rutland Herald. This book will be especially welcome to those who knew the author as a lecturer, and who, by her earnest and per-suasive speech, have so often been quickened to loftier thought, or filled with the baim of consolation.—Christian Repository.

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Alcohol. That is always an irritating, poisoning elenent. It checks digestion; it inflames the mucous mem. brane, and produces a chronic catarrhal condition: it degrades the contents of the glands, and finally destroys them ; it disturbs the action of the heart; it tends to paralyze the action of the nerves on the smaller arteries; it lessens the power and susceptibility of the nervous system, and weakens all the senses; it retards the natural chemical changes in the blood, thus retaining and developing poisonous substances in the system; it lessens the action of the Lungs and Kidneys, decreases the strength, and impairs nutrition. It is an element of discord and death, and to avoid it, when

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possible, in sickness or health, is the part of wisdom

# **OBSERVE THE CONTRAST!** THE NUTRITIVE COMPOUND

Is rich in elements that Nourish the Blood and increase the Vital Magnetism of body and mind; while in a kindly and soothing manner, without harshness or excitement, it acts as a stimulant to the DIGESTIVE ORGANS and KIDNEYS; a Sedative to the NERVOUS 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, alds every natural function in the body to perform its work. As signs of its

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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

BOTH	SEXES
Should use this rich flui the Glands and Mucous	d food in all Derangements of s Burfaces, such as
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	ptive Diseases of the Skin,
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Pain in th &c., &c.,	e Bones, Side and Head, &c.

mar In obstinate cases of Kidney Complaint and iseases of the Urinary Organs, I recommend the "Nutritive Compound" to be taken in connection with my 'Compound Buchu and Iron Powders." Price \$1,25.

the greatest of blunders is in the church making man's future happiness or misery depend on his belief or disbelief in sectarian articles in the creeds, when no man has the control of his belief. as it is never subject to the will, However strong the Bible arguments that belief is essential to salvation, it never can be justly so. Actions and utterances are voluntary, and hence a man may he condemned for striking his fellow man, or even for abusing a beast. He may be condemned for swearing, or lying, or cheating his neighbors, but for not believing as his neighbor does he cannot certainly be justly sentenced to endless misery. We have often tried to believe persons charged with climes were innocent of them, when the evidence was such as to force us to believe them guilty. -How, then, could we be praised or blamed for believing as we did? The same is true in religious matters, as in the affairs of life. The same argument applies to love. It is the height of folly for any one to promise to love one person, one object, one idol, one place, one article of diet or drink, as long as he or she shall live. No sacred ceremony of priest or magistrate can make such promise binding, because it is often utterly impossible. Take for instance a case where a woman really and truly loves a man who at this time is soher, industrious and kind, but who, after obtaining such promise and getting the bonds signed, becomes cruel, cold and dissipated, can any promise make such wife love him when thus changed? Might there not be other reasons equally patent that she could not control? The ceremonies which bind persons to love or to believe in the future are inconsistent, to say the least. Parties can be consistently bound to act, to do, or not to do, as the law may direct. A wife may be bound to obcy her husband, however wrong the bondage, but she cannot be bound to love him, however much she may promise to do so in the ceremony.

#### IMPORTANT QUESTIONS.

<u>\</u>

Rev. Samuel Findlay, writing for the Methodist Recorder, asks and answers some important questions, which we think can be more correctly answered in a different way. He begins with 'Christianity-What is it? Is it the name of a system made up of genuflections, ritual service, gowns, church edifices, forms, creeds?" We answer in the affirmative, but he does not. To the Mormon, it is Mormonism: to the Perfectionist. it is Oneida communism: to the Shaker, it is Shakerism; to the Catholic, Catholicism; to the Methodist. Methodism, and so on to the end of the chapter; and to us, it is all of them put together; and if this does not prove our answer correct, we do not know what would do it. He says, "The word itself ought to answer the question." If, by the word, he means the Bible, it does answer it by sustaining all of these doctrines and many more not yet embodied in creeds. He says," It is the religion taught by Christ." If by "Christ" he means Jesus the Nazirene, who was not the Christ, or "God with us," for at least a century after his death, nor really accepted till the Coun-

not yet prepared to decide it. Meantime, we ad vise all who can to secure policies in the best and safest societies for those dependent on them, and to study closely the principles that govern the system, and see if it cannot be carried into our institutions of government to far better advantage for the whole people.

#### THE RIGHT STEPS.

We have just received a neat little pamphlet containing a well-arranged statement of general principles believed by most Spiritualists, with the most liberal system of organization as adopted by the "FRIENDS OF PROGRESS AND FREE RELI-GION" of Louisville, Ky. This organization is on the most liberal and consistent plan, and cannot fail, we think, to meet the approval and merit the support of all rationalists and Spiritualists who desire to cooperate for the advancement of truth and the general good of the race. We hope steps will be taken everywhere to organize on such liberal basis as this society has, and secure the influence that already belongs to the liberal minds of this nation, but which we lose for want of proper organizations. All efforts to organize on sectarian principles, and to narrow down to a Christian discipline, have been failures and will be, as our spirit friends are wholly opposed to them, as are the most liberal minds among us. Two or three of these little narrow sectarian germs still hold on to a sickly existence, but are powerless for good or evil.

## GOOD SIGNS.

A writer for the Universalist, in a letter from England, says: "England is likely to be overrun with Ritualism and Rationalism." So is this country; and especially by the latter. No power can stop it but ignorance, and that can only be secured by stopping our free schools and crushing our liberal system of education, so as to put it effectually under the control of the churches. The people having once got a taste of the fruit of the tree of knowledge, will not willingly surrender it, and the only way now is to root out the tree, or place it in the churches and guard it with their flaming swords. Rationalism spreads with general intelligence and liberty as naturally as timber grows on our western prairies where the destructive fires are kent off. Superstition is the religion of childhood, in the race-rationalism of manhood: and there are signs that enlightened nations are approaching manhood, and when they reach it and set aside Christianity and adopt rationalism. they will "beat their spears into pruning hooks and swords into plowshares, and learn war no more," and not before.

#### ST. LOUIS THE FUTURE GREAT CITY.

The most energetic man in St. Louis, L. U. Reavis, has got out a second edition of his book with the above title, improved and enlarged, corrected and brought up to the new census. It is a book of one hundred and thirty-six pages octavo, and filled with valuable statistic and general in

#### E. H. HEYWOOD. Princeton, Mass , Feb. 6th, 1871.

Spiritualist Lyceums and Lectures. BOSTON.-Eliot Hall.-A cheerful session of the Children's Progressive Lyceum occurred, notwithstanding the cold, Sunday morning, Feb. 5th, at this hall. In addition to Silver-Chain recitations, Grand Banner March and song by Maria Adams, declamations were participated in by Misses Cora Stone, Cora Benson, Elva Barbour, Belle Randall, Minnio W. Atkins, and Masters John Ward, H. Chubbuck and Fred. Williams; readings were given by Carrie Day, Ida Benson; a dialogue was recited by Maria Adams and Hattie A. Melvin ; Chas. W. Sullivan sang, and Willio S. French declaimed with spirit an extract from "Thomas Erskine's defence o Thomas Paine."

Notice was given that Mary E. Currier would present a limited number of tickets to her Saturday, Sunday and Monday evening scances, for the benefit of the Fair. Parties wishing tickets by which to visit this interesting medium, and also to assist the cause, can obtain them of the officers of the Lyceum. The Lyceum exercises closed with a song from the Temple Group Quartette.

At the conclusion, it was announced that a spirit drawing executed under influence by Mrs. H. E. Hazelton, would be exhibited in an ante-room-the proceeds of the small admission fee charged to be devoted to the purchase of the picture for the Fair. Said picture, upon being seen, proved to be a well executed design in pencil; it was represented as hav ing all been accomplished by single strokes-there being no after process of shading. The picture will be shown at the hall till the commencement of the Fair. It is proposed to exhibit several of the lady's drawings (already sold) at the Fair, for the benefit of the movement.

A highly successful assembly for dancing-proceeds going to benefit the Lyceum-took place at Eliot Hall, Monday evoning, Fob. 6th. The course will be continued each week on Monday evening till further notice.

CHELSEA .- Granite Hall, - Mrs. Nellie J. T. Brigham spoke at this hall Bunday evening, Feb. 5th. Her remarks referred principally to the want of charity and the gross misrepresentation among the sects, as manifested by recent levelopments in that city.

CHARLESTOWN .- Washington Hall .- M. T. Dole lectured at this place, Sunday evening, Jan. 29th, on "Ancient and Modern Spiritualism.

Mrs. H. W. Cushman, the celebrated medium for guitar music, is announced to recommence her circles-heretofore suspended on account of sickness-at the residence of J. B. Hatch, No. 20 Concord street, Wednesday evening, Feb. 15th. The Social Society connected with the Spiritualist Association held its last session at the residence of Benjamin Brintnall, No. 2 Irving Place. Attendance-good, exercises as usual, in addition to which Dr. A. H. Richardson addressed the meeting. Mr. Brintnall presented an original essay for consideration, and Mr. Janes gave a recitation.

CAMBRIDGEFORT .- Harmony Hall .- On Sunday morning, Seb. 5th, the Children's Lyceum assembled in this hall, and the regular exercises were gone through with. Answers to the quart exercises were gono through with. Answers to the quart exercises were gono through with. Answers to recitations by Georgio Martain, Fannie Hall, aud Master Georgio Pearson; remarks by Mrs. N. J. Willis and J. H. Jowell completed the exercises. The next monthly concert for the benefit of this Lyceum will take place at Harmony Hall, Sunday evening, Feb. 12th. On the evening of Feb. 5th, Mrs. Cora Symes lectured at Harmony Hall; subject, "Woman Suffrage."

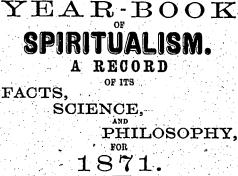
Woncrsten.—*Horticultural Hall*.—Spiritualist meetings are now held at this hall each Sunday afternoon and even-ing. Dr. John II. Currier, of Boston, spoke there on the last three Sundays of January. A growing interest is per-contibue. ceptible. On Monday evening, Jan. 23d, a levee was held for the

benefit of the excellent quarted the lives while the for the services are appreciated at the lectures—and speeches, songs, and dances whiled the time pleasantly away.

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THE CREAT WORK!



Containing Essays by the leading Spiritualistic Writers of Europe and America; Statements relating to the progress of spiritualism in the various Counties of the Old World; Notices of its Current Literature; Lists

of its State Organizations, Lyceums, Local Societies, Media, Lecturers, Periodicals, Books, Correspondence, and Sugges-tions relating to the future of

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HUDSON TUTTLE and J. M. PEEBLES.

or sale wholesale and retail by the publishers. WM ITTE & CO., at the BANNER OF LIGHT BOOKSTORE, Washington street. Boston, Mass.; also by their New rk Agents, the AMERICAN NEWS COMPANY, 119 Nassau street, and by dealers in spiritual books generally. Price, cloth, \$1,25, postage 20 cents; paper, \$1,00. postage 6 cents.

# ARCANA OF SPIRITUALISM.

results.

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