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# The Lecture Room.

ANSWERS TO TEN QUESTIONS Propounded from the Audience at Music Hall, Boston, Mass., through their Committee, on Sunday Afternoon, Nov. 13th, 1870,

BY MRS. CORA L. V. TAPPAN. Reported for the Banner of Light.

INVOCATION.

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Oh thou Infinite Spirit of Truth, thou Eternal men, we are in thy presence—we would speak to indestructible. thee; our souls go outward and inward to meet thee; we are enfolded and baptized in the light and love of thine Infinite Presence; we are onshrined in its glory; we are possessed of it utter-

to meet thy light; that the love that is within us should have been rendered, "In the beginning responds to thy love; that the truth to which we was soul, life." But spirit may be denominated can attain grows bright because of thee. All wis- as the outward expression of that life in your dom that we possess is of thee-all knowledge earthly body. and all law-and these are eternal. Within the habitations of thy universe all these abound. We Mind is neither spirit nor soul, but is the expreshave a part therein; it is for us, and we are satis. sion of spirit and soul and matter combined. fied. Oh thou Eternal Spirit, as we stand in the There is no such thing as mind in the absolute: full height and breadth and depth of the Infinite. and strive to fathom thee and thy word, the inspi- that certain organs of the brain, nervaded by ration is from within, and we turn from what we seek, and find that it is ourselves. Oh Presence surpassing all presence; oh Light beyond the mightiest of suns and stars; oh Excellence beyond all human comprehension, let us aspire to truth, and that alone; let us seek for knowledge and wisdom and love, to the end that we may find out thee. Let us praise, because of all things that have been, and are, and shall be forever, since in the ages of eternity the law of divinity shall work everywhere, and the cycles of the past prove how divine is the Infinite purpose. We praise thee; the voice of our thanksgiving has many tongues; it speaks in the thought within us: it breathes in every sun and system; it is absorbed in every inspiration-it goes forth in every utterance of the spirit. We would praise thee for all things; for the morning light and evening shade; for the noontide glory, and the solemn majesty of night; for the coming and going of the seasons in obedience to unchanging law; for the winter and summer, tempest, and calm: for the earthquake three and the peaceful eras of the earth. We praise thee for life, and for that other life which is called death, and for all that is embraced between the meaning of these two words; we praise thee for being, for growth; we praise thee for the power that can expand itself and become perfected even like thee. We praise thee for earthly kindred and friends; for all that which points humanity to a nition of the words mundane and supermundane, common sympathy of purpose. We praise thee soul that on wings of everlasting sweetness rise to thy encircling dome; and for those ties which bind spirits indissolubly together. We praise thee for the prophets of the past, and for the hope of years to come. We would praise thee as the saints and angels praise; as they that have lived in mortal and passed from earth praise thee; as they that have been redeemed, and stand free from earthly stain, praise thee; as the Magdalens that have been forgiven and are repentant praise thee. As babes that have known no taint of sin-as souls that are wise and brave and free. the conquerors of error, would we praise. As the soul of thy divinity, speaking out of the fastnesses

#### ing, we would praise thee forevermore. Amen. INTRODUCTORY

of eternity praises thee for the wonder of its be-

Usually any new science or truth in its elaboration suggests a multiplicity of inquiries that a speaker may not answer in a given discourse under a special heading, and especially is this the case in reference to Spiritualism or spiritual science. All thinking and inquiring minds have certain propositions or queries which they wish answered, and it is for the purpose of giving our views, and perhaps the best views of those who have investigated this subject, that it was suggested at a previous meeting to appoint a committee for the purpose of receiving and selecting questions from the audience. This is the best method of arriving at any truth. A discourse is likely to be too general, and the mind has naturally many inquiries that cannot be followed out. The great men of all ages have ever taught their people in conversations; and it is becoming more common among us that we have conferences where the students of science can elaborate truth, and where inquirers after knowledge can pursue

#### their investigations. REPORT OF COMMITTEE.

At the conclusion of Mrs. Tappan's introductory, Dr. H. F. Gardner, Chairman of Committee. chosen the previous Sunday afternoon, reported ten questions, which they had selected from those sent to the committee for consideration on the present occasion. These were given to Mr. L. B. Wilson, presiding officer of the meetings, who read them in order, and they were answered as

SOUL AND SPIRIT.

Quest. 1st.—Is there any essential difference between the terms soul and spirit?

Ans.—The words soul and spirit have generally been used synonymously, but in the Bible they must have a predicate from which to work. are used differently, and with separate meanings; Now, reason and logic must have a predicate and among metaphysicians and philosophers a line of distinction has been drawn, while to many competent minds soul and spirit are as one. Thus matical precision the result. But science has it is customary to refer to soul, spirit or mind, as never been beyond the stars of the astronomer; being that substance which cannot be seen by the | no class of scientists through reason can decide physical senses; and it is also customary to de- the course of human events. All classes in genclare the soul to be the essence of all things. The eral can determine that where there is tyranuy, the unperceivable, and altogether the most subtle for toll, there must be suffering; but who is there | upon the lips of every inquirer. "And the testi- | vate reminiscence and prophecy. Both these fac- | least resistance." That is the other side of the

of the agents of being. Spirit is animation or life | that can calculate to a certainty what the moral | mony," says one, " is so varied and conflicting! -that which manifests itself-and we would define it thus: Spirit is that aura or substance, shaped like the human body, which encases the soul; it is the other self, the you and the me-the something which you may not see, but which fills you, and which, when you pass away from your mortal body, is the spirit body, composed of such substance as the material senses cannot perceive. but which the spiritual can. Soul is that which lies innermost-which cannot be seen, heard, nor felt, even with the spiritual senses, but is the real Parent, thou Father and Mother of the souls of life itself; therefore it is that we conceive it to be

In the use of these two terms we are are glad to see that theologians are beginning to have a different meaning for the words soul and spirit, The word logos, which is referred to in the book ly. It is part of us to know thee; it is within us of John, means more originally the soul than any to feel thee; it is of us to understand thee. We other word in the Greek or Hebrew. It is traispraise thee that the life that is within us leaps up lated, "In the beginning was the word;" but it

Now, mind is different from either of these. but there is soul there is spirit. Mind is the effect the spirit, produce—giving forth as expression thoughts, great or small, and these are the children of mind, the direct product of soul, spirit and matter.

THE TEMPORAL EVENTS OF LIFE. 2d.—Are the temporal events of life more the

ences?..

A.-Well, all events seem to be temporal, as far as relates to matter. But your question involves a necessary analysis as to what is meant by mundane and supermundane. If by mundane is meant earth and air and water, and such things as go to make up physical matter, human organisms or causes; or if by supermundane is meant all that of sublime causation that cannot be seen, but only dimly conjectured, we should say that there is no mundane and no supermundane world-there is no line between them. There is no separation of causes into two distinct classes: there is no supermundane, no human cause as a class; all are mundane. If you do not see it, you are blind; that is, you are not yet fitted to perceive it. If you cannot understand a

thing, that is no reason that it is supermundane. If, however, you wish to know whether the events of earthly life are influenced more by earthly or spiritual existences, we can answer: but we wish you to understand clearly our defifor it is an error of mortality—this separation of for states and churches; for all means by which the laws of Nature into two distinct classes—this man rises to truth; for the red battle-field, and dividing line between the natural and the spiritthe sweet hour of peace; for the thoughts of the ual. Is there any man of science who knows what mundane objects are? Some of them he knows: he knows that light and heat and motion are mundane; but there are things that he does not know of. This is a mystery, but the law is in harmony-there is no supermundane. But this is true-that all temporal events are governed by causes, and that these causes lie in successive chains that extend backward and ramify through all things. They spring up everywhere. The events of human life are shaped by the multiplicity of these causes that existed from the beginning; and when you ask whether we can tell you if your coming here to-day is shaped by you or by your surroundings, or by something outside of yourself, we answer that it is shaped by both; by your birth, your education, the cause and effect that has made up your being, the varied influences of society around you, and that other society that you do not see. In other words, you are a being, an atom, a mote, an individual, seeking to express itself; all these other individuals are fighting you, not because of any animosity, but because they are individuals. You throw out your aura, and are receptive to their impressions, but you still keep your individual being amid the

great torrent around you. No supermundane influences have an existence, but what you call so do exist; and spiritual forces have as much more power than those named material as one is greater than the other. The influence that others have upon you is extended in this direction; that of those whose bodies are laid aside is enhanced by added power when the spirit is free from clay. Every human being is in a world of causes, each cause equal to itself; and it is governed by these accumulated forms, keeping, all the time, the fact of the individual being that exists. We answer: You are controlled as much by spiritual forces as by material; and more, in proportion as spiritual forces are greater in power than those of materiality.

### PROPHECY.

3d—Has the spirit a power of prevision different in principle from the intelligence which enables us to foresee coming events from the observation of their courses? vation of their causes?

A.—This means what is commonly called the gift of prophecy. Here, again, is the distinction-"has the spirit?" You are spirits. There are two methods of judging the future: one by possessing a predicate, and reasoning from that. The German metaphysicians insist that there is no knowledge a priori, but it is all a posteriori, or that we which is equivalent to the thing to be determined, and out of it can be decided with mathe-

system of the next generation will be?

Prophecy is a natural gift. It belongs as much important question as to whether they have dogs to the spirit as the faculty of memory, and is and horses and birds in the spirit-life? Surely, even more absolute. It is one of those faculties which, if cultivated, would be just as remarkable and natural as the wonderful memory some per- its own experience when it returns; and every sons possess. Prophecy is, if you please, the one tells you truly. There are spiritual substances reasoning of the spirit, but it is not subject to the as various as the material. Now of all the suboperations of the cumbrous machinery of the stances that go to make up your bodies, how many would n't trust that man;" or, "I would n't en- much of your nutrition do you get from your food gage in that enterprise;" and when questioned but I would n't do it." Grandmothers, you know, Through the pores of the skin and respirationable to account for their origin. Man is accusyet discovered that mysterious law by which genius mounts at a bound to the heights where, it. ages after, the toiling footsteps of general humanity must climb! This is it: to the spirit, already in to-morrow, it is here, and you can tell. spiritual palates as you do for your physical. Hence, the gift of prophecy is a natural, and not

vated. See how the schoolboy's mind is taxed with columns of arbitrary and unmeaning words, that his retentive powers may be brought out. rophets. In such case, you would not be obliged

#### NO INTERVAL OF UNCONSCIOUSNESS AFTER DEATH.

study. That is the meaning of prophecy.

the soul, or spirit, may be unconscious? A .- The soul is never unconscious; if it were, it would never be conscious. If it were possible that an interval of a thousandth part of a second should intervene when the soul would be unconscious, annihilation would be the result. That which is, cannot cease to be. There is, however, a suspension of apparent action, which is sometimes -because uncomprehended by spirits not skilled in spiritual ethics—considered unconsciousness. During the interval of the translation of the spiritual hody from the physical, at death, this may appear, but through all the process the soul retains its faculties, its powers and its existence. But it is not ready at once to possess itself of its new garments; is unconscious of these: is perhaps unconscious that any change has taken place. It often occurs that spirits remaining for many years in the spirit-world think themselves on the contrary to be still dwellers in the mortal. They walk bout, it is true, without being seen by mortals, cannot comprehend that they are not denizens of the world of men.

The condition that is called sleep, and which more perfectly expresses the condition of death for the body, is a sort of suspension of the usual physical forces, that the spiritual forces may be brought out more readily. There is no universal or general law on this subject; according to condition, cultivation, and growth of the spiritual faculties it exists; and the soul whose physical organs on earth did not have spiritual culture will exist in a half dreamy, semi-conscious state as far as its outward spiritual life is concerned but the soul will be active. This condition is often known by the record of your senses. You say, "I have slept soundly, without a dream." You could not know that if the soul were not always conscious; and when you awaken from slumber you sometimes have the memory of something that you have experienced or seen, and you say: Was that music, or a picture, or a beautiful landscape?" You have a vague remembrance of an active life into which you have been placed, but the drowsy god will not let it return to you. The active life of the soul was being lived, while the physical body was gaining strength. And this is the absolute existence of the soul. All intermediate states are dreams.

NUTRITION AND GROWTH IN SPIRIT-LIFE. 5th.—In the life following the separation of the spirit from the earthly body, what are the laws of nutrition and growth?

A -This gives us something to say, really. Do they eat? do they drink? do they sleep in the

Why is it that spirits cannot agree upon such an

why do n't they agree?" This is the sum and substance: every spirit tells physical brain. Woman is said to be more intui- of you can tell half-a-dozen by name? And yet tive than man. She says to her husband, "I they make up the nutrition of your system. How and drink? About one-third-the rest you obtain for a reason, replies, "I do n't know-I can't tell; from the air. How do you draw it from the air? are famous for their prophecies, without being you absorb it unconsciously. Now spiritual substances are just as real to the spiritual body as tomed to deal with objective matters-in pounds the atmosphere is to the physical body. If you of material, in articles, in shillings, in the cus- are in a room that is filled with carbonic acid gas, tomary routine of trade, and therefore must in a and crowded with people who at every breath are greater degree arrive at conclusions through the exhaling this poison, you do not perhaps become slower process of reasoning. People have not aware of it till some one faints; when you are out in the air you breathe it freely, but do not know

Now, spiritual objects are composed of substances as tangible as those of this world are to there is no time, no space; to absolute soul, there you; and the spiritual body obtains its nutrition is no reckoning of events by the operations and from sources that correspond to those of your revolutions of this tardy planet. The spirit does physical nutrition. It is not necessary to suppose not have the opposition of matter to overcome. that spirits bake and brew, but there are sub-On this side the world, it is day-on the other, stances that replenish the spiritual system, just night. If you were in spirit, you could go there as there are those that temporarily fortify against instantly, because the friction of matter would decay the earthly; and there are, no doubt, spiritnot restrain you. This is prophecy. Do you not ual epicures that gather around the festive tables see that it requires time now to tell what to- of earth and partake of the aroma of the viands, morrow will bring? But if, in thought, you are and just as truly obtain satisfaction for their

But does the spirit who has been cultivated a supernatural one. It seems unnatural now, be- obtain replenishment from the substance of which cause of the cumbersome processes of the human | thought is made? Yes; their spiritual bodies are brain; but the time will come when you will be kept alive by these inward forces. It is the same able to give as full demonstration of the moral as in your world; one man is kept alive with and spiritual sciences as you now can of the crackers and water, another thinks he cannot live without a dozen courses. These men, living Paul said, entertain all spiritual things, but of in America, might cross the ocean to Europe, and all things desire the gift of prophecy. Why? while there might be asked: "Do you fare sump-Because it is the determinenof events. At prest tuously in America?" and the epicure would resent, you have to calculate events; and if you nond: "Yes, we have a dozen courses for dinknow anything beforehand, it is because of the ner;" and the other might say: "Yes, we have result of existing causes—such as that the sun crackers and water; these satisfy us." How will shine when there is no cloud in the sky. But | could such statements be reconciled? Why do n't behind the veil man's spirit possesses the power they agree? They both, as regards the maintain of foreknowledge. It only remains for your uttering them, are stating the truth. So with the schools to bring it out as the memory is culti- testimony of returning spirits-each gives his own experience.

And about the dogs: they who on earth loved these animals, will have a place where they may See how memory, in every phase of human learn- have their dogs, as of old. There are those who ing, is cultivated, being made to transcend all might come to Boston a dozen times, and if the other branches of knowledge or science. Make quadruped did not come in their way they would this other faculty of intuition as much the sub- not see a single dog during their visit, their minds ject of culture, and you would have a world of not being directed in that channel; but they who in life enjoyed the companionship of the to remember, for you would know a great deal friends—as the sportsman—return with stories more in advance than you now obtain by labored of their presence the same as on earth. He who is on the same plane as on earth may tell of the horses that bear him about, but the soul that requires no such means of locomotion would think it troublesome to take a horse just for the sake 4th.—Is there an interval at or after death, when of having one there. Therefore, the one requiring the horse finds him in the air that surrounds the earth; the one who does not, rides upon the wings of his own science, philosophy, or whatever form of thought or knowledge may occupy him.

### TRANSMIGRATION.

6th.-Is the doctrine of transmigration true, or have any of our individual spirits inhabited any other body than the present one."

A.—The subject presented in this question would involve too much elaboration for a simple answer at the present time; nevertheless, we will state a few propositions and our deductions, and leave you to elaborote them for yourselves. Transmigration, as the ancients used the term, cannot be true; that is, that the souls of men once inhabited dogs and various other animals, and may inhabit them again. Still, there is a truth underlying this; the soul that is in Nature is constantly changing to earth, and trees, and beasts, and men-therein is the soul of Nature. This inbut are so filled with the earthly ideas that they dividual being, which constitutes the you and the me, if it has a definite beginning must have a definite ending. There is no evading the conclusion that that which has one end must have another-that that which has a beginning must close; and we cannot escape the argument of the materialist, that if this body is the first of the individualized human spirit, then this body must also be its closing. We have no right to assume a proposition like the one we would be assuming if we were to state that man begins here and lives forever. What evidence is there of an eternal existence that has a commencement?

Our proposition is this; Soul is eternal-its past, as its future, follows with certainty the train of reason. It is possible to unlock the doors to both these tyuths. It is not necessary for us to answer: "What have I been?" to the question that may be asked. We may take the same key with which the gate of the future is bound, and we will be able to unlock the past. The world is in the twilight of its spiritual being, but rest assured that no thought of this individual me should mar the absolute conclusion to which you shall come. Follow science—the laws of the soul—they lead you as inevitably to the past as to the future eternity. When, as it is written, Jesus said: Before Abraham was, I am"-it was a true statement, if not a grammatical one; because, if the soul is a unit, and is the you and me of to day, then in the past it has been, and in the future it will be so.

"But," some one asks, "why cannot I remember this past?" That is no answer; there are many events that have taken place in your life spirit-world? What do they wear? Is it an ob- that you cannot bring back. You can as well tell jective world? These are the questions that rise | what you have been, as what you will be. Culti-

ulties are dormant; you have only as yet developed the material qualities.

SPIRIT MEMORY WITH REFERENCE TO PREVIOUS MANIFESTATIONS.

7th.-When Jane communicates to me through one medium, why do n't she apparently know it when she communicates through some other me-

A.—This is a query that hinges on the subject upon which we have been treating. Here is a spirit, having no material organism of its own, but connelled to work upon that of another in mortal form. The only question with this disembodied intelligence is. How to get to you-how to communicate with its friends. If it can impress the name upon the mind of the medium, that is so much gained. Everything thus given requires a special action of the spiritual influences, as the engine requires one motion of the wheel to move it forward, and another to cause it to recede, or go backward. You ask the engineer on a locomotive going forward to turn back, and he replies, "I can't do it without reversing the engine." So when the spirit with difficulty acts on the organism of a stranger it is for a mirnose, and it seeks to propel forward to that object, and you ask it immediately to give a reverse action to the medium-machinery, and exert the faculty of memory, by demanding, categorically, "Where did you communicate with me last?" The spirit must then endeavor to reverse the action, and his or her success will depend almost entirely upon the condition of the medium. It requires one form of power to remember, another to speak; and these powers must be exercised—it must be considered - with a machine which has a will of its own. Spirits are not only required to control the medium, but to remember the other forms of individuality through whom they have manifested. The memory of a previous communication cannot always be impressed upon the medium who is the avenue of present converse between the two worlds. We wonder that so many communications are correct.

SPIRIT DISCONNECTED WITH THE BODY. 8th.—Is there such a thing as an eternal, think-ing, acting spirit, disconnected with a material

A .- This is going back! The drift of all that we have said is to the end that there is. The evidences of it are very numerous, and require longer elaboration than we can give now. We say there is: Pirst, because there is a thinking, acting intelligence contained within the human body; and second, because when the body dies, the thinking, acting intelligence departs, and there is within that body no mind, no life. The thinking, acting intelligence must be somewhere out of that body when it is not in it. A thinking, absolute intelligence like that which inhabits these bodies to-day is evidence of its own existence. When the body dies-when you do not see the manifestation of the intelligence in the body-where is it? It is outside the body; you may call it dissolved into thin air - which is the dream of the materialist-but you do not destroy it by so doing -it is somewhere; you may grind an atom into dust, or turn it into a component part of the glory of the sunset clouds, but it still lives. Even so you have not destroyed that thought -the intelligence is somewhere, and you cannot put it out of existence. Not being in the body-which is evident, because the body cannot move and live-then it is out of the body, and it is your assumption that claims that it has floated away into the atmosphere; it is our statement that it retains its conscious individuality.

The statements and testimony of the prophets and inspired writers of all ages, and of those not called inspired, as Plato. Socrates and others: the testimony of those who in the past have seen the spirits and angels: the testimony of thousands of living witnesses who have seen, conversed with and recognized those who have gone before-furnish conclusive evidence of the continued existence of intelligence disembodied from the material form. But chiefest of all, as was said by an almost inspired speaker, "The evidence of immortality comes not from without, but from within. and every human being possesses it." What there is of his own existence to-day that is conscious, gives proof of his immortality.

SPIRIT IDENTITY.

ive answer.

9th - What are the evidences of a man's identity after his soul leaves his body? A.—The question is so nearly alike with the preceding one, that it does not require a distinct-

### DUALIN.

10th.—It is an axiom of science that forces exert themselves in the line of the least resistance. Now, a new explosive substance, "dualin," when placed unconfined on the surface of the hardest rock, shatters the rock to fragments, instead of expending its force on the air, which is apparently the line of least resistance. Gunpowder and other explosives, under same conditions, expend their force on the air. Can you explain this anomaly in science?

A.-Certainly; because it is not an anomaly Whenever science discovers a law in one direction, it makes that law universal, and says there shall be no law in another direction. For instance, the law of gravitation is said to be universal, and you well know it is not so. One is just as possible as the other, as to whether objects tend upward or downward. All substances as they congeal become smaller and heavierwater becomes larger and lighter. Take it for granted that when science lays down a law it is one half, and that there is another half somewhere not yet discovered. This new substance is one that the atmosphere quells. Gunpowder will not explode in water, and some of the component parts of dualin are affected by the atmosphere, just as the water affects the first destructive agent. This new substance finds less opposition in the rocks than in the atmosphere, and therefore acts in that direction-"the line of the

portrayed the actual state of modern thought on the questions that move most profoundly the hu-man soul. You ask, not without reason, 'Must

Phenomena.

PHYSICAL MANIFESTATIONS.

In consequence of my being engaged as a pri-

vate teacher in a respectable and wealthy family,

have removed to this place, unsurpassed for

realthfulness, with a mild and delightful climate.

My object, however, in writing to you, is to

make as public as possible the most extraordinary

and remarkable spiritual manifestations that al-

most daily take place at the house of Geo. Hask-

ell, M. D., here, through the mediumship of Dr. R.

appear to me a duty and an obligation to take

every possible means to have them more known,

that all and any interested in the subject of Spir-

itualism may satisfy themselves of the manifest

truthfulness and importance of spiritual commu-

Almost every evening, for some time past, a

beautiful and striking likeness of some celebrated

and well known person is given by a spirit, using

Spiritual

scientific proposition. There is a moral contained in this: No force in Nature can go contrary to her perfected law.

If this was a spiritual demonstration many would say: "It cannot be;" but as it can split rocks and find gold, science determines immediately that it must be understood. Let us say: "How singular," But there is another law, and that is the law of opposite polarities-the other half of the circle. There are always two sides, and one is here discovered in the science of combustion; let us find out the other. This phenomenon occurs as positively in obedience to a law, as gunpowder explodes in the air.

THE RIVER OF TRUTH.

Oh beautiful River of Truth. Flow on in thy gladsome way; Flow on through the meadow and valo Out into the light of day. Dark, dark have thy courses been Through abysses stern and drear; Dark, dark have thy waters seemed-An I dim do they still appear, oh beautiful Hiver of Truth

You .... oh then shining stream. From the mountains of truth, and descend ; To the valleys of earth's disnot dream Let thy won trons waters would From the mountains made of all and dark By the creeds that have risen from earth, The errors all deadly and dark That have risen, of butle worth! Flow on, oh beautifal stream.

oh Blomans River of Truth, Swoop onward and out to the sea, from a down from the mountains of earth cont into eternity. The thoughts of the brave and good

That the world has hi lien from sight-Non I drawned in the Lethean flood, . Inse now in resplend out light. oh beautiful River of Truth clow one oh River of Truth.

correctly valleys and mountains of cartic Through seenes all patient with youth' And through fleids all glorious with worth Plow on to the mush of soul; The poets and bards of yore shall sing to thy blest control, Shall all their authems pony; Observatiful River of Truth. chestenin deep River of Truth, We are shallow, and fathorn thee not, For the treasures he dispost, and low Where the surface is almost forgot,

'I is the sile of stream bears up the ships The the deepest cave holdeth the pearly; And thou, oh would fall it and Where the banner of beauty unforts In the valleys made dark by men's sig-Flow on, thou River of Truth. Flow on thou River of Truth.

Past prests and temples of mon? Where the children of earth have been chained. In the lark took of error's deep den Then will seen undermine all the walls. Thou will bring the temples all down non thy been miwilt bear. The bright sunshine, not error's deep from b. Colemantiful Power of Truth.

the attenut full tream, gi, the valley at 1 sheebs, of death-That is affal and in state dream, If ourt he men in their every breath, States thom in the two like a ghost. Visit only, would alrest of the past, " on on to the beautiful coast Where nor terror terr darkte se can last, Chwen have liver of Truth.

has all own this bound, full stream The level hopes at 1 the thoughts of truth Are borne in a swift-gliding dream, And the dear ones we obvished in youth Like stray leaf or flower they float, Washed away by the current of time; But the soul, in its magical boat, Shall find them with rapture sublim-Oh beautifal, wonderfol stream.

And at last, oh Diver of Truth. Out into eternity's sea, All laden with smiles and with tears, And the hones of humanity. Thou shalt roll, with thy white-p The sails of thine own angel throng ; And these shall float up on the gales That to bright, golden regions belong. And then shalt be merged in the sea, And the souls of all men merged in thee 3th beautiful River of Truth!

#### Intuitionalism vs. Science; or the Civil War in Free Religion. A Lecture by Rev. Francis E. Abbot.

We are indebted to the Boston Post for the following able report of this, the fifth lecture in the Radical Course, delivered in Boston, Feb. 5th. That the Hebrew and Christian Scripture," said Mr. Abbot, in a very deliberate manner, "in this age of the world, are no longer regarded by the majority of well-educated people as decisive authority in matters of belief, is the fact so plain that it needs no demonstration. For good or evil modern thought has withdrawn its confidence from the theories of God and Nature, of man's origin, history and destiny, which underlie the precepts and appeals of the two Testaments. The Bible is no longer the book—it has become a book. However respected for what it is (and this is much), it is rapidly ceasing to be worshiped for what it is not. The strong fortress of Bibliolary is invested on all sides, and the armies of science march by it, as the armies of King William marched by Strasburg and Metz. But the great problems whose biblical solution has been rejectal by the cultivated intelligence of mankind are still unsolved, and challenge as never before the grave and intense attention of reflecting minds. To the civilized man life is as profound a mystery as to the savage. Its beginnings and causes, ante-dating all human consciousness, still elude the philosopher's search. Its destiny and purpose are still shrouded by a darkness that no age can pierce. Nature is still the eternal enigma that no human wit can read. God is still the infinite and the unknown. With all its majesty and unalterable beauty, the universe is dumb to human interrogation, and suffers human thoughts to play over its surface, opening its depths to none. generations of men come and go, chasing each other over the sea of Time like billows over the boundless blue; and the arch of Heaven, now tlooded with beams of gold, now glowing with starry points in a canopy of black, now shut from view by a veil of earth-born clouds, spans the small world of human life with mysterious, unochoing silence. Mingled of light and shade, the great panorama of existence, a part of which we are, is unrolled before our eyes. We look; we thrill; we muse. Among those who, either by native vigor of intellect or by acquired breadth of information, have come to find in the Bible only a match struck in the dark, and who believe that the human soul must shine itself with the true light by which to read the enigmas of Nature and light by which to read the enigmas of Nature and human life, I find two great classes or schools. They turn away from the traditions of the past with equal hunger; they look toward the insights of the future with equal hope; they feel with equal joy the thrills of the new life of the race coursing through their veins. Cheerfully and undauntedly they alike press forward toward that El Dorado of the idealist—the 'golden age' in which humanity shall come to its own, and shreathe an air of freedom, truth and love that shall make gods of men. Both classes are rationalistic in principle and conviction, and discard with equal energy the notion of infallible aucard with equal energy the notion of infallible authority, whether lodged in church, Bible or Christ. To both truth must authenticate itself, and find its only credentials in the free assent of the human mind. To both, law is universal and

inviolable, Nature safe and wholesome, and the

true welfare of humanity to be obtained by free cluded as follows: "I have thus faithfully, I think, development and natural methods alone.

development and natural methods atome.

Hence, both classes are equally strong and promoneed in their adherence to Free Religion—whether under that name or not is of no consequence. But there exists between these two classes a marked difference of attitude toward man son). You ask, not without reason, 'Must whether under that name or not is of no consequence. But there exists between these two classes a marked difference of attitude toward the great problems of God and Immortality, on which the great problems of God and Immortality, on which the answered? Are we doomed to live and die in darkness? Briends, I must frankly meet this inquiry. Science alone must give, in its own time, the final reply to our anxious and earnest of thinking on these high themes. For the sake of convenience, I will designate them as the Intuitional and Scientific schools of religious thought. It is my object to say something on of convenience, I will designate them as the Intuitional and Scientific schools of religious thought. It is my object to say something on their character and mutual relation, and the general bearing of science on the points that divide them. To the Intuitional school, God and immortality are undoubted and indultable facts. The two great problems are solved. God is a fact—the only question concerns his essence, the mode of his activity, and the nature of his relations to the intuitions. We must each of us work out for ourselves our private convictions, in the pure spirit of truth, and in the universe. Immortality is a fact—the only vate convictions, in the pure spirit of truth, and in question concerns the laws and condition of the unflinching adherence to the laws of thought the universe. Immortality is a fact—the only question concerns the laws and condition of the future state. Doubt of God and immortality is not wrong, but simply strange, incomprehensible, even absurd. So strong is its conviction on these two points, that it even denies real Atheism to be a possibility, and holds that at heart all men believe that by so doing we shall fit ourselves most appossibility, and holds that at heart all men believe that by so doing we shall fit ourselves most appossibility, and holds that at heart all men believe that by so doing we shall fit ourselves most appossibility, and holds that at heart all men believe in its own God, while disheller of immortality is a fact—the only value convictions, in the pure spirit of truth, and in unflinching adherence to the laws of thought. Science must answer for the whole race—we must answer for ourselves. And, though it seems a hard thing to be thrown back on ourselves, I believe that by so doing we shall fit ourselves most truth a real part of the whole race—we must answer for ourselves. And, though it seems a hard thing to be thrown back on ourselves, I believe that by so doing we shall fit ourselves most truth and in unflinching adherence to the laws of thought. lieve in its own God; while disbelief of immore trust awaits us all. The only atheism and skoptitality wears in its eyes the aspect of a diseased clam I really dread is that of unfaithfulness to the truth, infidelity to the great law of duty and virtue written on our own souls. If we do but live aright, I cannot but feel, deep in my inmost soul, and moustrous development of human thought. Debate on these points it tolerates, but all such debates appear like the disputings of a blind man as to the existence of color. To the Intuitional that good, and only good, is in store for us when our earthly day is done." hool, God is as sure a fact as the solar system, immortality as the present life of man on the of God as an intelligent, self-conscious being, and the existence of man after death, to be called open questions of to-day. Doubt on these questions is not only not wrong—it is not even strange or incomprehensible, still less absurd. Atheism is so far from being impossible, that it is one of the existence of man after death, to be the great commonest phases of modern thought. one at all familiar with many of the ablest writers of the age can have failed to perceive the skeptical undercurrent which marks their thought. Doubt of God and immortality, to the Scientific school, is neither idiocy nor disease, but the result of the discovery that the old supports of these beliefs are rotten beyond repair. Are there any solid supports at all? This question the Scientific school regards as legitimate and absolutely necessary in the present stage of human development. To the Induitional school of Pree Religion, God and immortality are self-evident facts. To the Scientific school, they are evident facts. To the Scientific school, they are appear to me a duty and an obligation to take great open questions. On what is this difference based? The Intuitional school rests its absolute, undoubting conviction of God and immortality on the supposed faculty of immediate intuition. Rejecting all devices of cunning philosophy and dding science, the Intuitional rehool teaches that the grand truths of God and immortality are made known by direct revelation of Being itself; that in the human soul there exists a natural faculty fitted to receive a revelation so transcendent; and that this supreme faculty, the crowning glory of human nature, which is some-times called the 'higher reason,' is infinitely su-perior in degree and utterly unlike in kind to the there 'understanding' which dwells only with the data of the senses and the inductions drawn therefrom. It teaches that logic is useful as a means of discovering truth of a lower grade, but is misused and abused when applied to the investigation of truths that transcend the sphere of services and purely intellectual experience.

tional theory is a marvelous labor saving ma-

chine, doing the work of consolation for human

great, weary, aching heart of the world cannot be thus consoled. Humanity cries for bread, and receives a stone. It asks for light, and receives the

burnt-out lamps of Christian dogmatism. It asks

for evidence, and receives assertion. Lo, the poor world sits down to the Barmecide feast spread

by the Intuitional school, chews the air, and goes away famishing. Something better than asser-

tion is wanting, now that the Church with its venerable dogmas no longer holds the world's

ear. Now that the empty affirmations of the Intuitional school ring out with the hollow sound of false metal—the great questions rebound

from soul to soul, and the world's heart grows sick with hope deferred. In this great crisis the world's oyes are fixed on the youthful figure of Science. The whisper goes around the globe'Is not this he that should come?' and millions

'Is not this he that should come?' and millions hang breathless on his most trivial word. It must be confessed the stripling lets fall much nonsense. He is still in the 'venly' stage. Somewhat elevated and puffed up by the attention he receives—somewhat given to flippant and pert speech—somewhat too eager to show his disrespect for venerable ideas, whose depth he by no many has fathered. Signored is nevertheless des-

means has fathomed—Science is nevertheless des-tined to be the world's true Messiah... From him,

f from any, must come the final answers to the

questions that have burned themselves deep into the heart of the race. Science is weighing in his

scales our human faith in God, our human hope of a life beyond the grave. It will be long before

his final verdict is rendered; and wisdom cautions us not to take his first crude guesses for his final

word. The day of dogmas and assertions without proof is gone; the day of knowledge is at hand, and when Science shall have claimed the whole

of his inheritance, and learn to treat the greatest questions as respectfully and honestly as he treats

the least, he and he alone must answer. A whole world wants to hear. Science is not the set of opinions held by this or that scientific man or

difference. Busied with present problems, it is, simply laying the foundation for a future edifice But, however ignored to-day, as the years go on Science will at last take into its own hands interests which are now abandoned to the care of

priests. Symptoms of this charge can already be discerned. A school of thinkers is gradually forming, devoted to scientific investigation of the

ighest problems. What is called 'Comparative

Religion' is claiming a fitting place in the sister-hood of the sciences. Science is even now begin-ning to treat religion as within her own jurisdic-tion and amenable to her own laws.

Thoxistespect toward religion, however, which still pervades the scientific world has been or-

ganized into a new and most curious religion under the name of Positivism, which asserts that

a pencil only, wholly without human contact, and in the dark. Among several others, the exact portrait of the following persons may be mentioned: Henry C. Wright, Dr. Franklin, Mrs. Eliza W. Farnham, William Penn, Thomas Paine, &c. The picture is usually embellished with flowers, or some other ornament of quite an exciting and pleasing character. Usually also a communication of some twelve, tifteen or more lines, written Thus the intuitional school plants itself on a revelation made to a faculty in the human soul wonderfully small, and beautifully correct, is adtressed to Dr. Haskell, of quite an encouraging which is specially fitted to receive it. Revelation is stripped of its arbitrary and exclusive characharacter. The whole is always done in an incredter, granted only to a favored few, and made a part of the universal spiritual outfit of every human being. This school is bound to deny the possibility of Atherm, which it does holding it ble short space of time, and with a beauty, precision and correctness perfectly wonderful and extraordinary. Several of these pictures have a perto be merely nominal being, wherever it is alleged to exist, an incomprehensible absurdity. Most of the adherents sacrifice fact to theory by denying fect and remarkably accurate fuc simile of the signature of the respective parties, and the whole may now be seen gratuitously at the residence of its existence. When confronted with the fact that Geo. Haskell, M. D., at this place, and it is quite human beings, with all the faculties and powers of humanity, are ignorant of these facts, or deny impossible to escape conviction of the certainty. one escape is left-namely, to main truthfulness and importance of spiritual commutain that every such man or woman has the higher nications. Consequently I thus write, hoping the eason in an undeveloped state. The athiest or extraordinary and wouderful facts may be pubinsterialist must be regarded as devoid of the power of receiving the natural revelation of the highest truths. The simple truth is, the Intuitional school have imported into Free Religion some lished in your valuable paper, the Banner of Light.

Always respectfully, Peter P. Good. al school have imported into Tree Religion some relics of the dogmatism they left behind them They have not unlearned the Orthodox habit o Ancora, Camdon Co., N. J., Feb. 6th, 1871. taking things for granted which they find it difficult to prove—of looking down superciliously on thos who think differently from them. They need to acquire the humility of science. It saves a world of minful thought to say that God and immortality are first principles, guaranteed by the testimony of immediate intuition. In fact, the Intui-

nications.

REMARKABLE SPIRITUAL MANIFES-TATIONS.

EDITORS BANNER OF LIGHT-I received "light from the spirit-world" for the first time, some twelve, years ago, through the testimony of the late talented John Craig, M. D., of this place, who was an intelligent Spiritualist, and who died as he had lived for many years—a firm believer in and advocate of that Philosophy.

There is a woman living near here of American and African descent—half blood of each race, aged about twenty-four years, who has been a physical medium since she was ten years old. In the use of the table, trumpet, bell and guitar, her demonstrations are the most remarkable. Last week, at the instance of divers good but skeptical citizens of both sexes. I invited her to my house for the purpose of giving a few scances, and when she left, I am sure that all who witnessed the "demoustrations of the spirits' power" by day and by night, would bear willing testimony to the fact that no human agency, by trick, sleight-of-hand, necromancy or fraud, had anything whatever to do with them. Even the most incredulous-those who visited the woman through idle curiosity and for the purpose of "exposing the humbug,"(?) went away with their eyes opened to the true

light, and declaring it from the "housetops" that nothing but superhuman power could do such So far as I am apprised, no one of all the large numbers who flocked to her scances has accused the woman or her friends of using any deception or artifice for the production of the demonstrations given; nor of doing anything to bring them about, other than the simple forming of the circle around the table, and placing the bell, trumpet and guitar on the floor under the table. To you, Messrs. Editors, and to many of your intelligent readers, a recital of these manifestations is as a thrice told tale," and not at all surprising. But opinions held by this or that scientific man or clique of men; it is the great body of truths discovered and established. Neither Darwin, nor Agassiz, nor any other, is the Pope of science, nor claims to be. The authority of Science is the authority of truth alone. The present attitude of Science toward God and immortality is pure indifference. Busied with present problems it is others, less advanced in the "faith once delivered to the saints," may desire to read a brief account of a few of the truly wonderful demonstrations seen by us on the occasion referred to. Spirits of departed friends manifested themselves to many of us in such an unmistakable guise as to Jeave no doubt in the mind of the sheerest skeptic that it was the "nower of the spirit" indeed. The name, date of demise and place, and the cause of death, were each given with as much certainty as the living friend in the circle could have done it, and that, too, when these facts were known only to that living friend. The bell rang out its tones as clearly and loudly as a human hand could have done it in giving a summons for dinner. Tunes played upon a violin by one of the circle, were timed exactly by the guitar in tones that could be distinctly heard for two hundred yards or more. The guitar also crawled about under the table

the greatest of all questions are no questions at all. The plain fact is this: Scientific men, no less than men of the world, are divided in opinion on and up into the laps of all within the circle as ensily as if it had been a thing of life and in posthe questions of God and immortality. One party asseverates that science settles them affirmativesession of legs, feet, arms and hands, and struck y: another, that science settles them negatively violently upon the table and chairs, on the floor third, that science is dumb with regard to them. Who can tell which is right? The doubts which and feet of skeptics, as if it would beat credulity the Intuitional school meets with absolute affirmations, the Scientific school meets with frank recognition. It says, 'Yes, these doubts are real; they must be respected and honestly treated. They into their doubting minds; and this, too, in full view of all. It shook them by the hand as familiarly as could have been done by a long absent friend. The bell was taken from the floor, rung are born of physical science. But physical science is not all; the appeal lies to universal science. By its verdict we must abide; bring the case before the court." loudly, and placed back upon the guitar with just such an audible sound as it gives when put there by human hands. Sometimes single strings of After dwelling a little more fully on the differences between the two schools, Mr. Abbot conthe guitar were stricken, sometimes all at once, then one at a time in slow, distinct or in rapid

succession, until all were sounded, and loud demolished with his sledge-hammer the heather amough to be heard out upon the street. On several occasions, when songs were sung, the guitar gave us harmoniously musical accompaniments to the same. On another occasion, a gentleman played a jig on his violin, to which music a spirit lanced upon the sounding board of the guitar, keeping accurate time with his heels, which sounded precisely like clog dancing. The violinist declared he knew the spirit to be that of a friend who had died in a military prison during the late war. The table, during the scances, moved violently about the room, and responded in loud raps with its feet to questions propound-All who witnessed the demonstrations are con-

vinced now that a superhuman agency was at work. I believe that Judy Camden (the woman's name) could, under proper influences and intelligent teachings, be developed into almost any kind of a medium. I think her powers susceptible of wonderful development. She is low of stature, and much inclined to obesity; of a bright mulatto color, with almost straight hair, and black, bright eyes. Her countenance is lighted up with an unusually intelligent look; she is mild and perfectly unassuming in her manner, and is contented with her lot in life, not seeming to have the slightest desire to mingle with the world. or to further develop herself in Spiritualism. She lives with a white family ten miles away in our forests, where nothing but the simplest form of living has ever been sought after, and where but few of the great world's advantages (or disadvantages) reach her. She is wholly uncultivated, in a worldly sense, but in her untutored simplicity she has often and can always astound and confound the wise. "Out of the mouths of babes and sucklings I will confound the wise," says the Lord God Almighty. W. R. CARSON.

Stanford, Ky., Jun. 24th, 1871.

DR. SLADE'S MEDIUMSHIP.

DEAR BANNER-I have witnessed many phys cal manifestations, both in the dark and in the light, but never any quite so satisfactory as those that I recently saw in the presence of Dr. Slade, 207 West 22d street. Yesterday I called to see the Doctor, and finding him out, left word that "a stranger" would call again the next morning at 10 o'clock. I did so. I was told by Dr. Slade that he devoted his time and spiritual gifts mainly to healing disease, and preferred not expending his powers on mere physical manifestations, but that as I had been put to the trouble of coming to him twice, he would grant me a scance.

brother. She laid by cakes and candy for his brother. She laid by cakes and candy for his day and made divers satchels for his books. Early the morning she would inquire: "Are Benn face and hands washed? Where are his cap a comforter?. He must n't be late at school."

That also passed away; and she became a litchild at her mother's knee, calling for stories are the ch stranger" would call again the next morning at

We had never met before, nor did I intimate to did not know the daughters who were tending thin my name or residence. The room in which on her with such assiduous care, and when we sat was not only light, but rather more so than usual for the city. Dr. Slade seated himself on the pictures. Those little nursery books we the north side of a small tea-table, whilst I sat on sometimes keep her quietly anused for head on the most side in which position. his left hand, on the west side, in which position was able to see his whole person distinctly and continuously, from head to foot. On joining hands, loud raps commenced first on the table and then on the back of my chair. I said to the spirit influence that I did not seek tests for myself, but lar experience. One morning, she spoke of should be gratified if they would perform things feeling so well as usual, but it was regardened in so satisfactory a manner that I might be willing to affirm to their reality. This they promised through aftirmative raps to do; and well did they keep their engagement. I will refer only to a part of what was done. A piece of pencil not larger than a small grain of tye was placed upon a slate, both sides of which I had previously examined and knew to be entirely clean. I held the Doctor's left hand in mine, placed on the centre of the table, whilst his feet wore drawn backward on each side of his chair, and fully exposed to my view. Holding the slate by its extreme end in his right hand, within a half inch or less from the bottom of the table, close to where I sat in full view of all his limbs, a scratching was distinctly heard, and on inspection legible sentences appeared on the slate in every instance the experiment was tried. In the meantime, the chair in which I sat was repeatedly moved by some invisible power, and the slat hand was placed on my head. The scratching was now very distinct, and the words "God bless Denton" were plainly written upon it. Next a circle of the width of a nail was drawn

on the slate, and the grain of pencil placed in it By request I put my penknife on the slate, which was again placed within two or three inches of the lower surface of the table. Whilst in this nosition, with the feet of the medium arranged as before described, his left hand still in mine and his right grasping the end of the slate, I distinctly saw the knife issue from underneath the table, circle over its edge, and pass diagonally across it at an elevation of from one to two feet above and fall on the floor, the pencil remaining still in the little circle.

Whilst maintaining the position described, the doctor next took by the handle or key-board a small accordion, and held it partially under the table, within a foot of me, so that I could see a large part of it, including most of the keys. It directly commenced its bellows movement in full view, attended by faint sounds from the keys which increased in volume as he passed the in strument underneath, out of sight, until it reached the centre of the table, directly under our hands, when the sounds reached their full height. This experiment was repeated several times. Finally, grasping my hands in his, all four were placed on the table, from whence they were repeatedly elevated with but partial effect for a season; but soon sufficient power seemed to have been obtained by the invisibles, and on our hands being spasmodically elevated, the table followed them a foot or more in the air, and remained suspended passively for several seconds. During all these manifestations, I carefully observed (for the benefit of others rather than my own) that Dr. Slade's feet remained in the position before described. The spasmodic twitching and trembling of the muscles or nerves of the medium that gen-

did-minded persons capable of weighing evidence, and gifted with the smallest grain of environments. and gifted with the smallest grain of spirituality, Life. in their nature, could have failed, had they been in their nature, could have failed, had they been present, to believe in both the truthfulness of the the walls of the Exchange at Briston the walls of the Exchange at Briston to the wall of the phenomena—always excepting a certain class of man, about thirty years of age, who man Spiritualists who have ascended so high on the bakker blaness, and husbanddry, progressive mountain, in their own conceit, that they are unable to discern anything that transpires in the dark valleys below them save trick ery and fraud.

I set Sunday records Mr. Denten completely ways.

Last Sunday morning, Mr. Denton completely sages " 1 3:3 1 4 3:3 1 4 3:3 ाच्या विवारिक क्षेत्रमुक्तानुक स्वर्कतान्त्री (चा कि अध्यापि कार

God, Jehovah. In the evening, he gave battle to his modern worshipers, and proved beyond con tradiction that taking Christ's seemon on the mount for a text, there is not a single Christian to be found in all the churches. New York, Ftb. 8, 1871. THOS. IL HAZARD.

OURIOUS PSYCHOLOGICAL FACTS.

BY L. MARIA CHILD.

The departure of my dear old friend, Henrietta Sargent, concerning whose long and efficient services to the anti-slavery cause I lately wrote to you, has naturally revived in my mind many memories connected with our intercourse. Some of them relate to psychological facts sufficiently curious to be worthy of record.

Her mother, a woman of fine physical organization lived to an advanced age, and during the

tion, lived to an advanced age, and, during the latter part of her healthy life, fell into a state latter part of her peattry ine, fell into a state dotage. For five years, she required the sam cares that are necessarily bestowed upon a bab and, during all that long period, the patter watchfulness and tender devotion of Henriet and her sister Oatherine were beautiful to with the control of the propagation. The circumstances of her progressive becility were very singular, and often render her extremely difficult to manage. Step by ste she lived backward through all the antecede periods of her life, with a vividness of impression that rendered them a perfect reality to berself, the the entire exclusion of all later epochs; and each of these successive states would continu

Her husband had been dead many years, she was possessed by the idea that they were she was possessed by the idea that they were recently married. Every day she expected his home at a given hour, and insisted upon having plate set for him. At every sound of the door-he she would say, "There! he has come. To them to serve up the dinner." His non-appearance often made her very restless. "He is suc ance often made her very restless. "He is su a punctual man, something must have happen to him," she would say. Sometimes she wor talk over affairs she had to communicate to h when he came home—affairs long since forgot by every one. To that bridal hallucination a ceeded acting over again the tending of her bable Later, she lived in the midst of her grownsons, and was preparing for the weddings of a daughters. The panorama of memory kept mig on. After a while, husband and child Boston entirely, and took up its abode on t south shore of Massachusetts, where she resid in her girlhood. The house where her body w seemed to her to be the house where she had seemed to her to be the nouse where she had hive with her mother. Then she receded into chil hood, and was studying her lessons for schol She especially occupied herself with her young brother. She laid by cakes and candy for his

read to her the stories she desired, she worlding in the most infantile way, and ask to during these successive retrograde stages of life, and the completeness with which she live Some years before she began to slide into

abnormal state I have described, she had a si from her customary good health. But it course of the day she suddenly fainted away the usual restoratives produced no effect family physician was summoned. No better cess attended his efforts. The breath appea be entirely suspended and the limbs remaining and cold. Her daughters feared she much be dead, and the doctor began to be doub whether animation would ever be restored. long she continued in this state I do not ren ber. But while they were watching her with deepening anxiety, she gasped feebly, and all while opened her eyes. When she had comprecovered, she told her daughters she had standing by them, all the time, looking upo lifeless body, and seeing all they did to retate it; and she astonished them by repeat minutest details of all that had been said by them or the doctor during her prolonger of utter insensibility,—National Standard.

Written for the Banner of Light. MY GUARDIAN ANGEL DY MRS. C. L. SHACKLOCK

Invisible, yet near!

The tender tie which binds my heart to thine Death may not sever; thou art mine, yet mine Bo dear, so very dear i I walk as in a dream,

Musing of thee, my idolized ! my own! Oh, with what memories of blessings flown My waking visions teem! Immortal joys are thine: Av. thou art blest beyond imagining;

Yet I, so weary, weak and sorrowing, Still dare to call thee mine Mine, by this throbbing heart! Can absence, time or distance render less

A mother's deep, abiding tenderness, Her very being's part? Ah, no! that sacred love Sorrow may purity, but not destroy;

Free from earth's passions, free from earth's a It soars all bounds above. Even in grief I'm blest: Beneath the shadow of an angel's wing. With gentlest care my path o'ershadowing,

Securely may I rest. I never more may fold My precious treasure in a fund embrace: I may not meet my darling face to face,

As in the times of old; Still shall thy presence fling Upon my lonely path one ray of light; Still shall the winter of my heart be bright With harbingers of spring.

Mobile, Ala. COMFORT FOR THA DRINKERS.—In the most persons a period arrives when the no longer digests enough of the ordinary de of food to make up for the natural daily with bodly substance. The size and weight body, therefore, begin to diminish more perceptibly. At this time tea comes in as aline to agrees the market to keep the bod. erally attend supermundane manifestations were unusually strong on the occasion.

Dr. Slade would doubtless have suffered exhaustion from this cause, were it not that he was now thrown into trance by one of those beneficent Indian attendants (of most good mediums) from the "big hinting-grounds," and by that strange gift, exceeding in virtue anything granted to the pale-faced spirits, his energies were quickly restored or renewed. During the trance, a daughter and son in earth-life were graphically described to me.

Upon the whole, every manifestation made was so plain, palpable and clear that I think no candid-minded persons capable of weighing evidence, and offeed with the substantial for discovery of the indulgance. Chemistry of the indulgance of the indulgance of the indulgance of the indulgance.

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EDITORS E

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new subscribe he considered communication corresponden Physician's I wake up th press some o enlightened In the firs sumes to be 1 knowledge v physician, ar gives us no means that i istic powertions in the Now this is : to the often ing, puking s grown older ingabandon new plan of as he inform a negative o sician will o ous means operations; deny that " learn what So far I given us an cian's duty demnation ther investi theories are mental prin there is to I

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THEOD EDITO

read the Parker," friend of truthfuli medium loved an I have tect imit and feel treated and vig taken f tiring c

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FEBRUARY 25, 1871, ...

# free Chaught.

EDITORS BANNER, OF LIGHT-Being only a new subscriber to your interesting paper, it may he considered impertinent for me to criticise any wake up thoughts" in my mind, I desire to exenlightened."

In the first place, it seems to me that he asmeans that man is possessed with—the only artistic power-is to learn to remove the obstructions in the way of Nature's free operations." Now this is a very old theory, and one which led to the often injurious practice of bleeding, blistering, puking and physicing. But as the world has grown older, and people wiser, this practice is beingabandoned. Perhaps Mr. D. or Dr. D. has some new plan of "removing obstructions;" but, so far a negative one, and I am not aware that any physician will object to the removing of "all injurious means that will interfere with Nature's free operations;" nor will any intelligent physician deny that "It is a great and important lesson to learn what we should not do."

So far I cannot see that the learned D. has given us any new lesson in regard to "the physi- labor. Humanity cries aloud for a better condician's duty;" nor do I think his wholesale con- tion. Millions lack good bread and good homes. demnation gives us much encouragement to fur. So long as one brother or sister suffers for the ther investigate. He says: "Physicians of all necessaries of life, we have something to do. theories are nearly totally ignorant of the funda- Hoping soon to see your subscription list doubled, mental principles of their profession." How much I am your friend, there is to be learned no one can now know; but is it not a fact that all our experiences have been stepping-stones" in our development?

Admitting that physicians have committed errors—not chiming infallibility—I see no reason why they should be accused of being mercenary as a class, even if friend D. admits himself in it. I belong to the class that has adopted what he styles "the improved art of making money out of | the ignorance and suffering of the people"-the homotopathic school-and think he is not free from the charge of "prejudice," which, he says, "is really the foolishest thing that an intelligent human being is ever guilty of;" for he is condemning that which he evidently knows but very little about.

When asked whether the doses which the homoropathic physician has reduced to a "phantasm" have the effect claimed for them, he says: "My answer is, No!—most emphatically not! There is no chemical power or force exerted from them." Now does the learned D. really think his negative testimony decisive, in opposition to the experience and positive evidence of thousands of homosopathic physicians and tens of thousands of tery.

Thou shalt not commit adul- Num. xxx1: 18; II. Sam. xii: 8; II. Sam. v: 13, in connection with I. Kings xv: 5. non-professional men and women? Or is it indeed a fact that all of the above classes are "the Thou shalt not bear false witcredulous, the unthinking and unreasoning," whose evidence is of no value?

As an individual practitioner, I am not aware that I am "Doctoring by Faith" not founded in knowledge; nor am I aware that any of my professional brethren make any such pretensions; but if friend D. has invented or discovered any method by which he or anybody else can surely prevent and cure diseases, he can undoubtedly prove himself a great blessing to the incredulous. thinking and reasoning portion of mankind, while we homocopaths are practicing the improved method of money making.

Fort Scott, Kansas.

THEODORE PARKER IN SPIRIT-LIFE. BY REBECCA J. MASON.

read the book entitled "Spirit-Life of Theodore out any foundation to them, I will hereby take the liberty Parker," it is a duty and privilege, as a personal of correcting some mistakes, so the space allotted to them friend of Mr. Parker, to avow my belief in the may be occupied by some more valuable information. It is truthfulness of the narrative given through the stated in the Banner that the "Terre Haute Spiritual Society medium as purporting to come from the dearlyloved and now absent friend and teacher.

I have read the book critically, in order to detect imitation by any spirit, in or out of the form, and feel sure that the work is Mr. Parker's, treated in his accustomed style. The freedom and vigor of thought, the homely illustrations taken from common life, and the brave, undaunted fire which fills each line are eminently characteristic of Mr. Parker, and reveal his untiring devotion to the cause which he was evidently ushered into the earth-plane to undertake.

There are passages and allusions which indicate the scholar, and which should utterly obviate the charge of fraud-if any there be-on the part of the medium.

Much as we lament Mr. Parker's departureand some of us will never cease mourning his absence—we know that, as he says of himself, he can work to far better advantage, free from the burdensome restraints of the flesh, in the cause for which alone he lived—the entire unshacklement and elevation of the whole human race.

Mr. Parker has done me much service in various ways-in the hearty and oft-repeated offer of his choice and valuable books, in his teachings, both private and public, on countless occasions and on innumerable subjects, and in divers directions through many another channel; and if these words, coming from one of his humblest pupils, who considers it a blessing to have lived in the same age with this divine soul, and talk with him face to face, who grieves for the cordial and kindly clasp of his hand, and misses the sincere interest he always evinced in her course of reading, the grave yet tender admonition of what he saw as faults, can do aught in aiding his work-which is yet unfinished-to those in the flesh, by assuring them, from a knowledge of Mr. Parker, that the production is undoubtedly his, it is a privilege that I cannot deny myself—a wish to lo something, while in the form, for him, out

of the form. Gratitude to Mr. Parker, and a desire to aid the cause for which, with him, we labor, are powerful incentives; and if these words will be of any service, you are at liberty to lay them before Your readers.

## "PHYSICAL MANIFESTATIONS."

Many people, are much troubled whether there may not be deception in the various manifestations purporting to come from spirits. For myself, I want to attend no circles unless the spirits manifesting can tell me something to do to elevate down trodden humanity. If Spiritualism is deeds. Christianity has handed us a world full of crimes and poverty. And the first and all-important business of Spiritualists is to remove itentirely. As long as one poor woman is in a destitute condition we have a work to do; and, as a Spiritualist and reformer, I protest against so much time and money being spent in mere frivoto live, if it is to bless humanity, it is to do it in

lous matters. Millions lack the necessaries of life, and thousands are buried in a hell of more of this world's goods than they ever had a right to, or know what to do with. We have long ago demonstrated the truth of immortal life. Now let us go to work and make a world fit to live in. Let us so educate the people that life and property shall be safe anywhere without locks or communication you may publish; but as your bolts. Unless Spiritualism takes hold of practicures londent, D., in an article entitled, "The cal, every-day life, it will certainly lose its hold on the agreement of the control of the c physician's Duty," in your issue of Jan. 14th, did on the affections of the people. Messrs. Editors. dare you leave your safe unlocked, and your press some of them, if I do not feel particularly doors also, during the night? Why not? Simply and only because, during the last thousand years, real, true Spiritualism has not educated the peosques to be possessed of the only or the kind of ple. Let us work in the direction of such noble knowledge which can be of any advantage to the men as Prof. Wm. Denton, H. C. Wright, Warren obysician, and that he is willing to impart; but Chase, Wendell Phillips and Wm. Lloyd Garrigives us nothing new. He says: "The only son, and in one hundred years from the advent of modern Spiritualism, every lock can be taken off from every door; no crime, no poverty, no little children crying for bread, no poorhouses-those standing shames to every community, no prisons, no bloody gallows, no war or slavery, no rich or poor, but universal brotherhood everywhere; not a custom-house (another disgrace), no police officers in your streets these cold nights, watching their brother Christians, but every one safe under as he informs us, I can only understand it to be his own roof, and a plenty of good bread: no sword-supported governments, costing a part of every day's work to support, and sacrificing millions of lives, but every man his own governor, directed by the Divine law within, and peace and happiness abounding everywhere.

Dear brother and sister Spiritualists everywhere, for such a glorious day let us earnestly SEWARD MITCHELL.

#### "DISCREPANCIES IN THE BIBLE."

A correspondent of mine says there are no discrepancies in the Bible; and Dr. Adam Clarke said "that it is so consistent every way with itself, and so pure in its morality, as amply to demonstrate that it never could have had an earthly origin."

Well, we will defend the assumption that if the Bible be the Word of God it cannot contradict itself; and equally the opposite one that if the Bible contains positive disagreements it cannot be His Word.

For the deliberate and unbiased judgment of the reader, and in as condensed a form as I can, I present to him the following antithesis, requesting him to take his Bible and carefully contrast the auotations and the commandments:

God's Commands. Thou shalt not kill.

Their Breach justified by Him. Jer. xili: 14; Dout. vii: 16; I. Sam. xv: 2-3; Num. xxv: 4, and xxxi: 17-18; Gen. xxii: 2; Ex. xxxii: 27; I. Sam. xviii: 10-11.

Ex. iii: 21-22; Ex. xii: 35-36.

Thou shalt not steal.

II. Thess. ii: 11; I. Kings xxii: 21-22-23; Ezo. xiv: 0; Josh. ii: 4, compared with James ii: 25; Ex. i:

Honor thy father, &c. Love thy neighbor, &c.

Luke xiv: 26. Rom. ix: 13; John xii: 40; Ex. ix: 12; Josh. xi: 20; I. Sam. xv: 3, compared with Ex. iii: 22.

18-19-20.

These are a few of the many commands either roken by the Law-giver or by his command or anction. Are these Scriptures God's Word, udge ve?

Washington, D. C., Jan. 28th, 1871.

## Banner Correspondence.

Indlana. TERRE HAUTE .- A correspondent writes under date of Fob. 1, as follows: Considering every particle of space in EDITORS BANNER OF LIGHT—Having recently the Banner of Light too valuable for printing articles with

hold meetings every Sunday at Pence's Hall, at 11 A. M. and S r. M. Lycoum meets at 2½ r. M. E. G. Granville, Conductor: Mr. Madison, President." This statement is considerably back of time. We have not had any nectings here for a good while. Mr. J. M. Allen left here after a six months' engagement in the fall of 1809. Since then we have months engagement in the fail of 1995. Since then we have had no regular meetings. D. W. Hull gave a few lectures in 1870, after the Richmond Convention. Mr. E. G. Granvillo left here in November, 1809. Mr. Madison, President of the Society and Conductor of the Lycoum, passed to the spiritworld in February, 1870.

world in February, 1870.

That the Society at present has only a nominal board without any life-principle in it, must be apparent to you at once, when they permit you to advertise a president as a functionary one year after he has passed into the spirit-world, where I hope he has found the reward which his gentlemanty bearing as a citizen and an officer in this Society so richly merited.

I do not think there is a society in the United States which he more advantages to make it a fine working insti-

I do not think there is a sectory in the United States which has more advantages to make it a fine working institution than our first Spiritual Society here. We have a half 75 by 45 feet, large, well heated, well lighted, well ventilated, kept clean and furnished by the proprietor free of any charge; even one of Gerhard's fine parlor organs is furnished by him for our use.

Now, let us see what we are doing in connection with all this. As Society we are doing almost nothing. Our Ly-

this. As a Society we are doing almost nothing. Our Lyceum, once in a flourishing condition, marching from 75 to 100 children, has, for the want of an able Conductor and

this. As a society we are doing almost nothing. Our Lycoum, once in a flourishing condition, marching from 75 to 100 children, has, for the want of an able Conductor and unity of action, sunk into oblivion. The Society, for the lack of the same principle, has come to an almost entire standstill. Now, who is to blama for all this? I consider that almost any failure we meet with in life is produced by a species of ignorance. It is ignorance that prompts intolerance, and I consider intolerance the fuel which nourishes the fire of opposition. Everybody would like to rulenobody likes to obey.

We now have dear Sister Wilcoxson with us, who has just recovered from a dangerous illness; however, she puts forth her labor to instill life into this almost dead body with her usual energy. If Spiritualists do not feel the necessity of unity now, when the clergy put forth their utmost endeavors to undormine free thought and conscientious liberty, when, for heaven's sake, will they feel the necessity?

Many of our Spiritualists listened last night to a discourse on infidelity, delivered by R. Thompson, of this city, at the Methodist church. The speaker attempted to prove by history that infidelity had its origin at the Council of Nice, and was introduced there by Constantine; but the priesthood, knowing that they needed Constantine's worldly strength, submitted to his throwing the applie of contention among them. The speaker closed his remarks by saying (and quite emphatically) that he loved every Christian man or woman, providing that they acknowledge God, Jesus his only begotten Bon, and the Holy Ghost—the three in one! Poor, "miserable Spiritualists," there is not a bit of room in Mr. Thompson's heart for you, and, rather unilko Christ, who said "love thy neighbor as thysoff," he (Mr. Thompson) only loves those who agree with him on the question of Trinity! His appeal to all Protestant denominations to lay aside their little differences of doctrinal points, and go forth as one to fight this menster Infidelity, was quite en

no church which advocates this principle more than does the Catholic church! To me the whole discourse had a resemblance to what is To me the whole discourse had a resemblance to what is commonly termed "whipping around the stump," and who did he attempt to whip? You and me—all those who differ with him on that point. Do not let us wait till this clause is put into our Constitution, but let us feel that to be forewarned is to be forearmed. If we allow the Church to have this sectarian clause put into our National Constitution, away goes the trust our revolutionary fathers left to us, and for which we are responsible. It is hopeful that there are yet rationalists, Spiritualists and free thinkers enough loft, to prevent such a curtailment of liberty. Let us all feel that this glorious Republic must continue to shine like a beaconlight, which all nations can look up to with the hope that the God of Nations will, sooner or later, help them also to enjoy this great boon.

LITTLE FALLS .- SPIRIT PICTURES .- S. Fannie T. Link writes us follows: Editors Banner of Light-Through the pages of your valuable paper I wish to call the attention of those of your patrons who are yet in doubt, to the truth and reality of our loved ones returning and giving us true pictures of themselves in their earthly, and also present piritualized form, through the "Spirit Artist," M. Milleson,

spiritualized form, through the "Spirit Artist," M. Milleson. Such tests he is constantly giving.

Since he has been stopping here at Little Falls, N.Y., he has brought out a number of correct likenesses of my personal acquaintances, and one of my only brother, who had passed on to the "summer-land" something over five years ago; and now, when I least expected, comes a most admitable life-size likeness of him—such a correct and perfect one, that my little son, upon its being shown to him, recognized it almost instantly. Notable incident, considering that it is over five years since he passed away, and my boy, at that time, not quite five years of age.

time, not quite five years of age.

My mother, upon first viewing it, burst into a flood of tears, called up by fond recollections. Friends and acquaint-ances, many of them skeptics, pronounce it good, and I know it to be so. As a test of spirit power, it is one of the grandest ever given to mortals.

NEW YORK CITY .- A correspondent writes: Although an entire stranger to you, Messrs. Editors, and a skeptic as regards manifestations by spirits of the departed, clairvoyanco, &c., I cannot refrain from scribbling you a few lines in reference to a visit made to this city by Miss Lottle Fowler, the far-famed test medium and clairvoyant, who recently created such an intonse excitement in Bridgeport, Conn., by her predictions of an explosion at the Metallic Cartridge Factory there several days prior to its occurrence. During her sojourn in the great Metropolis Miss Fowler stopped at the Brandreth House, where she was waited upon the following day and evening by quite a number of intelligent and well-known citizens, including a few skeptics, (even your humble correspondent.) I may not—I hope not at least—be committing a very grave offence in mentioning the names of Mr. James Lecte, real estate broker, and Messra, George and Thomas Wilson, brothers, as being amongst the number of those seeking for information, and they expressed themselves as much astonished with the results of their sittings with the fair medium. The developments sho made to them could n't be rubbed out of their minds.

At the close of Miss Fowler's engagement at Stamford, she purposes returning to this city and making her debut as a test medium and clairvoyant annongst the Gothamites.

BINGHAMTON.—"L." writes as follows: Sunday, Feb. the far-famed test medium and clairvoyant, who recently

BINGHAMTON .- "I," writes as follows: Sunday, Feb 5th, the friends of truth and progress in this city were made happy by a short visit from Bro. J. W. Van Namee, of New York, well-known in literary circles; also, as being one not surpassed as a tranco speaker and clairvoyant medium. His lectures on that day were received by well-pleased and appreciative listeners. Subjects of discourse, chosen by the audience, were treated by the invisibles with ability and pathos; also, improvised poems were given, on subjects chosen in the same manner. A poem was delivered on each subject sent up to the speaker, and that given on "The little Charch around the Corner" will long be remembered by those who heard it. The occasion was enjoyed by us all, as literally a "feast of good things," and we would extend a cordial invitation to other speakers to come and do likewise, for their efforts are much needed here.

FRIENDSHIP.-O. E. Latta writes, Jan. 27th, as follows Seeing a note in the last Banner from a correspondent in Sharon, Pa., I will say that it would be well for said correspondent to send name with note, as I published a similar note, with my name attached, and the consequence is that Mrs. Woodruff came and gave a lecture to a full house; and Mrs. Wobstan came and gave a secure to a fint house; and since then we have had a two days' meeting, addressed by Mr. and Mrs. Woodruff, and Mr. Baker, of Corning; also two meetings at Bro. Sherman's, in Wirt, only a few miles from your house. Let us have your name, and we will let you have those of many generous-hearted brothers and sisters in this and adjoining towns, and we shall also know where to send our missionary friends when they call on us again.

Pennsylvania.

PHILADELPHIA .- M. B. writes, Jan. 21st: " Messrs. Editers-One of your correspondents, after describing Master Hough's physical manifestations, refers to these, in connec-

ever given to the world, or a heartless humbug. Possibly, Messrs. Editors, you can enlighten me as to what would be best to do under the circumstances."

NEW BEDFORD .-- S. Stevenson, M. D., adds this postscript to a business letter: It has been my pleasure for some time past to peruse the contents of your priceless paper. From it flows a stream of inspiration which permeates to the inmost recesses of the human mind, and when such receptacle is of proper mold, impressions are made which will contime to unfold so long as eternal cycles measure the life be-yond! Each different thought of the intellect guided in a right direction will coalesce, and thereby form a pathway glided with advanced ideas to mark the progress of develop-ment on earth, and adumbrate the condition of existence in the higher realm.

the higher realm.

The vergency of the spirit-world to this, as demonstrated by mediumistic communications, settles the reality of a life beyond, produces serenity of mind, and creates a desire to join the band above the welkin dome.

MECHANICSBURG, - Andrew Seifert, in remitting the money for several new subscribers, says: I feel like saying a few words in praise of the Banner of Light. It is a welcome weekly visitor, and comes laden with just such food

come weekly visitor, and comes ladon with just such food as we need daily. It is highly prized with us, and first read, though we recoive six other papers every week.

Mechanicsburg is a pleasant village, eight miles west of Harrisburg, on the Cumberland Valley Railroad. Our late census gives us some 2,600 inhabitants, and out of that we count about a dozen outspoken Spiritualists. We have had some lectures here. Mrs. Stearns gave us two lectures, Dr. J. K. Bailey gave us one elegant lecture, and Dr. Child, from Philadelichia, has also lectured for us. We live, and hope for more licht and truth. for more light and truth.

Utah. SALT LAKE CITY .- "Iconoclast" writes thus: "It being a long time since you have heard from this section of the Union, dear Banner, I thought it right to send our echo through the folds of the glorious old Banner, to all its numerous subscribers, that Spiritualism is a real, living, established fact in Utah generally, and in this city especially. We number some hundreds here who epenly avow themselves believers, while many are also believers, but their temporal surroundings do not as yet admit of an open acknowledgment. The Banner and the Religio-Philosophical Journal are spiritual food and comfort for hundreds who are not as yet able to subscribe for those papers themselves, but who will as soon as the business opens up in the spring. There are several regular circles held in various parts of this city.

The Spiritualists of the Tenth Ward have organized a free circulating library, known as the Tenth Ward Progressive Reading Association, for any of the Mormon population of the ward who dare to think or read for themselves, with a lady for librarian (Mrs. Mary Ann Lloyd). In another part tablished fact in Utah generally, and in this city especially.

Reading Association, for any of the Astrono population of the ward who dare to think or read for themselves, with a lady for librarian (Mrs. Mary Ann Lloyd). In another part of the city, there is another organization for the purchase of one copy of each book and pamphlet advertised in the Banner of Light and in the Religio-Philosophical Journal. There now being so goodly a number of us, we feel able to sustain an able test medium and lecturer, if we could hire such an one on reasonable terms: and I know a more noble-hearted people than reformed Mormons are cannot be found in the United States or in England. They only need their understandings quickoned, to break the galling chains of a cruel priesthood, and then they become whole-souled Spiritualists. So I prophesy a most desirable and hearty reception, and a mission field that will prove a grand success to a good test medium and lecturer, if they will come to 'Zion.' There is a fine large hall being built by the liberal gentlemen of this city, which will be opened this spring, where our heavenly inspired mediums and lecturers can proclaim the glories of Spiritualism before hundreds, in the midst of Salt Lake City." in the midst of Salt Lake City."

Vermont. RANDOLPH.-J. F. Tenney writes thus: I am not directly a subscriber to the Banner of Light, but am a constant

we? Nothing? A school under the direct control of Spiritualists is what we must have, if we ever expect to fulfill out obligations to a material and a spiritual world. Let us have a school where children can receive a liberal checation, where physiology and the laws of nature will be taughts, so that the coming generations will not make the same mistakes we have committed; where the science of life will awaken new thoughts, infine new light on many dark spots on the social system, and especially on the marial question. This is a work we must do, if we want to prove true to our angelle teachers; and the soon every earlier the hoster is the faith of having help from above, but spirits have done their work; after they have given us thoughts and advice, their work; after they have given us thoughts and advice, their work; after they have given us thoughts and advice, their work; after they have given us thoughts and advice, their work; after they have given us thoughts and advice, their work; after they have given us thoughts and advice, their work; after they have given us thoughts and advice, then it becomes our daty to live them out in our actual life.

1 hope our Society will, under the genial influence of Sister Wilcoxson, again return to life, and prove tived with the libit of angel guidance will help you to bear the heat of their work; after they have given us thoughts and advice, the communion. We have some real life of angel guidance will help you to bear the heat of to-day.

New York.

LITTLE FALLS.—Spirit Pictures.—S. Fannie T. Link writes as follows: Editors Banner of Libit.—Through the writes as follows: Editors Banner of Libit.—Through the writes as follows: Editors Banner of Libit.—Through the organization. Our angel friends will as we are annions to make the functions and the control of the convenience of the winding of winterest in the month of the convenience of the solutions and the convenience of the solutions and advertise and the control of the convenience of the convenience of the convenience the religious work, because our facts do not call for any such organization. Our singel friends are as anxious to make themselves known and understood as we are, and we can rest assured they will leave no spot untried for the demonstration of the fact of their ability to manifest to as. Then let us cease this uscless twaddle of persecution, of religious bigotry and error, but instead, with redoubled energy will we assist our friends in the spirit-land in manifesting to us in the flesh, and proclaim our knowledge as facts, not a theology, a belief, but what we know, having seen and heard ourselves. The knowledge of Spiritualism must of necessity become universal; it can no more be avoided than the change which places the spirit of man in the home adapted to its wants. Let us beware, then, of assuming in our zeal the same faults we so strongly condemn in others, but instead, with our superiorknowledge, we will kindly bear with stead, with our superiorknowholgo, wo will kindly bear with the ignorance of others, and instruct, and elevate them in a spirit of love and brotherly kindness, showing ourselves elevated indeed by a ke owledge of our glorious surroundings.

Mussuchusetts.

EAST BOSTON .- A. E. M. writes, under the head, "Bo Careful," as follows: "We sometimes hear peculiar remarks from the pulpit or in the prayer-meeting. The minister or church-members desire to say something impressive and beautiful. They want to show their love and carnestness for the cause they have at heart. In their hely ferver, howover, they allow themselves to go beyond the bounds of common sense. The truth is lost sight of. The words uttered are ridiculous jargen, instead of being like apples of gold in pictures of silver.'

We select a sentence from the sermon of a celebrated minister: 'Upon Christ in heaven the angels perpetually gaze.' Those words appear very fine at the first reading. But have the angels nothing better to do than to cyrlastingly staro at Christ? We understand heaven to be fined where all are active in goodness. There is no cylchece to show that Christ permitted himself to be stared at while he was upon earth, and there is too much work to encourage. was upon earth, and there is too much work to encourage

was upon earth, and there is too much work to encourage the staring process in leaven.

In a prayer-meeting connected with a flourishing church, we heard a brother say, 'I remember you all, by name, in my prayers, every night before I go to sleep.' In this church there were ever one hundred brothers and sisters. It is no small mental exertion for a brother to pray for the one hundred of his church, and friends outside, besides his numerous putitions to God for other things, especially after a hard day's toiling and schemling. Would it not be more beneficial for the brother to take his friends in squads of half a dozen alternately to the Throne of Grace? He would add greatly to his sleep and lifeith—and Christianity. If this suggestion was adopted and announced by him in prayer-meeting, his words would have more of a semblance of truth.

of truth.

A religious awakening was experienced in a certain-church. Wo will say it was of the Episcopal, Unitarian, Swedenborgian or Congregationalist denominations, these being especially noted for their powerful movings of the Swedenborgian or Congregationalist denominations, these being especially noted for their powerful movings of the spirit. A sister present was deeply perturbed. One of the deacons went to her and asked the state of her feelings. Oh, she cried, 'I feel as good as if I were in the arms of Beclzebub!' The deacon was embarrassed. He soon recovered himself, and said, 'No, sister; you are wrong.' She again replied, 'Yos, I feel as if I were in the arms of Beclzebub or some of his saints!' The deacon left her to her motivations.'

#### VERMONT.

#### Quarterly Convention of the State Spiritualist Association.

Reported for the Banner of Light.

The Convention met in the Court House in Middlebury, on Friday, Jan. 13th, and continued in session three days; the President of the Association, V. P. Blocum, of Ruthaud, presiding. The forencon session was occupied with the usual preliminaries and in conference. The Secretary not being present, Dr. E. B. Holden was chosen Secretary professional conference.

tem.

In the afternoon, after an hour spent in conference, Dr. J. B. Dunton, of Vineland, N. J., took the platform, and exhibited to the audience two spirit pictures drawn by Anderson, of New York, the renowned "spirit artist." The Doctor gave a very interesting account of the manner in which Hough's physical manifestations, refers to these, in connection with Dr. Slade's performances, as sufficient evidence to establish the truth of spiritual communion. I have witnessed these—so-called—spiritual manifestations, not with a skeptio's mind, but anxious to glean some light from that bourne from which the poot says 'no traveler returns.' It is true, they have puzzled me; so have Hermann and Signor Hiltz, whose sleight-of-hand is equally wonderful. But they furnish no positive evidence of being spiritual communications, however anxious I am to be converted. There are others who claim the power to produce letters from those who have passed the river; I have had a score of them—good advice, etc., but not a word of clear and convincing but this cannot be so, as I only want one word—even a small one—just some familiar expression used only around my own hearthstone. Such a message would be proof positive, and give more joy to my soul than volumes of wild philosophy from inspired mediums.

Residing in the second city of the Union, I have availed myself of almost every advantage it afforded, and equandered considerable means, but only to have my doubts increased as to whether Spiritualism is the greatest blessing ever given to the world, or a heartless humbug. Possibly, Messrs, Editors, you can enlighten me as to what would be best to do under the circumsunes. had any correspondence.

The Convention held three sessions each—day, meeting at

The Convention near three sessions each day, meeting at 9 A. M., 2 P. M., and 61 in the evening. Usually the first hour was devoted to conference, and then followed speaking-by one; and sometimes two, of the public speakers present. Of speakers reskling in the State, there were present Mrs. Fannie Divis Smith, of Brandon, Mrs. Helen M. Sloeum, of Rutland, Dr. M. Henry Houghton, of Stowe, Albert E. Stanley, of Leicester, and Dr. E. B. Holden, of North Clarendon; from out of the State N. S. Greenleaf of Lowell. Mass. and om out of the State, N. S. Greenleaf, of Lowell, Mass., and

Dr. J. B. Dunton of Vineland, N. J.

The speaking was generally high-toned and instructive, showing a depth of research, a clearness of perception and justness of conclusion that commanded the profoundest attention of the large audionces that assembled from day to day to listen to the exposition of our beautiful philosophy. The subjects discussed were varied and interesting; among which may be mentioned "Phenomenal Spiritualism," by Dr. Houghton, "The Chemistry of Spiritual Forces," by N. S. Greenleaf, "Christ and the Saviours of the World," by Dr. J. B. Dunton, of Vineland, N. J. "The Inconsistencies of the World" by A E nley, and "The Necessity of Culture," by Fanule Davis

Stanley, and "The Necessity of Culture," by Fainulo Davis Smith.

Of the subjects discussed in conference, the one that seemed of deepest interest to the present and future of Spiritualism in Vermont, was the action of our last legislature in refusing to grant the petition of our Association to be constituted a legal body, that we may hold and convey property, found institutions of learning, and do such other business as incorporate bodies may do—and the same day passing an act legalizing the Methodist Camp Meeting Association. This action of our wise legislators was characterized as narrow, bigoted and oppressive, and atterly unworthy the name and character of a free and Christian people. "A more systematic method of applying our power to influence elections" was urged, "that we, as a body, may have the same rights and privileges as other denominations." For there is no douly that we have the power, if we will but concentrate our forces, to teach these bigots a much needed lesson of toleration and forbearance. Hereafter let us see to it that no man gets our votes who is not known to be liberal. Then politicians will begin to respect us.

With a single exception the Convention was harmonious to an unusual degree, through all its three days' sessions. A general good feeling prevailed, and softened down the harmonious transitions and content of the property of the provided of the provi

to an unusual degree, through all its three days' sessions. A general good feeling prevailed, and softened down the angularities that site out so prominently on many similar occasions. All seemed animated with a determination to have a pleasant and profitable time, and they succeeded.

The exercises closed Sunday evening with a prayer by Mrs. Fannie Davis Smith, which was a holy baptism of love, purity, beauty and peace to the large audience that filled the hall to overflowing; and when the Ameu was spoken, over heart was hushed in reverence of the Great Unseen, and every mind seemed rapt in admiration of the marvelous beauty and purity of thought, and the wonderful flow of chasto lange age in which it was clothed by the ministering spirits from the Summer-Land through the delicate organism of their closen instrument. The audience seemed held as by a spell, and when the speaker sat down, the stillness of death pervaded the hall for the space of a minute before a movement was made towards separation. The President movement was made toward a separation. The President then arose, and, Quaker fashion, shook hands with the brothen arose, and, Quaker fashion, shook hands with the brother on his right. This was followed by a gradual. reluctant uprising of the audience, which lingered, and still lingered, as if loth to depart from a spot so hallowed by the outpouring of the Holy Spirit. The hall seemed all aglow with the warmth and radiance of a light divine from the heavenly spheres. One seemed to breathe the purfume of flowers from the Summer-Land. The atmosphere seemed to vibrate with the harmonious strains of celestial music, and the people to be wrought up into that sweet intoxication of the senses which the poots so apily describe as a "holy ecdacy." And so it was with tardy steps the crowd dispersed. But the hall was at length described, and the Convention was over.

over.

A most singular train of circumstances combined to bring the Convention to Middlebury, and, when there, to make it a grand success; all tending to show that the locating committee were overruled and directed by our spirit friends. Even the slanders and abuse of our enemies were turned to

ly a subscriber to the Hanner of Light, but am a constant reader, and noticing some things therein that do not exactly meet my views, I make bold to trespass upon your time for a moment. What I refer to, is the seeming spirit intol.

An interesting feature of this Convention was the pres-cace of those two renowned mediums for physical manifesta-tions.—Horatio G. Eddy, of Chittenden, and Henry B. Allen, of Hydepark, who gave scances at different places, at pri-vate houses, at the Addison House and in the Court House. At the repeated, urgent solicitations of multitudes of people, the "Allen Boy" gave a public scance in the ball Saturday evening, after the adjournment of the Convention, most of the andience remaining to witness it. The number present

the audience remaining to witness it. The number present was estimated at over two hundred.

The manager, Dr. Houghton, stated to the audience the conditions on which these manifestations were dependent. They had never given a scance before so large an audience, and should not be surprised it they falled entirely to get any manifestations.

A dulchner, gultar, tambourine and bells were shaded from the light by some delakets thrown over some chairs. The medium took a scat in front of the instruments, and, with both his hands, took hold of the arm of one of the committee who sat in a chair beside him. Fifteen transit, thirty who.

note in manus, took hold of the arm of one of the committee who sat in a chair beside him. Fifteen, twenty, thirty minutes passed without proculing the expected manifestations. The audience were getting impatient and restless.

In Houghton proposed to close the scance and call it a failure, offering to return the admission fee; but most of the audience were unwilling to give it up without further trial. At length it was proposed to change the committee again.

At length it was proposed to change the committee again, and put Mr. R. R. Wright in the chair beside the medium. and put Mr. R. R. Wright in the chair bedde the medium. This was objected to by some. But, after a good deal of confusion and some tunnult, Mr. Wright took the chair, and soon the instruments began to play.

The guitar was played, lifted up by unseen hands, and let down in front of the curtain. The tambourine was thrown over the curtain, and at last the dulchner was lifted up and pitched over the chairs in front of the medium. This closed the scance, which if we consider the unfavor-This closed the scance, which if we consider the unfavor-

This closed the scance, which, if we consider the unfavor-able conditions, was a decided success. And yet men and comen present were quite free in denouncing the whole

able conditions, was a decided success. And yet men and women present were quite free in denouncing the whole thing as a humbug.

At four o'clock Sunday afternoon Mr. Horatio G. Eddy gave a scance at Mrs. Cloveland's, at which hands, large and small, white, red and black, were shown. Mr. N. E. Miller, of Williston, recognized one as belonging to a dear juite he formerly knew in the earth life. The hand spelled frame with the use of the manual alphabet, and Mr. Miller happened to know the alphabet so that he could read the name, and thus got a test that was very satisfactory; for it should be beared in mind that the medium, does not know the alphabet, and could not, unaded, pell a name by its use. The manifestations were lightly satisfactory to be lievers, and quite confounding to skeptics.

But the greatest triumph of the spirits and their mediuma was at a scance held at the Addison House after the adjournment of the Convention Sunday evening. Mr. Brooks, whom I was told is chief-of-police in Middlebury, put on Mr. Eddy's wrists a pair of patent handculls, adjusting them as closely as he could without injury to the wrists. Repes could be untied and knots slipped, but the handcults once on and the key in Mr. Brooks's pocket, Mr. Eddy stepped into an adjoining room alone, and in less than two minutes came out with his coat off and the handcults still fast to his wrists! This caused a sensation all through the room, but a greater velwas in reserve. wrists! This caused a censation all through the room, but greater yet was in reserve.
It should be remarked here that Mr. Eibly was a good deal

It should be remarked here that Mr. Eddy was a good deal indisposed from overtaxing his powers, as these manifestations are very exhausting to the physical man, and he told the friends that in the condition he then was he did not think the handcuffs could be taken off.

Dr. Brown, a highly impressible and magnetic medicin of Middlebury, replied. "They will be taken off, and they will never be puton another person's wrists."

The medium now went into the dark room alone again, and it might have been afficen minutes—perhaps not more than ten—when a hand came up and quickly turned over the little window above the door, and throw the handcuffs out amongst the astonished crowd. Those who have ever been in the Addison House will remember that the sleeping-rooms have small windows hung on pivots over the doors. been in the Addison House will remember that the sleeping-rooms have small windows hung on pivots over the doors, which serve for both light and ventilation. It was out of this window the handcaffs were thrown; but as the win-dow turned over quickly, it caught a part of one of them, which was broken in two, and held it fast between the sash and window-sill. Had it not been for this circumstance, skeptles might have said it was broken by being thrown on the floor. As it was there was no chance for cavil in that direction. The sensation was intense. But the facts were before the eyes of all. Mr. Broks being called for, came forward manfully and frankly acknowledged himself "beat." forward manfully and frankly acknowledged himself "beat." E. B. Holden, Secretary.

#### BANNER OF LIGHT: AN EXPONENT OF THE

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# Banner of Light.

BOSTON, SATURDAY, FEBRUARY 25, 1871.

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## "Working up from the People."

In our last week's issue, the readers of the Banner will not have failed to note certain emphatic expressions contained in the letter of Edward C. Towne, in respect to Mr. Alger's public sneer at Spiritualism, particularly in the extract made from his own remarks at the funeral of that noble man and true Spiritualist, John Pierpont. Said Mr. Towne, "I have no doubt whatever that it (Spiritualism) is to become the most littig 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." This is true to an extent which no human mind-not even that of him who uttored it - can fully comprehend. But the significancy of the statement is chiefly due to the truth. obvious from its very necessity, that this movement, called Spiritualism, is to regenerate and renew the churches by working its influences upward from the people. In that consists its deep

Mr. Towne is a free and large thinker, welcoming impressions, views and thoughts from whatever quarter, and extending a generous hospitality to all. Although, as he admits, he is not specially a Spiritualist, he nevertheless believes that "Spiritualism, with its manifestations and its ideas, is the simplest, truest and most useful form of religion." He styles it a "non-sectarian religion "-the "youngest of communious"; and predicts the not distant time when it will obtain a "full recognition of its Christian character." The germ of it was planted where Christianity itself was planted, among the people. It is not working its way downward from above, but upward from below. That is the reason why it will be strong and vigorous. That accounts fully for its original power. The stock is in the ground and it will grow. The popular heart and belief give strength to every movement that succeeds It has ever been so in matters of history, and so it will ever continue to be. Mr. Towne has merely hit the nail on the head.

#### Played Out and Pointless.

We apply these epithets as the very littest possible to the still lingering practice of trying to swamp the great subject of Spiritualism with ridicule. We say that that style of treating the matter is "played out." It doesn't draw any longer. The world has seen so much of it, and all to no sort of purpose, that it has concluded to give it the contemptuous go-by it merits. People cannot feed on shucks always, though sometimes they may be induced by others-to taste their quality, to see if they contain any food qualities. And just as this empty ridicule has been tried on to Spiritualism, so are the reporters of public journals here and there trying to repeat it in connection with Woman Suffrage. The spirit, which we denounce as of the lowest and vulgarest makes itself manifest on sundry occasions. We see it right here in our midst. Even the recognized high character of the ladies who are personally engaged in this reform of the age, are slurred and sneered at by reporters, who sharpen their pencils to do that very work-work that they will hang their heads in shame to read after a very few years. New York is notoriously unjust and indecent in this business. And so we may say of several of the cities and towns of the

We had not thought, however, to encounter such a detestable spirit in liberal and progressive San Francisco. At a recent Woman's Suffrage Convention held in that city on the Pacific, the reporters of the four leading daily papers deliberately set about traducing the members of the Convention, seeking to cast cheap ridicule upon its proceedings, resolved to laugh at its serious intent, and even going so far as singling out individual members of the Convention, to make fun of their features, their dress, and their general appearance. This they did, too-gentlemen by profession or expectancy as they are—though they consented to occupy seats offered for their personal convenience. If there can be anything meaner than this, we have not heard of it. We are glad to see the Weekly Mercury lift the lash and administer the castigation so richly deserved. It is altogether probable that these reporters did as they were simply employed to do; we think we know reporters who would resign their place rather than sell their services to such a low enterprise. Of this style of treatment the Weekly' Mercury says with much force that "ridicule can never be made to take the place of argument, in matters that appeal so strongly to the good sense of the age as does the question of Woman Suffrage." The community will in time teach clownish reporters better manners.

What is the Spiritual Body? Is concisely answered on our sixth page by the influence controlling at our Public Circles. Those "liberal" materialists who cannot or will not see "spiritual truths," are invited to read what a spirit says upon the above subject. Possibly a ray of

light may reach their souls. Also those Spiritualists who are anxious to hasten organization, should read the spirit's answers to questions upon that subject.

## United States Indian Wars.

The Boston Daily Advertiser says that the expenses of our wars with Indians since the beginning of the century amount to more than \$400,000,000, while the amount of money spent in attempts to educate them has only been \$8,000,000. No doubt seven-eighths of that large amount went into the pockets of dishonest government

#### Vote on Opening Public Libraries on Sunday

The bill providing for permitting towns and cities to open their public libraries on Sunday was further considered in the Massachusetts House of Representatives at half-past two o'clock of Tuesday afternoon, Feb. 7th. Mr. Train, of Boston, was of opinion that, as a measure of practical good to the community in which he lived, and a portion of which he represented, it was infinitely small. The amount of good which would be accomplished was not to be weighed against the pain which it would inflict upon the consciences of those who opposed it.

Rev. Dr. Putnam, while standing firmly to his

religion, vet gave utterance to many liberal senti-ments. He defended the bill, also favored the amendment of Mr. McKim to open the libraries of religious societies. He advocated the bill for conscience's sake, in behalf of the great fundamental principle of Christian liberty, which was moral liberty. One man's conscience must not be allowed to invade the rights of another man. Conscience was given to regulate and control ou own action, and not to interfere with or control the action or conduct of other men, so far as they kept themselves within the bounds of peace and order. When a conscience traveled out of its proper province, and undertook to limit the workings of his conscience, such a conscience as that which sought to take away his rights was not entitled to respect or deference. If gentlemen's consciences forbade their making use of the public library on Sunday, he would not compet them to go there; all he demanded was to be left free to use the library in conformity with the dictates of his own conscience. As a Christian man, he would repudiate that interpretation of conscience which claimed the right to interfere with things that did not disturb our peace. He best kept the Sabbath who did the most good to his fellow-men. The spirit which would forbid the opening of the public library was the same old spirit of intolerance—the notion that other people's ideas and feelings and actions must correspond with ours, and it they did not, they should be made to as far as possible. It was the same plea that had deluged the world with blood, and produced oppression and misery beyond all bounds. It could not do some things which it did a century ago. It could not kindle the fires of Smithfield, or burn fifty thousand men as it did in Holland; it could not apply the satisfies on the production and the same plants. t could not establish an inquisition and build a place of torture; but what it could do it was doing. It had put on the statute book a penal stat-ute, that if he did not conform to public opinion on the subject of observance of the Sabbath, he should be hauled before the police court and fined ten dollars. It was no matter whether it was the stake at Smithfield or a trial before a police court; the principle was the same and the spirit was the same. It went as far as public sentiment would allow it to do. It was the same ravenous, murderous tiger, only public sentiment had cut out its claws and pulled out its teeth; but it was still mumbling with its old toothless jaws, and scratching with its stumps, in its endeavors

With reference to the elevation of mankind he asked: Ought there not to be some second rate influences? Would you raise a ladder from earth to heaven with only one round, so that spiritual athletes alone could mount it and be saved? Ought there not to be intermediate steps for the weak and halt to climb up, slowly and laboriously, perhaps, but still upward? He then wished to know if there should be nothing between the pulpit, with worship and instruction on the one band, and the brothel and rat-pit on the other. The haunts of vice would be open on the Sabbath. Should there not be some intermediate steps be tween those and the churches of God?

At the close of his able remarks a vote was aken, and the bill was refused a third reading by a vote of 129 navs to 95 yeas.

But this is by no means the end of the business It is not settled here. The people will return to the question again and again, until they have secured such an interpretation of the existing statute as will permit them, in the several cities and towns of the Commonwealth, to do precisely as they see fit. No Legislature ever chosen was authorized to create a standard of public morality or to dictate and form a public opinion. That is altogether above the legislative occupation. The most that representatives of the people can rightfully do is to represent the people. Thank God, the time for setting up a State religion, or a State morality, has forever gone by. This vote is only an evidence of the bigotry that rules the present with their own morals; the people do not know what they want. The speeches of such distinguished men as Dr. Putnam and ex-President answered. No one met and overcame their arguall the better for the open and free discussion through which it has passed.

## Music Hall Spiritualist Meetings.

Mrs. Nellie J. T. Brigham lectured at this hall Sunday afternoon, Feb. 12th, choosing for her subject the query: "What is Life?" which she proceeded to treat in an able manner. We shall print a report of her address in due time. The audience was not such as the lecturer merited, day. the rapidly accumulating snow tending to block speaker's remarks. At the close of her lecture admired. Mrs. B. recited the following peculiarly appropriate inspirational poem, drawn from the lessons of Nature:

THE SNOW AND THE FLOWERS.

Oh! our world is cold and white; Fast falls the beautiful snow,

While we dream of the days that were sunny and bright, When the breezes of springtime did blow; When the earth was not white,

But crowned with the light That streamed through her mantle of bloom And the sweet apple blossoms were fair to the sight,

And the breezes were rich with perfume; Then the heart keeps repeating through earth's stormy

Life, beauty, death cometh-the snow and the flowers!"

Oh! sad human hearts in a mantle of gloom, Bound down with your sorrow and woe;

The winter but maketh a path for the bloom. Through the drifts of the fast falling snow. The springtime will come with her buds and her flowers The snow-drifts will all melt away;

And your souls with their hopes beaming bright through the showers. Shall rise like the blossoms of May! For the tale is repeated through earth's changing hours

Life, beauty, death cometh-the snow and the flowers!" Oh! sad human hearts, God guideth the soul,

As he watcheth the plain and the hill; His mercy and love shall your spirit control,

When the earth is all silent and chill. His care and his mercy bright mantles shall weave

Through the shadow of Time's fading hours; His love and his kindness shall ever more give The spring's fairy blossoms and showers. .

'T is the lesson he teacheth in earth's changing hours: Life, beauty, death comoth—the snow and the flowers!"

Mrs. Brigham's engagement closes with two more Sundays. Those who miss her excellent spiritual lectures will be the losers.

## Louisville, Ky.

Mrs. Addie L. Ballou is lecturing for the Spirither lectures thus far have been very satisfactory. I that success which seemingly awaits it.

#### "The Late Alice Carey."

So worded the editorial notices of the press go round to the varied classes of readers, bearing the fact that another voice is hushed in the temple of poetic song on earth, to take up the strain it bore so sweetly here, among the dewy lawns and meadows green, " beyond the swelling flood."

Her transition from earth was announced in the daily press of Monday, Feb. 12th. She was buried Feb. 14th, at Greenwood Cemetery. The funeral took place from the Church of the Strangers, in New York. Rev. Dr Deems delivered the funeral oration. The pall bearers were Horace Greeley, George Ripley, Bayard Taylor, P. T. Barnum, W. W. Hall and A. J. Johnson. Fanny Fern and other literary celebrities were present, also the editors of most of the city newspapers and periodicals.

She was born in 1822 near Cincinnati, and first appeared before the public in a series of poems and sketches contributed to Western periodicals and the Washington National Era. Her education was slight, but her natural genius supplied all defects, and she speedily found a public not only willing to read, but anxious to secure the productions of her pen. In 1849 a volume was published under the title of "Poems by Alice and Phebe Carey," (her younger sister) which was received with general favor both in this country and in Europe. Several volumes afterward appeared from her pen, being published between 1850 and 1855. In later years she has published little, but has been a frequent and favorite contributor to magazines. Several of her poems have appeared n the Atlantic Monthly and other periodicals of its class, and she has written in both prose and verse for children's magazines. She possessed a strong imagination and a remarkable command of vigorous language. Her long and painful illness has prevented the full development of her ambition, but she has left a fragrant memory in our lighter literature, and among those who knew her the remembrance of a charming, pure and noble woman.

She, together with her sister Phebe, embraced the faith of Spiritualism, and, for some years past, private sittings have been held at their resilence, where have been seen Horace Greeley and other prominent citizens of New York.

Some time since, she wrote a poem entitled 'My Dream of Dreams," in which occur the following stanzas. The spirit which originated them has now gone to test the reality of its faith, to sit beneath the radiance of an everlasting morning of life, and perchance to reach the fruition of its "dream of dreams":

"Alone within my house I sit;
The lights are not for me,
The music, nor the mirth; and yet
I lack not company.

The sunset hangs its scarlet fringe Along the low white clouds. While, radiant with their tender tinge, My visions come in crowds.

My doves fly homeward over me; The red rose bravely gleams; And first and last and midst I see

The dream of all my dreams. I need not say what dream it was, Nor how, in life's lost hours, It made the glory of the grass, The splender of the flowers.

I need not wait to paint its glow With rainbow light nor sun; Who ever loved that did not know There is no dream but one?

My frosty locks grow bright and brown; My step is light once more; he world now dropping darkly down Comes greenly up before.

Comes greenly up before my eyes, With gracious splouder clad. That world which now behind me lies, So darkly dim, so sad.

When pleasures fly too far aloof, Or pain too sorely crowds, I go and sit beneath my roof Of golden morning clouds.

## Physical Manifestations.

There seems to be a growing desire manifested Legislature. All that was asked was that the to witness the exhibitions of spirit intelligence law would so read as to allow the people their and power as manifested in the presence of perfect freedom; but our Bolons at the General chosen individuals termed physical mediums, of Court say, No; the people are not to be trusted whom we have several remarkable ones in our immediate vicinity.

Miss Mary E. Currier, a fine medium for music -a piano, bells, triangle, violin and other instru-Hill were without final effect on the mind of the ments being at her circles played simultaneously, House. None of their positions, however, were the manner having not long since been described by an article from A. E. Carpenter-is still to be ments. The whole question is left where it was, found at her residence, 390 Main street, Charlestown, where she gives public circles on Monday, Wednesday, Saturday and Sunday evenings, at alf-past seven o'clock; private sittings on the same afternoons.

Mrs. H. W. Cushman, the well-known medium for guitar music, is giving well-attended circles at the residence of J. B. Hatch, No. 20 Concord street, Charlestown, each Wednesday evening; also, private sittings on the afternoon of the same

Laura Hastings Hatch, at No. 10 Appleton up the streets, and render traveling exceedingly street, Boston, gives inspirational musical scances unpleasant. Those who faced the storm were, every Monday, Wednesday, Thursday and Friday however, amply repaid by the fine singing and the evening, at eight o'clock. Her circles are much

We are informed that J. P. Cotton, of No. 10 East Lenox street, Boston, is quite successful as a physical medium; his scances being held Tuesday, Friday and Sunday evenings.

## The Present Age.

To OUR READERS. - We are confident our

The latest issue of this able exponent of the Spiritual Philosophy of the nineteenth century publishes the following:

friends will extend to us a cordial welcome a enter their pleasant homes, although our visit may be quite unexpected. In our last issue we announced a suspension until March, but circum-stances have so favored as to enable us to greet our patrons three weeks earlier than the time Our arrangements are not fully compromised. Our arrangements are not fully completed, and our next number will probably not be issued until the first week of March; thereafter it will be published weekly. But we are able to announce the organization of the NORTHWESTERN PUBLISHING COMPANY, under a Charter granted by the Legislature of this State, at its last session, to the "Sorosis Association." The stockholders of that Association assigned their stock to the saveral persons constituting this company. The of that Association assigned their stock to the several persons constituting this company. The persons named in the charter have petitioned for a change of name as above, and a bill which will pass without opposition is now before the Legisla-

ture of this State for that purpose.

At a meeting of those interested, the following persons were elected Directors: George S. Bowen, Wm. M. Butler and Judge J. H. Kuowiton. Wm. M. Butler was subsequently elected Secretary and General Business Agent.

## Grand Spiritualist Fair at Eliot Hall.

This Fair, so long in preparation, will open on Monday evening, Feb. 20th, at this hall, corner Tremont and Eliot streets, Boston; and it is desired by the management that those persons intending to forward donations will do so as quickly as possible, in order that arrangements may be made for furnishing the tables, etc., etc. The Fair will continue throughout the week. It is earnestly to be hoped that every Spiritualist nalist Society in Louisville this month. She was within a reasonable distance of Boston will be most cordially received by the friends there, and interested in the movement, and assist it on to

#### Personal.

J. M. Allen writes that he has been occupied for several months past in the Middle States. He has now returned to Massachusetts, and proon Universal Alphabetic Science and Reform, which has for a long time so largely engrossed his thought and energies, is in such a state of completion that he can now lay it aside for awhile until means are secured for its publication, and rostrum. Keep him busy, and compensate him justly! Address care Banner of Light office.

J. W. Van Namee, M.D., writes: "For some time my health has been such as to compel me to decline all invitations to lecture; but being now stronger, I am ready to do whatever the angelworld desire me to do for the advancement of our glorious cause. I will be pleased to hear from those who have written me before, and any others (within reasonable distance of New York), in regard to lecturing. Last Sunday I spoke to a full house at Binghamton, N. Y., where intellect and good breeding, warm hearts and true souls greeted me. May the kind and noble souls never grow discouraged, but push onward, and the angelworld will bless their endeavors to do good to enslaved humanity! My address, box 5120, New York City."

W. F. Jamieson is engaged to deliver a course f five lectures in Delphi, Ind., commencing on Monday evening, Feb. 20th. He will also deliver a course of seven lectures in Albion, Mich., commencing on Tuesday evening, Feb. 28th.

J. H. Powell, having retired from the editorial chair of the Spiritual Monthly, will hereafter more fully devote his time to the lecturing field. His address is 38 Lopez street, Cambridgeport, Mass

#### Movements of Lecturers and Mediums.

Dean Clark will speak in Taunton, Mass., Feb. 19th and 26th. He contemplates returning to the West this spring, and would like to make engagements in Obio and Michigan for April and May, and in Wisconsin and Minnesota for the summer. Address him at once, care of Banner of Light Boston.

W. F. Jamieson is lecturing at Laporte, Ind. Sundays. The Laporte Herald is publishing reports of his lectures. Its report of his lecture on the "Bible in Schools" is published in full.

Mrs. M. J. Wilcoxson will speak in Terre Haute, Ind., during February; in Louisville, Ky., during March; the first two weeks of April in Alton, Ind., and Evansville, Ind.; Decatur, Ill., four Sundays, commencing the 16th of April.

Mrs. Susie A. Willis, of Lawrence, has been speaking to good acceptance, during the month of February, at Stafford Springs, Conn.

Lottie Fowler, the test medium, left Stamford, Conn., for New York City, last Monday, where she intends to hold scances.

C. Fannie Allyn will speak in Kansas City, Mo., during March; in Chicago, Ill., during April; in Vineland, N. J., during May; in Putnam, Conn. during June.

Dr. J. K. Bailey is again in Penusylvania. He spoke Sunday, Feb. 5th, at Columbus; Friday evening, 10th, at Lottswille, Warren Co., Pa.; at Corry, Pa., Sunday, 12th; Wrightsville, the 19th and is engaged again at Corry for the 26th. We learn that Bro. Bailey is steadily improving as a speaker, and is doing a most effective work for our cause. He should be encouraged and properly remunerated. We cannot afford to lose the services of any of our earnest, industrious and efficient laborers.

## Aid for the Suffering in France.

Contributions continue to be received-and acknowledged in the daily press-toward the assist- thoughtful kindness to present it per mail. Mr. ance of the starving peasantry of France. Pat- Barlow's prayers are as good as any bishop's, rick T. Jackson, No. 24 Franklin street, Boston. Treasurer of the Committee, is authorized to receive subscriptions for this purpose.

Commodore Steedman has given notice to the Boston committee on subscriptions for breadstuffs for France, that the steamship Worceste will be ready to receive her cargo Feb. 15th.

A fair is to be held for the suffering some tim during April. Any one willing to aid by contributions can address, by post, Mrs. R. C. Waterston. 71 Chester square; Miss Loring, 20 Mount Vernon street; Mrs. William Endicott, 10 Mount Vernon street. A concert for the same purpose, under the auspices of the Beacon Hill table, will be given on Saturday evening, Feb. 18th, in Brackett's Hall, at 409 Washington street.

## A New Society Formed.

The Spiritualists and liberals of Estherville, Iowa, recently held a meeting in pursuance to a call, and organized under the laws of the State, to be called the Progressive Society and Library Association. The following-named persons are duly elected and declared the officers to said Association for the ensuing year, to wit: Adolphus Jenkins, President; Mrs. J. G. Day, Vice President; E. Whitcomb, Treasurer; Mrs. E. H. Ballard, Librarian. The committee who drafted the articles of corporation consisted of A. Jenkins, Hon. H. G. Day, O. C. Bates, Henry Jenkins, Dr. E. H. Ballard and E. Whitcomb. The Vindicator publishes the report of the committee in full. Success to all such progressive movements.

## Another Noted Citizen Gone.

Col. Thomas E. Chickering, of this city, died very suddenly Monday night, Feb. 13th, of apoplexy, at the age of 47. He was the senior member, (since his father's death,) of the firm of Chickering & Sons, whose piano fortes have a worldwide renown. He was actively engaged in business matters during the day, and partook of his supper as usual; at nine o'clock he began to feel drowsy, and passed away about one o'clock.

## Mediums' and Speakers' Convention.

We are informed that a large and deeply interesting meeting is anticipated at the Mediums' and Speakers' Convention, to be held at Avon Springs, J. Y., Saturday and Sunday, Feb. 25th and 26th; and that a preliminary meeting of the Committee and a few others will be held there the day pre-

## Salem, Mass.

H. M. Robinson informs us that the Salem Society is progressing finely. The veteran worker, Andrew T. Foss, of Manchester, N. H., gave a lecture there recently on "The Religion for Humanity," which was well appreciated. His discourses tell with powerful effect on his audiences.

## Cambridgeport.

Mrs. Nellie J. T. Brigham will give a lecture in Cambridgeport, on Friday evening, Feb. 24th, the entire proceeds to be given to the Children's Lyceum of that place.

#### Hudson Tuttle's "Arcans of Spiritualism."

DEAR BANNER—The other day I received from the Boston publishers of Mr. Tuttle's recent volposes to lecture in New England the remainder of umes a copy of his last work, entitled "The Arthe season. He spoke in Milford, Jan. 22d and cana of Spiritualism." It is a bright, wholesome, 29th and Feb. 1st; in Upton, Feb. 5th. Mr. Allen beautiful book, and bears in every line the royal is widely known as an able and eloquent advo- badge of integrity, industry and inspiration. Here cate of the Spiritual Philosophy, and societies and there I find terms and definitions and conhereabouts should make no delay in securing his clusions which do not, in every particular, coinservices. We are pleased to learn that the work | cide with my own observations and convictions; but the variations are but slight, and, for the most part, are unavoidably incidental to individual experience, and should not, and must not, stand between this grand crowning work and the hungry thousands to whom it will prove to be pure wine, give himself more exclusively to the labor of the sweet bread, and meat full of strength and cour-

The self-evident integrity of motive which breathes out wholesome facts and apt lilustrations on every page, pours a sacred authority over the entire production. Besides, there is a manifest spiritual presence in many of the more quiet paragraphs, which brings a peacefulness and a heavenly satisfaction into the philosophic mind. and augments, in the religious affections, the natural delight awakened by the spirit of truth, opening up on every side the windows of the firmament, and letting in upon human hearts and homes the golden glories of immortality.

"The Arcana of Spiritualism" should be translated and published in Germany. It will be as effective in the religious world as Mr. Tattle's 'Arcana of Nature" was in the world of science, The author's mind works easily and naturally up. on the scientific basis. His experience is spiritual, but his method is philosophic, and his industry preëminently practical; so that his volumes, and especially this last comprehensive labor, convey into the reader's mind, simultaneously, these three effects—spirituality, rationality, activity, Hence it is that no person can faithfully read Mr. Tuttle's pages without deriving the nutritious elenents of inspiration, reason and movement. Hap. oily this movement is increasingly progressive; therefore Mr. Tuttle is one of our most effective authors; and if he can continue to labor in his chosen fields, he will greatly enrich the gardens of Spiritualism, and we all know that " the world would be the better for it."

#### With fraternal greeting,

ANDREW JACKSON DAVIS. P.S.-Permit me to enjoy the hospitality of your columns a little longer, in order to acknowledge my indebtedness to somebody for the three recent pamphlets by Mrs. M. M. King, viz.: "Social Evils," "What is Spiritualism?" and "The Spiritual Philosophy versus Diabolism." The productions named are too valuable to be overlooked. They carry in their leaves the most healthful qualities, and inculcate doctrines for the promotion of truth and for the purification of spiritualistic as well as less developed bodies of people. Mrs. King's inculcations emanate from a high order of mentality, and Spiritualists cannot afford to let her works remain upon the shelves of book-

One more word, Messrs. Editors, and that is about Prof. W. D. Gunning's important article in 'The Year-Book of Spiritualism." He explains the possibility of accomplishing "a personal equation" in the station and condition of mediumship.

think he is scientifically right, but I have not a particle of hope as to its ever being adopted in practice, except in individual and strictly private instances. If the discount of "personal errors" should have been made in the mediumship of Moses, Joshua, or Paul, you see at once what a deplorably small amount of canonical scriptures would now exist! And yet I would add my testimony to that of Prof. Gunning, and affirm the impossibility of obtaining unmixed revelations from on high upon any plan less rigidly conscientions and exact.

Still another word: "The Voice of Prayer," by W. S. Barlow, is daily talking upon the writingtable of Mary F. Davis, to whom he had the printed and published in any prayer-book: an think they (being so essentially natural) stand a thousand times better chance of being answered

## Growth of Spiritualist Literature.

In the American Booksellers' Guide we find some statistics of Spiritualist literature, from which it appears that the annual sales in the United States amount to an average of one hundred thousand volumes. Andrew Jackson Davis's first work, "Nature's Divine Revelations," was published twenty-five years ago, and since that time he has issued one volume every year. In 1848, the performances of the Fox sisters gave an impetus to this class of literature, and it has since increased

very rapidly. The Guide says: "The works of Mr. Andrew Jackson Davis are devoted to a complete exposition of the harmonial philosophy. They are philosophical, reformatory and polemic. They form the most important part of the library of 'Spiritual and Progressive Books.' They have an annual sale of twenty thousand volumes. Each new book of Mr. Davis enjoys a sale of five thousand copies within the year of its publication; and after that, the regular sale of each of his books is five hundred annually.

The reformatory works of Henry C. Wright and Warren Chase rank next to those of Mr. Davis in importance and popularity. The works of Prof. William Denton are scientific in character. The chief of his works are: 'Geology-The Past and Future of our Planet,' and 'The Soul of Things; or, Psychometric Researches and Dis-The works of Hudson Tuttle are philosophical. The best known are: 'The Arcana of Nature,' and 'The Career of the God-Idea in History.' Robert Dale Owen's 'Footsteps on the Boundary of Another World' still has a regular sale. Of Mrs. Emma Hardinge's 'History of Modern American Spiritualism, recently issued five thousand copies have been sold. Judge Edmonds has contributed to this literature several works which are highly esteemed by those accept-

ing the Spiritualist's philosophy. In addition to the books and authors here enumerated, there are in the catalogue of Messrs. William White & Co., Boston, who are the prin cipal publishers of this literature, several hundred volumes, by various authors, devoted to every branch of the subject, and affording every kind of information to those who accept the system or desire to investigate it."-N. Y. Com. Adv

# "The Shaker"

Is the title of a new monthly journal just issued by the Albany Shakers, N. Y., J. Lomas, editor It is devoted to the exposition of religion according to Shaker theology.

AT Everybody should peruse John Wetherbee's "Pete Skiblu's Dream," published in The Commonwealth news paper, Feb. 11th. It is a very clever production . . . with

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#### ALL SORTS OF PARAGRAPHS.

Those of our patrons whose subscriptions run out with the present volume, and who intend to continue the paper, are requested to remit for another year before the new volume commences. Such will readily see when the time expires by comparing the figures at the right of their names with the volume and number at the head of the Banner. We give this timely notice, that much extra labor may be saved the clerks who have charge of our mailing

CONTENTS OF THIS NUMBER OF THE BANNER. - First Page "Answers to Ten Questions," by Mrs. Cora L. V. Tappan. Second: Poem-"River of Truth," (inspirational) by Mrs. Cora L. V. Tappan; "Intuitionalism vs. Science"-a Lecture by Rev. Francis E. Abbet; Spiritual Phenomena-'Physical Manifestations," by Peter P. Good; "Remarkable Spiritual Manifestations," by W. R. Carson; "Dr. Slade's Mediumship," by Thomas R. Hazard; "Curious Psychological Facts," by L. Maria Child; Poem-"My Guardian Angel," by Mrs. C. L. Shacklock; "Comfort for Tea Drinkers." Third: Free Thought-"The Physician's Duty," by "V. W. S.;" "Theodore Parker in Spirit-Life," by Rebecca J. Mason; "Physical Manifestations," by Seward Mitchell; spondence from Indiana, New York, Pennsylvania, Utah. Vermont and Massachusetts; Report of the Quarterly Convention of the Vermont State Spiritualist Association; Prospectus. Fourth and Fifth: Interesting Editorials, Movements of speakers, and general spiritual intelligence. Sixth: Messages, Marriages, Obituaries, and List of Spiritualist Moetings. Seventh : Business Cards. Eighth : Correspondence from Warren Chase; "Western Locals," by Cenhas B. Lynn.

25 Our readers will be richly repaid by a perusal of Mrs. Tappan's Music Hall discourse, which comprises answers to ten questions furnished by the audience, as printed on our first page. The matters discussed are unusually inter-

TO In answer to a Mobile, Ala., correspondent, who made some inquiries concerning the spirit-messages of Alfred Averill and Alexander Hoffman, we will say we have since been informed by a spirit that Averill died at Quarantine before reaching Mobile. We have no further information concerning Hoffman.

TO We call the reader's attention to the advertisement of Dr. Van Nameo in another column.

The Troy Press contains reports of J. M. Peebles's Sunday lectures in that city.

Digby answers, indignantly (?), Bir Oraclo's queries 1st-No! 2d-No!! 3d-No!!! Ambiguas in vulgum spargero voces is alere flammam of bellum internecinum,

Hon. D. F. Miller delivered an able address in the Court House at Fort Madison, Iowa, Jan. 17th, to a large audience, on the "Woman Suffrage" question, in which he strongly maintained their right to the ballot. Had we room, we should be glad to print a synopsis of his remarks.

An esteemed correspondent writes: "Were all the pos sessors of the pearl, Spiritualism, faithful to the trust committed to them, how vast would be the stride that our divine religion would assume. Alas! that professed advocates of the richest treasure that has ever been bestowed upon the human family should so constantly dim its brightness by casting over its beauty the shadow of a pitiful truckling to society's custom and dictum."

Some one sent Digby a communication on "home-main bread." Dig. respectfully declines to accept either the maid or the bread or the com.

It is a little singular that the heads of the two leading piano forte manufactories of this country should pass away within so short a time, Col. Chickering and Mr. Steinway both dying within a few days of each other.

THE VOICE OF PRAYER, an easy flowing poem, by Warren Sumner Barlow, has been daintily put in type by Carleton, New York. The scope of the poem is, that petitionings are vain, be they ever so devout, unless there is a recognition of natural laws and a due measure of good deeds flowing from d true heart.—Haverhill Tri-Weekly.

Frank Thurber, of Providence, late assistant engineer in the navy, is the author of the "Answer" to John Hay's "Late James Bludsoe," which is just now having so extensive a run in the newspapers.

A kitchen dresser-Bridget en a Sunday.

Mrs. Partington says, "Sweet are the uses of advertising." "Yes." Digby replies, "because advertising brings the advertiser money, and money brings all the sweet things a fellow wants." Dig.'s advice therefore is, "By all means, advertise." And the best paper to advertise in is the Banner of Light. Do n't be bashful, gentlemen; send in your cards, and, our word for it, you'll never regret the

THE HARBINGER OF LIGHT, published in Melbourne, Aus tralia, comes to us monthly, full of spiritual and progressive

Dr. Dumont C. Dake, one of the most successful physicians in the United States, has located himself in Chicago.

"To thousands of the spiritual faith it is most astonishing and unaccountable that a single sound from the everlasting shore would not be hailed universally by earth's inhabitants with songs and hosannas of reloiding, as a confirmation and demonstration of immortality! But, instead of this, there are multitudes who would seem to rejoice if they could prove that every Spiritualist was a dupe or a knave, and that not an angel or a spirit ever communicated with mortal man! Prove this, and human testimony has been for naught-the deep yearnings and aspirations of the soul have been in vain, and the universe is a stupendous M. A. T."

The Boston subscriptions for breadstuffs to be sent to France amount to \$68,000.

A very penurious lady was so affected by a charity sermon, on a recent occasion, as to borrow a dollar from her neighbor. The effect was but momentary, so she put it in

"I came near selling my boots the other day," said Scuttle to a friend. "How so?" "Well, I had them half-soled." Lovers of fruits and flowers and home adornments should read advertisement headed "Fruit Recorder and Cottage

Gardener," in this number. It is said that the late Mr. George Ticknor left by will his matchless collection of Spanish books to the Boston Public

Library, with a fund of \$5000 to keep up the purchase of Garibaldi never falls to enforce, both by precept and example, the importance of temperance as a military virtue.

He seldom drinks anything but water or hot coffee, and regards a drinking soldier as a disgrace to the profession of The navigable portion of the Missouri River amounts in

all to 3150 miles. The channel varies from 300 to 500 yards, except at low water, when it is from 600 to 700 feet. The river and tributaries drain 518,000 square miles. The benefit of the late Adelphi Theatre Company, at the

Howard Athenaum, Thursday, Feb. 9th, put about \$300 into the unfortunate players' pockets. .

NEGLECTED COUGHS AND COLDS.—Fow are aware of the importance of checking a Cough or "Common Cold" in its first stage; that which in the beginning would yield to a mild remedy, if neglected, soon preys upon the Lungs. "Brown's Bronchial Troches," or Cough Lozenges, afford

instant relief.

Owing to the good reputation and popularity of the Troches, many worthless and cheep imilations are offered, which are good for nothing. Be sure to obtain the true "Brown's Bronchial Troches." Sold everywhere.

#### Mrs. King's Lectures.

Editors Banner of Light-I want to add my testimony to the abundance already given respecting the lectures-in pamphlet-recently issued from the Banner of Light Office, from the pen and fertile brain of Mrs. Maria M. King. Every one should have and read them; not only read, but take heed how they read; and, if governed by the teaching therein inculcated, great good will be the fruits of her indefatigable pen. In "Social Evils," &c., "What is Spiritualism?" and "Shall we have a Creed?" and in "Spiritualism vs. Diabolism," we have multum in parce of sound reasoning and conclusive argument; they are replete with common sense and wholesome, moral teaching, that is really refreshing in these days of so much "sound and fury," meaning-what? Let us have more of such writings. May others be stimu-Yours, &c., lated to go and do likewise.

Hammonton, N. J., Jan. 23, 1871. H. E. BOWLES, M. D.

#### New Publications.

THE HERALD OF HEALTH for Pebruary, published in New York by Wood & Holbrook, is an extremely valuable number, abounding with articles of both practical and scientific. or speculative interest. Its general discussions of the laws of hygiene make it a worthy and timely companion for all those persons who, in looking around them, are desirous of finding some strong guide and support in extricating themselves from surrounding physical ills, or in teaching them how to avoid evils and pass lives of health and happiness. The leading papers in this number are on the results of using alcohol, habits of study, the physiology of man, the various kinds of longevity, hints about thought, and studies in hygiene. In addition to these are the usual shorter and spicier pieces on every class of subjects that enter into the hysical structure and care of man.

THE CONVERSION OF ST. PAUL, by George Jarvis Geer, D. D., is the title of a handsome little book, containing three sermons, to show the meaning of his subject, the uses to make of it, and the necessity of the Church as the agency for turning those uses to account. Even for the distinct purposes for which these sermons are professedly published, they are destitute of original power, of impressive force, and of fit illustration. But the publisher-S. R. Wells, of New "Discrepancies in the Bible," by "W.;" Banner Corre- York—has performed his part as handsomely as any author could ask.

> The American News Co. publish in very neat fashion, a tragedy in verse, entitled "MELEAGROS," by Laughton Osborne, a poet whose wide reputation will draw to his present effort a host of readers and admirers, A second tragedy, in the same handsome volume, is "THE NEW CALVARY," founded on the characters and scenes that give the New Testament all its interest and importance.

Chatfield & Co., of New Haven, publish a neat pamphlet, being No. 5 of the University Series, including three Scientific Addresses, viz.: On the Methods and Tendencies of Physical Investigation; On Haze and Dust; On the Scientific Use of the Imagination. They are by Prof. Tyndall, and of course command the closest attention of progressive

We have before us the BIENNIEL REPORT of the Superinendent of Public Instruction to the Governor of Arkansas, for the two years ending with September, 1870. The pages are full of interest to all true friends of education, near and remote, as showing what Arkansas is doing in this necessary work among the people.

Mr. Higginson's address on The Sympathy of Religious, lelivered in Horticultural Hall, Feb. 6th, has been published in neat and convenient form at the office of the Radical. SPORTS AND GAMES is a compendious manual, from those nventive sons of genius, Adams & Co., to show the boys and girls how to amuse themselves in a hundred innocent and healthful ways. An older person cannot refrain from laughter if he should try to follow out any part of the prolific programme. Adams & Co. are studying up these funny schemes all the while, and thousands of households are in debted to them for untold happiness.

#### Spiritualist Lyceums and Lectures.

Boston .- Eliot Hall .- Answers to questions, the reading of an original article by Dr. W. A. Dunklee, a musical selection by Addie Morton, a song by Hattie C. Richardson, marches, wing movements, Silver-Chain recitations, and singing by the Temple Group choir completed the exercises of the Children's Lyceum, on Sunday morning, Feb. 12th. Rehearsals for a proposed entertainment are going on, due notice of which will be given hereafter.

On Monday evening the usual assembly for dancing came off, (music by the Lyceum Orchestra, T. M. Carter prompter,) a very pleasant party being the result. These ccasions have become regularly established in the favor of those acquainted with them, and are well patronized-re ceipts going to benefit the Lyceum.

Temple Hall .- Abby N. Burnham, secretary, reports the following order of exercises for the Boylston-street Spiritunlist Association:

Sunday, Feb. 5th, A. M., a circle; P. M., a lecture by Mrs. S. A. Floyd. The speaker referred, in her remarks, to the war now going on in Europe; to the freedom of worship we enjoy; to the necessity of contending elements-as exemplified in the present strife-to purify man from corruption and give true progress to religion.

On Sunday morning, Feb. 12th, a conference was held; Mrs. Carlisle, Mrs. Grover and Mrs. Dr. French were controlled to the satisfaction of the audience. P. M. Lecture by Mrs. S. A. Floyd, of Dorchester; subject, "Re-incarnation, She favored the doctrine, saying (or the influence through her) that there were prophets on earth to-day who lived three thousand years ago; this fact was clearly manifested through the mediumship of Mrs. J. H. Conant, a prophet in human form, given to us that we might gain glimpses of the world beyond, and be led to understand the laws which would, if oboyed, lead us higher in the scale of progress. In the evening a conference meeting was held.

The Lyceum connected with this Association, and meeting at Temple Hall each Bunday noon, is steadily increasing in numbers. Much credit is due its officers and members for the earnest attention to their duties, which has kept this organization in working order up to the present

CAMBRIDGEPORT .- Harmony Hall .- The usual exercises ore carried out at this Lyceum, on Sunday morning, Peb. 12th. In the evening it was proposed to give the second regular monthly concert for the benefit of the Lycoum, but, owing to the inclement weather, no attempt was made—the oncert being postponed to Sunday evening, Feb. 26th. As this Lyceum is much in need of funds, it is to be hoped that Spiritualists will lend it a helping hand,

## "Homes for the People"

At the Hyde Park Settlement, Hyde Co., North Carolina All who have read this advertisement in the Banner, and desire to secure from one to ten of our 20-acre plots (40 x 80 rods), can do so by sending a post-office order for \$25 for each 20-acro plot they wish to secure, if done at once (they can then make a location, as with a land warrant, when they please), as the price is to be advanced. All who would like to join a Progressive Colony, I will make the location for them near mine, if they desire it. :

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M. J. W., TERRE HAUTE, IND .- We regret our inability to comply with the request to copy your article-already in print-owing to the very crowded state of our columns at the

A. L. B., LOUISVILLE, KY .- We have no better opinion of the man you allude to than you have; but the daughter is a truthful medium, or was when in this city. We tested her in the most thorough manner, as did skeptics, who pronounced the manifestations bona fide; or, at least, that the medium

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This work hears the sharp, decisive impress of thoughts

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Whoever the writer may be, either heor she has written a very interesting and spiritual book, that deals keenly and analytically with the inner sentiments of the soul, and touches the profoundest depths of the human heart, portraying, with graceful pen the fluor and subtler sensibilities and pasions. The book is moral and spiritual in tone, and should command a wide circle of readers.—Northern Budget, Troy, N. F.

Whether by a new hand, or by an old hand writing anonymously, is more than we know; nor does it signify much, provided the matter furnished the reader is good, as it is in this instance. The tale is cleverly planned, and as eleverly executed; and the tone of the work is high and well sustained. Traveller, boston.

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We never encourage hope of a radical cure in cases of chronic disease, unless there exist reasonable grounds upon which to base that hope. All applying for medical aid will be fairly and candidly treated. All diseases are curable, if taken in time; but all stages of disease cannot be reached by remedial agents to effect cures: though often alleviation can be effected, when Nature's unalterable laws prohibit perfect

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impartial trial, will please apply claewhere for aid, as we can-

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ROCSEVILLE, PA., Aug. 20, 1870.

This is to certify that I suitered for years with a disorder of the blood, which settled in my hand, often disabling me for weeks at a time, and causing severe pain and great inconvenience. I tried many physicians, and a number of highly recommended medicines without benefit. Through the influence of friends, I was induced to send a lock of hair to, J. William Van Namee for examination. My symptoms, feelings and sensations were all accurately described; and I at once commenced a course of treatment, which has cured me; and I am now enabled to use my hand with the freedom I did before diseased, and recommend bint to the public without healtation, as a reliable and skillful medical Chirvoyant.

A DIFFICULT CASE SUCCESSFULLY TREATED.

A DIFFICULT CASE SUCCESSFULLY TREATED.
From Mrs. E. A. Patmam, Elmira, N. Y.
This is to certify, that, after an filness of several weeks, untiting me for business, and building the skill of physicians, I consulted the Clairvoyant, J. William Van Namee, who minutely described my feelings and symptoms, prepared medicines for me, which, in two weeks, restored me sufficiently or resume business. My health has never been better than since his treatment; and I at once commenced gaining in strength and fiesh, and cheerfully give this testimonial of his skill as a Clairvoyant physician.

LIVER DISEASE CURED. LIVER DISEASE CURED.

BAN FRANCISCO, CAL.

BAN FRANCISCO, CAL.

DEAR DOCTOR—The medicines arrived safely. I have now taken them three weeks with the most beneficial results. My digestive organs are in healthy condition, my head has ceased to trouble me, and I feel like a new being. You have my lifejong gratitude: for, after five years' unsuccessful doctoring, it has surprised my friends, as well as myself, that I am so nearly restored. Send me more medicine at once. I wish to complete a thorough course of treatment; and, though far from being rich, money to me is nothing compared to health.

Yours gratefully.

John Brednings.

SAVED FROM AN UNTIMELY DEATH. SAVED FROM AN UNTIMELY DEATH.

From J. Herbert Mills, formerly of Elmira, N. Y.
This is to certify, that, when I this commenced doctoring with J. William Van Namee. I was suffering with disease of many years' standing, and some weatnesses which had marked me from birth, and was every few weeks subject to severe billows attacks. I had for years doctored faithfully; first allopathically, then homeopathically, and had tried Clair-royant medicine and water-cure, all to no decided purpose or ed to a healthy, vigorous condition; and, since taking the medicines prescribed by J. William Van Namee, I have been entirely free from billows attacks. I feel that, had I not been helped as I have been, my life on earth would have been ended; and it is with cheerfulness I give credit where I know, credit is due.

eredit is due. ANOTHER PATIENT SATISFIED WITH RESULTS. From Mrs. M. Howard, Chicago, Ill.

From Mrs. M. Hortard, Cheago, III.

The diagnosis you sent me was so correct, that I was indeed inspired with a hope of being cured, after so many years of suffering, and ansuccessful doctoring; nor have I been distappointed. I have taken all the medicines serie exactly as directed, and feel as if I was perfectly cured. I am able to walk well, and my appettle is good. I feel strong, and like as new being. If you think I need more medicines, send them; at once. I encless ten dollars; if they should be more than that amount, send C. O. D.

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We might add hundreds of similar testimonials; but we have given sufficient to show that those who have investigat-ed and tested the powers of "larroyance, and our turqualed-remedies for disease, have been benefited, and are ready to neknow ledge the same. OUR TERMS.-PERSONAL EXAMINATIONS OF

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while in an abnormal condition called the trance. These while in an abnormal condition catted the trainer, tress Messages, indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or ceil. But those who leave the earth-sphere in an undoveloped 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

#### The Banner of Light Free Circles.

These Circles are held at No. 158 Washington sterrer, Room No. 4, (up stairs,) on Mosday, Tuesday and Thursday Aftersaors. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Beats reserved for strong form. Therefore, after the first of the strong form.

Mrs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock p. M. She gives no private sittings.

257 Innathur of towers for our Circle-Room are solicited. For The questions answered at these Scances are often projounded by individuals among the audience. Those read to the controlling intelligence by the chairman are ent in by correspondents.

#### Invocation.

Thou Infinite Presence, who art in the daylight and the darkness, the storm and the calm-who art in sickness and in health, by whose right hand alone we are lifted up and strengthened-we pray thee this hour because we are conscious of our needs; we pray thee that our souls may more consciously perceive thee leading us, that we may have more faith in the divine good by which we are surrounded; that we may feel, oh, our Father and our Mother, a peaceful security in our own salvation, in our entire redemption from all sin, from all weakness; from all error. And we ask thee, oh Soul of Wisdom, to impart as much of thy wisdom as we can comprehend; we ask thee to inspire us with love, with truth, with justice, with charity; and till us, oh our Father, to overflowing, that we may gladly go forth, giving of our abundance to those who need. Thus shall thy kingdom come to us, and thy will be done by us day by day, and each day be a holy sacrament to thee. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT .- 1 am ready for your

questions, Mr. Chairman. Ques,-(By a lady from Ogdensburg.) What becomes of falling stars? When we are looking at them they seem to fall and disappear from

Ans,-What becomes of the falling stars? am not aware that a star ever fell. Indeed, I know that it is contrary to all Nature's laws. But these atmospheric combustible substances, these meteors that fall through the atmosphere. are merely atmospheric or gaseous combinations, that ignite when they come into the lower strata of earth's atmosphere, and as they descend they are absorbed in the dense atmosphere that rises from the soil. That is what becomes of them.

Q - (From the audience.) If ignorant and low spirits, as well as wise and truthful ones, can communicate with us, how are we to know when we get a truthful communication?

A .- By measuring what you receive by the truth that you have within yourselves. This is the only reliable method. Since you are constantly sending to the spirit-world lying spirits, as well as those who tell the truth, as a matter of necessity, if they return at all, they will return as lying spirits; for they do not instantly rid themselves of their earthly darkness; it must be gradually dispelled; and, perhaps, if they return within a hundred or a thousand years after coming to the spirit-world, they return as lying spirits. The only safe method is to measure all you receive by the truth that you have within yourselves, or what you conceive to be the truth. There can be no general standard; you must erect one for yourselves: every soul must do this; as every soul must acquit or condemn itself, so every soul must measure truth by its own standard of

Q.-Has the character of the medium anything to do with the correctness of the communica-

tions? A .- It has, unfortunately. As the river is shaped by its banks, so all mental mediumistic communications are more or less shaped by the mental and moral condition of the medium. It would be very hard for an untruthful spirit to succeed in overwhelming all the intuitive truth of the medium, in giving an absolute lie through a sincere and truthful medium. What I mean by an absolute lie is this: an intentional falsehood, a deception that is known to be such by the one who gave it. There are many things that are called lies that are not indeed such. A spirit may give what is a most beautiful truth to him, but to all else it may seem a lie because not understood. All truths not understood are falsehoods. Galileo told a very great lie to the teachers in philosophy by whom he was surrounded, but he was true to himself; and that, so far as his own soul was concerned, was all that was necessary.

Q.-Is it ever right and best for us to use deception?

A .- Yes; there are circumstances under which it would seem to be, and verily would be, the better course. But these are the exceptionsnot the rule.

Q.-Under what circumstances would it be justifiable?

A .- Well, under these: Supposing you were sick, seemingly unto death, and your physician knew if what he feared was imparted to you, it would result in your speedy death; but if he practiced a little deception, and made you believe that you were better than you really were, and thereby extended your lines of mortal life, surely then this deception was justifiable. There are numerous others which we could point out if it Nov. 21. were necessary.

#### Josephine Barrows. [How do you do?] I am pretty well. I was

sick when I left here. My name was Josephine Barrows. I lived here on the earth most ten years. When I was two years old, I fell down stairs and burt me awfully. They said I put my hip out-of joint and fractured it, and I could never walk good after that. But that did n't kill me-I had congestion of the brain. That killed me; and mother says, if there's any justice in heaven, or a merciful God in the universe, if Spiritualism is true, she hopes he will permit her to know it by my coming back and telling her something that will convince her. She do n't believe anything in it; but she wants to see me awfully sometimes, and she do n't think she ever can unless that is true, because she is awfully opposed to grandfather's religion. He told her if she did n't repent and join the church, or make a profession of religion, she would be damned; and she said then she rather be damned. And she hated all the ministers and the church people after that, because she was sick when grandfather said it to her, and she thought it was the awfulest hard thing that ever was said to any-

him, She feels dreadfully, and that makes me | guides, or the opposing party? feel bad; but it's true-it's true. And I aint lame here at all where I live now-I aint lame at is sorry for what he said, and wants me to tell mother to burn that letter he wrote her just before he died, so she will never be tempted to read it again and make herself miserable by it. I did n't know anything about the letter; I never saw it. [Where did you live?] I lived in New York; I lived in Wingate court, down by the Rowery. (Do you know how long you have been in the spirit-land?] Why, yes; I aint been here a month. [Will your mother get your message?] Yes; if you print it she will, because she hopes, if there's anything true in it, I may come. She do n't say anything to anybody, only I know itbecause they would n't understand it, she says, and she do n't want anybody to know what she thinks. She is cross about religion, and she gets cross when anybody talks to her about it-awful cross. My head aches, and I am going now. Good by. I won't be sick when I go away from Nov. 21.

#### William Sherman,

I tried to live an honest life when I was here, and now I cannot be honest to my own soul without making an effort to come back and tell my friends who remain here on the earth that this Spiritualism is true. I was tossed about by the rough waves of adversity a good deal during the long life I had here, and I used to often say that | your material touch, I knew that there was a better life after death, for we could then enter upon a state where we should n't be continually harassed to know how we were going to live in peace with any degree of comfort. The last of my life was spent in the Old Men's Home, in Boston; and all they who are obliged to resort to such public institutions for a home, if they are at all sensitive, get stung to the heart very often-not intentionally, but it comes as one of the conditions of such promiseuous gatherings. It makes no difference whether there are conditions of life that you would rather be in. You are not satisfied.

But I have the pleasure to tell my friends that this spirit-world is a far better world than the one in which you now live. The conditions of life are far better. Society is conducted on a different basis; consequently, all those acrimonious feelings that are constantly flowing through society, and poisoning it from centre to circumference, are not known here; and though there are lines of caste and condition, yet they are so different from what you meet with here, that they do not cut you. Instead of depressing you, they elevate you, stimulating you to strive for the higher continually. It is a beautiful world, and if I had the tongue of a Demosthenes at my command, and an eternity to talk in. I could not tell one-half the beauties and glories that I have seen in the few weeks that I have been here. It is not a place that you need dread. But the more conscientious lives you live here, the nearer to truth you are here, the better conditions you will purchase for yourselves in the spirit-world; for it is n't gold and silver that elevates you in society here with us. It is the beautiful condition of your spirit; so cultivate that, and come here fitted to take a high position. That is the advice I would give to all my friends. William Sherman. Good

## Agnes Taylor.

My name was Agnes Taylor. I was a schoolteacher in St. Louis. I was twenty-two years old. I died of consumption, a little more than two months ago. I promised, was there any truth in these modern mysteries. I would come back I have been occupying myself since death in reviewing my own life, a record of which I found have many times passed sentence upon myself, and a severe condemnation for certain portions of my earthly life. I can now fully understand what John the Revelator meant by the book of life, which was opened at the judgment day. It is this record of our lives, which we open for ourselves; and I assure you we are not slow in condemning our faults, and in making great efforts to be resurrected from them. I am happy in my new life-all the happier for knowing that there is a way of return; and I, with thousands, ay, millions of others, bless the true spirits-those far-reaching scientific spirits who first inaugurated this movement toward the earth, and first proclaimed to the inhabitants of the spirit-world, as well as to those dwelling on earth, that they had bridged the chasm, successfully laid the wires, and messages could now forever and forever be transmitted between the two worlds. And I have found great pleasure in the knowledge that our own dear Franklin headed the band of investigators, who, believing this could be done, set themselves straightway to work to prove it. I felt proud that I had in earthly being belonged to the same race that he did. When I shall have gained more knowledge and more spiritual strength, I will come again, and inform my friends further concerning my condition, Nov. 21.

Scance conducted by Theodore Parker; letters answered by L. Judd Pardee.

## Invocation.

Holy, holy art thou, oh Lord, our God. We come to thee this hour with thanksgiving and praise. We thank thee for the past, with all its sorrows and its joys, and we look forward through faith, aided by prayer, to the future, expecting that though it doth bring us crosses it shall also furnish us with exhibitions of thy loving kindness and tender mercy. Oh thou Infinite Spirit who understandest us, but whom we can never understand, we do not expect to change thy purposes by our prayers, but we do expect to change ourselves; we do expect to bring ourselves nearer to thee, to unfold more and still more, hour by hour, the flower of our being, till at last it blossoms in thee. And may we ever, oh Loving Spirit, find cause to praise and to pray. Whether we wander in darkness or bask in light, may we never cease to ask for thy blessings, and to praise thee when they are bestowed. And unto thee, this hour and forever and forever, may the choicest and divinest thoughts of our being go out in praise; for we know that true prayer brings unto the soul a clearer and purer light, through which it can better see itself and better comprehend thy will. Hear us, our Father, and in thy loving kindness answer us. Amen. Nov. 22.

## Questions and Answers.

QUES .- (From F. O. C.)-Is it right to take from the rich, by violence or otherwise, and give to the poor and needs?

ANS.—It is not right to violate our sense of right, whatever it may be. It is not right to infringe upon the civil, the natural or the religious rights of our fellows.

Q .- If persons have the gift of healing, lecturbody. She never had done any harm, and she ling, or any spiritual gift, and are positively op-

never had anything to be at peace with God for. posed by their own household, which shall they She did n't know him; never done anything to | please-their own consciences and their spirit-

A .- The record of the doings of Christ tells us that when a similar question was propounded to all. And grandfather is dead, foo, now; and he him, he answered, "Except a man shall leave father and mother and all for my sake he is not worthy of me." And I answer, "Except one thus divinely endowed is willing to set aside and put under his feet, if need be, the prejudices of his heart, following the light of his conscience and his God, he is not worthy to be the possessor of the holy gift of mediumship."

Q.-L. S., one of the Banner of Light correspondents, writes: "I would like to have the controlling influence at your Free Circles explain more fully the idea that spirits can only see material things by coming in clear rapport with mortals."

A .- Certain mediumistic persons who emit from their bodies a superabundance of magnetic and electric aura may be called telescopes through which the disembodied spirit can look and behold material objects—those objects which are as clearly shut out from its vision as are the objects by which it is surrounded shut out from yourselves. Q .- What is the spiritual hody that St. Paul speaks of?

A .- It is composed of those sublimated elements that are separated from the physical body by the friction that is constantly going on between the soul and its external covering or mortal body. It is material, but not enough so for you to recognize it with your material eyes. It is tangible, but not enough so to be palpable to

O .- (From the audience.) - It seems that the pirits desire organization among Spiritualists. low long before it will be a success?

A .- Yes, spirits do desire it, but not that organization that is horn out of certain special ideas of this or that. They desire that organization that comes naturally-that you will float into and he bounded about by as naturally as the crystal is formed when the proper conditions are thrown upon it. When a certain set of minds are agitated upon one idea, it is natural for them to desire oryou are there as a pauper or not. You feel that ganization, for the soul recognizes strength in inion and weakness in disunion, so the soul will be constantly putting forth its efforts toward organization. But in this spiritualistic movement it will not be brought about till the golden key is fitted to the lock, which is not yet.

Q .- Would it be well for us to continue this or-

A .- It is always well to follow the promptings of conscience and your highest ideas of right. Q.-is it in the majority or in the minority at

he present time? A .- At present it is in the minority. Pardon me if I say that you are not strong enough, wise enough, nor humble enough, as Spiritualists, to organize at present. If it were permitted, you would soon be rent asunder again, and be worse off than you were before you organized.

Q .- Has the war in Europe a spiritual signifi-

cance, and, if so, what is it? A.-Yes, it certainly has a spiritual significance. It signifies an effort of freedom and free thought to rise above tyranny and oppression. It signifies the struggling of the free religious power that has been filling the Old and the New World within the last twenty years, and it promises not perhaps a higher political or civil status, but a higher religious status, a banner of religious freedom, that shall float over all minds and receive all within its folds.

Q.-Do you think we shall have any stronger evidence of immortality than we have now?

A .- No; because I think that heaven, or the spirit-world, has offered to you and the majority of souls who have accepted the spiritualistic idea, its highest and holiest revelations. Nov. 22.

## Albert Hubbardston.

My name when here was Albert Hubbardston. had been faithfully kept in the spirit-world, and I | I am from Albany, N. Y. I have been taught to believe all my life here that the spirit-world was rather a world of effects than causes, but I speedily learned to the contrary; and I would suggest the propriety of my friends, my father and my elder brothers, learning something about the spirit-world before they undertake to teach of it. The Bible does not claim to furnish any knowledge of that world, and it certainly would not be unwise to seek out sources that do claim to furnish knowledge concerning it. At least, it will do no harm. I died by accident, if indeed there are any in Nature, when in my twentieth year. I have been in the spirit-world a little more than three years.

I have here to state that the strange noises which have recently been produced in my father's house, and which have been so carefully kept a secret, I produced by the agency of the nower with which I found one of my younger brothers endowed. And since they know that not a syllable has ever been lisped of what has been transpiring at home to any one except those who witnessed the manifestations, it is fair to infer that some intelligence outside the family in mortal does know something about it. What I have given of the manifestations here, is the result of what they know. I should be glad to continue them further, for the instruction of those who remain on the earth, and if they will fearlessly and prayerfully pursue them, I think I am safe in assuring them that at no far distant period they will thank God that these revelations have been vouchsafed to them. Nov. 22.

## Minnie Eldredge Storms.

I am Minnie Eldredge Storms, and I am from Utica, New York State. My father's name was Nathan Storms, and my mother's, Margaret Eldredge Storms; and I have two little sisters, but I have n't any brother.

I had the whooping-cough and the measles; and when I was coughing, I burst a blood-vessel, and that is why I died. I want my mother or my father, or both, to go down to New York, and go to see Mr. Mansfield; and I will write him a nice etter, all about how I live, and about the folks where I live, so they will know it's me. That's what I come for to-day. Now I am going. Nov. 22.

## Father Miner.

I come here to do a good turn to one who was my friend; and it is simply this: I would advise him to look about him as much as twice-if he has n't got but one eye-before he puts his hand in his pocket to pay out any more money in furthering that speculation of which he himself, for the last few months, has been in serious doubt concerning its successful ultimate. Put me down as Father Miner to Henry Francis Gardner. Good-day. Nov. 22.

Seance conducted by Prof. John Hubbard; letters answered by L. Judd Pardee.

## MESSAGES TO BE PUBLISHED.

Monday, Nor. 23.—Invocation; Questions and Answers; Maria Damon, lost in the steamer "Cambria," to her grand-father; Cornelius C. Felton; Capt, Jotham Baker, of Barnstable, Mass; John William Cook, of Boston.

Tuesday, Nor. 29.—Invocation; Questions and Answers; Experience Haker, of Bouth Boston: John King; Matthew Haggerty; Annie Jackson, of Nashville, Tenn., to her mother.

Thursday, Dec. 1.—Invocation; Questions and Answers;

James W. Talbot, of New York Oity, to his mother; Nathan Edwards, of Skowhegan, Me., to Capt. John Wilson; Neilie Adams, of Skowhegan, Me., to Capt. John Wilson; Neilie Adams, of Skowthegan, Me., to Capt. John Milson; Charles Scott, of America, of London, Eng., to his con; Charles Scott, of America, O., to his family.
The Anternation, of London, Prince, to his con; Charles Scott, of America, O., to his family.
The Anternation of Milson, of Milson, Stevens, of New York City, to her mother.
The Patrick Power, to his friends in Hailfax; Fannic Stevens, of New York City, to her mother.
Thursday, Ber. 8.—Invocation; Questions and Answers; Dr. Ebenezer Burgess, of Dedham, Mass.: Angeline Shepard, of Manchester. N. II., to her sister Emily; James Wingard, of Sacramento, Cal., to his brother Samuel; Melaci Ilazerty, of Dublin, Ireland, died on board the "John Bertrain," to his brother.

John Peak; Jennie Johnson, to her mother; Eiljah Drury, of Boston, to his triends; Jeremiah Conneily, died in Colorado, Tuesday, Dec. 13.—Invocation; Questions and Answers; Amelia Carew, of New York City; Johnulo Carfield; Mary John Balch, of Newburpport, Mass.

Thursday, Bec. 15.—Invocation; Questions and Answers; Abled M. Tolman; John Callaina, to Father Elley; Polly Stoddard, of Hoston, to her readefulteen and niece; Henri Reinhard, of New York, to his brother stions and Answers; Milson, John, John

Sophia Enos, to her sister Charlotte; Capt. Alexander Stone, of the U.S. Army.

Tuesday, Jun. 17.—Invocation; Questions and Answers; Joseph H. L. Taylor, to his friend-Daniel Mason; Neille Abbot, of Lawrence, to her mother; Capt. Gorham Bassett, to his friends; William Lowis, of Boston, to his mother.

Thursday, Jan. 19.—Invocation; Questions and Answers; Matthew Hogan, of Boston, to Father Riley; William Tibbets, of Bristol, Me.; Jennie Johnson, of New York, to her mother.

bets, of Bristol, Me.; Jennie Johnson, of New York, to her moliter.

Monday, Jan. 23.—Invocation; Questions and Answers; Fred Somerby, to Mr. White; Hannah Pierce, of Dorchester, Mass.; Deborah Smith, of Elliot, Me.; Sarah Thompson, of Ol town, Me.

Tuesday, Jan. 24.—Invocation; Questions and Answers; Jonathan Wilde, of Boston, to his grandson; George W. Jacobs, of Waterville, Me. to his mother; Rosalind Davis, of Chicago, to her sister.

Thursday, Jan. 26.—Invocation; Questions and Answers; Agnes Ellis, of St. Augustine, Fin., to her br ther in New York; Matte, to "Lattle Rayen"; Simon Barnard to his uncle.

York; Mattie, to "Little Raven"; Simon Barnard to his uncle.

Ionday, Jan. 30.—Invocation; Questions and Answers; Mary Ann Cooney, of New York, to her father, in Cairo, Ill.; Jonathan Nickerson, of Somerville, to his friends; Charles Irown (Artemus Ward), to his friends; Col. William II. Humphreys, of Savannah, Ga., to his mother.

Thesday, Jan. 31.—Invocation; Questions and Answers; O. K. Guodell, of Mediord, Mass; William Cutter, of Mediord, Mass.; Mrs. Lydin Fisher, of Dedham, Mass.; Minne Dutton, of Middleboro, Mass., to her sister 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.

Isonday, Feb. 6.—Invocation; Questions and Answers; John Moore, to his friends in England; Jacob Relder, to his brother in Constantinople; Nettle Walker, of Camden, N.J., to her mother and sister.

to her mother and sister.

Theselay, Feb. 7.—Invocation: Questions and Answers;
War Bounet," of Laramie, to Henry Phillips; Susie Hill, of Cincinnati, O., to her mother; William Marche, of Indiana,

to his heirs.

Thursday, Feb. 9.—Invocation; Questions and Answers;
Eldridge Fatterson, of Peterboro, N. H., to friends; Margaret Weiss, to Daniel Weiss, of Albany, N. Y.; John Henry
Chase, of White lilver Junction, Vt. to his father.

Monday, Feb. 13.—Invocation; Questions and Answers;
Andrew Mellvaine, of Glasgow, Sectiand, to E. V. Ingram;
James O'Reilly, to his daughter Margaret; Minnie Lawrence,
of Chicago, 111., to her mother; Prof. Faraday, to friends.

## SPIRITUALIST MEETINGS.

Ancora, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. H. P. Fairfield, President; J. Madison Allen, Corresponding Secretary. Children's Progressive Lyccum meets at 184 A. H. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. Boston, Mass.—Music Hall.—Meetings will be held every Sunday afternoon, at 24 o'clock, under the management of Lewis B. Wilson. Mrs. Nellie J. T. Brigham will lectureduring February. Music by an excellent quartette.

Fiot Hall.—The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary.

Guardian. All letters should be addressed to M. T. Dole, Secretary. Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18; up stairs,) each Sunday. Circle morning and afternoon; evening, lecture. Hospitaller Hall, 593 Washington street.—Spiritual circle for individual messages and general instructions from the supermundane spheres, Sunday mornings, at 10% o'clock. Admission free. All mediums are invited to take part. Spiritual journals and other publications will also be distributed free. Baltimore, MD.—Saratoga Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lycoum meets every Sunday at 10 A. M.

vertand Saratoga streets. Mrs. F. O. llyzer speaks till further notice. Children's Progressive Lycoum meets every Sunday at 10 A. M.

Correspondent Hall.—The Maryland State Association of Sniritualists hold meetings every Sunday in this hall. Levi Weaver, President; Jacob Weaver, Vice Pres.; Geo. Broom, Secretary; Wm. Leonard. Treasurer. Speakers engaged:—Mrs. Enuna Martin during February; Thomas Gales Forster during March; Mrs. S. A. Byrnes during April; J. M. Peo bles during May. Children's Progressive Lyceum No. 1 meets at 9 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; John J. Henry, Librarian; Miss Ahna McClellen, Musical Director.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets at Sawyer's Hall. corner Fulton Avenue and Jay street, every Sunday, at 10\frac{1}{2} A. M. J. A. Wilson, Conductor; A. G. Kipp, Assistant Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3 r. M. by Mrs. E. F. Jay Bullene.

BREFALO, N. Y.—The Buffalo Spiritual Association hold

Bullene.

BUFFALO, N. Y.—The Buffalo Spiritual Association hold meetings at Lyceum Hall, corner Lourt and Pearl streets, every Sunday at 10½ A. M. and 7½ P. M. H. D. Fitzgerald, President; H. P. Froggatt, Treasurer; George F. Kittredgo, Secretary, Children's Progressive Lyceum meets at 2 P. M. Lester Brooks, Conductor; Mrs. Mary Lane, Guardian. BATTLE CREEK, MICH.—The First Society of Spiritualist hold meetings at Stuart's Hall every Sunday, at 10% A. Mand 7% P. M. Lyceum at 2 P. M. Abner Hitchcock, Sec'y. BRIDGEPORT, CONN.—Children's Progressive Lycoum meets every Sunday at 1 P. M., at Lycoum Hall. J. S. Shattuck, Conductor; Mrs. J. Willson, Guardian; Dr. Porter, Libra-rian; Edgar G. Spinning, Musical Director.

CHELSKA, MASS.—Granite Hall.—Meetings are held in this hall every Sunday. All communications for the Chelsea Spiritualist Association should be addressed to Dr. B. H. Grandon, 4 Tremont Temple, Boston. B. H. Crandon, Corresponding Associations Granuon, a Tremont Temple, Boston. B. H. Crandon, Corresponding Secretary.

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

J. Ricker, Sup't.

CHARLESTOWN, MASE.—The Children's Progressive Lyceum meets in Washington Hall, No. 16 Msin street, at 10\frac{1}{2} A. M. every Sunday. Benj. A. Fisher, Conductor; C. A. Abbott, Assistant do.; Mrs. C. Carr, Guardian; Miss Carrie F. Cutler, Assistant do.; W. M. Dinsmore, Musical Director; Miss Certrude Carr, Assistant do.; John G. Abbott, Jr., Librarlan; Charles Cutler, Assistant do.; John G. Abbott, Mrs. Cutler, Mr. and Mrs. John Nichols, Guards. All communications should be addressed to Benj. A. Fisher, Secretary.

GANBURGERST. MASS.—Children's Lyceum mosts over GANBRIDGEFORT, MASS.—Children's Lycoum meets every Sunday at 104 A. M., at Harmony Hall, Watson's Bullding, Main street. W. H. Bettinson, Conductor; Miss A. R. Martain, Guardian.

tain, Guardian.

Cincinnati, O.—The Society of Progressive Spiritualists
hold meetings every Sunday morning and evening in Thompson's Music Hail. (i. W. Kates, P. O. box 568, Secretary. CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in Creeby's Music Hall, at 10% a. M. and 7% p. M. Chilique's l'ogcessive Lyceam meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor. CLIDE, O.—Progressive Association hold meetings every sunday in Willis Hall. Children's Progressive Lyccum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

D. Dewey, Guardian.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyccum Hall, 293 Superior street, opposite the rost Office, morning and evening, at the usual hours. Children's Lyccum at 1 p. m. Officers of the Society: D. U. Pratt, President; — Lown, Vice President; Dr. M. C. Parker, Treasurer; Joseph Gillson, Secretary. Officers of Lyccum: C. J. Thatcher, Conductor; Emory Olds, Assistant Conductor; Mrs. M. W. Gaylord, Guardian; Miss Sarah Files, Assistant Guardian; George Wiltsey, Librarian; Mr. Price, Musical Director; George Young, Secretary.

Wiltsey, Librarian Young, Secretary. CARTHAGE, MO.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

W. Pickering, Secretary.

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

DELAWARE, O.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street every
Sunday at 74 P. M. Children's Lyceum meets at 104 A. M.
Wm. Willis, Conductor; Mrs. H. M. McPherson, Guardian.
FOXBORO'. MASS.—Progressive Lyceum meets every Sun-FOXBORO', MASS.—Progressive Lycoum meets every Sunday at Town Hall, at 10; A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

GEORGETOWN, COLORADO.—The Spiritualists meet three ivenings each week at the residence of H. Toft. Mrs. Toft, lairvoyant speaking medium. HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 13 o'clock, at Temperance Han Lincoln's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

GREAT FALLS, N. —The Progressive Brotherhood hold acetings every Sunday evening, at Union Hail.

Houlton, Me.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

Hammonton, N. J.—Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. P. N. Parklurst, President; Gerry Valentine, Secretary. Lyceum at 1 P. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 p. M., et Cadet Hall.
LOUISYLLE, KY.—Spiritualists hold meetings every Sunday at 10 A. M. and 7% p. M., in Weisiger Hall, 4ll street. LOWELL, MASS.—The First Spiritualist Society meets in Wells Hall. Lectures at 21 and 7 P. M. Children's Progressive Lyccum meets at 10 % A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

LA PORTE, IND.—The Association of Spiritualists hold meetings every Sunday at Huntsman's Hall. Lyccum at 10\(\frac{1}{2}\) A. M. Conference at 4 P. M. Warren Cochran, Cor. Sec. LANSING, MIGH.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

Lose Lake, Minn.—The "Medina Society of Progressive Spirinalists "hold meetings in the North School-House the fourth Sunday of every month, at 10½ A.M. and 2 P.M. Mrs. Mary J. Colburn, speaker.

MARLORO', MASS.—The Spiritualist Association hold meet-ngs in Berry's Hall the last Sunday in each month, at 1½ p k. Prof. Wm. Denton is engaged as speaker for the present year. James Lowe, President; Mrs. Sarah S. Poster, Secretary. MILFORD, MASS.—Children's Progressive Lyccum meets at Washington Hall, at 11 A. M. J. L. Buxton, Conductor; Mrs. Cordella Wales, Guardian; Mrs. Mary Bacon, Musical Direct-yr; H. S. Bacon, Corresponding Secretary.

MIDDLEBono', MASS.—Meetings are held in Soule's Hall very other sunday at 12 and 63 P. M.

every other Sunday at 1½ and 6½ P. M.

MANCHESTER, N. II.—The Spiritualist Association hold meetings every Sunday atternoon and evening, at Lyccum Hall. Stephen Austin, President: Allison W. Cheney, See'y. NORTH SCITUATE, MASS.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Conihassiliali, at 1½ A. M. and 1½ P. M. The Progressive Lyccum meets at the same hall on the first and third Sunday at 1½ P. M. D. J. Bates, Conductor; Deborah N. Merriit, Guardian; Edwin Studley, Assistant Guardian; Waldo F. Bates, Musical Director; J. W. Morris, Librarian. Speakers en gaged:—I. P. Greenleaf, Feb. 26; Mrs. Juliette Yeaw, Mar. 12. New York Gitt.—Anollo Hall.—The Society of Progress. gaged:—I. P. Greenleaf, Feb. 26; Airs. Juliette Yeaw, Mar. 12.

New York City.—Apollo Hall.—The Society of Progressive Spirituanists hold meetings every Sunday in Apollo Hall, corner of Broadway and 28th street. Lectures at 10½ A. M. and 73 P. M. P. E. Farnsworth, Secretary, P. O. box 5879. The Children's Progressive Lyceum meets in the same hall at 33 P. M. Dr. D. U. Martin, Conductor.

Masonic Hall.—The Spiritual Conference meets every Sunday at 22 o'clock in Masonic Hall, 13th street, between 3d and 4th avenues.

Norwalk O.—The First Spiritualist Association hold

day at 2½ o'clock in Masonic Hall, 13th street, between 3d and 4th avenues.

NORWALK, O.—The First Spiritualist Association hold meetings every Sunday at 1½ and 7 o'clock P. M., at St. Charles Hall, Main street. Ira Lake, Agent.

NEWBURYFORT, MASS.—The Children's Progressive Lycoum meets in Lyceum Hall overy Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian j. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, Librarian.

NEW ORLEANS, LA.—Lectures and Conference on the Philosophy of Spiritualism, every Sunday, at 10% A. M., In the hall, No. 94 Exchange place, near Centre street. William R. Miller, President; J. H. Horton, Secretary.

NEW ALBANY, IND.—The Society of Progressive Spiritualists hold meetings every Sunday at 2 and 7 P. M. J. Kemble, President; Isaac Bruce, Vice President; A. R. Sharp, Recording Secretary; A. C. McFaddon, Corresponding Secretary; J. W. Hartly, Treasurer.

Osseo, Minn.—Children's Progressive Lycoum meets at Singer's Hall every other Sunday at 10½ A. M. Mrs. Mary J. Colburn, Conductor; Mrs. Susie Thayer Curtis, Guardian of Groups.

Groups.

OMAHA, NER.—The Spiritualists hold meetings in the old Congregational Church, under Redick's Opera House, entrance on 16th street, every Sunday. Conference at 2 P. M. Lecture at 7½ P. M. Admission free. Mrs. Laura Smith, regular speaker.

PLYMOUTH, MASS.—The Spiritualist Association hold meetings every Sunday in Leydon Hali. L. L. Bullard, President; Alice B. Sampson, Treasurer. Children's Progressive Lyceum meets in the same hali. L. L. Bullard, Conductor; Alice B. Sampson, Guardian; Clara Robbin, Librarian; Mrs. Lydia Benson, Musician.

Alice B. Sampson, Guardian; Guara Roboli, Librarian; Sirs. Lydia Bonson, Musician.

PHILADELPHIA, PA.—The First Association of Spiritualists hold meetings each Sunday at Harmonial Hall, corner Hith and Wood streets, at 16½ A. M. and 8 P. M.—Children's Progressive Lyceum No. 1 will meet in the same ball every Sunday at 2½ P. M.—Lyceum No. 2 meets at Thompson-street church, at 10 A. M. each Sunday.

Pontland, Ms.—Congress Hall Association meets for social conference every Sunday at 3 o'clock P. M. Joseph B. Hall, President; Miss. J. K. King, Gor. See'y. Children's Progressive Lyceum at 10½ A. M. Joseph B. Hall, Conductor; T. P. Beal, Assistant Conductor; Miss. R. I. Hull, Guardian; Miss Ella Bonney, Musical Director.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 1½ P. M. Progressive Lyceum at 10½ A. M.

PROVIDENCE, R. I.—Meetings are held in Musical Institute

PROVIDENCE, R. I.—Meetings are held in Musical Institute Hall; a conference in the morning, at 101, and a lecture in the afternoon, at 3 o'clock.

the afternoon, at 3 o'clock.

PARESYILE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian.

RIGHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10 Å A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

RENSSELAER, IND.—"Society of Progressive Spiritualists' meet every Sunday, in Willey's Hall, at 10 Å A. M. I. M. Stackhouse, Secretary.

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock.

STONEHAM, BASS.—Children's Progressive Lyceum meets every Sunday at 10 Å A. M. E. T. Whittler, Conductor; Ida Herson, Guardian.

St. Louis, Mo.—Moetings are held every Sunday, at 10 Å A.

Herson, Quardian.

St. Lovis, Mo.-Moetings are held every Sunday, at 103 A.

M. and 74 P. M., in Avenue IIall, corner of 9th street and
Washington avenue. Warren Chase speaks every Sunday. SALEM, MASS .- The Spiritualist Society hold meetings evry Sunday at Lyceum Hall, at 2} and 7 p. n. Walter Harris, resident: Henry M. Robinson, Secretary; Mrs. Abby Tyler,

Springfield, Mass.—Spiritualist Association hold meetings every Sunday in Central Hall, at 2 and 7 p. m. Speakers engaged: —E. S. Wheeler, Feb. 19 and 26; Mrs. N. J. T. Brigham during March: 1. P. Greenleaf during April: Miss Jen nie Leys during May. Speakers desiring to address said So-

SAN FRANCISCO. CAL. Spiritualists and other Liberal Thinkers meet for conference and discussion every Sunday afternoon at 2 o'clock, at Dashaway Hall, on Post street; also, Sunday evening lectures are regularly given at Mercan-tile Library Hall, on Bush street.

tile Library Hail, on Bush street.

Stoamors, I.L.—The Children's Progressive Lyceum meets at the Universalist Church every Sunday at 4 P. M. Harvey A. Jones, Conductor: Miss Agnes Brown, Guardian: Arripal Dowe, President of Society; Curtis Smith, First Vice President and Treasurer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

and Recording Secretary.

TROY, N.Y.—Progressive Spiritualists hold meetings in Apollo Hall, corner of River and Congress streets, at 10 Å.

M. and 7½ P. M. Speakers engaged:—J. M. Peebles during February and March; Thomas Gales Forster during April. Children's Lyceum at 2 P. M. Benj. Starbuck, Conductor. Topper, Ran.—The "First Society of Spiritanlists and Friends of Progress" meet every Sunday, at 10½ A. M. and 7½ P. M., at Constitution Hall, No. 133 Kansas avenue. Admission free. Mrs. II. T. Thomas, inspirational speaker; F. L. Crane, President; F. P. Baker, Scoretary; Miss Alice Hall, Organist.

Tolebo, O.—Meetings are held and regular speaking in Old Masonic Hall. Summit street, at 7½ P.M. All are invited free. Children's Progressive Lyctum in same place every Sunday at 10 A.M. C. B. Eells, Conductor; Miss Elia Knight,

Guardian.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall overy Sunday at 10\frac{1}{2}\text{A. M., and in the evening. President, C. B. Campbell: Vice Presidents, Charles Butler, Susan P. Fowler; Recording Secretary, H. H. Ladd; Corresponding Secretaries, Join Gage, D. W. Allen; Treasurer, S. G. Sylvester. The Children's Lycoum meets at 12\frac{1}{2}\text{P. M. Dr. D. W. Allen; Conductor: Mrs. H. H. Ladd, Guardian; C. B. Campbell, Musical Director; Lucius Wood, Assistant do.; B. F. W. Tanner, Livarian; Henry Wilbur, Assistant do. Speakers desiring to address said Society should write to the Corresponding Sec etary.

Woodgraph Mass. The Spitituality, bold meetings every

Worcester, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening, in Linc in Hall. Speaker engaged:—Miss Nellie L. Davis during February and March. WASHINGTON, Dr. G.—The First Society of Progressive Spiritualists hold regular meetings in Harmonial Had, Pennsylvania avenue. Speakers engaged:—Mrs. G. L. V. Tappan during February; Moses Hull during March and April. Conference meeting every Saturday evening; Sociables every two weeks through the lecture season. John Mayhew, Prestore.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ P. M.

[We would respectfully request all interested in spiritual eetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual sistance that we can hope to make our announcementara-

## Married:

In Washington, D. C., on the evening of Thursday, Jan. 5th. by John Mayhew, M. G., President of the First Society of Progressive Spiritualists, Mr. Levi Loomis and Mrs. Clara R. Smeed, both of that city.

In Washington, D. C., in Harmonial Hall, on Sunday morning, Jan. 29th, by John Mayhew, M. G., President of First Society of Progressive Spiritualists, Mr. John H. Conant and Miss Rosetta M. Squires, both of that city.

Feb. 8th, at the Tremont House, Nashua, N. H., by Rev. S. H. McCollister, Rev. O. L. Sutliff, of Ravenna, O., to Miss Frances S. Pollard, of Lowell, Mass.

Frances S. Pollard, of Lowell, Mass.

[Mr. Sutliff is a reformed clergyman from the Methodist denomination, and in the West is known as a valued acquisition to the noble band of workers in the cause of Spiritualism. Miss Pollard—his most fit and angol selected companion—is a lady beloved by a large circle of friends, and a member of the First Spiritualist. Society of Lowell, who unitedly take his most pleasuirable occasion to tender her and her companion their most hearty congratulations and best wishes.

F.)

## Passed to Spirit-Life:

From Charlestown, Mass., Dec. 19th, 1870, Daniel C. Webb,

From Charlestown, Mass., Dec. 18th, 18th, 28th, 28th,

From Yates City, Ill., Norman Z. Potter, aged 50 years. From Yates City, Ill., Norman Z. Potter, aged 59 years.

He was one of the earliest to embrace Spiritualism, and became a stanch and zealous advocate of the Harmonial Philosophy, being ever ready to testify in the cause of truth. With him Spiritualism was not a belief, but, as he averred, a knowledge. His strongest opposer conceded that he was honest, and such is the noblest work of God, Bro. Potter was injured by a failing tree on the 21st of January, and lingered until the 30th.

Jan. 29th, Mrs. A. J. G. Newton, in her 90th year. A true Christian Spiritualist.

Medlums' and Speakers' Convention at Avon. A Quarterly Convention of Mediums and Speakers of Western New York will be held at Avon Springs, Saturday and Bunday, Feb. 25th and 25th, commencing at 10 o'clock each day.

These convocations, have been held at various places for the second of the secon N. Y.

These convocations, have been held at various places for four or five years past, and have become a highly esteemed institution, supplying; in part, an important need among Spiritualists, 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 failroad centre, an enusually large and profitable Convention; is confidently expected. Let there be a general raily, not only of mediums and speakers, but of all earnest seekers for truth and holiness.

J. W. SEAVER,

GEORGE W. TAYLOR,

GEORGE W. TAYLOR,

Committee.

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Limbs.

'Dr. Newton does not receive pay except from those who are amply able. All others are cordially invited to come and be cured without fee or reward.

Jan. 7.

#### JULIA M. FRIEND.

THE WELL-KNOWN MEDIUM and CLAIRVOYANT for examination and treatment of the sick.

Examination by lock of hair 82,00; when patient is present Mrs. Friend's Vital Remedies sent to all parts of the country.
All letters containing locks of hair, to secure attention, Must enclose \$2.00, and be addressed to JULIA M. FRIEND,
60 Harrison avenue, Boston, Mass.
Hours from 10 A. M. to 5 P. M. Dec. 24.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON.

HOSE requesting examinations by letter will please en close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Jan. 7. MRS. A. C. LATHAM,

MEDICAL GLAIRVOYANT AND HEALING MEDIUM,
293 Washington street, Boston. Mrs. Latham is eminentity successful in treating Humors. Rheumatism, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a distsnce examined by a lock of hair. Price \$1,00. 4w^-Pcb. 4.

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I indies and Uninar has been aided by God and angels to
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8 Scaver place, opposite 256 Tremont street, Beston, Hours:
4w\*—Feb. 25.

MRS. A. BABBITT. No. 115 HARRISON AVENUE, Boston, Trance, Test, Buston ness and Medical Medium. Circle Sunday and Taursday evenings at 72 o'clock.

4 w\*-Feb. 4.

MASTER HENRY C. LULL, Business, Test and Circle Medium. Also examines for disease. Office No. 20 F street, South Boston, Hours from 9 to 12, and from 2 to 5. Private sittings, terms 81. Circles every Monday and Friday evening; admission 25 cents. 13w\*-Jan. 21.

AURA H. HATCH will give Inspirational Musical Scances every Monday, Wednesday, Thurday and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 ets. Feb. 18—4w\*

MRS. F. C. DENTER, Clairvoyant, Business and Test Medium. Examines persons by a lock of hair, heals by laying on or hands. Price 81. 494 Tremont street. Hours 9 J. 34, 4 P. M. MRS. S. F. DAVIS, Trance Test Medium. Circles Thesday and Thursday evenings, at 7½. Private sittings, 31.0% cach. 06 Leverett street, Boston. Fob. 18.—23x2

MRS. A. B. LOVELL, and MRS. J. C. DUTTON, Magnetic and Clairvoyant Physicians, No. 1 Hauson Jan. 14. HATTIE T. HILLS, Electrical, Magnetic and Psychometric Physician, No. 52 Beach street, Bos-A. CHARPER, Clairvoyant, Business and Test Medium. Terms \$1. 17 Gentral Sq., East Boston.

MRS. MARSHALL, Medium for spirit com-munion, 3 Jefferson street, Boston. Hours, 10 to 12, 3 to 5.

MRS. M. M. HARDY, 125 West Concord street, Boston. Circles Wednesday and Sunday evenings. Dec. 17.—13w. MRS. A. S. ELDRIDGE, Business and Healing Clairvoyant, 1 Oak st., Boston. Answering letters, \$1,00

SIDNEY HOWE, Clairvoyant and Test Medioun, 18 Roylston street, (Room No. 9,) Roston, Circl every Monday and Thursday evening, 3m\*-Feb. 4. SAMUEL GROVER, HEATING MEDIUM, No. 23 Dix Place (opposite Harvard street). 13w\*-Dec. 10.

MISS MARY E. CURRIER, Musical Medium, No. 330 Main street, Charlestown, Mass. Circles Monday, Wednesday, Saturday and Sunday, at 74 P. M. Private sittings on same afternoons.

#### and the layer Miscellaneous

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Act Naturally and regularly, and there is no irritation left afterward, as has always been the case when I have
used medicines before. My Dizzinoss is Goneand what I feared was a Polypus in the Nose
and shappeared. \* I have recommended it to several
lady friends, and shall be pleased to do so whenever I have
occasion."—Mrs. S. A. E., New Haven, Conn. Dec. 17.

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## Miscellaneous.

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"6," Human Testimony in favor of Spiritualism," by Geo. A. Bacon;

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Nov. 26.

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AN ECHO OF PUBLIC OPINION.

Notes and notices reach us constantly, bearing testimony from many echoes of the Spiritual Philosophy in the pulpit, which the preachers evidently get from public sentiment, and by which they are feeling the pulse of the people. Spiritualism is diffusive and infusive, and there is vastly more of it among the people than our best informed writers are aware of. It has, no doubt, done more to infuse itself into the churches and into society generally, than it would have done in the same time if it had been thoroughly organized and stood out with a hold front and powerful organic action in opposition to all the churches. It has been, and is, more like the hidden leaven that is sure to leaven the whole lump. Had it camps, with its power to dissolve all creeds, it would have aroused more sympathy for the old when there was nothing better to do it with.

The pulpit is, on many questions, little else than and south of this country, on both sides of the slavery question, before the war, and is on one side now, and as it was and is on the temperance. question and the right of woman to suffrage. If we wish to know which way the popular wind it, for the localities of each our preachers serve well as barometers and thermometers for measand by them we are sure Spiritualism is rising and slowly becoming more and more popular. Its wild oats are nearly all sown, and, as the cuthe intellectual class regresent the rational side of the subject, it is sure to grow into importance i fight is ended. still more rapidly and be more and more echoed and recchoed from the pulpit, till some of the preachers and many hearers will assert that they of their religious belief.

The next great question will be whether the churches will be able to take in Spiritualism, and still retain their organic existence, and, by changing their creeds, still hold their positions and influence among the people. We contend they cannot, but that they will be compelled by it to take the free religious ground and leave all the old shells of creeds behind, but we have no doubt of the attempt of the Catholic church, and some others, to swallow the whole subject and still escape disorganization. They can as easily change their decrees on this as they did on astronomy, after failing to stop the discoveries commenced by Galileo. The bulls of the Pope are not infallible, if he is, and, indeed, it is now doubtful if any part of him above the sacred toe is infallible.

Spiritualism might long ago have found a home and protection in the Catholic Church, if it would have submitted to authority and conformed to the discipline of that church as a few of the believers. did. T. L. Nichols and Mary Gove Nichols went into that church some years ago, as they asserted, by direction of the spirit St. Navier, and no doubt the spirit would have advised others, also, if they would have listened to and obeyed him.

We were started in the above thoughts by the remark of a lady just returned from her church. who made the remark that her minister must be almost a Spiritualist, for he said we could not tell how near to us the spirits of our dear, deceased friends might be. He might have added. They are coming nearer to the church every week, and There certainly pathy in the spirit-world for the members of the churches, for they no doubt are aware of the honesty and ignorance of the masses of worshiners who have been duped into the superstitions of the ancient mythology.

THE HOLY LAND. We were deeply interested, a few evenings since, in a narrative lecture by the Hon. Mr. Partridge, of St. Louis, describing his visit to the holy sepulchre and other holy spots in the New Testament history. Mr. Partridge is brother of Charles Partridge, of New York, and, like him, wealthy, but retired from business, but still active in spreading the Christian religion. He is a candid, honest believer, and on all other subjects an intelligent man of good judgment; but on religion he still clings to the Puritanic teachings of his childhood as he received them in New England. He has recently visited Europe and a part of Asia; and in the above lecture, given mostly to Sunday school children, who could not know the slender thread of truth on which his marvels hung, he related, with apparent sincerity, that he was on the very roof in Joppa where St. Peter saw the sheet let down with all manner of fourfooted beasts, when he heard the voice command him to slay and eat, etc., and that he drank from the same well where Paul drank; that he saw in Rome the three boards of which the manger was made in which Jesus was born. He evidently did not know there were no boards used for mangers for animals in that country for hundreds of years after the occurrence. He says he saw the spots where the three crosses stood in the rock. and the very snot where Jesus was born; the one where he was buried, and the very stone that was rolled away by the angels to let him out of the tomb. He also saw the spot where Abraham lay his son when he was about to slay him for a sacrifice, and where the Jordan was parted for the Jews to pass, and where Elijah went up and dropped his mantle on Elisha; but he did not see the team that came after him, nor any of the old celestial chariots and horses. To us it would have been extremely amusing, had we not seen that those honest and ignorant children were swallowing these old Catholic fables as veritable truths, and that he was impressing them by his honesty on their receptive minds. He should know, if he does not, that the monks have fitted up all these places, and given them all the sacredness and notoriety they possess, and mainly for mercenary purposes. They are an immense source of revenue, but are no more likely to be the spots they represent than are the specific days we keep to be the same in the year as those on which certain events occurred that were not consecrated for hundreds of years after they occurred. He also found the grave (as he thinks) where the hundreds of little boys were buried who were put to death by order of the Roman governor of that province, to secure the death of Jesus. Every person at all conversant with the reliable history of that time and country is well aware that no such event could have occurred.

and no motive could have existed, as stated, to

prompt it; for Rome surely could not have feared

that peasant child, nor could a temporary gov-

as a rival. It is strange how men otherwise intelligent can be so easily duped by the old monks PREPARED EXPRESSLY FOR THE BANNER OF and leaders of the Roman Catholic church, who

and containing but one room for both man and beast; the orange groves around Joppa, and the Christian fraternity.

We have a word in favor of the Fultons and rocky wilderness of Judea, without a tree or shrub on it, made up of rocks only. It would not be called a wilderness by us, but he says it is the one referred to in the Bible. The roads, according to his account, are about as much like The quickest way to kill Orthodoxy is preaching ours as the wilderness is without a tree. We it in full. Yes, preach hell, gentlemen of the pulhaye no curic-sity to see that Holy Country.

#### ST. LOUIS RELIGION.

St. Louis is decidedly a Catholic city. Everything leans toward the Romish Church. The Protestant pulpit makes its most graceful bow to its Catholic neighbor, and puts crosses out conbeen hurled, like Greek fire, into the sectarian spicuously even on Unitarian edifices, not because they believe that one of the gods was crucified, but out of respect to those that do. The institutions and called out many to defend them | press keeps its blind side toward Catholic evils, for the real or imaginary good they have done, and smiles gracefully as it praises the charities it so generously bestows from the contributions of the people, which are freely contributed for the an echo of public opinion, as it was in the north | disposal through the discipline of that church, and which really are great blessings to many who would suffer without them. Politicians must vield all this church asks, or never be elected to any office. The rostrum orator must be careful not to offend the Catholics if he or she expects anblows, we need only listen to or read the ser- other audience; the Methodists or any other sect mons of the most popular preachers, and we get may be ridiculed, but not the Catholics with safety. The Spiritualists even have to be careful here, and commend the actions of Catholics in efuring the heighth and depth of public opinion, forts to restrain Protestantism, and thus use one error to check another; and the infidels are quite mild here on Catholic churches, and thank them for voting the Bible out of the schools, and beatrio-ity-seekers and fortune-hunters retire, and ling the Orthodox in discussions, but they hone they will both be like the Kilkenny cats when the

It has often been said that there was a very large number of Spiritualists in St. Louis, and perhaps, comparatively, this is true. There may be more always believed it, and that it always was a part | than of any Protestant sect if a liberal count be made, and not on too strict a construction of the term, but the fact is, a few generous, noble-hearted and earnest men and women have heretofore kept Spiritualism up here, and held it before the people at large pecuniary cost for halls and lectures, while the large audiences, freely invited, met only to ridicule and scorn the subject as soon as out, and neither paid, nor were they benefited; at least, no evidence could be found of it, and after keeping up these lectures for several years these persons retired, satisfied that they were not spending their money to good advantage. The last organized effort died insolvent; and when we found there would be no effort made for the present winter we started single-handed on a new plan, and hired a cheap but neat and well-seated, carpeted, lighted and warmed hall, and paying the rent in advance, invited all to aid us who were able and willing, and all to come to the free meetings that felt an interest in the philosophy of life and death and life beyond. We have kept these up three months, and secured the hall for three more, and although not able to hire other speakers, they are already a success, so far as doing good is concerned.

## OUT AMONG THE TREES.

We have just returned from a fresh trip to the fruit hills of Illinois, and gladly report that the fruit buds in that region are not yet killed; and as we consider the winter broken, we pronounce them safe till the late spring frosts and freezes, back to the original fount, let us go to the place which endanger them for a few days. After they from whence they derive such ideas, and from whence an influence emanates that is so deadening insects, and the skillful farmer stands about an even chance with them for the crop. Those who have not lived in a fruit country have not a very correct idea of the dependence and anxiety placed on a fruit crop, and the grief at its

## MRS. LUCIA H. COWLES.

We see and hear of the success of this sister as a lecturer in Ohio, and learn with satisfaction that her three months' engagement at Norwalk, Ohio, has been eminently successful. She is engaged at Ravenna for a part of March, and we feel confident that our liberal and spiritual friends will keep this able worker engaged, and see that she is well paid, and we are sure she will do good wherever she lectures.

## Current Events in Europe.

The armistice, which has hushed the sounds of war say in the easterly departments of Jura and Doubs, is reported as about to be extended to Febr 28th, in order to allow more time for the organization of the National Assembly On February 13th, about three hundred of the deputies at tended a preparatory sitting at Bordeaux. The session was formally opened and secretaries were appointed. The rules and other internal arrangements of the Chamber of 1849 were adopted. The President read a letter from Garibald in which the general declines a seat in the assembly offered him by several departments. Favre, for himself and in the name of his colleagues at Bordeaux and Paris, resigned the powers confided in them as the government of national de fence. He stated that the ministers would remain in office to maintain order until the construction of the new govern

Owing to the decisive action on the part of the Paris branch of the Committee of National Defence, the political disqualifications of Gambetta's proclamation were re

cal disqualifications of Gambetta's proclamation were re-moved, previous to the election.

The Ex-Emperor Napoleon issued a proclamation from Wil-helmsher, Feb. 8th, to the electors of France, in which he claimed that all acts of the National Defence Committee were illegitimate till the people who had sanctioned his should declare in favor of some other form of government. The new Assembly is said to be composed of a very strong conservative element, much to the astonishment of the radical republicans.

conservative element, much to the astonishment of the radical republicans.

The delivery of cannon and small arms of the army of Paris to the Germans was begun on the 7th.

It is said that 44 men, 16 women and 26 children were killed outright, and 107 men, 72 women and 29 children wounded by the bombardment of the city. When the armislee came, the deaths from sickness averaged 600 daily. The

tice came, the deaths from sickness averaged 600 daily. The last sortice cost the French 9000 men.

The details of the proposed entry of the Emperor into Paris have been completed, and it will take place with due ceremony on Sunday next. Feb 19th.

Dispatches from Bondeaux, Feb. 9th, state that General Falcherbe, acting under authority of the national government of defence, has issued a military order disbanding the army of the north. The proclamation also includes all corps of francs-tircurs who were at any time engaged in active service during the present war.

Belfort still holds out for France.

Sevres, where the porcelain is made, has suffered badly

Sevres, where the percelain is made, has suffered badly om the war. About 1200 inhabitants out of 6700 still cling to their homes, in spite of their exposure to shells, of which 500 have fallen in the place within a month. At recent dates, upwards of 1100 persons, out of the total 1200 who remain, were entirely destitute of means, and dependent for everything on the mairie, which supplies soup, bread and horse-flesh.

## A Card.

DEAR BANNER—Yesterday I received from L. B. Wilson, of the Banner of Light, a letter containing five dollars from Robert B. Wilson, Boise City, Idaho Territory, to aid me in my suffering condition. Such generous kindness from gentlemen who to me personally are strangers merits and receives my warmest thanks. "Friends in need are friends indeed." JOSEPH BAKER. Janesville, Wis., Feb. 1, 1871.

A sharp young woman says there is nothing more touch ing in this life than to see a poor but virtuous young man ernor of the province have been jealous of him struggling with a weak moustache.

WESTERN LOCALS, Etc.,

· LIGHT.

have had this matter in their control so long that many of them believe it true.

This was not all of Mr. P.'s lecture. Much of it was highly interesting and instructive, especially his description of the people, their habits, customs—houses and stables all built together, and containing but one room for both man and the Christian ministers conform to their creed, and preach distinguished souls into hell, on the one hand, and refuse to allow the dead body of a member of a profession, sneered at by priests, entrance into the "house of God," on the other, they are subjected to the contempt, not only of the world's people, but also of a large proportion of the Christian ministers conform to their creed, and preach distinguished souls into hell, on the one hand, and refuse to allow the dead body of a member of a profession, sneered at by priests, entrance into the "house of God," on the other, they have the christian fortential.

ology. And yet, so-called Christians affect abhorrence over it!

about the horrors of the other world. Present the idea as follows: "When the damned have drunken down whole draughts

of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ear with hideous yellings and outeries of the danmed in flames, the nostrils shall be smothered, as it were, with brimstone; the heart the heart the first day that for any lower text shall for in the tongue, the hand, the foot, and every part, shall fry in

There! that is undiluted Orthodoxy. If Orthodoxy be true, if Jesus Christ came into the world to save sinners from wrath to come, we need such

preaching.

Gentlemen of the Christian pulpit, you profess to believe that humanity is in sin, that punish ment eternal awaits the multitude, unless Jesus Christ is confessed as the "Lord and Master." Now then, preach the theory, preach it enthusiastically, stand by the conclusions legitimately drawn from your premises. Don't waste a moment on light sermons about common goodness and philanthropy. Give us the story of "Salvation" all the time; it is your duty. Add when you have told about the horrors of hell, in prose, when you have nearly exhausted your vocabula ry in marshaling words into sentences to convey to sinuers a faint idea of the sufferings of those who reject the Christian theory; when you have done all this, why, do n't stop; no, no, grow poetical on the subject, let your imagination go out; think of the Judgment Day, and give us some-thing like the following, beautiful in style and rhythm, as well as sentiment:

"The Judge arising from his throne, "The Judge arising from his throne, Bent on the countless multitudes convict. His vision of eternal wrath, and spake. In tones which more than thousand thunders shook The crumbling citadel of every heart—
Depart from Me, ye cursed, into fire, for the devil and his hosts prepared, Fire everlasting, fire unquenchable; Myself have said it: lot it be: Amen.

Myself have said it: lot it be: Amen.

Again the floor
of solid crystal, where the damnéd stood,
Opened its mouth, immeasurable leagues;

And with a cry whose plereing echoes yet Beat through the void of shoreless space, the lost licat through the void of shoreless space, the I Helplessly, hopelessly, resistlessly, Adown the inevitable fissure sank, As sank before the rulned hosts of hell, Still down, still ever down, from deep to deep, Into the outer darkness, till at last The flery gulf received them, and they plunged Beneath Gehenna's burning, sulphurous waves

That's it; you are doing finely, Rev. gentlemen. We know where you stand. You are logical; you are true to the fundamental affirmations of your

Rev. gentlemen, of the Fulton stamp, if the church dignitaries do not reprimand you for preaching common John Jones, or poor Pat Mc-Ginnis, into hell; if the people sit still, and remain silent, and allow you to affirm that their brother or sister, or little ones, are in eternal torment, you have a right to claim that you are ill-treated, when both Christian and sinner turn against you, because you apply the test of your theology to Dickens—the beloved of all. What has love to do with Orthodox theology? Why not put Dickens in hell as well as Jones? Why not? If the law does not apply to Dickens, it does not to

Jones.

Ah! these D. D.s are killing themselves, ruining their theory. It were better for them to keep quiet, and let the Fultons rant on. And suppose Sabine did refuse his aristocratic church for Holland's funeral! Why such a rumpus? God shuts souls out of heaven; God refuses to heed the supplications of the sinner in hell. So says Or-thodoxy. And why not Sabine, with some of this same austerity, and lack of refined sensibility and tender solicitude?

Instead of venting our detestations of this state of things upon the Fultons and Sabines, let us go to all that is genial, and mild, and spiritual, and

loving, and sympathetic, in the soul.

The Fultons and Sabines need our pity, not our contempt. If we have any kicking to do, let us exercise ourselves most prodigiously upon the "Plan of Salvation" presented us by Christian churches. Let us kick the ideas of total deprayity, and the rest of the infernal catalogue out of our consciousness, off of the planet, out of our solar system, so that no longer they shall frighten the young and kill common sense in men and women.

The ITEMPRESS. THE ITINERANT.

We want more method in our ministry. The question of the hour, in theology, is not how shall we teach, but what shall we teach. We are engaged in a discussion relative to the principles have no fend with Christianity as an organic institution. The methods and instrumentalities of Christianity approach perfection. We admire horn, on our way to the last-named place. Jan. Christianity approach perfection. We admire them, and, so far as our individual self is concerned, we propose to adopt many of them.

To illustrate: "A" may have a neighbor whom

ha dislikes very much. But this neighbor is forfunate in the possession of an excellent farm and first-class horses, agricultural implements, etc. first-class horses, agricultural implements, occ"A" is not a friend to his neighbor. "A" knows had been "driven away" in consequence of the bold statements made by our apostles. But no, it bold statements made by our apostles. But no, it was not so. Although Sunday, the 22d, was not so. Although Sunday, the 22d, was not so. when he sees a valuable horse, though, and he says, "Neighbor—is a cross-grained creature, but he owns a horse that is a credit to the universal family of horses." Neighbor—dies. Now "A" wants the No.1 horse, and he purchases the animal. Of course he does. We should all feel a there is great interest in Spiritualism there. Mediums are being developed among interest for the man were he to say "Well. I contempt for the man, were he to say, "Well, I wanted that horse, but I so disliked Neighbor - that I would not take the beast."

Reader, Orthodoxy is dead; the public mind pasts it off. But Orthodoxy possessed a splendid piece of mechanism to spread its ideas. While we dislike Orthodoxy, we can see beauty and utility in that mechanism. True, in many in-stances, souls have been cramped by the methods of the church.

Would you think of throwing one of Chickering's grand instruments out of the house, because some one, unfamiliar with music, produced discord by fingering the keys? Where is the fault—in player or instrument? Well, now, what the incompetent performer is to one of Chickering's the Darien friends again. There are many many pianos, the ideas underlying Orthodoxy, and the significance attached to them, are to the methods of the church.

So, then, the methods of the church are all right. Spiritualists, with their philosophy, can use these most excellent instrumentalities to spread the light of spirit communion, and the glories of mediumship. Spiritualists will subordinate their with substitution of the interests of humanity. We shall stand outside of our organization, not inside, as Christians do. Hence progress is secured, and continual inspiration will crown every

We have been led to these thoughts by observing the orderly manner in which the Spiritualists of Southern Wisconsin are working. They are establishing circuits. They intend to have stated preaching of the Word as it is revealed in this latter day. Bro. Barrett, State Missionary, has won the victory, pushing the matter forward to a triumphant spaces. o a triumphant success.

Think of it-"circuit preaching!" "Why, the Think of it—"circuit preaching!" "Why, the Methodists have 'circuit preaching,' and shall we imitate the Christians?" says a progressive (?) soul. Certainly, we intend to imitate everything that is good and true. The Methodist circuit plan that is good and true. The Methodist circuit plan is a success, and the sooner Spiritualists adopt it the better. Until some regulated system is established among us, we shall always hear about "weary itinerauts," who are "half fed," and who, pleasure and profit. We hope our brethren in the by their mission, lose the harmonies of "home," who need "strengthening magnetism," who are not "appreciated," yet who are "angel appointed preachers of Spiritualism," and so on and so on n all of which there is considerable truth and a

large amount of mere sentimentalism.
WISCONSIN AND ILLINOIS NOTES. From the successful meeting in Darien, Wis., EAST DELAVAN

In company with Bro. Barrett. We both lectured—each having an evening. Many came ou to hear. They came through the mud, and the nights were so dark and dismal! The meetings nights were so dark and dismal! The meetings were in a neat little schoolhouse; the children sang sweetly; the schoolmaster, an intelligent young man, was present; so were the business men of the village, and the large-souled farmers and their families, from the country round about. What pleasant meetings we had there! We left several copies of the Banner of Light, as missionatics to investigators. There are several cornect. ries to investigators. There are several earnest Spiritualists in this vicinity. The Banner of Light cheers their hearts. Strong in the right, with an abiding faith in the love of God's ministering angels, our friends are moving on in the way of spiritual life and light.

The Hollister family are doing the work of the Spirit among the people. We cherish most pleas-ant memories of the East Delavan meetings, and the acquaintances there formed. southern circuit is perfected, East Delavan will have regular preaching, at a stated week evening,

HARVARD, ILL.

Friday, Jan. 13, we lectured in this place. Har-ard is a pleasant town of some fifteen thousand inhabitants, and it is growing steadily. Alonzo McLaughlin, of the Independent, is a genial gentle man. He lives in the nipeteenth century, and in the year 1871, too. The Independent has a large circulation, and really controls the public mind circulation, and really controls the public mind to a considerable extent in politics through this region. Judge Ayers keeps a good hotel near the railway station. This gentleman owns a fine hall, in which we spoke.

Now, it so happened that in the notice of our meeting, published in the Independent, the word "Spiritualism" was not mentioned; consequent-

ly, many church members ventured out. We had a pleasant meeting. There was some fluttering among the Christians present, but they remained and heard us through.

We have a growing love for the spiritual ministry. Everywhere we find the people anxious for the glad gaspel of a demonstrated immortality and spiritual freedom.

Harvard will be visited regularly in due time.

There are many free-thinkers in the place, and they will gladly cooperate with the Spiritualists. To the energy of Mrs. Phuebe A. Smith, are the friends indebted for the meeting at Harvard. This good sister engaged the hall and paid for it, and donated a respectable quantity of "scrip" to the preacher. Sister Smith is worth about two dozen such sleepy, indifferent Spiritualists as we sometimes meet in our travels. Why, it would take a small-sized earthquake to arouse some of them. Yes, give the women a chance! Harvard, then, is all right.

CALEDONIA, ILL. We had an appointment for this place Saturday and Sunday, Jan. 14th and 15th. A regular New England snowstorm coming on, the friends were prevented from attending. We did hold one session in the school-house, Sunday. Our audience consisted of seven men and two boys. But, even in that small audience, an incident transpired that startled us. It was unlike any we ever heard of before in an audience sitting under spiritualistic teachings. itualistic teachings.
One of those seven men actually went to sleep

under our preaching. Some may think that we had better keep still about it. Some may insing ate that we were duller than usual, and that the man could not keep awake. No matter, we must speak of it. Perhaps we were dull. The times are dull; everybody says so. But then, we were brilliant and sparkling and original enough to authorize one of the remaining six auditors—who were all awake—to take one of our crutches and were all awake—to take one of our crutches and stir up Mr. —, and spoil his nap. Mr. — came to himself just as we were talking about "being awake and up with the times." We afterwards ascertained that Mr. — was a Christian; also, that he took his nap regularly when he went to church, Now, Mr. — is sensible to go to sleep under Orthodox teaching. We regret, however, that the health is we strong on him that sleep will that the habit is so strong on him that sleep will master him when in a Spiritualist meeting. We give fair warning that we shall not allow

any sleeping in our meetings. So long as our voice holds good, and so long as our crutches are in first-class condition, we shall use both, sepa-rately and jointly, to enforce wakefulness on the part of the audience. We know that none but Christians, who have contracted bad habits by attending churches, will cause us to cease giving attention to the graces of elecution, and go into manual labor in order to secure this result.

Grandpa Wellington entertained us at Caledonia most hospitably. Bro. Charles Wyman, interested in all that pertains to Spiritualism, was present. Here is another place in contiguity to the Southern Wisconsin circuit, where speakers will talk at stated periods. This town is near the

Wisconsin line. CLINTON JUNCTION, WIS.

Jan, 17th we intended to speak in this thriving place. Owing to the severe storm, we were unable to reach the town in time to lecture. Bro. der, method, religion and a cultivated spirituality in Spiritualism all through Wisconsin.

We intended to visit the following places in

Wisconsin:

22d we spoke in

DARIEN, WIS.

Many thought that, at the time of the convention held in this place, (a report of which we gave in our last communication, too much radicalism had been indulged in. Many feared that some had been "driven away" in consequence of the Well, I vestigators, and that is one of the many beauties of Spiritualism. It is not all pulpit talk about spirits returning. No; we have manifestations to corroborate the affirmations of our speakers—manifestations, too, right among skeptics; and bonor to the men and women who bow to facts,

Darien has spiritualistic preaching one Sunday every month. A Children's Lyceum will soon be started. The officers of the First Spiritualist Society are John Williams, President, David Williams, Secretary, J. J. Johnson, Treasurer. The Darien friends are very kind to us. Our home was with Bro. J. J. Johnson, who cared for us as the Darien friends again. There are many, many whose names we could mention, who are in the light, and who are full of rejoicing. BELOIT, WIS.

The Spiritualists own a neat little church here, but of late preaching has not been sustained. Once there was a Lyceum, but that has gone down. There are many free-thinkers and Spiritualists in Beloit. They love their rationalism, too; but tact is wanting to band the friends to-gether. Tuesday, Jan. 24th, we addressed a good sized audience in the Free Church. Bro. Wheelock had preceded us, and his thunder tones had let the daylight into many souls.

Things among our people are a little dry and crispy and monotonous just now. We are sorry.

We must chronicle facts as we find them, and so we write as we do at this time. Beloit Spiritualists need a revival—yes, a revival, after the modern fashion; a revival in which people can meet and reason together. Beloit will come out all right. The fires of zeal

and devotion are burning, though not enough to warm a new convert into much enthusiasm The officers of the Beloit Society of Spiritualists are as follows: William Walsworth, President,

gospel of augelic ministrations will come togeth-er, and either cooperate in the "circuit plan" or else locate some able speaker for six months or a year, in order that Orthodoxy shall not have su-preme sway in Beloit, and in order also that their own natures may be baptized in the blessed light of this new religion more and more.

CEPHAS B. LYNN. Cincinnati, Ohio, Feb., 1871.

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MY:

VOL.

Liter:

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read on; then

to close the do

There, in th hours before, I saw the so rpression of and quiet, and always wore; <sup>his</sup> dark, cur he had been b and returned glad, eager ci conscious that of course, and not there; and had not been t I went bacl leasoned, scoli myself of the frame, or the tpirit, I calle l recalled all but vainly; th older and bea My mother ( trifling ing. When a me in alarm; "My child, wh lon had seen s "I think I mile, but bur old her all. "Now, my bid finished, a

hust listen to lou have been wanhinge the on than you pleasant work ag and walkin escape the c <sup>Otraged</sup> Natu unl conseque hostrated; you lince he left.