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Literary Department.

Written for the Banner of Light. MY ANGEL GUIDE.

BY MALCIE

As o'er Life's weary way I toil, with joy unblost, My worn feet, day by day, Longing in vain for rest.

An angel hovers near. To guide my faltering feet; Her soothing voice doth cheer, In whispers soft and sweet.

When my despondent heart Murmurs at adverse fate. Her pale lips ope apart, And whisper softly, "Wait."

" Wait," soothingly she saith, "Rost never comes too late; Gird thee with trusting faith

A look of spirit grace, Of suffering, true and tried, Rests calmly on her face, So pure, so glorified.

Her eyes turn meekly down, Though not with any shame; Her hope 's a golden crown, And Patience is her name.

MY LOVER HORACE.

BY LAURA HATCH. .

Such a bright, happy, joyous month! I have learned to look back upon it since as a sort of golden dream, strangely true at the time, yet too bright to last long.

Horace Travers and I had been engaged a year. During that time I had seen him but once, when he made a flying visit to wish me a merry Christmas, and then go back to his business in the far distant town of C-. But when spring came round and the earth had put on her gala robes of green, Horace wrote me that the whole month of May should be mine and his. And he kept the

This is why that month was so happy; we were together most of the time, either riding, walking, or reading. Horace could sing, too; and after we had practiced awhile our voices went well together, and in many ways during the four weeks we grew to know each other better than in the previous year of our acquaintance.

I can remember yet just how he looked as he turned in the hall door, after our parting was over, to raise his hat. The shadow of parting bung over him yet, and gave a sad expression to the quiet, regular features; and as his eyes met mine, he gave repeated, hesitating gestures of farewell, then vanished from the door.

That was in the afternoon: and at three o'clock I heard the train which was to bear him home whistle as it left the station. . Then I went back to my work and sat down sewing. I did not feel as sad as I might, because I knew that this parting was to be a short one, and that when Horace came again it would be the last time, for he would

take me home with him. So I went to dinner when it was ready quite contentedly, and after it was over I took a book and went into the parlor. My father went into the town on some errand, my mother with him; and our servant-girl went out to evening church, eaving me alone in the house. It grew dusky byand-by, so I could not read, and I drew my chair up to the window, where I could look through the door at the stars coming out one by one in the sky,

nd wondered if Horace could see them, too. It grew quite dark at last; and I lit the lamp on the table and returned to my book. For a time I lead on; then the air grew chilly, and intending to close the door, I rose from my chair and looked

There, in the hall-door, as I had seen him a few hours before, stood Horace Travers.

I saw the soft, dark eyes bent upon me, with an xpression of tender sadness; the mouth grave and quiet, and shaded by the slight moustache he lways wore; the night breeze rustling through is dark, curling locks. Surely, it was Horace; be had been belated, or had forgotten something and returned for it; and I ran forward with a glad, eager cry; but, almost in my grasp-I was conscious that there was nothing there. I reached, of course, and called, but vainly. Horace was not there; and I knew quite well, at last, that he

ad not been there at all. I went back into the parlor and sat down. I easoned, scolded, and argued; but I could not rid myself of the icy shivers which ran through my ame, or the leaden weight which fell upon my pirit. I called myself the victim of a delusion. tecalled all my philosophy and common sense, but vainly; the icy chill, the leaden weight, grew older and heavier with every moment.

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My mother came in at last, and sat down, with on the beauty of the even-When she looked up, she crossed over to the in alarm; and taking my hand, cried out: My child, what is the matter? You look as if on had seen a ghost."

I think I have, mother," I said, trying to bile, but bursting into tears instead; and then I old her all.

Now, my darling Laura," said she, when I ad finished, and lay sobbing in her arms, "you aust listen to me. Here, for the past four weeks, have been doing an amount of work sufficient unhinge the nervous system of a stronger perthan yourself. Yet, because it was such easant work, this entertaining Horace, and ridgand walking with him every day, you thought escape the consequences of over-exertion. But laged Nature claimed her own; and, as a natconsequence, you are ill. Your nerves are Ostrated; you have been thinking of him ever those he left. You look up a moment, and the ing parties.



THE APPARITION OF HORACE TRAVERS.

face you are looking at all the time in your mind | At all these festivities I noticed the presence of mentioned it, had I known the name had any spe-You have heard of optical illusions. This is one settled in our town nearly a year before. His of them. Go to bed, and take a good night's rest; name, I knew, was Edward Hatch, and his busiand my word for it, you will be troubled with no ness was that which Horace Travers had followthan otherwise."

asleep.

occurrence in the same light; and my father, spirits which troubled him, he could make himwhen he heard the story, laughed heartily, and self the life and soul of our company. threatened to tell Horace that I had seen his I do not suppose I should have ever come in few days nearly forgot the occurrence.

it never came; and that was the last, last sight ever saw of Horace Travers.

in the town of C-, where his business was sit- attentive. him until my father forbade any further inquiry.

same view of the matter, and I was forced to and made himself a favorite with old and young. suffer in silence. Ah, those years-those weary, weary years

How each day dragged its slow length along! How the weeks and months crept away-how the years tortured me! Each day I said, "Surely I shall hear from bim

at last!"

Each night I went to bed, saying, "I am one day nearer to the tidings which must come at

him: and all the years from that until I was But did any one ever get rid of a past either pleastwenty-five, I lived over and over again the ant or painful? My fancy in this respect fell golden month he had given me as the only re- short of reality. At the very altar the face of membrance of him. False—was he? He, so up- Horace Travers was as fresh in my mind as on right, so conscientious, so noble, so fond and de- the day I saw him last. But, once irrevocably voted! True, other men, and women too, had married, I made up my mind to be happy, and I derly loyal. It was human nature to change, when I had been married a year or two, that my Perhaps he had married suddenly, on the spur of life had gone fatally wrong. the moment. What then? Ought he not, did he not, know me well enough to feel sure that I acter took a tangible shape at last. Night after Was this deathly, torturing silence the way to after day he went to his business, his food untastatone, if he was unfaithful? Some men would ed and the darkness of night on his face. say, yes. Perhaps he was one of that class who hide themselves in ignoble silence from their mis- with me? I cannot bear this coldness and sepatakes and ill deeds, instead of bravely facing out ration; I am your wife for better or worse, and I what he had brought upon himself.

But though I thought time moved so slowly, how." still it moved on, and brought me to my twentygrowing bitter, and I longed for some diversion to over. What pangs have I not suffered!" take me from them.

My engagement had never been made public. old monotonous pacing. It was my wish that our marriage should be the I made no further attempt to break down the questioning of friends and the comments which into a separate life, with its own pursuits and society makes upon such events.

The life I took up now was a busy one. Our work to do, and I had grown so tired of solitary and said, "Business calls me to C-, immedireading and music, that I took to the change kind- ately. I may make a lengthy stay, and as I have ly. Our place had not yet acquired the airs and a house there, you may as well come with me, vices of a great city; people had not yet been Laura." ranked by their money or dress, and intelligence and good manners were the only passports to our society. In summer we had picnics, excursions, and riding parties; and in winter, balls and even- in his eye; then bit his lip, and said, carelessly, found it troublesome to take care, and he meant

appears before you. Nothing is more natural, a tall, distinguished looking gentleman who had cial interest for you." more alarming glimpses of Horace, except in ed. This is what had interested me at first; and leave of us, and we never saw or heard from him dreams, when his presence is agreeable rather afterwards, when I came to understand that he since. If you could throw light on his fate, it noticed me closely, yet persistently avoided an I took my mother's advice. She accompanied introduction, my curiosity was piqued, and I years." me to my room, and watched me until I fell watched him still more closely. He was past

ghost; and presented the matter in such a ridicu- close enough contact to be lutimate with him, had he added, "you have not mentioned his name lous light, that I had to laugh myself, and in a not some of our friends proposed an amateur concert by way of variety; and when the proposition But when it came near the time when I expect- was taken up with eagerness and the arrangeed a letter from him, I began to be very impatient ments perfected, I found, at the first rehearsal, about him. The letter, of course, would settle my that Mr. Hatch and myself had been assigned mind effectually. But it did not come. In fact, parts which must be practiced together, and the introduction which he had warded off so long at last took place. After that, he came to our house less, when he at length said, " Horace Travers? I I wrote at least a dozen letters to his post-office every evening to practice with me. At first he did not know him." address. Some of them were returned to me as was stiff and reserved; but gradually the ease uncalled for; others probably found their way to and grace which became him so well were brought and mother. We had arranged to start the next

"He has probably seen a prettier face," he said, vorably, and all the inquiries they made concern- go. and I must get over my regret as best I could." ing him gained satisfactory answers. He was My mother was sympathizing, but took the temperate, industrious, and moderately well off,

The only thing I did not like was the atmosphere of reserve which seemed to close around him now and then. I had outgrown that romantic age when a mystery is charming. I had suffered bitterly enough from one mystery. I wanted all things fair and clear henceforth. Yet there was nothing tangible in the conduct of Edward Hatch which I could condemn. It was only his manner.

It came to pass in the course of a year that I married Edward Hatch. How, why, wherefore it But I never heard from him, and I waited the happened, to this day, I cannot tell. But I martidings vainly. I was only nineteen when I lost ried him, and fancied myself quits with the past. seemed to others full as noble, as upright, as ten- meant to carry out this intention. Still I found,

would be happy to be his friend in any case? night he paced the floor steadily, untiringly. Day all your life before I knew you, I should love you

"Edward," said I, one night, "are you angry would try to make you happier if I only knew

He came and sat down by me. He took my fifth year. Then I began to go back to the friends | hand, and said, "Laura, dearest, I have no fault | house. I had so long neglected. Society received me to find with you; but I wronged you terribly by with open arms. I had outgrown old or faded marrying you, as you will know some day. Oh, memories; my thoughts of Horace Travers were heaven!" he cried, wildly, "I wish it were all

Then he flung my hand away, and began the

pleasures.

One day my husband came in, with a hurried, family was so small, there was so little home- determined air. He threw himself into a chair,

> me you had lived there!" He looked at me with a strange burning look

"It has," I said. "I had a friend there once,

years ago. His business was the same as yours. It was more than eight years ago that he took would be something of a relief after all these

"That I can hardly do. I left C--- nearly ten sleep.

ble first youth; was unusually reserved, almost years ago, and have only been there since on flyThe next day I was ready to look at the whole gloomy; but, when he three off the depression of ing business visits like this one. However, if you are going, you had better lose no time in your preparations. After you get there, you may meet some one who knew your friend. By-the-way,'

His back was toward me now; he was getting out his writing-desk from the secretary, and I looked up as I said, "Horace Travers!"

He did not move; he was silent a long time, and when he turned to me his face was no paler han usual. His tone, too, was deliberately care-

That same evening we spent with my father the dead-letter office. I knew no one to address out for my benefit, and he grew friendly, and even day. At the last, Mr. Hatch tried to persuade me to remain at home; but I told him frankly that I uated, except himself, and I kept on writing to After the concert was over, he continued to would not forego the opportunity of making invisit us. He impressed my father and mother fa- quiries for my missing friend, and that I would

I brought the subject up before my father and mother again, and Mr. Hatch showed quite plainly that he was annoved by it.

You speak of your friend so often that he must have been a dear one.'

In the midst of the dead hush which followed the half-angry words, I replied, "He was a dear friend. I was to have married him."

Mr. Hatch's face grew livid; but he controlled himself almost instantly, and said, with the careless air which was habitual with him in moments of suppressed passion, "So I suppose, from your constant recurrence to the subject." And, without waiting a reply, spoke of something else.

He was silent all the way home. But when we reached our gate. I put my hand upon his arm and said. " Wait a moment. Edward."

He stood still then, and I went on: "Forgive me if I deceived you about Horace Travers. I meant to have told you before our marriage; but your mood always repelled me. You know all now. The poor broken dream of my lost youth need not stand between us unless you will it. Can you forgive the deception, Edward?'

He answered: "There is nothing to forgive. I wish I could show how forgiving I could be in a great cause. If you were the meanest criminal all the same now-nay, better. How would it be with you. Laura?"

He had put his arm round me; and shocked and terrified by his strange words and stranger manner. I faltered: "I could not love any one in that way, Edward. With me, esteem is the basis of all affection."

His arm fell to his side; and we entered the

The next day our journey began. It was a long. tedious ride in the railway train, and Mr. Hatch wore his heaviest reserve. He was careful for my comfort; but the old barrier was still up between

C- was a large town, crowded and busy. I made no inquiries for Horace Travers the first first announcement of it; so I was spared the barrier between us after that, but drifted slowly day of our stay. Edward took me directly to his house, a large, handsome building in a retired part of the place. It was elegantly furnished, and I secretly wondered how an unmarried man came to be possessed of so comfortable a dwelling. I fancled he might have been married before; but dismissed the thought as impossible. A man might conceal the knowledge of a dead love; but a dead wife always takes an honorable place in "A house in C-!" I cried. "You never told his memory.

He left me alone a great deal. He said he had been trying to sell some property of which he had "What do you know of C-? I might have to stay in C- until he was rid of it.

Naturally, of course, I took to the library in his absence. I read a great deal, studied some, wrotehome nearly every day, and idled off the hours in solemn way. There was a staid old housekeeper, and two other female servants in the house: but they came near me only when obliged to, and none of them had ever heard of any one named Travers.

There was a curious old secretary in one corner. I rummaged this in search of a sensation, for the days dragged on heavily; and at last Ifound a sensation I little expected. There was a drawer in it which I had never succeeded in opening; and my curiosity was roused to such a pitch that I broke it open. I doubted if Mr. Hatch would ever know or care what I had done.

There was a folded newspaper in the drawer; it was yellow with age, and when I lifted it I saw under it a small hammer. In some places the iron was bright; but the face of it was dark with rust. That was all; and as I put the hammer. back, I wondered why it was locked, and thought the breaking open was not going to be requited by any discovery. However, I was always fond of musty old papers, and took this one to an easychair before the window, and sat down to read.

There was not much that was interesting. It was dated eight years back, and had the usual chronicle of births, deaths, and marriages, and the usual business advertisements. I looked over these carelessly; and at last my eyes fell upon a name in one column: "Travers & Co."

My heart gave an awful bound, and then stood still. Darkness came over me, and I heard a sound like rushing waters in my ears; but I rallied, beat back the deathly faintness, and read on.

It was nothing but an advertisement. But from it I learned the locality of his place of business, and made up my mind to dress and go directly to. that street and number, and see if the mysters: could not be solved at last.

As I rose, still holding the paper, another dropped from its folds. It was smaller, dated later, and printed in a town east of C-, at least hundred miles. I wondered if I were to make any more discoveries. I was trembling all over. and felt that nothing would seem strange now; and, as I took up the paper, I began with the first page, and read it over carefully. Then I turned to the second, and half-way down the first column

"MELANCHUE ASSIDENT.—The body of a young man was run over by the night-express, two miles from the station, yesterday evening. The deceased was a straiger in the place, and there was nothing upon his person to identify him except a small Testament, with 'Laura to Horace' on the fuglar. The wheels passed directly over his chest, and there was a small concussion on the back of his head, probably caused by some of the machinery, as the surgeon who examined the body pronounced it sufficient to have caused his death. The remains will be buried to-morrow, after the isquest, as their dreadfully mangled condition rendered. equest, as their dreadfully mangled condition rendered

And that was the end. The long years of suspense and wretchedness were over. The faithful, oval heart had been true to the last. Even from the Summer-Land his spirit had come back to give me a last farewell. And, as I laid my head back in the chair, all the wretchedness and anguish of my heart seemed to join with a rush all the long, desolate years to be, and I fell back with a wild, bitter cry.

When I became conscious again, my mother was with me. She nursed me back to health tenderly, and guarded me closely. When I was well. enough to travel, she took me home.

I asked for my husband, and they told me at last that he was dead. My mother admitted that he had killed himself; but why, I never knew until years after. Then I came across it in a paper.

He had killed Horace Travers. They were partners-Hatch under another name, probably his real one. They had been bosom friends, and, when Horace came to visit me, he had left every thing in the hands of his partner. The latter had converted it into cash, and fled. Quite unexpectedly he met Horace at that little

wayside station. Without knowing it, each had stopped there for the night, and met face to face. Hatch was an adept in crime then, and his confusion and guilt were only too evident to Horaco, who comprehended ere long that the friend he had trusted had robbed him of everything, and

was on his way to leave the country with his illgotten gains. Horace sprang at him, seized him by the collar, and called loudly for help; but the engine was blowing and whistling in the station, and no one heard the cry. He was repeating it, trying to drag Hatch with him, when the latter, rendered desperate by the attack and his probable arrest, seized a hammer off a pile of lumber. and, quick as thought, struck him with the implement on the back of the head.

It killed him instantly. Hatch had only meant to stun him, and so effect his escape; but when he realized that he was dead beyond a doubt, he threw his victim across the line, and, favored by the darkness, gained his seat in the train just going out, and rode over the body of my dead lover. And that was the way my darling died.

Hatch knew of his engagement; he wrote in his confession that he came to our town with the intention of marrying me, and leaving me all his own money and Horace's as an atonement, meant. to go away and never see me. But he said he loved me, and never could leave me, though remorse stung him even more bitterly after his marriage than before.

When he came in that day and found me raving n a chair, and the old papers in my hands, and the drawer broken open, he thought I had guessed all; telegraphed for my mother, wrote his confession, sent it to a neighboring magistrate, and threw himself into the river.

But oh, my murdered Horace! All the money in the world could never atone to me for the loss of your dear face and your noble heart! Oh, if Fate had only decreed that both of you had passed each other by unknowingly in that wayside town, then my life had been a happier one, and he would not have had the stain of your blood on his

I can but be thankful that he is safe in the spiritworld, nor deem my fate so very hard since I have the blessed hope of meeting him there. Written for the Banner of Light. THE VIOLET.

BY RICHARD BARRIS

Down in the valley, where mists of the morning, Dispelled by warm sunshine, chase the night shades away A violet pure, the rough hillside adorning. Rears, alone and untended, its head to the day.

Only a violet-yet transcending in glory The highest conceptions of art we can reach: And to my heart tells a far plainer story Than preachers proclaim or theologies teach.

It tells of a care unending, undying; A love ever present wherever we stray; A bounty the needs of the humble supplying, And scattering beauty along our way;

That germs of pure goodness, though planted in sorrow, And choked by foul weeds and chilled by the night, Will bloom in the sun of a brighter to-morrow, And the dark clouds of Error be dispelled by Truth's light Williamsburg, N.Y.

Spiritual Phenomena.

MARY E. CURRIER, THE MUSICAL

This lady, whose wonderful powers have long been known and appreciated in her previous residence, Haverhill, Mass., removed to Charlestown some three months since, and located at 300 Main street. Her circles (which have been carried on successfully for the last eight weeks-the largest attendance at any one time being forty-one persons) have produced a profound influence upon those who have attended them, and have been the means of calling much attention to the sub-

Our reporter, on the evening of Thursday, Feb. 9th, attended a private sitting by this medium, there being present, besides himself, only Mr. and Mrs. Currier (her parents) and three ladies. The apartment which is used for a cabinet is a small side-room adjoining one of the divisions of the parlor (which has folding-doors)-i. c., the one furthest from the street. The cabinet room has a door also leading to the outside entry, which is securely locked before the commencement of every seance, and is examined by some one of the audience, who reports the fact.

Over the door which opens into the cabinet from the parlor are suspended the following regulations for the information and guidance of all attending the scances:

"RULES FOR THE PRESENT HOUR.

t. There will be no change of conditions to please the particular notions of any person.

2. No conversation allowed during the scance.
3. Quietly hear the manifestations; then be your own judge.

4. Any person who cannot comply with these rules will please retire before the scance com-

On the evening in question, the medium, slight, delicate young lady, somewhere about twenty years of age, entered the cabinet (or room used as such) and took her seat upon the pianostool. The room had been previously examined by the reporter, and a collection of instruments -comprising one piano, thirteen bells, a triangle, guitar, tambourine, violin and four harmonicons -was found therein; the bells being under the piano and on the right hand of the medium; the violin in the front corner of the room, to the right of the piano; the guitar in the front corner to the left of the plano; the harmonicons upon the piane, and the others disposed in various posi-

The medium was in a normal condition on entering; the cloth curtain which alone closed the entrance to the room was dropped, and the light was reduced. Upon a tune being played by the lady, the bells, two in number, at the same time accompanied her, and were joined, before the strain ended, by the tambourine. Several bells were then heard as they were thrown violently across the little room, the piano all the time continuing, and proving, by its well-sustained parts, that both hands of the medium were necessarily engaged in executing the tune. Heavy jars next occurred, caused by the lifting of the plane and occurred, caused by the lifting of the plane and occurred. engaged in executing the tune. Heavy jars next its falling again in unison with the music, which still went on. The tambourine was then suddenly pushed half out into the room, in the gas light, and the reporter, taking hold of one half of it (the other remaining inside the dark room and under the curtain), desired the influences pushing it out to take the instrument away from him. Although the music of the piano was still testifying that both the medium's hands were actively engaged, yet a positive power seized hold of the tambourine, and quite a trial of strength ensued. The contest being abandoned, the invisibles drew the tambourine back under the curtain, and thumped vigorously upon it, as if to signalize their victory.

At this juncture the voice of the medium was heard in an entranced state—the influence being represented as that of her younger brother "Freddy." When this influence took control, he removed the medium from the plane to a position against the wall nearest the company, and she frequently demonstrated her position by rapping on the wall and by the rattling of ornaments around her neck. Miss Currier then stated the piano was about to be played (as usual) by the spirits attending the scance, without using the hands of the medium at all—the playing being represented as done by an Italian spirit. Various airs, such as " Wearing of the Green," " America." and others, were then played in this manner—the harmonicon finely accompanying the strain, and the tambourine marking the cadence, after which the last named instrument was thrown violently across the cabinet. "Yankee Doodle" then came in for notice, the tambourine and harmonica, accompanying. Then the delicately executed strains of "Sweet Home" and the "Last Rose of Summer." were furnished from the piano and harmonica.

Sometimes tunes were executed on the strings of the piano, as a harp, without using the keys. All the time the medium's position was marked by the lively influence possessing her-her voice being frequently heard, and the chain around her neck being vigorously rattled. At another time an exhibition of "double playing" on the piano was given successfully. An influence, Horace Bond, then commenced playing "Good Night." One of the ladies present-Mrs. King, of East Cambridge-recognized him as her brother, as did her daughter also.

Upon the close of the scance, the room was opened and examined, and the piano was found pushed out from the wall on one corner, and the tambourine upon the piano with a bell in it. The rest of the bells were scattered under the planothree of them near the guitar. The guitar and violin were not, however, disturbed.

No person listening to the music at any time during the scance, either before or after the entrancement of the medium, could entertain for a moment the idea that she bad anything to do with the manifestations—that is, in a deceptive way. The very hopelessness of the hypothesis is shown by the fact that skeptics visiting her never accuse her of making the extra music outside of

own senses proves to the contrary) but attribute I KISSTHE HAND THAT GIVES TO ALL. the remarkable occurrences to the presence of a trained confederate. The utter impossibility of a person entering the room after it has been locked and searched by disinterested parties attending the scance, is fully apparent to all, save those who are determined to accept no human testimony as valid which goes to prove the reliability of spirit communion. Such people, in their chronic fear of being deceived, often deceive themselves far more than it is possible for any one else to do so. We consider Miss Currier as a bona fide and reliable medium, and advise all desirous of seeing an interesting exhibition of spirit power to attend one of her seances.

'ELECTRICITY OR SOMETHING ELSE IN EAST BOSTON.

Under this scornful heading the Boston Traveler, of a late date, gives an account of some reported manifestations occurring at a house in Saratoga street, across the ferry. It gives the story as follows:

"Mr. Zepheniah Bradford states that while he occupied a house in Saratoga street, he was so much annoyed by strange sounds that he left it, and since then has not been troubled. The noise first disturbed his two daughters. They were kept awake by raps in various parts of their bed chamber, which induced Mr. Bradford to remove their bed to his own sleeping apartment. Here-the noise was repeated more loudly than ever, and the noise was repeated more loudly than ever, and all attempts to discover its cause failed. One of the young ladies, though not a believer in Spirit-ualism, ventured to ask questions, and was an-swered by raps, that is, two raps were assumed to signify no, and three yes to the questions, but nothing of consequence was communicated. Still the raps continued during the night. The ring around the stove funnel was sent whirling with a disagreeable sound, and a heavy noise was someimes heard, as if a man had fallen backward down stairs. A sofa was moved in the parlor without hands, and various other movements were made. much to the annoyance of Mr. Bradford and his

We are told by the Traveller that "some of the eading Spiritualists in the place were anxious to hold a meeting in his house, to learn the cause of he noise; but he said if the noise was produced by spirits, they could learn the fact as well outde of the house as in it, and therefore declined

Thus, although complaining that nothing of consequence had been communicated, he is represented as showing the true Orthodox spirit and refusing admittance to those parties who might perhaps have elicited something of interest:

"This disturbance continued four weeks, and since he left has been heard at intervals the neighbors; but in his new abode he has not been troubled. He learned that other parties who had occupied the house before him were also disturbed, and attributed the noise to the action of a spirit who had lost his life by falling into a ship's hold, and that said spirit had something impor-tant to communicate."

If this story is correct, and the Traveller says We obtained the foregoing particulars from Mr. Bradford himself, with a request to publish them as a correction of the many strange stories now in circulation," then a very foolish thing has been lone in refusing the right of investigating the cause of the manifestations. Those cases where troubled spirits have for some time disturbed the household equanimity have generally yielded when a medium has been brought to the house through whom they could convey their desires, which was evidently not the case with any memper of the families above alluded to.

SPIRITUAL VISITATION TO AN INFANT.

The Richmond correspondent of the Norfolk Journal is responsible for the following strange story, which is told in that city:

Two years ago, a gentleman, whom I shall call Mr. X., married, and subsequently he became a father. When the child was several months old, the mother died. In her dying moments she was exceedingly anxious about her infant, and he-sought her husband to place the child in charge of one of her kinswomen whom she named

After her death, the husband did as his deceased some distance from a high bed in the same room the second Mrs. X. returned, she was sur prised beyond measure to find the child lying smiling and crowing, in the middle of the bed! She asked, in her amazement: "Who put you there, child?"

And the infant, who had never before spoken a word, plainly replied:

The strictest inquiry failed to show that any living person had entered the apartment during

Since then, there have been many other myste since then, there have been many other mysterious evidences of visitations, spiritual or otherwise, to the child. Whenever the baby was left alone, it was heard to laugh and crow as if it were fondled by some one, but the most sudden entrance failed to catch any one in the room be

A few nights ago, Mr. X.'s first wife appeared at the side of his bed, and commanded him to re-turn the child to the care of her relative, as she had directed on her death-bed. She threatened t is said that the apparition was seen and heard by both Mr. X. and his wife. The result was that the child was carried back next day to the person originally designated by the deceased lady. Such is the tale as 't is told to me, and that, too, by most respectable and intelligent people.

PHYSICAL MANIFESTATIONS-HARRY BASTAIN, MEDIUM.

We have had a visit from this medium, accompanied by Mr. Ira Davenport, who, in a quiet way, have excited a lively interest in this place. Being now at home a short time. I attended one of the séances, and was well satisfied—as also are the friends here-of the honesty and integrity of the parties, and hope that they will meet with that welcome which their cause demands.

Ottawa, Ill., Feb. 11th, 1871. J. P. Cowles:

Aphorisms for the People.

"Eternal vigilance is the price of liberty." Impartial justice is the price of peace. "Man is more than constitutions." Woman, by right, is the political peer of man. Religion should never be politic, but politics should ever be religious. He serves God best who does the most for his fellow-men. Truth and error are the positive and negative forces that move the moral world. Happiness is the fruit of virtue. Misery is the result of vice. Ignorance is the root of evil; knowledge is the power that eradicates it. "The fear of God" may be "the beginning of wisdom" with knaves, but the love of God is the beginning of wisdom with the just. Love is the saving power of the world. Compensation is the inevitable decree of Nature's laws. Power may restrain evil, but good is the only force that subdues it. Pleasure satiates the senses, and pain purifies the spirit.

DEAN CLARK. A child, while walking through an art gallery with her mother, was attracted by a statue of Minerva. "Who is that?" said sho. "My child, that is Minerva, the goddess of wisdom." "Why do n't they make her husband, too?" "Because she had none, my child." "That was because she was wise, was n't it, mamma?" was the artless the piano, (they know that the testimony of their | reply.

BY J. M. PEEBLES.

It was a calm October day, afar up the Levant. For several hours I had been wandering in that famous Mohammedan burying-ground, Scutari, Asia. This cemetery, three miles in length, and somewhat irregular in shape, is tastefully surrounded and beautifully shaded with tall cypresses. On nearly every tomb-stone was carved a turban. The Mohammedan's mother is usually buried nearest him. It is a mark of honor. "I can have many wives "says he, "but only one mother."

The scenery was so strange, so half-entrancing,

that time passed unheeded. The sun now low in the west, I left the speaking monuments of mortality around me, and hastening to the shores of the Bosphorus, to take the steamer for Constantinople, saw a venerable appearing Turk, tall and turbaned, distributing coins and fruits to a group of ragged children standing by the wayside begging. The beneficence was as suggestive as patriarchal. When through with the deed of mercy, several of the children, stepping forward, bowed and kissed the giver's withered hand. Smiling, he asked Allah to bless them, and then passed quietly on his way. The scene, purely Oriental, so touched my heart, that my eyes were immediately suffused with tears. It was a moment of transfiguration. Under the inspiration my soul so warmed into love and sympathy for humanity, that I too, in spirit, kissed the old man's handkissed knowing it to be the hand of Ishmael. wrongfully said to be "against every man." Ay God, whether known as Brahm, Allah, or Father. is good—human nature is good—all is good, and love is omnipotent. Seldom offending the critics with attempts at rhyme, because believing most efforts to voice sentiments in poetry could be better expressed by the use of plain substantial prose, I trust to the kindly nature of the reader, this once, for the following:

The Orient sheds its shimmering haze O'er field and garden, sea and isle, And Asia's arch is red with rays That turn to gold each Islam pile: My heart is filled with warmth again-I feel for Moslems in their thrall; I only hate the hate of men I love the heart that loveth all. Each soul bath stemmed some fearful storm Each heart is chafed with wasting scar:

My life-boat wrecked in manhood's morn, Now drifteth like a shooting star. But oh! I have not lost the power Of sympathy at sorrow's call-For love inspires each fading hour,

That love which feels-then gives to all.

Oh think it not a vain conceit, That angel-echoes linger still In hearts whose chords of music sweet The damps of earth can never chill. Ay, there are souls with holy love. Who like the circling stars may fall. But falling, rise to heaven above-I kiss the hand that helpeth all.

A Dream of Stephen Girard, and its Consequences.

Stephen Girard was one of the most remarkable men who ever lived. Philadelphia, the city where he amassed his fortune in business, was the recipient of his munificent bounty at his death, and his name and memory are well nreserved in the Girard College, Girard Row, Girard Avenue, Girard Bank, Girard Insurance Company, Girard House, etc. At Girard College, where the support and education of some five hundred orphan and half-orphan boys are provided for, there is a marble statue of Mr. Girard which represents him with exact fidelity to his appearance in life. He was of short stature, a benevolent smile, and a shrewd face. He wore a large, poculiar coat, and his hair was tied up in a queue. His whole life was marked by the ec-centricities which in no particular were more observable than in his occasional acts of benevo

In his office was a young man as clerk, who In his cinice was a young man as cierk, who attended to his duties very intelligently and faithfully. This had attracted the attention of Mr. Girard, for nothing escaped him. One morning he came into the office, and, calling the clerk,

dreamed ahou "Dreamed of me!" returned the clerk, in sur-

prise.
"Yes; I saw a form and heard a voice. The form was your own, and the voice said: 'This man is your best clerk, but he should be a cooper. Merchants fail; coopers are always sure of a living by their trade.' So you must leave me, and learn to be a first-rate cooper. I never go con-trary to my dreams. I trust in them as I do in trary to my dreams. I trust in them as I do in my own judgment, and I obey them conscientiously. Go and get a place, and learn the trade of a cooper; and when you get so you can make a barrel, come and see me again."

The clerk was, of course, greatly astonished. But he had no fear of toil, and he knew that he would lose nothing, in any event, by falling in with the direction of Mr. Girard. Accordingly he sattled up his afairs in the office and in a faw

settled up his affairs in the office, and in a few lavs engaged with Mr. Girard's cooper, to learn the trade. During a long period he kept steadily at work, and made excellent progress.

Meanwhile, Mr. Girard had not forgotten him. He had often seen the young man in his overalls on the wharves at work, and he always spoke en-couragingly to him. He had not made up his mind as to what he would do for him but he was greatly pleased at the successful carrying out of his dream. On one occasion as he came from the wharf, he muttered:
"My young cooper is doing well. He is a man

every inch of him. I must give him a helping

A few nights subsequently, the good old man was sleeping calmly in his humble looking apart-ment. His real wealth did not show itself in anything about him. The furniture was old-fashioned and the surroundings were strictly after the plain taste of the owner. As he slumbered, his counte-nance was without the trace of a single care. At times, a smile flitted over his face, and he seemed to be in a pleasant dream. His slumbers continued for a considerable time, when he suddenly awoke. He rubbed his eyes and then spoke: "Ah, ah!" he said, "I've had a dream again

about my young cooper. I thought I'd hear something about him again. There is a good spirit looking after his welfare surely. When he finishes his apprenticeship, and is a good cooper, I'll give him twenty thousand dollars to start him in business, whispered the voice in my ear. Of course I will. He is worthy of encouragement. The money will go into good hands. Of course I will give it to him, but in my own way. Ha, ha, I've a plan for that."

Soon the old man dropped into slumber again. He had the same calm countenance and the same serene smile. His life was devoid of all evil, and his dreams were full of good deeds in store for the future.

Time passed on. One day the young man came into Mr. Girard's office. He was in the garb of a mechanic, and he looked healthy and sinewy from manual labor.

"Good day, Mr. Girard," he said, as the old gentleman turned to him with warm greeting; "I have come to tell you that I am a good cooper now: I have served my entire time," Can you make a good barrel?

"As good as any cooper in Philadelphia." "Make me twenty, and bring them here your-

The young man went off, and in an hour was hard at work at the barrels. He was really a superior workman, and when the twenty barrels superior workman, and when the twenty parrels were completed they were the admiration of all the shop. When they had been placed in Mr. Girard's store he examined them all with the closest scrutiny. He looked at the staves, the hoops and the heads, the shape, the cutting and the driving, and in the end remarked to the young cooper, who was anxiously waiting for the year. cooper, who was anxiously waiting for the ver-

"They are good barrels. I never saw better.

You have learned your trade, and done your part well. Come into the counting room, and I'll do

The couple went into the office; the old man's face beaming with pleasure and satisfaction, and the young man pale and flushed by turns, from the peculiar circumstances of the moment. Mr. Girard took down his check-book and wrote a check. This he cut out, and then turning to the young man, he said:
"My young friend, listen to me. Your fidelity

promptness and energy early attracted my attention. Then I had the dream about you I mentioned to you long ago. You acted with alacrity upon the suggestion made in consequence of that dream, and to-day you stand beskilled in a trade. I have dreamed of you in the meantime. A good pirit whispered in my ear to give you twenty thousand dollars. You have made for me twenty superior barrels, for which I will now pay you one thousand dollars each, making twenty thousand the superior barrels. Mr. Girard at this juncture placed in the hands

of the agitated young man the check he had prepared.
"Now," he continued, "you have a capital to commence business as a merchant if you see fit

Should misfortune overtake you, go to your trade again. The young man broke forth in a torrent of

thanks, but Girard abruptly stopped him, saying:
"You lose interest on your money while you talk. I have fulfilled my dreams, and I have done justice to you. Good morning." Here this strange interview ended. The young man went away with the deepest gratitude in his heart, and a resolution to make a name in business worthy the respect of his benefactor. He subsequently became one of the first merchants of Philadelphia. This incident is one of the most singular in the history of Mr. Girard, and no less

Immortality in the Light of Science.

The Rev. William J. Potter, of New Bedford, lelivered the sixth lecture in the Radical Course, Sunday afternoon, Feb. 12th, at Horticultural Hall. A very good audience—favorably comparing with those of other assemblies—greeted his appearance. The subject of the lecture was "Immortality in the Light of Science."

Mr. Potter said that there was a conflict here was a conflict here.

Mr. Potter said that there was a conflict between the positive and intuitional philosophies on the question of immortality, and there was a large number of people whose faith in immortalihad been severely shaken. None but those who were in a position to become acquainted with the history of peoples' thought could know how widely this doubt prevailed; and he thought the safe as well as manly course was to face this doubt and investigate it, rather than to hide it. Science had set aside the argument for immortality based on the resurrection of Christ, because the evidence was insufficient. If Jesus did apthe evidence was insumcient. It Jesus did ap-parently rise from the dead, science would claim that he was not really dead. But if Jesus were God, then his resurrection would not prove the future existence of finite men; and if he was only a man, his resurrection would not prove the immortality of any one but himself.

Mr. Potter, referring to the fact that the advance in science had caused a revision of mental philosophy, said it was a loose use of words to say that man is conscious of immortality. This consciousness is not a pure intuition, but involves a deduction of reasoning. Again, science demands that this question shall be discussed without regard to the moral consequences of the ultimate decision.

Moreover, the theological argument cannot be admitted that the moral welfare of the world depends upon a belief in immortality. The belief in immortality ought to dignify human nature; but the history of religion shows that it has done a great deal of harm, and that the religious sentiment of the world has been in a degree corrupted

by it.

The lecturer was of the opinion that those examining and coming close to the real question at issue would find that the scientific men are not all on one side. There is a small class of scientific men, said he, that agree with the religionists who class who invariably evade the issue by claiming that science has nothing to do with the question.

Another larger class of men, like Huxley and Darwin, hold that this question is undecided and must be left freely open to whatever light science may be able to throw upon it. But there are also scientific men who deny the doctrine of immortality, the men who are popularly and scientifically known as materialists. Their position is that the soul is a product of matter and cannot be separated from it. Their arguments must be met and refuted scientifically. But the belief in immortality is here; it has possession, and the burden of proof is with the deniers. Mr. Potter pointed out several flaws in their argument, and showed that although mind as a phenomenon may have been evolved from matter, it must have been an element of matter from the beginning. He claimed that many phenomena which are at present scouted by science, including the mysteries of clairvoyance and Spiritualism, must be investigated, and will have an important bearing on the question of immortality.

A Case of Insanity Cured by Dr. J. R. Newton,

A case of insanity in its worst form was successfully treated recently by Dr. J. R. Newton, 23 Harrison avenue, Boston, under the following circumstances: Six months since, Mr. F. A. Plaisted, of Gardiner, Me., brought his son, a young man, to be cured. He was taken directly from the Lunatic Asylum in Augusta. The father was advised not to bring him, as he could not live to get here. Mr. P. said: "I will carry my child to Dr. Newton, if he dies by the way." His condition seemed utterly hopeless. Much confidence was given Mr. P. by the representations of a prominent merchant in this city-George Plaisted. 75 Dover street—who stated that he had been cured of a bad case of catarrh by Dr. N., with one treatment, and that a lady friend of his was perfectly relieved of insanity, fifteen months since, after having been in two asylums. Her case had been pronounced incurable by several physicians; but since the Doctor's treatment, she has continued well to this time.

Young Mr. Plaisted is now a picture of health and happiness. His mother, who had turned gray with sorrow, in a year, for the confinement of her dear son, writes to Dr. Newton the following letter:

"GARDINER, ME., Jan. 29, 1871.
DR. J. R. NEWTON: Dear Sir—Allow me to address you in these few words. I have been trying to write you ever since you have restored my darling son to me in such perfect health. I am so happy, my joy is unspeakable. There are not words in the English language to express myself. And he is so very happy too; he never was so free to converse as he is at the present time. My whole soul flows out in gratitude to God and to you for his restoration; and my prayer is that he and happy. I am your friend.

MRS. F. A. PLAISTED."

Dr. J. R. Newton has no doubt that he can cure most cases of insanity. He is also willing to engage to cure every case of softening of the brain.

CURE OF CONGESTION OF THE LUNGS IN THE FAMILY OF DEACON MOSES CRISTY, AT GREEN-WICH, CONN.

On the first day of January, 1871, Miss Lizzie Cristy was cured of congestion of the lungs, together with an incessant cough. On that day, Dr. Newton treated her without the least apparent hope, and even told Mrs. Cristy that the patient was dying. The death-rattle came in her throat, and she lay to all appearance dead for some twenty minutes, when Dr. N. spoke aloud: "Use your will-power; open your eyes!"—when the eyes rolled, and she whispered, "This is not death." "Speak aloud," said Dr. N.; and she did speak aloud—the first time in three weeks—saying, "I have been in the spirit-world, and a spirit whom I saw told me that this is not death, and that I had to return to earth to finish my mission of life here." She at once partook of food. Her cough had all gone, and she was cured.

Banner Correspondence.

North Carolina.

DEAR BANNER-Over three months have passed since I left my summer resort, the "Hub," and its delightful adjacencies, the surrounding cities and towns-three months of traveling, lecturing, discussing and visiting; and my heart pulses for a few moments' gossip, through the widely-read olumns of our Banner, with my many friends North, South,

columns of our Banner, with my many friends North, South, East and West. Everywhere I find increasing inquiry in regard to our giorious philosophy, and although there is a woful lack of sustaining organization upon the part of those who might so easily make our work lighter, there is nothing but encouragement in the signs of the times. November was pleasantly passed in that "garden of New Jersey," Vincland—rather an unprofitable garden, it is true, like our friend Horace Greeley's farm, but a garden still—with its tasteful dwellings and olegantly laid out street, only equaled by the noble, earnest, intellectual said independent souls who dwell and walk in them. The memory of the many true hearts there, that bound me to them by their cordial greetings and their friendly sympathies, will nover grow dim, but continually brighten, until it takes me back to them once more.

nover grow dim, but continually brighten, until it takes me back to them once more.

A short but pleasant visit with some big-hearted Philadelphia friends, and an unexpected sojourn of a month in Washington, drinking in positive magnetic life through association with the active intellects that gather in the Mation's Capital, renewing old and dear friendships, and strengthening for my winter and spring work; and I started with new energy to "break the ice" of religious conservations in the capital of old Virginia. A quiet day's ride over the ground so lately made historical, and full of thrilling interest to all both North and South, and I came in sight of many-hilled Richmond. Its beautiful location enchanted me. No brazen-threated guns peeped threateningly out as we swept by the crumbling carth-works on the hills. The subduing hand of time into harmonious curves, which, in the light of the setting sun, seemed gleaming prophecies of a more harmonious era for our once divided country—of a day when with us there will be no North, no South, but a truly united and prosperous peeple, listening to the freest expression of thought, unawed by religious or political bigots.

In Richmond I was soon made at home, and, although y

In Richmond I was soon made at home, and, although I was compelled to labor under the difficulties which are ever in the way of the first presentation of an unpopular subject, I am confident my short course of lectures there were not useless or unprofitable, and that the way is open for further effort in that direction.

forgotten. I lectured on Sunday to a good audience, despite the rain and short notice, and then hurried on to this place, my destination.

I have found here, also, many warm friends, even among those who last spring were bitterly opposed to my heretical innovations. A number of Banners are taken, and theroughly read; I am no longer looked upon as an emissary of the evil one, seeking whom I may devour; and even the colored population, which is numerous here, as I pass them in the street give a cheerful "Good evening, Mr. White," instead of shrinking away with, "dar goes do man dat talks wid de dead folks," as they did last spring. So the world moves, you see, down here in North Carolina. There is no less bitterness, however, among the "evangelical" opponents of our beautiful belief. One of them seems to have extensive control of the columns of a morning paper here, whose cellor is by no means a bigot himself, and I am very much mistaken if it would be possible to find among the most bigoted effusions of the dark ages, such evidences of contracted religious thought as we are treated to every few days. Acknowledging the fact that his dogmas will not stand the test of reason, his articles are full of appeals to the community to close its ears to its domands, and he even has the audacity to lecture Beecher, because he advocates investigation, instead of blind faith. I tremble for the disintegration of Plymouth church, should its members by chance read the profound arguments of this self-constituted censor. He is well-backed by the youth who, elevated to the dignity of local editor of the same paper, attempts to hide his ignorance and smallness of intellectual calibre, by impudently assuming that what his littletess cannot comprehend is incomprehensible. So there has been work hide his ignorance and smallness of intellectual calibre, by impudently assuming that what his littleness cannot comprehend is incomprehensible. So there has been work enough for me to do here, and opposition enough to prevent my growing lazy. It is evident that the "evangelical" church in this region, fulminate her anathemas as she may—and she does not spare them—will never succeed in preventing the legitimate results of the agitation of thought now manifest.

We are enloying delightful spring weather, and when I

venting the legitimate results of the agitation of thought now manifest.

We are enjoying delightful spring weather, and when I look upon the budding trees and yellow dandellons by the street-side, or when I listen to the sweet notes of the mocking bird by my window, or the shrill pipings from the swamps, fringed with the fresh green grasses, I can scarcely understand how the drifting snow and biting frost-winds that I read of with you, can be realities.

Contrary to my original intentions, in response to an urgent invitation from that quarter, I start to-morrow for Texas to labor until April, when I go north to my engagement in New York for that month. My address until then will be Houston, Texas, care of Paul Bremond, Eq., and, while I am enjoying its genial climate, I trust I may be doing a good work in the cause of truth.

Newbern, Feb. 12th, 1871.

Dakota.

WOMAN'S SUFFRAGE IN DAKOTA. - Mrs. Louisn T. Whittier Congar writes from Yankton as follows: Dear Banner-my pest of paper friends: As I come in communion with the thoughts and ideas of old and new friends through your weekly visits, I am as often reminded of the union of ideas between the East and West, and of the fact that progress is

not confined to any particular locality, for even here reformatory thoughts are forcing their way to the surface for consideration.

The Debating Club of our young city has been discussing the question of "woman's suffrage" for several evenings, calling to its aid on both sides, lawyers, doctors and judges, and for its audions the larger and for the surface. and for its audience the larger and more thinking part of the community.

Especially noticeable was the fact that even the most bit-

Especially noticeable was the fact that even the most outer opposers of this right were very willing to grant woman equal educational advantages with man, admittance to all departments of labor with equal remuneration, and in fact, everything else but this; and with the most of them this right was denied them out of pure kindness, to prevent their becoming contaminated with vulgar politics and degradable littlednat. How considerate.

their becoming contaminated with vulgar politics and degraded politicians! How considerate.

It does not require a very great stretch of memory to recall the time when as bitter opposition was made to woman being educated, and to her becoming the lawyer, the doctor, and even the teacher in the higher branches of learning, as is now made to her helping to make the laws by which she

is now made to her helping to make the laws by which she alike with man is governed.

It reminds us forelbly of the manner in which the public have fought and then accepted mesmerism, edyle force, clairvoyance, etc., etc., one after another, in order to avoid Spiritualism, till now, at lact, they are beginning to believe and accept the genuine ism without any qualifications, so insurable is the law of programs.

and accept the genuine ism without any qualifications, so inevitable is the law of progress.

During the present sitting of our Legislature, as was also the case two years ago, a bill for an act was introduced to strike the word "maie" out of our election laws; but, after lengthy and able speeches on both sides, it was defeated by 15 nees to 7 ayes; but verily "the end is not yet."

In conversation with our Governor. I rallied him a little upon his non-committal position on this subject, when he frankly acknowledged that he was in favor of granting the women of Dakota the elective franchies, as he knew of no other way by which a stop could be put to the baseness and frauds of our political parties.

So, women of Dakota, put on your meekest look, and pre-

frauds of our political parties.

So, women of Dakota, put on your meekest look, and prepare to accept the profibered favor, not because it 's your right, but because the men need your saving influence! They would never have even known the difference between good and evil, had it not been for our mother Eve; and now, if her daughters can come to the rescue, and keep them from the evil, they will be doing another commendable act.

Our city is growing rapidly, and we begin to feel as though we belonged to the "rest of the world," as we have two weekly papers, and in direct telegraphic communication with Sloux City, and all other points from thence.

Spiritualism is walting its time to come forth to public recognition, and shorten the prayers and faces of the Orthodox bellevers.

dox believers.

New Jersey. BURLINGTON.—Helen A. writes, under date of Feb. 10th: Learning that E. V. Wilson was to give a matinee at Camden, a friend and myself exerted ourselves greatly to find the place. Would Mr. Wilson pardon me if I should suggest that it would be well to put a large pester in or near the post-office, as a place where "strangers and alions" would naturally see it, if in earnest search for information as to

time and place of meeting?
We were more than repaid for toll and trouble of tramping through the mad. He gave many convincing tests relative to the mental, physical and ante-natal condition of

those present.

One gentleman, who did not acknowledge to Mr. W. the truthfulness, except in part, of what he said, showed the friend who accompanied me the two middle fingers of each hand grown together, proving the truth of Mr. W.'s statement relative to ante-natal conditions. To the lady at my right he said there came a person who was drowned, who wished him to say to her: "Be of good cheer, all will be well." He says, I ask his name; he shakes his head. But she recognized the person as a brother-in-law, who was lost on the steamer Oneids—one whose large heart and open hand had hoped to do much for his fatherless nieces and nephows.

nophews.
To an elderly gentleman he said, You have made your best and most successful bargains where other people have failed or would have failed; to which he replied that that that the said where the recombining said. "He told me nnce of making thirty thousand dollars on a lot of damaged was true. And another acquaintance sal

once of making thirty thousand dollars on a lot of dames hides."

Recognized another as a lady from whom he received a letter a few weeks since, she replying in the affirmative to his question if she did not write to him; told her that she received and accepted the traditions of Jesus and his colaborers; also the Old Testament sacred history, but that she longed for the bread and water of life in some real and present substantial form—something that reason, cocqual with faith, could grasp, thus balancing the intellectual scales, making up the harmonies necessary to intelligent and immortal belogs, who, we are told, "are heirs of God and joint heirs with Ohrist." Bhe told him he was correct. And so I might multiply and add to the number, but fear to be too longthy, if even I have not been preceded in my attempted brief mention; but will only add my regret that, as yet, there are comparatively so few who are awakened to

SALEM .-If all the be ested in its tures, the lan meetings at there are mc er is pretty proportion o do little toward will come work Spirituali Miss John and was me markably go ranked amor for April.

Mrs. Lizzio
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shire Spirit on Friday, was very w was very c son, This on the lin ten miles i All who w

All who we much. The feeling of harmony rall wont as and profits The follo its Preside bereavemen Secretary, pened to nominating following Bradford; M. W. Bur Her F. Huz By a una Persons w Mrs. Ad

Newport, of Lempst the appoil made by of F. M. Evening the audio through to Mrs. Oraig in the moi body the Huntoon.

Saturda till 2 o'cl Huntoon.

Myternot pointed:

Maxon, — By-Laws.

As a Fi Hiram Fle added, Mrs. Oraig in the Moi body the Huntoon.

Myternot pointed:

Maxon, — By-Laws.

As a Fi Hiram Fle added, Mrs. As a Fi Hiram Fle added, Mrs. Were chos a tution well man, Dr. I tree in the moi body of the Belling Mrs. Addition and above. I for a sho She is on among the moi body of the m

a rilal interest in this cause, so necessary to happiness and to humanity. May the day speed on when his kingdom shall come whose right it is to reign!

Massachusetts.

SALEM.—Our correspondent W. writes Feb. 15, as follows: If all the believers in Spiritualism in this city were interested in its philosophy and religion enough to attend lectures, the largest hall would not hold them. We have held meetings steadily nearly five years, and we do not think there are more than twenty-five of the original society who regularly attend the lectures. When we have a favorite speaker, the hall will be quite full, but an indifferent speaker, the hall will be quite full, but an indifferent speaker, it is the largest proportion of Spiritualists enjoy the phenomena of Spiritualism is its incontive to individual culture.

Miss Jonnic Leys spoke for us two Sundays not long since, and was much liked. Her matter and delivery were remarkably good, and we cannot see why she may not be ranked among the first speakers in the field. She is engaged for April.

Saled in the flow, Harvey Huntoon, our heartfelt sympathies in this his great affiction.

Resolved, That we, the Spiritualists of this Convention, and happy to him, as the hours we have spent with him have been to us.

Resolved, That we thank all speakers who have met with use in this Convention, and have in any way aided us, by giving the threat of the invisibles from the celestial shores might come to us.

Resolved, That this Convention extends its thanks to the officers, for the able and courteous manner in which they have served us during the Convention.

Resolved, That this Convention heartily endorses the will come when believers will realize that the highest use of Spiritualism is its incontive to individual culture.

Miss Jonnic Leys spoke for us two Sundays not long since, and was much liked. Her matter and delivery were remarked among the first speakers in the field. She is engaged to some length, but was finally laid over until the next Convention.

April. 1781 Lizzio Woods, an excellent medical medium, as well

Mrs. Lizza woods, an excellent medical medium, as well as fine test medium, removed from Salem to Springfield, Mass., a few months ago. She is a loss to many who have received through her tests from their spirit friends. We would advise our Springfield friends if they would visit a reliable lady to call on Mrs. Woods.

PLYMOUTH .- Editors Banner of Light: Do you know what a rare treat we are having in old Plymouth this month? Miss Jennie Leys is with us, and has already given four of the finest lectures that we have ever heard. This is not the first time that Miss Loys has spoken to us, but we were hardly prepared to find such a wonderful improvement, in every way, from the first time that we had the pleasure of hearing her lecture. Her manner and gestures are easy and graceful, and it does not seem an effort for her to talk an hour, and I assure you it requires no effort on the part of her audience to listen, for all seem, for the time being, to be transported to that spirit home that she in such beautiful language tells us of. We listen with almost as much pleasure at the reading of the poems, selected with so much taste and refinement, as to her lectures.—A.

Vermont.

BRATTLEBORO' .- A correspondent writes: "Allow me to introduce the name of Mrs. M. A. Adams to the readers of the Banner, as one of the best trance speakers of the day. She came to our quiet little village of Brattleboro' one year ago, and since then she has done more good, in her simple way, in bringing out the truth of Spiritualism in its various forms, in tests, improvised poems, and ser-mons as deep as the intellect of man would desire to grasp. mons as deep as the interfect of man would desire to grasp. Her quiet, unassuming manner has won a large circle of friends, who will date their change of mind from the time when her labors commenced here. Her former labors have not been in vain. From the true and honest hearts with those in whom she has previously labored comes the recommendation that will make her name a favorite among that class of intellect which shine brighter by constant wear. Among the green hills of Vermont was she reared, and we not alone do feel that her mission will be great, but the wide fields of labor will be hers to explore; for no intellect influenced by the higher order of spirits as hers can be confined to a very small same? to a very small space."

WILLIAMSBURGH.-Stanley H. A. Frisbee writes, Feb 13th: Having lectured for some time in the States of Louis- | ship, but also a chapter headed "Clairvoyant Mediumship," iana, New York and New Jersey, I now take French leave of which is but an elaboration of the twenty-third phase, this field, to go on a trip to the Azore Islands, and see, as I | "clairvoyance," in the classified tables. Now comes out a have before, the hot springs of the Island of St. Michaels, | report, in the New York World, of the reporter's interview famous also for its nice oranges; and from there to the Con- with Bro. Davis, which report I read from the pages of the famous also for its nice oranges; and from there to the Continent, so that for the present there will be one less in your useful list of lecturers. When I return, I will report, (if I do not write before,) and be again on hand to contribute my mite toward universal mental liberty. While at the Islands, my theorem that by electricity in its different modifications all mysteries are solved, will be explained with analytical experiments, according to the harmonial philosophy. In other respects I do not intend to rest, but on the contrary "fight the good fight" for the salvation of man from ignorance and despotism, to a glorious and progressive immor-ance and despotism, to a glorious and progressive immorrance and despotism, to a glorious and progressive immor- of mediumship, in which clairvoyance is placed next to the Iowa.

STACYVILLE .- T. Wardall writes: Mrs. Chamberlain, of twenty-third phase out of his table, or withdraw the state-Minnesota, has been lecturing very acceptably to crowded houses in Mitchell County, and given many excellent tests, which render her ministrations very acceptable to the multitude. The masses who go to hear her lectures in our vil- from "The Fountain," which are somewhat involved in lago will go to sleep over a fine Dentonian discourse on Scibordering on the marvelous—and you get their attention, and start inquiry. Mrs. C. can meet them on that ground, and is doing good pioneer work in this new country. She has no door fee, but is well paid by the audience. I saw more than one churchman give a dollar, with tears in his eyes, after one of her fine descriptions. Oregon.

SALEM .- Mrs. Eleanor Dewing, of Independence, writing from the above place, says: We need more laborers in the vineyard of Spiritualism to teach us its glorious truths. We earnestly hope some good lecturers and test mediums will come amongst us. They will do much good in opening the mists from my eyes? I am completely obfuscated. Nor do eyes of the spiritually blind, and relieve many aching hearts in this priest-ridden country.

Hill Bro. Davis, through the Banner of Light, clear the mists from my eyes? I am completely obfuscated. Nor do I stand alone, doubtless. Many thousands will be equally in this priest-ridden country.

NEW HAMPSHIRE. Spiritualists' Convention.

Reported for the Banner of Light.

was very cold-nearly, if not quite, the coldest of the sea- culties and rest satisfied son. This alone kept scores away; and Lempster not being on the line of any railroad, many, not fancying a ride of ten miles in an open sleigh, did not make their appearance. All who were present scemed to only the season very

nuch. There was a deep strong undercurrent or genuine feeling of love and good-will for humanity. The utmost harmony prevailed throughout the whole Convention, and all went away feeling that their time had been pleasantly and profitably spent.

The following business was transacted. In the absence of the prevailed throughout the present on account of family

The following business was transacted. In the absence of its President—who was not present, on account of family bereavement—the Convention was called to order by the Secretary, and Dr. French Webster—who fortunately happened to be in town—was chosen President pro tem. A nominating committee was appointed, who presented the following names: For President—George S. Morgan, of Bradford; Vice-Presidents—S. Austin, of Manchester; Mrs. M. W. Burke, of Newport; Secretary and Treasurer—Sumper F. Hard of Newport nor F. Hurd, of Newport.

By a unanimous vote of the Convention, the above-named

Mrs. Addle Stovens, of Claremont, Mrs. A. D. Hurd, of Newport, Mrs. L. S. Craig, do., and Mr. Simeon Makepeace, of Lempster, were chosen as Business Committee. After the appointment of the above committees, remarks were the appointment of the above committees, remarks were sort of organic form. by Dr. Webster and others; then adjourned till

Evening Session.—Conference of one hour; after which, the audience were agreeably entertained by a lecture through the organism of Mrs. Lora S. Graig. On motion of Mrs. Graig, it was voted that, after a conference of one hour in the morning, the Convention adjourn, and attend in a body the funeral service of our late sister, Mrs. Harvey Huntoon. Adjourned till 8 A. M. Saturday, Feb. 4th.—Conference of one hour. Adjourned till 2 o'clock r. M., in order to attend the funeral of sister Huntoon.

Afternoon Session.—The following committees were apolited: Dr. French Webster, Geo. Shepardson, John H. Iaxon.—Reed, S. F. Hurd, to draft a Constitution and

The object of this Association is the encouragement of

Spiritualists.

2. The object of this Association is the encouragement of all spiritual and moral reform; to cultivate charity, harmony, and the elevation of woman and man.

3. We will give our cordial support and right hand of fellowship to all pure and noble souls who make an effort to rise above the cvils of earth.

4. The officers of this Association shall be a President, one or more Vice Presidents, Secretary and Treasurer, whose duties shall be the same as like officers in like Associations. The Business Committee reported the following as exercises for the evening: Conference of one hour; speaking by Mrs. Booth, of Milford, and Mrs. Oushman, of Concord. Evening Session—Convention met, according to adjournment. Report of Committee on Resolutions accepted. Remarks by J. M. McRoy, of Vermont. Lecture and poem, by Mrs. Addle Stevens, of Claremont. Her remarks were beautiful, and adapted to the occasion, as coming from the spheres above. Mrs. Wiley, of Vermont, being called upon, spoke for a short time in her earnest and convincing manner. She is one of our best speakers, and although she lives among the ever-green hills of Vermont, yet, she has among the sever-green hills of Vermont, yet, she has among the speakers, Conference. The following resolu-

Sunday was devoted to speaking—forencon and after-noon; speakers, Mrs. Wiley, Mrs. Booth and others. Circles were held every evening at the hetel, and many tests were

The Convention adjourned at a late hour Sunday evening, to meet again in three months. Due notice will be given of day and place.

S. F. Hurd, Ste'y. day and place.

Lempster. N. II., Feb. 6th. 1871.

Free Thought.

"RECANTATION OF A. J. DAVIS."

EDITORS BANNER OF LIGHT-I see by your issue of Feb. 18th, that the mental waters have been slightly disturbed by my article in the January number of the Spiritual Monthly, under the above caption, and that Bro. Davis, in the published portion of his private letter to you, repudiates the idea of recantation, and that you consider the caption of my strictures ill-chosen. First, then, permit me to express my unbounded joy at the ready and positive denial of Bro. Davis; next, the reasons that governed my pen; then let your readers impartially judge.

I would be a bad man designedly to brand Bro. Dayls with the brand of recantation, with no reason for the faith within me at the time.

Bro. Davis declares that he has never said or written a word to justify the charge of recantation. I am therefore forced to confession; and if it shall appear that I am guilty of error, I can only hope for forgiveness, but must take the consequences, be they what they may.

I looked at the title page of "Nature's Divine Revela-

tions," and I saw, "By and through A. J. Davis." My natural conclusion was, that Davis, by this; acknowledges himself to have received a portion of the book from spirits, and that mediumistically, as it appeared to me. I next turn over the pages of the "Present Age," and there I find not only a classified series of twenty-four phases of mediumhighest, and then, through Mrs. Davis, to assert that he is not a medium, but a clairvoyant. Either he must take the

ment to the reporter in the World that is to settle the diffi-culty in logic. This is how I reasoned, rightly or wrongly. Next, I observe the papers containing the "nine errors' qualifications, and capable, at least, of being construed into a virtual ignoring of certain phases of mediumship. I read and thought, vainly essaying to reconcile Davis in his earlier books with the Davis of "The Fountain" and the New York World report. Here I have made a full confession of the promptings to the article in the Monthly. I hesitated long before adopting the caption, "Recantation," so that I cannot plead haste as an excuse. But it seems that there is a need for an understanding of terms. What definition of the perplexed question of mediumship can we rely on? Will Bro. Davis, through the Banner of Light, clear the

Reat assured that I shall be only glad to acknowledge error when it is made clear to me that I have committed it. I wrote from my deep soul-promptings, stimulated by reasons such as I have detailed; but I am human and likely to err, and shall be glad to have it proved that I have erred.

I am delighted to see so much as you, Messrs, Editors, The Second Quarterly Mass Convertion of the New Hampshire Spiritualist Association was helden at Lempster, N. H., on Friday, Saturday and Sunday, Feb. 3d, 4th and 5th, and was very well attended, all things considered. The weather J. H. Powell.

38 Lopez street, Cambridgeport, Mass.

darkened souls.

"SETTLED SPEAKERS."

BY D. W. HULL.

MESSES. EDITORS-In the Banner of Dec. 31st, I find an article from our good Bro. Dean Clark, in review of an article I had previously written on the above subject, which I promised myself to acknowledge so soon as I could get at it. and bring forward other reasons I had in reserve, in support of my views on the subject; but a pressure of other business has so scaled up my way that I have found it impossible thus far to get time to write on the subject; and now I shall only find opportunity to say." How d' yo do?" and "Good by," and pass on. His first proposition is found

"If Spiritualism is to become a distinctive religion, or form of religion, as I believe it must, then it must assume some sort of organic form, and adopt some systematic method for teaching its principles and performing its work for humanity." humanity.

I deny the proposition that "Spiritualism is to become a distinctive religion." I never had thought so much on the proposition till after it was embodied in a resolution in the National Convention. I then asked myself the question after I had voted for the resolution, "In the name of God, what are we doing?" "Making a religious sect for future generations, just as Wesley and others have done," was the response I got from within. "Great heavens!" said I, "and shall future reformers be compelled to undo the work we have been doing, ere they can have access to the intellects of men?" Here is our mistake; in defining our religious

By-Laws.

As a Finance Committee, the following were appointed:

Iliram Fletcher, Samuel Davis, Mrs. — Ward; afterwards added, Mrs. Addle Stovens and Mrs. — Lull.

Dr. French Webster, of Concord, Mrs. S. A. Wiley, of Rockingham, Yt., and Mrs. Addle Stevens, of Claremont, were chosen as Committee on Resolutions.

After a conference of one hour, the Committee on Constitution were called on to report, and through their chairing disaused pro and con for about two hours, by Dr. Webster, reported a constitution, which, upon being disaused pro and con for about two hours, by Dr. Webster, Mr. Morgan, Mrs. Stevens, Mrs. Booth, Mrs. Wiley and others, and a few alterations made, was unanimously adopted, and is as follows:

1. We, the undersigned, do band ourselves together, to be known as the New Hampshire Association of Progressive Spiritualists.

2. The object of this Association is the encouragement of all of the perfections of all inferior systems of religion, and a perfect man spiritually (if such an one could be found,) will have the divine part of all systems of religion. I am a Spiritualist, but I am also a Methodist, or Catholic; only in Methodism I have the good of Catholicism, and in Spiritualism I have the good of both the former. But the moment I make Spiritualism a "distinctive religion," that moment l make a creed; but rationalism or radicalism includes all you have in Spiritualism, which I suppose Bro. Clark really embodies in his system, but I almost hope he does not, for I like to have something to draw his thunder, and I can't do

that if we are agreed. Meantime I must beg Bro. Clark's pardon for saying set tied speakers will "wear out;" I should have said "rust out," I intended to convey the idea that he would wear out the truths he preaches, by locating himself and reducing everything to a dry formality.

I am well aware of the trials of an itinerant lecturer, and none have had a more severe discipline than Bro. Clark; and unless I am sadly mistaken, he would have had more than us. Adjourned.

Sunday Morning — Conference. The following resolutions were read and adopted:

Resolved, That the Spiritualists of this Convention hereby sympathize with all who are in distress, and will use our induces for the elevation of the race, that we may make practicable our religious instructions.

Resolved. That we Spiritualists of New Hampshire, in Convention assembled, do miss and mourn the absence of our beloved sister Huntoon, who has been accustomed to meet with us, and feel a deep affliction that she has thus early these places, the good people seem to imagine that he is

"nearly starved." and if he does not surfelt on the dainties prepared for him, they greatly fear that they "have n't got nything good to eat.'

Of all the people in the world lecturers want the plainest and simplest food, and but little of it; but they must have plenty of sleep. If you transgress these rules with lecturors, you are just as sure to have a poor lecture as effect follows cause. Within the last four weeks I have been literally "worn out" by this manner of itinerating. Friends, this intended kindness on your part is driving your speakers either to quit the field entirely, (as I see Bro. Clark thinks of doing.) or to favor settling speakers. When speakers come to your place have one place for them to stop, and those that wish visits from him or her call on them, (and not they you.) You will get better tests if your speaker is a medium, than you will if you take them to your house, and they will not become so exhausted as they do when they come in contact with every new magnetism of your different homes. You can change about, and one can have the pleasure of keeping a speaker one month, and another the next month. I am personally interested in this matter, and I am sure that the majority of speakers will thank me for the suggestion.

Bro. Clark mistakes the great body of Spiritualists when he tells us "the pampered taste for rhetorical knick-knacks has become so fastidious and squeamish, that none but the nost famous connoissours can gratify the capricious appeite." So far as my experience goes, the people desire the best logical talent there is in the country-men of ideas, who will delve up some wholesome truths, and start the people to thinking; but they want our speakers each to give the best they have in one or two months, and then go to some other point where the same thoughts are needed, while they supply his place with another thinker. Philanthropic soeleties will want speakers who have helped them to go and help others, as they have helped them. But, Bro. Clark, here is my hand on the following paragraph, which I clip from your article, provided you, when you are thus settled, will make it a point to do all the missionary work you can convenient to your circuit; and if I find any four or five socicties who will do that way, I shall work for you there,

"I do not advocate permanent settlement of speakers, but "I do not auvocate permanent settlement of speakers, but their employment for a few months, a year or more, as mutually agreeable and profitable—and that is all that was expressed in the resolution Bro. II. opposes. I would recommend the formation of circuits of four or more societies within available distances, and the employment of from one to four speakers, to succeed each other as the case may require, alternately, for each month, and thus secure enough variety for the people, and far better conditions for the speakers."

I beg parden of those speakers who wish to be settled if my article attributed their reasons to "mercenary motives." I am sure I thought of no such things. I supposed that all speakers were like myself; that they got very little for their lectures, and were at great expense, and they needed to settle for "the money they can make out of it," and I think that their wants control their theories-not intentional, of

But let me congratulate Bro. Clark that a time is coming when speakers will be better appreciated and better paid for their services, and Bro. Clark will be amongst those who are appreciated in that time; but ore that time we must endure greater hardships than we have yet met. But, friends, be encouraged, for everything that has "a beginning must have an end," and a brighter day will dawn upon our religion after that event shall have passed.

Bro. Clark, be encouraged. Every night will end with the coming of the morning, and you will realize the supply of all your wants, and you will be more than paid when the trial of life shall have passed, but you will not have to wait even that long for your compensation. I shall withdraw myself from the field of controversy on this question till I shall have heard from others.

Harwich, Mass., Jan. 23d, 1871.

THE WORLD MOVES.—JUSTICE TRIUMPHS.

Prayers are the order of the day. They are the spontane ous, outgushing utterances of the fearful and trembling ministers and doctors of the old school, who sigh and pray for the Blue Laws, blue pills, sharp lances and irritating plasters, with fire and brimstone to make them sure to affect humanity-body and soul. The clergymen are respect fully directing their prayers to congressmen, pleading that the Bible and religion (which they preach) may form a part of the Constitution, and thereby secure to themselves the old religious rights and ceremonies of an eye for an eye. God. Devil & Co. sharing the proceeds before and at the judgment day, also. Would this unite Church and State? If so, it would unite heaven and hell, and bring about a glorious reform which they have not contemplated. The plous doctors (twins to the clergymen) are directing their prayers to legislativemen, pleading for laws which will recognize them as the only legal and competent medical practitioners, and thereby secure to themselves the whole system of medical art and practice, outlawing all other physicians who may not agree with them and conform to their rule of medical practice, and be holders of an allepathic diploma.

A short time since the praying doctors of Maine associated their title names and selfish prayers together on paper, and sent them to the honorable Senate and House of Representatives in Legislature assembled in Augusta, praying for a Medical Act to be established in the form of a General Council of learned doctors, through whose heads and hands all persons must pass before they can be allowed to practice medicine and relieve the sick and suffering. Thanks and praise to the progressive citizens and practical physicians in the State of Maine, they remonstrated and protested against the passage of such a bill, throwing all medical practice into the control of a monopoly, through a General Council, saying it would impede the progress and perfection of medical art and surgical science. If such arbitrary principles as these doctors are laboring for in their prayers to the Legislature were carried out in other professions, trades, arts, mechanical pursuits, &c., it would create monopolies of privileged classes which would be very dangerous to all the American institutions. The wise men of the East, in Legislature assembled in Augusta, Me., saw it in this light, and vetoed the bill at once. Reform and progress are the

universal watchwords the world over. Bangor, Me., Feb., 1871. DR. H. P. FAIRFIELD.

A CREED IN THE CONSTITUTION.

The fact that the Republican candidate for Governor of Connecticut. Marshal Jewell, having signed a call for a National Convention, the object of which was to amend the Constitution by engrafting in that instrument "a God" and a part of the Orthodox Evangelical creed, would seem to call for a word of comment by Republicans who are Spiritunlists and expected to vote for Mr. Jewell for Governor is the ensuing election.

What is our own duty, then, under these circumstances? Shall we adhere to the party, and vote for Mr. Jewell, or adhere to the principles of religious liberty, and vote against hlm?

When an issue prosents itself, which must be met with out dodging either to sacrifice principle or party, it seems to me there can be no doubt in the matter. I speak only for myself, (but trust I speak the sentiments of the Spirit ualists generally) that fidelity to truth and religious freedom must be sustained in preference to party.

The issue has been presented in Connecticut much soone than any one of liberal principles could anticipate. To those familiar with the politics of this State, it is well-known that the so-called Evangelical priesthood rule the Republican party-hence this issue has been pressed on the public at this time, and it seems to me that Spiritualists, whatever their political preference may have been, are now called upon to stand to their principles and vote square against any man who lends the influence of his name in favor of a project so monstrous as that proposed in the amendmen

I am well aware that the Banner of Light is not a nolitical sheet, but when the vital principles of freedom are assailed, as they are, by asking the votes of Spiritualists for a public man who has avowed himself in favor of an amendment to our Constitution which will virtually disfranchise us-then I trust that its columns will be open upon this subject, and that the Spiritualists of this State vill express their views in the premises. For freedom ever. Windham, Conn.

Note.—Our thanks are due to the Banner, and Bro. Chase. for publishing the signers to the call for that Convention; otherwise it would not have been known to many of the Spiritualists of this State. W. P. G.

The curious fact that a needle or other steel wire inserted in a living body will immediately become oxidized, while, if the body be dead, no exidation will take place, was recently brought to light by Dr. Laborde, of Paris. This is a simple test as to whether death has taken place, and will be available in cases of catalepsy.

The Reviewer.

"The Voice of Prayer."

Warren Sumner Barlow, the author of "THE Voices," which is deservedly enjoying a wide. popularity and creating a deep impression on the minds of all readers, has just put forth, through Carleton, a little supplement to that volume—if we may style it a supplement — entitled "The Voice of Prayer." It is in the vein of the former production, and calculated to produce a similar effect. To illustrate and give all possible point to his teachings, he employs the humorous element which apparently overflows in his nature, working it in so successfully with the more serious parts that they would seem to have less force without it. Rather than occupy space or time with more comments, when a specimen of the article itself would doubtless be preferable to our readers, we make the following selections:

True prayer is a boon to the sorrowing soilctions:

True prayer is a boon to the sorrowing soul;

And brings many blessings within its control;

A ladder that lifts overy child of the sod
In closer communion with Nature and God.
It opens within every channel of love,

And brings us in union with angels above.

But God, over changeless in laws and decrees,
Is ever unbending, regardless of pleas:
Yet prayer aids the soul that aspiringly prays—
Not only resolving but mending its ways.

Our faith like our prayers must have reason and sense, Or man shows his folly in every pretence. Ever pray with the law, so shall harmony reign, And your prayers will not mock you, as utterly vain. Then pray that the shadows may fall from your eyes, That truth may but triumph, while prejudice dies, That all may embrace what their highest thoughts crave, Each think for himself, not be led like a slave; Let reason control, and expose every sham, Not swallow what comes, like an unthinking clam? Thus evermore pray in the light of God's laws, And prayers will be heard, as effects follow cause.

But to pray that the Lord will in mercy come down, To feed some poor beggar that comes to your town, Is asking your Maker in kindness to do Precisely the work He has given to you. How vain are the prayers that the starving be fed, Compared to bestowing a morsel of bread.

To pray that kind showers may in bounty descend.
That earthquakes and hurricanes ne'er may offend—
That fire may not burn you, and water not drown—
To jump from a steeple and gently come down—
Is asking Jehovah to alter His law.
As much as to say you 'vo detected a flaw?

To pray that the innocent suffer for crime,

An honost old negro, most ardent in prayer, With reason and faith not developed with care, In asking God's blessing on each frugal meal, For what he most needed made carnest appeal. A wag who perceived his potatoes were gone, With basket brim full, at the earliest dawn, With basket brim full, at the earliest dawn, Bocreted himself in the cabin o'crhead, Where the negro below him yet slumbered in bed; Who scon roused to cooking the best he was able, And under the hatchway spread out his pine table. Without a potatoe to grace any plate, Ilo seated himself, yet bowailing his fate, Exclaimed, "Oh, my Fader, in merciful love, Give Cuffee some 'taters from bountles above." At once the potatoes came showering down.
Upsetting his dishes, and polting his crown!
Oh, them's um, them's um, bless de Lord, oh, my soul!
Who cares for the coffee, de pitcher and bowl? Do shower of big 'taters, oh, Lord, am sublime— But I pray dat you leff um down easy next time."

A word kindly spoken the right time and place,
May lift some dark soul from the depths of disgrace;
May waken a prayer on the altar of love,
That ends in fruition, with angels above:
We thus build a ladder—each deed is a round—
That reaches to heaven, while touching the ground;
For in adding the least is involved the roward—
Well done Lantering the love of thy Lord! "S For in aiding the least is involved the reward—
'Well done! enter into the joy of thy Lord.''\$
Then pray with your purse, with kind words and good deeds.
Oh, pray that our churches may think less of creeds,
That over the poor may be welcomed within,
Though garments are intered, souls blotted with sin,
And that love, pure, unsolfish, each heart may expand,
And peace with its blossings pervade every land. Oh, pray that intemperance wither and die,
That man, disenthralled, set his mark over high;
That Nature may never indict us for treason.
That man slake his thirst at the fountain of reason.
That the sword may succumb to the power of the pen,
Enlightened humanity echoes, Amen!
Oh, pray for the children that beg by the way.
So friendless, no kindness to cheer the long day: So friendless, no kindness to cheer the long day:

So friendless, no kindness to cheer the long day;
Their minds, while yet tender, by love are impressed,
Then plant your affections within their young breast;
Who knows by the surface the treasures below,
Where gractful emotions their forces beatow?
You may haply develop a germ in the soul,
That will from that moment have strength of centrol.
Then nurture the children—the dear, loving children,
That smilingly greet us wherever we turn;
Instruct them to triumph, that, bearing life's burden,
Its lessons of patience and power they may learn. Oh, pray for yourself in the depth of your soul-That passion and appetite never control: That wisdom may guide every action of life

That love conquer hatred, and banish all strife. If a husband, or wife, then nurture with care

Reciprocal love, from the fountain of prayer; Your little attentions should daily entwine, Like tendrils that hold every fast clinging vine. The prayers of our fathers were more than they seemed, When the sunshine of Liberty over them beamed. For when they proclaimed equal rights throughout earth, Our Goddess conceived, and ore long will give birth, For her pain and her labor foreshadow the morn, When Freedom, the child of her love, will be born. Then laws will protect every child of the sod, And know no distinction, like Nature and God. Then man will in peace and in purity grow, Without the intrusion of, Why do yo so? Our honest convictions like sunbeams will greet, And many-tened colors will blend as they meet: And many-tened colors will blend as they meet.
Then all will be indged by the standard of worth,
Regardless of wealth or distinction of birth.
Our churches wide open, divested of creeds,
Will mold their instruction to man's highest needs:
Their lessons of wisdom will teach self-control—
A health-giving fountain to body and soul.
The gospel of love will with laws interblend,
In union with deeds, for a glorious end:
With one common brotherhood under the sun,
All union of interests center in one.
Our natures, expanded by freedom of thought,
Though all become teachers, all seek to be taught;
Yet thought in its channel, like rivers will flow
To the Ocean of Truth, as still onward we go:
Till the Banner of Peace and Good Will is unfried And many-toned colors will blend as they meet: Till the Banner of Peace and Good Will is unfurl To all oceans and lands that encircle the world! That all these rich blessings may bloom everywhere. Let nations unite in effectual prayer.

*Ex. xxxiv: 7. † Qal. vi: 7. † Phil. ff: 12. § Matt. xxv: 21-

LIST OF LEGTURERS.

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

I. MADISON ALLEN Will answer calls to lecture in New England. Address care Banner of Light, Boston, Mass. C. FANNIR ALLEN Will speak in Kansas City, Mo., during March; in Chicago, Ill., during April; in Vineland, N. J., during May; in Putnam, Conn., during June. Address as above, or Stoneham, Mass.

MRS. M. A. ADAMS, box 277. Fitchburg, Mass.

MRS. M. A. ADAMS, trance speaker, Brattleboro', Vt. JR. J. T. AMOS, box 2801, Rochester, N.Y. REV. J. O. BARRETT, Glenbeulah, Wis.

MRS. H. F. M. BROWN will answer calls to lecture and receive subscriptions for the Banner of Light. Address, Chicago, Ill., care Lyceun Banner.

MRS. SARAH A. BYRNES Will speak in Plymouth, Mass., during March; in Beltimore, Md., during April; in Brooklyn, N. Y., during May; in Woonsocket, R. J., June 4 and Il. Address 87 Noring street, East Cambridge, Mass.

MES. NELLIE J. T. BRIGHAM Will speak in Boston during February; in Philadelphia during April and May. Address, Elm Grove, Colerain, Mass.

DR. JAMES R. BAILEY'S address for the present a Bainbridge, N. Y.; permanent address, Lal'orie, Ind., box 394.

ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., care R. P. Journal.

W. Bush, Esq., 149 South Clark street, Chicago, Ill.

R. P. Journal.
WM. Bush. Esq., 149 South Clark street, Chicago, Ill.
Bush. A. P. Brown will speak in Bartonville, Vt., March 5.
Address, St. Johnsbury Centro, Vt., March 5.
Mrs. Abby. N. Burkham, inspirational speaker, 10 Chap-

MRS. ABBY N. BURNHAM, inspirational speaker, 10 Chapman street, Boston.
DR. J. H. CURRIER, 39 Wall street, Boston, Mars.
DR. J. H. CURRIER, 39 Wall street, Boston, Mars.
MRS. LORA S. CRAIG will speak in Bradford, N. H., one-fourth the time. Address, Newport, N. H.
J. M. CHOATE, trance and inspirational lecturer. Address rear 56 Poplat st., Boston, Mass., care Mrs. M. E. Hartwell.
WARREN CHASE, 601 North Fifth street, St. Louis, Mo.
ALBERT E. CARVERIER, care Banner of Light, Boston, Mass.
MRS. ANNIE M. CARVER, trance speaker. Cincinnati, O.
DEAN CLARK, Boston, Mass, care Banner of Light.
DR. A. B. CHILD Will lecture at convenient distances from Boston. Address 50 School street.
MRS. JENNETTE J. CLARK, 155 Harrison avenue, Boston.

CHARLES P. CROCKER, inspirational speaker, Fredoria, N. Y. MRS. J. F. COLES, trance speaker, 737 Broadway, New York. Dr. Thomas C. Constantink, lecturer, Thornton, N. H. Mas, Hertie Klark, trance speaker, West Harwich, Mass. M. J. Colbuin, Champlin, Honnepin Co., Minn. Mrs. D. Chadwick, trancespeaker, Vincland, N. J., box 77. Dr. H. H. Chandall, P. O. box 1338, Bridgeport, Conn. Mrs. Amelia H. Colf, tranco speaker, Penville, Ind. Ira H. Curtis, Hartiord, Conn. Mrs. H. Curtis, Hartiord, Conn. Mrs. E. L. Danniels, B. Chapman street, Boston, Mass. Prop. Wr. Denvin, Wellesjy, Mass.
Miss Lizzie Doten, Pavilon, 57 Tremont street, Boston. Dr. E. C. Dunn, Rockford, Ill.
Miss. Agnes M. Davis, 44 Windsor street, Cambridgeport, Mass.

Mass
Miss NELLIE L. Davis will speak in Worcester, Mass., during February and March. Address, No. 49 Butterfield sirect,

Mass Miss Nellie L. Davis will speak in Worcester, Mass., during February and March. Address, No. 49 Butterfield Afrect, Lowell, Mass.

Dr. D. D. Davis, inspirational, 66 Leverett st., Boston, Ms. Dr. J. R. Doty, Covington, St. Tammany Parish, Ls. Mr. A. E. Doty will attend fomerals in Herkimer County, N. Y., and vicinity. Address, Ilion, Herkimer Co., N. Y. Henry J. Durgin, inspirational speaker, Cardington, O. Grober Dutton, M. D., West Randolph, Vt. Mrs. Addres, J. Durgin, inspirational speaker, Cardington, O. Grober Dutton, M. D., West Randolph, Vt. Mrs. Addres, Ilion, Herkimer Co., N. Y. Mrs. Address, Ilion, Herkimer Co., M. J., West Randolph, Vt. Mrs. Address, Inspirational speaker, (formerly of Boston,) Lawrence, Kan., box 461.

Miss S. E. B. Danfouril, M. D., trance speaker, (formerly of Boston,) Lawrence, Kan., box 461.

Miss S. E. Dickson, inspirational, Vincland, N. J., box 291. Frank Dwithit, Montana, Iowa.

Mrs. Soiphia K. Dynay, Lebanon, N. H., will answer calls in New Hampsbire and Vermont.

Mrs. Edilly Decanons Ewicz, inspirational speaker, 241 Sixth avenue, New York.

Dr. H. E. Emrey, Iccturer, South Coventry, Conn.

Andrew T. Foss, Manchester, N. H.

J. G. Firsh, Hammonton, N. J.

THOMAS GALES FORSTER speaks in Bultimore, Md., during, May. Address, 1919 Walnut street. Philadelphia, Pa.

Mrs. Clana A. Fire, Ill Middlesex street, Lowell, Mass., Mrs. M. Louise Firenci, trance and mapirational speaker, 35 Filery street, Washington Village, South Boston, Mass.

Dr. H. P. Fahreield will speak in Bargor, Me., during February, Address, Ancora, N. J.

N. S. Greenkeap, Lowell, Mass.

Jeago P. Greenkeap will speak in Salem, March 5 and 12; in Springfold during April: in Manchester, N. H., March 19 and 26. Address, 1661 Washington treet, Boston, Mass.

Jeago P. Greenkeap, Inspirational, box 409, Fort Wayne, Ind.

John P. Gellin, Lawrence, Mass, will answer calls to lecture on Woman Suffrage in the Pacific States and Territories. Address hox 212, San Francisco, Cal.

Baraid P. Greenkeap, Inspirational spea

Stowe and one-half in Merrisville, Vt., for one year. Address Stowe, Vt.

Mrs. Emma Hardinge, 6 Vassall Terrace, Kensington, W., London, Eng.

E. Arnik Himman will answer calls to lecture. Address, Falls Village, Conn.

Mosks Hull will speak in Washington during March and April. Permanent address, Hobart, Ind.

D. W. Hull, will speak in Washington during March and April. Permanent address, Hobart, Ind.

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Layam G. Howr, Lox 89, Fredonia, N. Y.

J.D. Hasoall, M. D., Waterlov, Wis.

Dr. E. B. Holden, Inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hodges, trance, 9 Henry street, East Hoston, Ms. Mrs. A. L. Haoke, Inspirational speaker, No. Clarendon, Mc. Mrs. F. O. Hyzer, 122 East Madison street, Baltimore, Md. Mrs. M. A. C. Heath formerly Brown) will answer calls to lecture and attend funerals. Address, Middlesex, Vt. James H. Harris, box 99, Abington, Mass.

Wm. A. D. Humk, West Side P. O., Cleveland, O. Zkila S. Hastings, inspirational, East Whately, Mass.

Mrs. A. Hollenton, East Saginaw, Middlesex, Vt. James H. Harrings, inspirational, East Whately, Mass.

Mrs. A. Hollenton, Inspirational, Owensville, Cal.

Mrs. Dr. J. G. Hall, normal and trance, Fort Scott, Kan.

Miss Susie M. Johnson, Milford, Mass.

S. Jones, Esq., Chicago, Ill.

S. A. Jerser, lecturer, Bridgewater, Vt.

Miss Jennik Leys, inspirational speaker, will lecture in Plymouth during February; in East Abington, March 5; in Plympton, March 12; in Lynn, March 19 and 26, and during June; in Saleni during April; in Springfield during May. Address, care Dr. B. H. Grandon, 4 Tremon Temple, Boston, Mrs. F. A. Logan, Bloomington, Ill., care Dauly Leador.

Ceptas B. Lynn, Inspirational speaker, Cincinnat, O. Dr. John Mayhkw, Washington, D. C., P. O. box 607.

Mrs. Sarah Helen Matthan, Otton, Mass.

Mrs. A. Hollen Matthan, Matthan, Quiney, Mass.

Mrs. A. March, Maylen Vork Vork City, will answer

MIS. ELIZABETH MARQUANO, Tranco and insultational speaker, will answer calls to lecture. Address, 767-5th avenue, New York MILES, New York City, will answer calls to lecture. P. C. MILES, New York City, will answer calls to lecture. Miss. Mary A. Mitchell, M. D. will lecture in Uniods and Missouri. Address, box 91, Huntley, Mellenry Co., Ill. Miss. Nettle Colburn Maynam, White Pialia, N. Y. Miss. Tamozink Moore, Needham Vineyards, Mass. Mass. Hannah Moore, Needham Vineyards, Mass. Miss. Hannah Moore, Needham Vineyards, Mass. Miss. Hannah Moore, Yellander Speaker. Address, Will Co., Ill. Rev. A. K. Macsonier will answer calls to lecture on Spiritualism. Address, San Francisco, Cal. Charles S. Marsh, semi-trance speaker. Address, Wonewoc, Juneau Co., Wis. Miss. Eliza Howe Fuller McKinley, Bar Francisco, Cal. Prop. R. M. (Cond., Centralis, Ill. Emma M. Martin, Inspirational speaker, No. Conway, N. H. J. W. Matthews, Inspirational speaker, No. Conway, N. H. J. W. Matthews, Inspirational speaker, No. Conway, N. H. J. W. Matthews, Inspirational, Dayton, O. J. Wh. Van Namer, trance speaker, 420-4th ave., New York, A. L. E. Nash, lecturer, Hochester, N. J. Riley C. Nash, Inspirational, Dayton, O. J. Wh. Van Namer, trance speaker, 420-4th ave., New York, A. L. E. Nash, lecturer, Hochester, N. Y. Riley C. Nash, Inspirational speaker, Deerfield, Mich. I. M. Nordis, Itanoce, Bock Island, Ill. Miss. L. R. Packins, trance, Princeton, Franklin Go., Kap. J. M. Perbles will speak in Toy, N. Y., during February and March, Troy, N. Y., care Benj, Starbuck; pormanent address, Hammonton, N. J.

N. J.

MRS. C. A. K. POORE WIll answer occasional calls to lecture upon Spiritualism, social and religious reform. Address, No. S Wellington street, Worcester, Mass.

J. L. POTTER, tranco speaker, Morristown, Minn.

LUDIA ANN PEARSALL, inspirational speaker, Disco Mich.

MRS. EMMA L. MORSE PAUL, tranco speaker, Alstead, N. E.
G. AMOS PERICE, box 87, Auburn, Mo.

EDWARD PALMER, trance, Cambridge, Somerset Co., Me.

WILLIAM C. PIKE, Hoston, Mass.

J. EVA PIKE, Crown Point, Essex Co., N. Y.

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bridgenort, Mass.
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Mrs. Anna M. L. Ports, M. D., lecturer, Adrian, Mich.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. HRNRY PACKARD, 377 Dorchester St., W. V., South Boston. Miss. E. N. Palmer, trance speaker, Big Flats, N. Y. Miss NETTIE M. Prass, trance speaker, Sig Flats, N. Y. Miss NETTIE M. Prass, trance speaker, New Albany Ind. Miss. J. Plyfer, trance speaker, Now Albany Ind. Miss. J. Plyfer, trance speaker, Nowh Hisnover, Mass. A. A. Pond, inspirational speaker, Rochester Depot, Ohio. Bis. J. H. Priest. Healdsburg, Sonoma Co., Cal. Dis. J. H. Priest. Healdsburg, Sonoma Co., Cal. Dis. J. H. Priest. Healdsburg, Sonoma Co., Cal. Dis. J. H. RANDOLPH, 89 Court street, Room 20, Boston, Ms. Miss. Jennik N. Rudd, 4 Myrtle street, Providence, R. I. Dit. H. Keed, Chloonee, Mass. Miss. Jennik N. Rudd, Appleton, Wis. J. T. ROUSE, HOTTIS, H. A. H. RANDALM, Appleton, Wis. J. T. ROUSE, normal speaker, Casey, 111. Miss. C. A. Rombins, Beaver Falls, Pa. Miss. Albura, M. D., Inspirational speaker, 122 Second street, Louisville, Ky. M. Shitti, 36 Salem street, Portland, Me. Dig. H. Slade, Kalamazoo, Mich. Miss. Fanne Davis Smith, Brandon, Vt. Austen, E. Simmons, Woodstock, Vt. J. W. Seaver, Inspirational speaker, Byron, N. Y. Elliahl R. Swackhamer, lecturer, 747 5th avenue, N. Y. Miss M. S. Suletevant, Teacher, St. Hudson at, Boston, Dr. O. Clark Spowe, San José, Cal. Miss. E. Slight, foot of Auburn street, Cambridgeport, Mass. Dr. C. Mass. S. Sulett, Cost of Auburn street, Cambridgeport

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DR. O. CLARK SPRACE, Rochester, N. Y.
MRS. C. M. STOWE, San José, Cal.
MRS. S. E. SLIGHT, foot of Auburn street, Cambridgeport
MASS.
DR. E. MARA R. STILL, trance speaker, 54 Hudson at., Boston.
MRS. LACHA SMITH (late Cuppy), San Francisco, Cal.
MRS. C. A. SHERWIN, Townsend Center, Mass.
MRS. ADDIE M. STEVENS, inspirational, Charemont, N. H.
MRS. H. T. STEARNS, Missionary for the Pennsylvania State
Association of Spiritualists. Address care of Dr. H. T. Child,
634 Race street, Philadelphia, Pa.
MRS. CARRIE A. SCOTT, trance, Bloomingburgh, N. Y.
MRS. GARRIE A. SCOTT, trance, Bloomingburgh, N. Y.
MRS. S. J. SWAREY, normal speaker, Noank, Conn.
DR. E. SPRAGUE, Inspirational speaker, Schenectady, N. Y.
MRS. L. A. F. SWAN, Inspirational, Union Lakes, Minn.
JOSEPH D. STILKS, Danville, Yt.
SELAH VAN SICKLE, Greenbush, Mich
ABRAR SMITH, ESC, inspirational speaker, Sturgts, Mich.
MIS. CORA L. V. TAPPAN, care Messrs. Redpath & Fall, No.
36 Bromield street, Boston, Mass.
MRS. ESTHER N. TALMADOR, trance speaker, Westville, Ind.
DR. S. A. THOMAS, lecturer, Chaska, Minn.
JAMES TRASK, lecturer on Spiritualism, Kenduskeag, Mo.
MRS. SARAH M. THOMESON, Inspirational speaker, 181 St.
Clair street, Cloveland, O.
J. H. W. TOOREY, Providence, R. 1.
HUDBON TUTTLE, Berlin Heights, O.
MISS MATTIE THWING, Conway, Mass.
MRS. ROBERT TIMMONS, Mexico, Audrian Co., Mo.
MRS. ABREW T. TANNER, Montpeller, Vt., box 212.
BENJAMIN TODD, SAN Francisco, Cal.
N. FRANK WHITE'S address during March, Houston, Tex.;
during April, New York City,
E. Y. WILSON, Lombard, Ill.
E. S. WHEELER, care American Spiritualist, Cleveland, O.
F. L. H. WILLIS, M. D., can be addressed at Willimantic,
Conn., during March.
MRS. LOIS WAISHROOKER'S address is Bedford, Cuyahoga
Co., O., for the present.
MR, N. M. WHIGHT, Inspirational speaker, Will answer calls
to lecture in the New England States. Address, Boston,
MASS. E. WARLER, Box 39, Cordova, Ill.
F. L. WADSWORTH, 399 South Morgan street, Chicago, Ill.
MRS. E. W. WILDAM

April 16, 23 and 30 and May 7. Address, Chicago, III., care R. P. Journa;
DANREL WHITE, M. D., hox 2507, St. Louis, Mo.
MRS. MARY E. WITHES, Holliston, Mass.
MRS. BOPHIA WOODS, trance speaker, Dummerston, Vt.
GROBGE W. WHITHEY, inspirational, East Walpole, Mass.
MRS. HATTHE E. WILSON, 46 Carver street, Boston.
DR. R. G. WKLLS, trance speaker, Beaufort, N. C.
MRS. N. J. WILLIS, 15 Windsor street, Cambridgenort, Mass.
A. A. WHIKLIOCK, Cleveland, O., care American Spiritualist,
MRS. B. A. WILLIS will lecture in Stafford Springs, Conn.,
during April: Address, 249 Broadway, Lawrence, Mass.
MRS. JULIETTE YEAW will seak in Natick, March 5; in
North Scituate, Myrch 12; in Putnam, Conn., March 19 and
26; in Plympton, Mass., April 23; in Lynn, May 7 and 14; in
Plymouth during June; in Woonsocket, R. I., July 2 and 9.
Address Northboro', Mass.
MRS. FANNIS T. TOUNG, trance speaker. Address, Strafford, N. H., care Dr. H. C. Coburn.
MR. & MRS, WM. J. YOUNG, Bolse City, Idaho Territory.

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This paper is issued every Saturday Morning, one week in advance of date.

20 In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of corresponding smis. Our columns are open for the expression of free chought, when not too personal; but of course we cannot unfertake to endorse all the varied shades of opinion to which our correspondents give otterance.

Banner of Light.

BOSTON, SATURDAY, MARCH 4, 1871.

Office in the "Parker Building," No. 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

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For Terms of Subscription see sixth page. All mail

Lether Colst Epitol.
Lewis B. Wilson Assistal

Business connected with the editorial department of this paper is under the exclusive control of Leviner Colber, o whom all letters and communications must be addressed.

"The Lord's Day."

There is a great deal said about keeping the Lord's Day and working on the Lord's Day, and the statute is often invoked, on behalf of some bigot, to interfere for the protection of "the Lord's Day." But we have yet to learn what particular day is the Lord's, under the statute, and on what teterction or authority of the Lord, to be found in the New Testament-which is the sole basis of what are called Christian morals-is based the assumption that the present Sunday was so directed to be kept by Him after whom it is named. No matter on what day the disciples came together once, for a specific purpose; that is not sufficient to prove that a particular day was set apart by Christ, to be forever kept, by his name, or that, if he did so set one apart, it was our present Sunday. Our Sunday, in fact, is named after a pagan fancy, and not after the Christian all. Christ, as we all know, paid no respect whatever to the Jewish Sabbath-which corresponds to our Saturday - but he took special pains, on the contrary, to show that he held, on that subject, that "the Sabbath was made for man, and not man for the Sabbath." There are enough significant incidents in the New Testament to show that Christ scouted the pretensions set up by the Jews in favor of a holy day; and it operations with the physical manifestationsis yet to be shown that he who deliberately sought to overthrow the influences of a superstitions feeling strove for himself to establish a coresponding one on a point of his own raising,

We read, the other day, a pointed communicasion in the Ilerald, of this city, from Mr. Richard Walker, of Hopedale, on this very subject which ; we have taken in hand. He goes through the whole list of instances to be found in the New Testament, in which such a matter as a Lord's Day, or a Sabbath either, was alluded to. Before going about that, however, he demands to know chen our legislators ever gave up Sunday to the Lord by express statute; and he wants to know further, when and where the Lord commanded that nework should be done on that day, which act of work is so often punished by our local magistrates. He states truly that " in the New Testament, which all Christians profess to follow, there s not one requirement for the followers of Jesus | testimony to his understanding. to keep any Sabbath, much more our Sunday." And he proceeds to show that Jesus did not enoin reverence on his followers for the Jewish the Zews sought to kill him expressly because he did not keep their Sabbath; and St. Paul told the and times and years, and he was afraid his labor : attention of Spiritualists to the fact. among them had been in vain; and he wrote to the Colossians to let no man judge them in meat | very first advent of the manifestations among us, or drink, or in keeping a holy day; and to the and even when they assumed their most physical Romans he said, that while one man esteemeth form, that every once in a while something would one day above another, and another man esteemfully persuaded in his own mind. And this com- one time hoped that I might gather together the ploces the matter in the New Testament. What scattered fragments from the broad field over basis can this be for hauling individuals before a | which they were flung, and present them as a magistrate for doing work which is forbidden by whole to my fellow-men. But I was told that no law, human or divine?

What We Want.

WE WANT MORE SUBSCRIBERS TO THE BANNER OF LIGHT. AND WE WANT OUR WRIENDS EVERYWHERE TO SEE TO IT THAT WE GEE FULLY SUSTAINED. Be it understood, we have no fault to find. On the contrary, we are grateful to the friends who stood by us in times past, and who lend us a helping hand to-day. But our means are yet limited. We cannot. therefore, expand our business as fully as the importance of the work in which we are engaged domands, for lack of capital. Hence we call whon those who have the interests of the glorious cause of Spiritualism at heart—and who of its friends have not?-to aid us necuniarily by subscribing for the BANNER OF LIGHT, and soliciting subscriptions from others.

It has been contemplated by us for a long time to enlarge the Banner, that we might the more fully meet the demands made upon our columns; but we have not as yet seen our way clear to carry our design into effect. The moment our Triends second the motion by sufficient patronage, we shall give them a larger and we trust a better paper; and this can only be accomplished by a large accession of names to our subscription

The Magazines for March.

The following magazines for March have come to hand, filled with unusually interesting articles, ospecially so The Atlantic, The Galaxy, Lippincott's, Scribner's, and The Radical. The Ladies' National is splendidly embellished. The Nursery and Our Young Folks are full of good things for the young ifolks. J. Wm. Van Namee, of New York, has issued No. 1 of his new monthly, entitled the Fireside Friend. It wears a handsome and fresh look and has a good table of original contents, just uited for the family circle. It is published by R. Leonadas Hamilton, at the moderate price of two dollars per year. It ought to have a large circuation.

"Die Tafelrunde."

The above is the title of a German Spiritualist paper, published in Washington, D. C., edited with ability by the talented scholar, Dr. Schucking, aided by some of the best German minds in America. It is a very valuable and entertaining journal, and our German friends should see that it is sustained. Subscribe for it at once.

A new edition of that popular work, "The Hiero Mant," has just been issued from the press. It is a remarkthis book, and has been out of print for some time. Our advertising columns give further particulars in regard to it.

A man behind the times should be fix on ketch-up

Spiritual Literature.

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Very early in my investigations into the phenomena of spiritual intercourse I imbibed the idea that its great end and aim was to reveal to us what was the life into which we were to pass from this earth-life, and in that was to be found its great blessing to mankind. About that time it was that I said to one of the archbishops of this country, that, if it was true, it was destined to overthrow all the ideas or conceptions of the future life which modern Christianity was teaching, and to substitute something natural and comprehensible in place of the strange, mysterious, supernatural existence which that religion was describing.

Aware how deep seated and wide spread was this erroneous conception of the future throughout all Christendom, and knowing how slow a process it ever had been to change in the masses the notions which ages had sanctifled by their adoption, I did not dream that I should live to see the day when this grand result should be at-

I know that the first step in the work would be to convince the world of the actuality of the intercourse, and that that, of itself, would be a tremendous task, because it would have to contend with our fear of ghosts, our abhorrence of witcheraft, our contempt for astrology, the superstition of theology, and the wide spread infidelity which had ranged the majority of all Christendom in the ranks of those who doubted, if they did not actually disbelieve in the existence of any life beyond this. And it was very evident that to bring that about would require thousands of manifestations and much time-time not only for their reception, in the first instance, but for their diffusion abroad among men. I readily saw, therefore, that our first publications must be devoted. to the manifestations in the chief degree, if not exclusively; and I did not suppose that the time would arrive, in my days upon the earth, when our spiritual literature would extend beyond the first step, and occupy itself with the grander objects of this extraordinary movement. I knew that it would come in due time; but, judging from the history of past ages, and the progress of former reforms in religion, I supposed that decades, if not centuries, would be necessary for the attainment of that end.

I had frequent conferences upon the subject with the spirits who seemed to have the control and direction of the movement, and I found them. much more sanguine than I was as to the rapidity of the effect upon the minds of men; and therefore it was, that, after some ten or twelve years' sometimes in most extraordinary forms-they informed me of their intention to withdraw them in a great measure, and thenceforth to direct their attention rather to the mental manifestations; and they gave as their reason for so doing, that those manifestations were rather tending to pander to the love of the marvelous than to produce that conviction of the reality of an intercourse with the spirit-world, which lay at the very foundation of the reception of the intended revelation of what that future was.

Hence it has been-in this country, at leastthat, for the last six or eight years, the intercourse has been and is now directed chiefly to the intellect and the emotions rather than, as formerly, to the senses: the object being to convince the reason of the possibility and even the probability of an intercourse with the unseen world, and to satisfy the inquirer that his senses were bearing true

Still, I thought that so much time would be required even for this second stage of the movement, that I should not live to see much done Salebath, for he went through the cornfields on a toward the final object in view. I rejoice, howthat day with his disciples, plucking corn; and ever, beyond description, to find that I was mistaken, and to perceive that, even in my day, our literature is rapidly assuming the form originally Valatians that they observed days and months, I designed for it; and my object now is to call the

I have observed all the way through, from the said calculated to give us some idea-some sth all alike, he would himself let every man be faint notion of the nature of the future; and I at the time had not yet come for the work, and I fully realized my own incapacity for its proper performance.

> There was another consideration impressed upon me throughout, which was this: The spirits who were engaged in this work told me at an early day that they were determined now to avoid the error which had been fallen into eighteen hundred years ago, and would not now, as in those days, concentrate all their nowers in one person, so as, by their marvelous character, to induce an uninstructed age to worship man instead of God: and they should therefore diffuse those powers among many people, and broadcast all over the world; and in order to avoid the formation of sects, which had for ages been a curse to mankind, they would now take care that no one person should, under any circumstances, have an undue preëminence over his fellows in the work

and thereby give to one mind a rule over many. I have, therefore, waited patiently and watched narrowly for the progress of events-for the approach of the anticipated result; and it seems to me that its advent is now upon us. Four works have lately been published, which seem to me to be significant thereof. I do not mean that there are only four among the great number of spiritual books, but there are four whose most distinctive character is in that direction.

The first one is Sweet's "Future Life," published by Wm. White & Co., Boston, early in 1869, and now gone to its second edition. It is devoted entirely to accounts of what is the "Future Life," and to a detail of the experience of many who have entered it.

Among those whose experience is thus given are Mrs. Hemans, Margaret Fuller, Calhoun, Daniel Webster, Voltaire, Woolsey, Richelieu, the Mechanic, the Preacher, the Drunkard, the Orphan Boy, the Man of Ease and Fashion, the Self-satisfied, the Cynic, the Slave, the Queen, the Miser, the Erring One, the Idler, the Beggar, the Skeptic, the Convict, the Dying Girl, the Foolish Mother, the Disobedient Son.

All of these persons profess to give an account of their entrance into the "Future Life," and what they then and afterwards found it to be: and when we consider that there is no other mode conceivable by us of our receiving the information, except from those who have gone there, I am sure I do not overvalue the importance of the Revelation.

The second work to which I refer is "Strange Bronté, Mrs. Browning, N. P. Willis, Frederika much kindred matter, and probably there is no Bremer; on science, from Prof. Olmstead, Hum- spiritual work that does not contain more or less

boldt, Sir David Brewster, Buckle, Prof. Mitchell and Dr. John W. Francis; on dramatic topics, from the Elder Booth and Burton; on art. from Charles L. Elliott, Gilbert Stewart; on theology, from Archbishon Hughes and Lyman Beecher, Prof. Bush and John Wesley; and on government, from Bonaparte and Edward Everett.

These various topics are touched upon, not merely as they are on the earth, but also as they are found to exist in the life beyond the grave, and some of the articles are intensely interesting.

Thus, as to the Drama, Booth says: "The gift of speaking, and of representing individualities separate from our own identity, is a spiritual gift decidedly; and with us theatres and ampitheatres are as numerous as churches are with

As to theology, Wesley, speaking of the pro-

ress of Spiritualism, says: "Then the primitive Church of Christ will be revived again upon earth, simple and unostentatious; its creed will be the creed of Jesus Christ-the brotherhood of man and the love of God for his children. This creed, you perceive, embraces the whole of the Spiritualistic faith, which is causing these great changes throughout the Church of Christ,

on earth." Lyman Beecher, after declaring that experience in spirit-life had caused him to change his opinions, adds: " I see now that Beecher, Spurgeon, and a vast host of others, are teaching human souls the great truths which will fit them for life hereafter. I have done now with endeavoring to solve improbable problems, and with simple faith in man's efforts for his own progression, I give my testimony as to the uses of the Sabbath, and the advantages of religion in advancing their progress and in preparing the spirit for its future home."

Professor Bush declares that "The soul passes through many stages of existence in the process of refinement. The next state of existence to the material I term the spiritual, and the one beyond that the celestial, and beyond that, the seraphic."

"With us the transmigration is not veiled in darkness and mystery, as with you. We can see the spirit emerge from its old casement more ethereal than ourselves, but still visible, and we

can hold communion with it," Everett says, as to government: "An unlimited monarchy is not known in the spirit-world." The one-man power is incompatible with spirtual laws." "In the government of the spiritworld every man can rise, and become, for a space of time, the patriarchal dictator of a republic." The prevailing form of our republic differs from that of the American republic in many particulars. Our term of office is shorter than with you our directors are our fathers." "The inhabitants of the spirit-world are divided and sub-divided into associations or bodies, which, in your world. would be termed nations and states." "The emneror or dictator is chosen by the people," &c., &c.

The third work to which I desire to direct attention, is the "Arcana of Spiritualism," by Hudson Tuttle, published in 1870 This work is professedly that of communing

spirits. The writer says he is but an amanuensis writing that which is revealed to him, and claims to have "faithfully, carefully and conscientiously presented his impressions as they have been given to him by his masters, the invisible spirits.'

The work commences with a general statement of principles, intensely interesting, and giving a fair and full exposition of what Spiritualism claims to be. For instance, it says: "Man is a duality-a physical structure and a spirit. The spirit is an organized form, evolved by and out of the physical body, having corresponding organs and developments."

"This spiritual being is immortal."

"Death is the separation of this duality, and effects no change in the spirit, morally or intellect-

"The spirit holds the same relations to the spirit-world that man holds to physical nature." "The spirit there, as here, works out its own salvation, receiving the reward of well-doing, and suffering for wrongful action."

"Salvation is attainable only through growth." "There is no arbitrary law, final judgment, or atonement for wrong, except through the suffering of the guilty."

The knowledge, attainment and experience of the earth-life, form the basis of the spirit-life." "Progressive evolution of intellectual and moral power is the endless destiny of individual

spirits.' "The spirits are often near those they love, and strive to warn, protect and influence them."

Their influence may be for evil, as well as for "Communications from spirits must, then, be fallible, partaking of the nature of their source. "Spiritualism encourages the loftiest spiritual spirations, energizes the soul by presenting only exalted motives, prompts to highest endeavors

and inculcates noble self-reliance. It frees man

from the hondage of 'authority' of book or creed.

Its only authority is truth-its interpreter, rea-

"It seeks for a whole and complete cultivation of man-physically, morally and intellectually." It is to the elucidation of these principles that this work-a volume of 450 pages-is directed. It is—all of it—well worth the perusal, and particularly its seventeenth chapter, treating of "The

Spirit's Home." There is still another work to notice in this connection, viz.: "Real Life in the Spirit-Land," given through Mrs. Maria M. King, and published

by Wm. White & Co., in 1870. Vol. I. In this work is given, among other things, the experience in the spirit-life of one who died from starvation in prison, in the seventeenth century; and of a mother, who was herself a slave, married to a slave who was sold away from her, and who had given birth to three children, who also were slaves; an account of the condition and education of children in the spirit-world; "a chapter in the life of a poet," looking marvelously like an autobiography of Shelley; the pauper's resurrection; the condition of a depraved spirit, of the inebriate, the gambler and the murderer; of a miser, smarting under the reflection of the good he had left undone, from his sordid love of gold; of a mother who, by her own unworthiness, was separated from her child; and an account of the mode of instruction designed to fit the spirit for an upward progression, "no means being left untried to aid the progress of the lower grade of spirits, who are so emphatically the dependents of the higher." All calculated to show how infinite is the variety of spirit-life, and yet how consonant it all is at once with our instincts and our reason.

In calling attention to these works, I repeat that I do not mean to be understood as implying Visitors." by a Clairvoyant—published by Carlton | that they are the only ones devoted to this topic, in 1869; republished by Wm. White & Co. Boston, or that they are the best yet given to the pubin 1871. It contains communications of a literary lic. I am aware of others, whose teachings on the character from Henry J. Raymond, Margaret same subject are as valuable. In my own two Fuller, Hawthorne, Irving, Thackeray, Charlotte volumes, published seventeen years ago, there is

of it. But what I mean to say is, that I rejoice to | ence alone must give the final reply to our anxious see thus begun the work of concentrating within question; it will be long before its final verdict is accessible limits the revelations that are being made to us of the immortal life beyond the grave, and my object is to point out to the inquiring affirmations of intuition," which make hope spring minds that are stirring all around us, where they can most readily approach such concentration.

I am fully aware how vast is the quantity of such revelations already made to man from the spirit-world-some of it only resting in the memory of the recipients; but much, very much of it already reduced to writing, and prepared for preservation and distribution to the world. Whether it will, like the Jewish Bible or the Christian's Testament, ever be concentrated into referring to intuition, "the great weary part of a single work, cannot now well be divined. But | the world cannot be thus consoled. Humanity we may well entertain the hope-nay, the firm cries for bread, and receives a stone." I think conviction-that if that ever does come to pass the book will never be received as "authority," binding man to a belief that he cannot compre hend, but as an appeal to his head and his heart, to be received or rejected as the intellect or conscience may direct. J. W. EDMONDS. New York, Feb. 1st, 1871.

Intuition and Science.

"Intuition and Science," or we might write it the hidden and visible hemispheres of Nature. I suppose the line between the two is imaginary or arbitrary, but some of the exponents of Free Religion have somewhat accented the line in treating the subject of immortality lately, and I will take it with their accent, at least, for the purposes of this article. No two men ever see the same rainbow. The intuitive man never perceives the thought or idea of anything as the matter-of-fact man does. The difference is fundamental. F. E. Abbot and W. J. Potter have lately delivered each a thoughtful discourse on the subject of immortality. The former calls his "Intuitionalism versus Science;" the latter, "The Doctrine of Immortality in the Light of Science." These discourses read like the soher second thought, or the last word on this important subject from the radical standpoint, or the voice of Free Religion to thoughtful men. These discourses follow close upon one by Alger in Music Hall, to an audience gathered to hear what he had to say of the life, if any, that follows this. In the summing up of itand snubbing Swedenborgianism, and, offensively so, the modern Spiritualists-he said there was no proof of any existence after this life's fitful fever was over. One could see by the faces in that congregation then, that the mercury fell some degrees; and the Sunday that followed many a well-known Spiritualist face was not there-"the last link was broken.

Rationalism is to rise or fall on the one subject of immortality, and we might say, religion too. Two of the leading spirits of the free religious movement have touched the subject loudly in the the sound: if that is all, "we must hang our harns

Mr. Abbot sees two classes among the free revenience, he designates them "as the intuitional and scientific schools of religious thought"—a very good division, if we do not lose sight of the fact that we cannot draw the line. If I may be excused for a paraphrase, this explains my mean-

"Intuitional and scientific eyery man must be; Yew in the extreme, but all in the degree."

These two schools could be tolerably well divided thus: Science rests on matter: the soul is the product of matter, or the thinking nature of man is the bright particular flower of the material universe. Intuition rests on spirit. Spirit is real, and matter ephemeral; that the soul, instead of being (using the words of Mr. Potter) "a quality of matter which appears under certain conditions of development," that the base of all is spirit; the physical man and the material universe are but the flowering out of the spirit. I think these than is claimed by its exponents. They (its ex- cles, in his hope he rests on an illusion popents) claim that its domain ends with matterthat science knows no spirit. True, Mr. Abbot. says. "Physical science is not all: neither Darwin nor Agassiz nor any other is the pope of science. The authority of science is the authority of truth alone." That is, his science means truth. The world's definition of science is, what is known to be truth; and the definition of the four Harvard exponents, by Allen Putnam's testimony, is in substance this: what is known of truth,

and what we do not know is not worth knowing. Mr. Abbot's definition would include intuition as well as the facts proper, and his argument, and Mr. Potter's also, is-with that definition-superfluous. At the present moment science is not universal, and there are the two tolerably well defined classes referred to-the intuitional and the scientific-and both Abbot and Potter recognize these divisions in their discourses, and turn their backs on intuition, and (using the words of Abbot for illustration) say, "science is to be the world's Messiah." If science means truth, there is then no question; but that is not what either of the men mean in their arguments, for they put intuition on one side of the equator of truth, and science on the other. Hear this on the point, quoting from Abbot:" Now that the empty affirmations of the intuitional school ring out with the hollow sound of base metal, the great question rebounds and the world's heart grows sick with hope de ferred. In this great crisis (the eclipse of faith) the world's eyes are fixed on the youthful figure of science; science alone must give, in its own time, the final answer to our anxious, earnest question [immortality]." If there is truth in the words of Emerson-and I think there is-" that mankind is the flux of matter over the wires of thought," then intuition is warranted in filing a protest against this claim for science. I submit that intuition and science are two roads to the same point; and science - which Mr. Abbot says truly is in the vealy stage—can hardly snub, with any propriety. intuition; what it may do when it is full grown and universal, and intuition, as a matter of course, one part of it, I have nothing to say; I refer to it now, in its youthful and vealy stage, one of the two schools of religious thought, and, in behalf of the intuitional, will say, by the time that science has discovered cause I am sure intuition will have found God.

The great question of future life lying far this side of God and cause, has got to be discovered and demonstrated by both, or, perhaps, discovered by one, and demonstrated by the other. I think intuition has done so, (quoting from Potter) "in a revelation to a faculty in the human soul which is specially fitted to receive it." Science, which knows no such faculty, says, doubtingly, This cannot be. Using, then, the words of Abbot, "Must we, then, wait for untold years before the question of God and immortality, on which the whole happiness of humanity depends, can be answered? Friends, I must frankly meet this inquiry. Science, whose present attitude toward God and immortality is pure indifference; science, now in its youthful and vealy stage; eci-

rendered, and wisdom cautions us not to take its first rude guesses for its final word." "The empty eternal in the human breast to half a world, are nothing-"only a labor-saving machine, doing the work of consolation for human hearts without taxing human brains." No-"We must wait," say these men, "till science shall have claimed its whole inheritance, and learned to treat the greatest of questions as respectfully and as honestly as it treats the least; it alone must answer. A whole world wants to hear." But, up to this point humanity has cried to science for bread, and has got the stone. I think the world will wait a little longer, holding on to intuition.

The intuitional school has more to offer for soul sustenance than the scientific school has. We welcome the facts of science, and cry, like Oliver, for more," feeling assured, from the nature of this subject, that they will have been already discounted by intuition, and have been appropriated by the human race in advance of science, and it find and admit that there was

"A royal road that leads to life, And thousands walked together there, While science found a longer way, With here and there a traveler."

Mr. Potter asks, "Will science let us keep our faith in immortality?' If he refers to that future when science means universal science or truth, the answer will be unquestionably in the affirmative: but with their definition, there is no pertinence to the question. "Watchman ! tell us of the night. what its signs of promise are." Now, while the world is looking" at the youthful figure of science." will it let us keep our faith in immortality? It answers now in the negative. I have no fears but the "unconquerable will" of human instinct will keep the sacred fire alive and burning, and man not be without his God and his hope in the world.

That pious scholar, Saint Bouve, said, "Science has killed faith." That sounds well, only it is not true. Science may have killed the Bible as a special revelation, by demonstrating its authority to have been unsound in its facts, and those who rested on it for their faith may be adrift; but science has not squelched or touched intuition, or the faith born of it. Certain great thoughts have been written, and have found expression in the Bible. It is not now either scientific or rational to say God wrote them in person, or by proxy, but it was rational to have thought so with the then understood cosmogony and the then state of knowledge and definition of God. It has been the privilege of science to strip off the deformities associated with the blossoms of intuition—all thanks to it-but intuition exists to do and is doable discourses referred to. We have listened to | ing its work. It would be wise for the exponents of Free Religion to stand firm and solid, one foot on upon the willows, and weep when we remember science, and one foot on intuition; but resting their weight on only one, and that one science, as the true men seem to be doing, mankind will ligionists" who turn away from the traditions of turn from it and them, and drink of that warmer, the past and look toward the insights of the fu- even if less (?) reliable stream, whose source is in ture with equal hope." For the sake of con- the heart, and which is responded to by the sentiments and emotions of mankind. The human heart can live on intuition, and

flourish without science, but it will starve on the facts of science divorced from intuition. The world will have both, and the accented one must be intuition, for it is heaven-born; the other is of earth; in the duality is the Emanuel, God with us; of which it may be said, "Is not this he that should come?" I once heard Theodore Parker, at the funeral of a Spiritualist, and officiating, say: This good brother, now dead, was happy in having the evidence that there is another life after this; but he (the speaker) needed no evidence to prove to him that the other world was a reality; he was sure of it; if he had any doubts of either, it was whether this one was real-none whatever of the one beyond." This was the voice of intuition: and because science, as Mr. Abbot says, "finds the old supports of religious beliefs rotten beyond thoughtful men who have suggested these re- repair," therefore Theodore Parker, who also with marks give rather a wide field to science—more it denied the claims for Bibles, Christs and miramon instinct of man favors Parker, not science, on this point. That great intuitive cosmopolitan soul may have felt as few can immediately, but there are thousands who know and feel the fact to be true in themselves, because he said so who was honest and plain spoken and ruggedly square; these grafts of faith having deductive power enough to know that if Theodore Parker lives, they shall live also. Science to-day seems to me to be hunting for gold in the gulches of facts, and paying its way; forgetting, perhaps, that the source of these facts is higher up. and is not in possession yet of the implements or philosophy to detect in the original quarry the elements or stuff that become facts or gold by the developing process of time. The world of spirit and matter has lasted a long while. God and Cause never hurry. Much that is science now will pass away. The basic truth underlying the records of science, and the records of intuition. will remain and express themselves, and in their combination, feeding both heart and head. Instead of science ever killing faith, or taking the backbone out of religion, it says, as I interpret it, always and forever to religion, the child of intuition, "Daughter of Zion, awake from thy sadness!" and I trust is now putting on her beautiful garments.

While Prof. Huxley, in his lay sermons, is getting where the partition wall is very thin, so to speak between spirit and matter-and if his intuitions were as sensitive and keen as are his intellectual perceptions, he would almost hear the hammer sounds from the other side-I feel that the opening has been made elsewhere by the workers on the other side, and Jacob's ladder, on which the angels are ascending and descending, is modern Spiritualism. Crude to day and rough; as a stream it needs filtering before it is limpid and clear, but carries in it the solution of the great question, "If a man die, shall be live again?"

I am making too long a story to dwell on this point, and must stop; merely saying that to me, after careful and thoughtful investigation, it appears to be" the way, the truth and the life," and is the bridge on which intuition and science, "instinct and intellect," or " heart and head, can walk over together, making the union, so much desired,... of science and religion. This is my testimony; others have a right, according to their experience, to see it differently. I have tried hard to make the platform shake, and it stands firm. I should stultify myself if I attempted to choke off the evidence of my senses, and I have no desire to, knowing that I am a happier man and that I am trying to be a better one for knowing something definitely (and I claim that I do) of that other world which, using Mr. Longfellow's words:

"Lies all about us, and its avenues
Are open to the unseen feet of phantoms
That come and go, and we perceive them
Baye by their influence, or when at times
A most mysterious Providence permits the
To manifest themselves to mortal eyes." JOHN WETHERBRE.

Great powers and natural gifts do not bring privileges to their possessor so much as they bring duties.

Opening of the Spiritualist Fair.

On Monday evening, Feb. 20th, as per announcement, the Fair was opened at Eliot Hall, corner of Tremont and Eliot streets, Boston, under President Felton, which you are to publish in charge of the management previously stated in this paper. The hall was well filled with those who seemed to enjoy the occasion, and the display on the tables was very fine. The names of knew him intimately from his school-boy days the parties concerned in the tables were given to till the end of his earth life. He was my friend our reporter as follows:

Standing on the platform near the "Post-office." and looking down the hall, toward the door, the first tables on the right were those of the Boston Lyceum: "Grotto Group," Mrs. David Adams, leader (prepared by herself); "Mountain Group," Mrs. Teel, leader, Miss M. A. Sanborn, Mrs. Hattie (Teel) Hawley, Mrs. Blood. (Here were contributions of music-among other things-from C. A. White, Dr. Putnam, and John C. Haynes & Co., and some spirit drawings by Mrs. Hay.) "Star" and "River" Groups, Mrs. S. Hartsen and Mrs. S. Stone; "Sea" Group, Mrs. Doolittle and Mrs. H. S. Williams; "Temple" Group, Miss Lizzie Lovejoy and Mrs. Ella Lovejoy. Here the Lyceum tables ended, and those of the Ladies' Aid Society commenced, reaching toward the door as far as the refreshment table. Our reporter was informed that these well-stocked tables, together with that of the refreshments, were fitted up by the ladies generally. Over the latter table was suspended Onthank's oil portrait of Theodore Parker, which was presented by him to

Following the course around the hall, the next in order came the "Art Gallery," situated in the this general way of giving and receiving spiritule machine. gentlemen's ante-room-which offered quite a nleasing collection; then came the table fitted and arranged by Miss Rebecca Bowker, other names being given in connection with it, as follows: Mrs. W. F. Sleeper, Mrs. Mary D. Hemmenway, and Mrs. Fogg. Next in order was that of Mrs. Edward Haynes, Mrs. A. F. Dewitt and Mrs. M. W. Herrick. Both these tables presented an elegant display. The private table, prepared by the adopted at the trial was not suited to the needs of ladies of Chelsea, followed-Mrs. L. G. Richardson, Mrs. Sarah E. Ellery and Mrs. J. D. Forster presiding. "East Boston" was represented by Mrs. C. E. Hayward, Mrs. M. S. Jenkins and Mrs. S. E. Atkins. Here was displayed the yacht prepared by Mr. C. U. Atkins, to be disposed of by raffle. Mrs. S. I. Davis, with a fine collection of fancy articles, the product of her own labor-and Mrs. L. M. Newhall finished the line on this side of the hall. Half way down this row a voting chair was exhibited, sold at fifty cents per vote, the huvers to deposit their ballots for the one whom they considered had done the most for Spiritualism; also a finely-marked cushion, to be voted to the most popular medium.

In front of the platform was ranged a table under charge of Mrs. John Woods, Mrs. M. T. Dole, Mrs. Wm. C. Ford and Mrs. Fredericks. Next in order were ranged two parlor organs and three sewing machines, whose givers will be recorded in the forthcoming list of donations. A table where Bushby & Hart's photographs (taken gratuitously for the benefit of the Fair,) together with books donated by William White & Co., Prof. Wm. Denton, A. S. Hayward and others, were sold, was presided over by Miss N. Littlejohn: flower stand by Misses Hattle A. Melvin and Addie Morton. "West Newton" and "Charlestown" were represented in a joint table under charge of Mrs. Dr. Richardson, Mrs. Sarah Brintnall and Mrs. Frances Jenkins.

Everything on the evening in question seemed full of promise for the ultimate success of the Fair, and great credit is due the managers and the many workers (both male and female)-whose names are not in our possession-who have given time and means to the assembling of this brilliant display of fancy and useful articles. In addition to the pecuniary benefits arising, this movement tends to introduce the Spiritualists of Boston and vicinity to each other, and to show our strength as believers in the new light of the present hour.

Alice Cary.

At the close of her lecture on Sunday afternoon, Feb. 19th, at Music Hall, Boston, Mrs. Nellie J. Temple Brigham (or, rather, the influence through her) delivered the following beautiful tribute to the memory of the gifted poetess whose name heads this article. The speaker said:

Before leaving we would say a few words con cerning one who has lately been welcomed into subject as announced was, "Iron and Strychnine the spirit-land, and who, when on earth, had as a cure for Spiritualism; or. The Science of Dr. grasped many of your spiritual ideas and truths; a woman whose loving sentences and noble utfound an echo in a thousand human souls. We mean Alice Cary. She was a wo-man who exhibited the good of the spiritual dis-pensation in the voice of her inspiration, which has thrilled many and many a heart; and in her own beautiful life placing before the world one of the strongest arguments in favor of the fact of spirit communion in her work entitled "The spirit communion in her work entitled "The Bishop's Son." In various other articles which she has written she has given to the mind of today her tribute to the truth which she had won, and therefore we have chosen the name and memory of this most noble and gifted woman as fit facts. Indeed, science is only the correlation of subjects for our poem:

ALICE CARY. Another soul who listened here To the music of our heaven; Whose voice below was sweet and clear, The mystic chain has riven. Another flower blooms above Beyond earth's vale of sorrow; Within the summer-time of love. The wished-for, longed-for morrow

Our greeting to that spirit true, Within our home of splendor, We give, all fresh with morning dew, And sweet with love so tender. She saw through mists of falling tears, The bridge o'er death's dark river: And loved ones lost in other years, Were round about her ever.

She sees the glorious heavenly light Beyond this earthly prison; Beyond earth's home of grief and night, Her spirit now has risen. And so we give in tender love, Affections that no'er vary; This name our souls shall keep above-The name of Alice Cary !

Mrs. N. J. T. Brigham's Last Lecture In Boston for this season will be given in Music Hall next Sunday afternoon, Feb. 26th. Her lectures are well appreciated by all who have had the pleasure of listening to them.

Physical Manifestations.

Mrs. H. W. Cushman gave a private scance at the residence of a gentleman at the South End, last Monday evening. Although half a dozen skeptical persons were present, the physical manifestations—table tipping, lifting, the raps, &c .- were very satisfactory. But the performance on the guitar was the most astonishing. While the instrument was in plain sight, several tunes were played upon it without the aid of visible hands, though all eyes were intently watching it. The medium's right hand only touched the guitar, grasping it tightly at the extreme end beyond the key-pins, while her left hand rested on the table. The skeptics admitted that they were beat, as no shade of deception was practiced. All who had eyes could see for themselves

AND We leave that Hudson Tuttle has withdrawn his time announced as in preparation) from publication for the

"Harvard Investigating Committee." EDITORS BANNER OF LIGHT-I thank you for sending me a copy of the communication from

your next issue. President Felton was not only an accomplished scholar, but also a good-hearted, honest man. I and I was his. On most subjects we harmonized in opinions and beliefs, while on Spiritualism we differed in opinion toto celo, were wide as the poles apart. He was honest in his opposition.

The careful reader of his communication will see that he was closely connected with, and virtually a member of the "Harvard Investigating (?) Committee." He says, "We sent a note to Dr. Gardner, saying we were not satisfied," &c. We were honest." " We were charged with giving no response at all." Such wording is appropriate to his position. He was at that time a regular contributor to the columns of the Boston ly a very active and efficient member of the party that took one side at the trial, and he had much at stake there. He says that the Committee were "to take one side, while one Dr. Gardner, with a group of mediums, took the other." Such language indicates that the trial was for victory rather than for investigation.

Further on in his remarks he changes the per son of his pronouns, and says, "It happened that may be saved the clerks who have charge of our mailing Movements of Lecturers and Mediums. al truths was not adapted to the needs of the Harvard Investigating Committee, therefore they could not see it in the light that Spiritualists generally see it in," so in all truth they answered as they did, viz.: "We are not satisfied." Again he changes the grammar, and says: "It was all the answer which in truth we could give." Here, then, we have Felton's confession that the process the Committee, and that all they could truthfully say, at the close of the trial, was: "We are not satisfied." Were I now addressing the Scientific American, I would ask whether the above answer is an explanation of the phenomena of Spiritual. ism on a physical basis.

My friend Felton was not present at the trial, and may never have been informed of the promises given, that a full explanation should be made. What he says about the note to Dr. Gardner may be true-some notes I think were sent to him by the Committee, and if he preserved them, then perhaps the public would be glad to see them in

I see nothing in this communication, made by Pres. Felton last November, which tends to show that the Professors were in any better position for investigation, or that they made or could truthfully make a more explanatory report than the one placed to their credit in my former article, viz., "that Dr. Gardner made a failure."

The closing words of the communication inform us that President Felton is now satisfied of the truth of Spiritualism.

On the 6th of January, 1871, I was addressed, through a medium's lips, in these words, viz., "It may seem strange that I should call upon you to-day at Mr. Huntington's request. C. C. Felton. I have come in company with our friend, Anson Burlingame, who expressed to you and others, while in earth-life, his belief in Spiritualism, and his indebtedness to the spirits for illumination and inspiration at the times of his most brilliant efforts in Congress, and for counsal and impressions in his subsequent career. He saw the truth; but my mind was confined because of the position I held. No belief is worth accepting which cannot be acknowledged everywhere. I knew Spiritualism was true before I 'passed away, but position restrained me from speaking. Mrs. Ricker gave demonstrations and communications which convinced me."-[Extract from my private note book.]

ALLEN PUTNAM. 426 Dudley street, Boston Highlands.

"Physics and Physiology of Spirit-

uausm. On Sunday, Feb. 12th, Dr. Hammond's recent book, bearing the above title, was reviewed in a discourse at Providence, by W. Foster, Jr. The W. A. Hammond Punctured." The speaker reviewed the main points of the work scriatim, and shew how studiously the author had ignored facts. The only thing in this direction was the citing of certain cases in the Doctor's practice. which he assumed to be the parallel of mediumship, but which, however, afforded no proper data to determine anything scientifically. All through, it was shown that the Doctor had disregarded the fundamental canon of science, which insists that investigation shall be predicated upon facts, and these the Doctor entirely discards, meeting them by the oracular assertion that they do not exist-a most unscientific proceeding. The course Dr. H. has pursued was only a repetition of the mode others have adopted. The Harvard professors, in 1857, made a pseudo investigation and promised a report, but it has not been made. As a general thing it was noted that scientific men, when holding positions, adopted this mode. On the contrary, many scientific men, high as scientists and investigators, not only in this but foreign countries, who belonged to no clique or clan, had tested the matter and become Spiritualists. These men were, in all respects, as eminent as the others who flippantly treated the subject and dishonestly and disingenuously attempted to

pronounce an opinion. The domain of facts was then explained, and numerous phenomena cited, covering nearly every phase of manifestation, many being within the experience of the speaker. A practical application followed, tersely summing up the evidence, irrefragably demonstrating the essential and underlying truth of Spiritualism, that spirits exist and have the power and will to communicate with those who are in the mundane sphere. If iron and strychnine are to cure mediums and stop these phenomena, the one must need be in the form of a dagger and the other in doses sufficiently large to arrest the current of life. Spiritualists and Spiritualism were fully vindicated from the aspersions of Dr. Hammond. It was shown how true science comes in and correlates these facts in a philosophy which commends itself to the unbiased judgment; also a religion which responds to the aspirations and wants of the waiting and watching hearts of humanity.

The following appreciative note from a subscriber, tells its own story: "I wish to just say'to you that in my judgment the articl in the Banner of Feb. 25, signed Allen Putnam, is one finest things that can be said of Alice Cary, that she had of the most timely and best put of any one I remember ever reading. It seems to me that his 'armory' should be emptied of its contents, and the world have the benefit. I believe he has world over."

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. - First Page: "My Angel Gulde," poetry; "My Lover Horace," (illustrated) by Laura Hatch. Second: Poem, "The Voilet," by Richard Harris; Spiritual Phenomena-"Mary E. Currier, the Musical Medium;" "Electricity or Something Else in East Boston;" "Spiritual Visitation to an Infant;" Spiritual Manifestations-Harry Bastain, Medium," by Dr. J. P. Cowles; "Aphorisms for the People," by Donn Clark; "I Kiss the Hand that Gives to All," by J. M. Pecbles; "A Dream of Stephen Girard, and its Consequences; "Immortality in the Light of Science;" "A Case of Insanity Cured by Dr. J. R. Newton; " Banner Correspondence from North Carolina, Dakotah, New Jersey. Third: Banner Correspondence Continued-Massachusetts, Vermont, New York, Iowa and Oregon; Report of the Spiritualists' Convention in New Hampshire; Free Thought-"Recantation of A. J. Davis," by J. H. Powell; "Settled Speakers," by D. W. Hull; "The World Moves," by Dr. H. P. Fairfield; "A Creed in the Constitution," by W. P. Gates; The Reviewer-"The Voice of Prayer," by Warren Sumner Barlow; List of Spiritualist Lectures. Fourth: Judge Edmonds on "Spiritual Literature;" "Intuition and Science," by John Courier, and especially of articles against Spiritu- Wetherbee; and Editorials. Fifth: Items and Articles alism. It was generally understood that he caused of Current Interest. Sixth: Message Department and the five hundred dollar offer. He was essential- Obituaries. Seventh: Advertisements. Eighth: Correspondence of Warren Chase; Cophas B. Lynn's "Western Locals."

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. Buch 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 the consciences of mon .- San Jose Weekly Mercury. Banner. We give this timely notice, that much extra labor

The infatuation of Spiritualism caused the suicide of Abraham Samuelson, an elderly merchant in Louisville, Ky., last week .-- Ex.

The answer that Spiritualists make to such items is, that a certain class of minds get crazy from a variety of causes, and that every lunatic asylum contains inmates who have become insane from Orthodox religious excitement. In other words, the Spiritualists want it understood that they don't make any more crazy people than other folks, and in Old Theology, as well as Infidel bigots, can put that in their pipes and smoke it.

Brigham Young, the Mormon potentate, has recently returned from a trip through the southern part of his dominions, where he has been spending the winter. He was escorted into Salt Lake City by a body of mounted guards, and with considerable display.

In nine cases out of ten, no man's life will be a success if he does not bear burdens in his childhood.

"GOBTHE'S CONVERSATIONS WITH MULLER," edited by C. A. H. Burkhardt, have only recently been published in Germany, although Müller has been dead twenty years. It has been impossible to give his literary remains to the world on account of the decease of one after another of his literary executors before completing the work. The book has been looked for expectantly by all who know of Müller's relations with Goethe, and his character for ability and integrity. Chapters are now being published in The Radical, translated for that magazine by C. C. Shackford, whose translations of Auerbach's works have been received with great favor and commondation. The complete work will be published in book form early in the Spring.

The Methodist Recorder relates the following anecdote; but it fails to state whether the "occentric minister" was of the Methodist persuasion or not :

An eccentric minister in a large parish had seventeen couples to marry at once, in a grand common service at church. In the course of the weddings he asked one of the caurea. In the course of the weenings he asked one of the men to pledge himself to the wrong woman. The man nat-urally protested, and was told: "Hold your tongue! I will marry you all, now and here; you can sort yourselves going

A WICKED PARSON.-Roy. Hiram Meeker, of Granville. Washington county, N. Y., has been adjudged guilty of the charges of adultory and fornication. Mr. Meeker is sixtysix years of ago, and during the five or six years he has lived in Granville, has enjoyed a good reputation as a physician and a Christian man. The disclosures recently made have greatly astonished the people, and no small excitement

Rich churches, says the Galaxy, do not want a really inde pendent ministry—they will not abide it. They are fond of majestic figure-heads in their pulpits. They love to see locorous lay-figures in cierical costume in their drawingrooms. They find it convenient to have some one at call who can intone an unexceptionable grace at a public dinner, and they are all the better pleased if he can even wind a short flight of religio-convivial elequence after the cloth is removed.

We have a few manuscripts of supposed poetry on hand. but at the risk of wounding the writers, we are obliged to should not exercise much faith in the Recorder's tastes and types.—Methodist Recorder.

Sensible remarks. The popular religion is hostile to man: tells us he is an outcast; not a child of God, but a spurious issue of the Devil. He must not even pray in his own name. He deserves nothing but dannation. Theology tells him that is Theology tells him that is all he is sure of .- Theodore Parker.

A fire company in Auburn, instead of hiring a band of music to attend the funeral when a comrade dies, denate the amount which a turnout would cost to the family of the de-

New York Millerites are again disappointed. They ex acted a final termination of terrestrial affairs on Saturday last, and are reluctantly compelled to acknowledge another hitch " in their calculation.

> A GENTLE WORD IS NEVER LOST. A gentle word is nover lost!
> Oh never then refuse one;
> It clieers the heart when tempest-tessed,
> And fulls the cares that bruise one;
> It scatters sunshine o'er our way, And turns our thorns to roses;
> It changes weary night to day,
> And hope and love discloses.
> A gentle word is never lost—
> Thy fallen brother needs it.
> How easy said! how small the cost!
> With peace and comfort speeds it!
> Then drive the shadow from thy check—
> A smile can well replace it;
> Our voice is music when we speak
> With seatle words to grace it. And turns our thorns to roses; With gentle words to grace it.

Glycerine and litharge, stirred to a paste, hardens rapidly, and makes a durable cement for iron upon iron, for two stone surfaces, and especially for fastening iron in stone. The coment is insoluble, and is not attacked by strong acids.

The Chinamen at North Adams are gradually assuming American costumes. Many of them have left off shaving

At Norwalk, Ohio, recently, Mrs. Helen E. Streeter reovered a judgment before Esq. E. A. Pray, against a liquorseller named Martin Blatz, of three hundred dollars compensatory and exemplary damages, for selling liquor to her husand, and the consequent injury to her means of support This is the second case under the Woman's Rights Law in Norwalk. The effect is magical on the dram shops. Some of them are shutting up shop, and the property owners, being alarmed by the threatened liens of damages and costs, are serving notices on the liquor-sellers to quit their prem-

The laboring classes of Massachusetts have laid up, against a rainy day, in the savings banks, the sum of one undred and forty millions of dollars.

An inscription upon a church bell in Milwaukee reads: 'In memory of Minnie J. Hodges-weight 724 pounds." Rather heavy for a belle.

Rev. Dr. Deems, in the course of his remarks at the funeral of Alico Cary, said: "Mon loved Alico Cary, and womon loved her. When a man loves a woman it is of nature; when a woman loves a woman, it is of grace-of the grace that woman makes by her loveliness; and it is one of the such troops of friends of her own sex."

CURE YOR COUGH OR COLD.—As soon as there is the alightest uneasiness of the Chest, with difficulty of breathing, or indications of Cough, take during the day a few "Brown's Bronchial Troches." Containing demuicent ingredients, they allay Pulmonary Irritation. Have them in readiness upon the first appearance of a Gold or Cough.

A State Religion.

The Convention which recently met in Philadelphia to urge an amendment of the Federal Constitution whereby God shall be formally recognized and Christianity declared the true basis of all human governments, deliberately adopted the following resolution:

Resolved, That in view of the controlling power of the Constitution in shaping State as well as National policy, it is of immediate importance to public morals and social or der to secure such an amendment as will indicate that this is a Christian nation, and place Christian laws, institution and usages, in our lovernment on an undentable legal basis in the fundamental law of our nation—especially those which secure a proper eath, and which protect society against blasphemy, Sabbath breaking and polygamy, What they mean, doubtless, by a "proper oath,"

is one that no Jew, infidel, or free-thinker could conscientiously take, and thereby all of these classes would necessarily be excluded from holding office, if not from the privilege of the ballot. As to protecting society against Sabbath-breaking, there assembled bigots cautiously omit to mention whose Sabbatl, they propose to protect from breakers; for there are good Christians-Campbellites, Adventists and Seven-day Bantists -who hold that Saturday is the true Christian Sabbath. Of one thing these advocates of a State religion may rest assured: the American people will consent to no such nonsense. Any system of religion that cannot stand upon its own legs is not worth propping up, and the sooner it falls to the ground the better. True Christianity requires no authoritative enforcement to commend it to

E. V. Wilson and the Rev. Clark Braden, both of Illinois. will discuss the following resolutions in Cleveland, O., at Lycoum Hall:

1st, Resolved, That the Bible-King James version-sustains modern Spiritualism in all of its phases and teachings. 2d, Resolved, That the teachings of modern Spiritualism are beneficial to man here and hereafter, and are worthy the support and confidence of the people. E. V. Wilson affirming, Rev. Clark Braden deales.

The first discussion will commence on Monday evening, that in most cases their own heads are very level. Bigots March oth, at 8 o'clock, and conclude Saturday evening, March 11th. The second discussion will commonce on Moniny evening, March 13th, at 8 o'clock, and conclude on Saturday evening, March 18th. There will be only evening sessions of two hours each. These discussions will be governed by strict Parliamentary usages, Dr. M. C. Parker, 144 Seneca street, Cleveland, O., acting as Mr. Wilson's committe-man.

N. Frank White is working in the South with favorable results. He has spent a portion of the winter in Newbern, N. C., and vicinity, lecturing and holding test scances. He is now in Houston, Texas, where he will remain the balance of this month and during March. In April he returns to lecture in New York.

Dean Clark will answer calls to lecture in any part of New England. Address him care of this office.

J. M. Peobles will lecture in Music Hall, Boston, the last Bunday afternoon in March and the first in April, and in Granite Hall, Chelsea, on the same evenings. He will accept calls to lecture the week evenings of Tuesday, Wednesday and Thursday, March 28th, 29th and 30th, on moderate terms, if applied to soon, care of L. B. Wilson, Banner of

Prof. Denton is lecturing in Apollo Hall, New York, this month. He hadan immense audience, last Sunday evening. to hear his lecture on "The Deluge." He closes there next Sunday.

E. S. Wheeler, of Cloveland, will lecture in Music Hall, Boston, the first two Sundays in March.

Dr. A. B. Child will lecture in Harmony Hall, Cambridgeport, Sunday evening, March 5th.

Daniel W. Hull is lecturing in Fall River, Mass., to full

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

Feb. 26, Lecture by Mrs. Nellie J. T. Brigham The fourth course of lectures on the philosophy of Spirit-

unlism will be continued in the elegant and spacious Music EVERY SUNDAY AFTERNOON, AT 21 O'GLOCK.

until the close of April, under the management of Lewis B. until the close of April, under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Mrs. Nellie J. T. Brigham, Piward S. Wheeler, J. M. Poobles, Prof. Wm. Denton and others will lecture during the course: Yocal exercises by an excellent quartette. Beason ticket, with reserved sent, \$2.00—now ready for delivery at the counter of the Banner of Light office, 158 Washington street; single admission 15 cetts.

Spiritual Periodicals for Sale at this

THE LONDON SPIRITUAL MAGAZINE. Price 80 cts. percopy. HUMME NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

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THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq.

Price 8 conts. THE LYCEUM BANNER. Published in Chicago, Ill. Price

5 cents.

The American Spiritualist. Published at Cleveland, O. Price 6 cents.

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CLIMATE genial, soil rich enough to raise from 50 to 100 hushels of corn to the acre, without fertilizing; and all kinds of fruit and vegetables. Granes graw wild in great abundance. This County contains about 373 thousand acres, and only about one-tenth of it improved. Yet in 1850 they raised 500,000 busicles of corn, 25,000 of wheat, 18,000 of aweet potatoes, 3,500 of peas, 200,000 lbs. of cotton, and 2,500 gallons of honey. One grape-vine has been known to raise 150 hushels of grapes, and one bushel makes three gallons of wine.

2.300 gallons of noney. One grapes, and one bushel makes three gallons of white.

Timber is very abundant, viz.: Pine, Juniper, Cypress, (from which the celebrated Cypress Shingles are made) Red Cedar, Gum, Hickory, Oak and Bolly Lumber sells from 19 to 16 dollars per M. Form sells for \$1.00 to \$1.25 per bushel, while in the West it sells for ten to fifteen cents, and it can be raised as cheaply here as in the West; freight to New York about ten cents per bushel.

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Readers of the Banner who choose to Join us within thirty days, can send me a postoffice order for \$25, and I will send a certificate for the first quarter-payment of 20 acres. (the former price) as I want as many progressive neople & I can get, and they can locate when they please. We want a good man to put up a flotef, a Store and a Planing mill, and Wood-Turning and Furniture Manufactory, sa well as all kinds of Mechanics. Address, J. P. SNOW, Manager.

18 State street, Boston, Mass.

Taxinte street, Boston, Mass.

D. Kelley, of Philadelphia, says North
Carolina is the finest part of the world his foot or eye eyer
rested upon.

Mar. 4.

TO SPIRITUALISTS!

If you are looking for a Sottlement at the West, we commend you to Missouri. Mr. L. F. Reavis's work is worth your attention; read this work, and you will be satisfied that whatever inducements are presented in other sections of this Continent, those presented in Missouri are sufficiently attractive for all reasonable men; we think more so; in connection with which we present another, to-wit: all persons WHO DESIRE

a settlement with those who are free to think for themselves, and who wish to live where difference of opinion will be respected, as difference of feature is, and ostracism will not exist, except for such as are persistently dishonest and impure, will find an especial attraction at this time in this State.

An effort is now being made TO FORM A COLONY. within sky miles of St Louis; 5000 acres of land have been secured by prominent Spiritualists and men of independent thought; an enterprise of no ordinary magnitude has been undertaken; lands are for sale at low figures in the vicinity, and great inducements are offered to all who accept the spiritual faith to secure for themselves a congenial and profusible location and a pleasant home. We will correspond freely with any one in relation to this enterprise; in addressing us enclose return postage.

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Mar. 4.—2wis 510 Chesant street, St. Louis Mo.

HE NEW CHURCH INDEPENDENT, A SWEDENBORGIAN MONTHLY.

A SWEDENBORGIAN MONTHLY,

A ND HARBINGER OF THE NEW DISPENSATION, established in 162, under the name of The Urini, has new reached its nineteenth volume, and for the year 151 will appear in an enlarged magazine form, with several new features and improvements, making it a first-class religious journal, devoted to the welfare of the New Church. A corps of the most talented writers of this organization are now contributing to its columns, embracing the following names: Rev. B. F. Barrett, Rev. W. M. Fernald, W. H. Holcombe, Henry James, Rev. Samuel Beswick, W. H. Galbratth, Dr. John Ellis, E. Yulee, Lydia Fuller, Mary Washington Cabell, Hon. L. T. Williams Rev. George Field, B. Hathaway, J. T. Enton, Miss Ella Mosby, Rev. Solymon Browe, T. H. Stringfellow, Mis. M. E. Joslyn Gage, Rev. Stephen Wood, Rev. H. N. Strong, Otis Clapp. Mrs. Admira Gregory, and others.

Terms, 8200 a year, or 83.50 for two conjest pail by one person; \$5,00 for three conjes, and \$1.50 for any number over three. Address, WELLER & METCALP, Laporte, Ind. Mar. 4—3m

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MRS. A. M. SUMNER, Medical Clairvoyant, No. 2 Medison street, Boston Highlands. 3w*-Mar. 4. MRS. ANNA KIMBALL, M. D. Clairvoyant, Writing and Trance Medium, 737 6th avenue, New York.

MRS. M. A. PORTER, Medical and Business Mar. 4.-5w.

MRS. MARSHALL, Medium for spirit com-munion. 3 Jefferson street, Boston. Hours, 10 to 12, 3 to 5. Mar. 4.—2w* SARAH C SOMERBY, Clairvoyant, Healing and Developing Medium, 749 Sixth avenue, New York.

PSYCHOMETRICAL READING OF CHARACTER, \$1,00; ditto Reading and Conjugal Adaptation, \$2.00; ditto Pictorial Views of the Future, \$3,00. Address, R. P. Wilson Station D, New York City. 3w-Mar. 4.

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STELLA PERCIVAL, 242 East 13th street, New York City.
Mar. 4.

MACH Message in this Department of the Banner of LIGHT we claim was spoken by the Spirit whose name it bears through the instrumentality of Mrs. J. H. Conant,

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

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Boom No. 4, (up stairs.) on Monday, Tursday and Thurs-day Apternooms. The Circle Room will be open for visitors DAY AFTERNOOSS. 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 strangers. Donations solicited. Mrs. Corant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. m. She

gives no private sittings.

Denations of flowers for our Circle-Room are solicited.
The questions answered at these Scances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

Donations in Aid of our Public Free Circles.

Since our last rep				red,
for which the friend	ls have our w	armest than	ks:	
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Priend.	1.00 1	lno l'atten		50
Friend	y 1,00 1	riend	.	50
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In the Banner of			· credited	with
424				

Invocation.

Oh thou who makest the daylight and the darkness, sorrow and joy, good and evil, to praise thee, thou who guidest all motion, and art thyself the life of every living thing, thou Soul of our souls, thou incomprehensible Presence who wilt never forsake us, to thee we pray, and we ask thee this hour to bless us, knowing full well that every soul must pray for itself, that every soul must rise by the splendid staircase of prayer, if it would receive the blessing that prayer brings, and because there is a fountain of love within us, it must murmur and sparkle in the sunlight of thy love; it must go out asking thy blessing to rest upon all. Yet not alone for ourselves would we pray, but for those who are in darkness, who are in sorrow, who are bowed down by the cares and the oppressions of this human life, whose feet have not yet trod the shining shores of the spiritland-for them, oh our Father and our Mother, we pray. And we ask that we may be ministering spirits of love, who shall gently lead them from the darkness of a false theology to the brightness of thine own simple truth, who shall take them by the right hand and gently conduct them over the rough places of life; and when death shall call them, may we meet them on the other side, and welcome them to the heaven that thou hast prepared for them. Thus shall the kingdom which is of peace come to us, and thy will which is justice, be done by us. Amen. Nov. 28.

Questions and Answers.

CONTROLLING SPIRIT.-Your questions, Mr. Chairman, I am ready to answer.

QUES.-L. B. Averill writes as follows: I have been a Spiritualist and taken the Banner for ten years, and I want some information on the following: I have at times been addicted to the use of liquor, and under its influence am very noisy and talkative, and always very sick when getting over it. Recently, I was interested in a trial at law, in which the defendants wished to make it appear that I was a notorious drunkard and a deluded Spiritualist. It occurred to me on the last day of the trial that I would try and appear as I did when under the influence of liquor. I had not drank a drop for weeks. I not only succeeded, but after the necessity for shamming drunkenness was over, I continued in the same state in spite myself, till the next night. I felt and acted as if under the influence of drink, and was terribly sick. I did not get over it for several days, but when I did, I was better than I had been for some months. Now, could I be made drunk by acting so, and feel all the bad effects, without drinking anything intoxicating?

ANS,-There are several ways of arriving at the truth in this case. There is such a thing as an individual being able to psychologize himself into certain abnormal states. But I am told by those who claim to have an understanding of this particular case, that the individual is strongly mediumistic, and that from the moment he conceived the idea to feign drunkenness, he drew to himself a group of disembodied spirits-spirits who had left their physical bodies on the earth, who had but recently been disengaged from those bodies, and had been sent out under the influence of liquor, and not yet recovered from it. They were strongly attracted to him, and throw off through his mediumistic nature those reflections of drunkenness which became to him realities. You live in the midst of a spirit-world that is inhabited by the good and the bad. And it behooves each one of you to so conduct yourselves, and particularly you who have mediumistic gifts, that you shall always attract to yourselves those who will bring you the greatest blessings.

Q .- [By the same.] If it was spirit control, why won't they remove the appetite for strong drink? A .- Whenever there is an earnest desire born in his soul to have it removed, it will be, therefore it is himself that holds the golden key; and whenever he earnestly desires the blessing of temperance, angels will come and aid him in carrying forward that desire to a holy result.

Q.—What becomes of the spirit of the medium when another spirit has control?

A .- Sometimes it wanders off, and holds companionship with its friends in the higher life. At other times it remains in close proximity with the body.

Q .- What determines its location? A .- Attraction. Wherever it is most strongly

attracted, there it goes. Q .- Before the spirit assumes control, or after-

wards? A .- It leaves as the foreign spirit gains control.

I should add that at other times it is held in abeyance, and remains within the physical form.

Q -Do all spirits pass to the Summer-Land directly?

A .- That depends upon what you consider the Summer-Land to be. All spirits do not pass into immediate happiness after death. They become gradually accustomed to the scenes by which they find themselves surrounded, and grow gradually into a happy, tranquil state. They are not suddenly ushered into a state of uninterrupted happiness, by no means. That is not the lot of any soul.

Q .- Does the foreign spirit have complete con-

trol of the medium-of all its faculties? A .- The control certainly is not always complete, but with this subject [Mrs. Conant] it gen-

plete control of all the physical and mental up the chambers of our being, that we shall be

Maria Damon.

My name was Maria Damon. I was going to see grandfather, in the steamship "Cambria." When?] It was about two months ago, and there come a storm, and we got drowned. [Do you know where it was "] I do n't know. They said it was on the English coast; I do n't know. I never was there before. Father and mother and me were drowned, and grandfather 's wondering what he shall do now with his property, because we were going to have it; and I thought I'd come and tell him. Nobody has advised me what to tell him, but I thought I would. If he and half of it to the Victoria Orphan Asylum in London. He has n't got anybody else. There 's sister-in-law, but she has got plenty of money, and he did n't will her anything, because he do'n't believe in giving folks that have enough. He knows about our coming back, so I thought ten now. My mother's name was Maria. Perhaps grandfather would like to know if we suffered much. No, we did n't. I thought of everybody when we were going down, and I said goodby to everybody as quick as I could. [Did you know about it?] Oh yes; the captain told us we must go, and you never heard such an awful time as there was there. I would n't go back there again-it was awful! I was n't afraid, because I knew God would take care of me, and I should be happy when I died, because I had n't done anything wrong. But some of them did n't think so-thought they was going to some awful place. I did n't like to go down in the water; it was cold. Nov. 28.

Cornelius C. Felton.

I am here this afternoon to refute a statement which has been made-how many times I am unable to say, but certainly quite a number of times—to this effect: that the Harvard Investigating Committee-the Committee that was anpointed to investigate the subject of Spiritualism -to take one side, while one Dr. Gardner, with a group of mediums, took the other side-it has been repeatedly said that that Committee made no report, which is not true. Within one week after the investigations were closed, we sent a note to Dr. Gardner, saying that we were not satistled, and had come to no conclusion as to what produced the manifestations which we witnessed. We were honest; but because we did not go into an elaborate reply, telling them the pros and cons. of the case, we were charged with giving no response at all-which again I declare was not the case. I believe that every soul must seek and find spiritual truth for itself, and that no soul can find it in precisely the same way and manner that some other soul has found it. But then it happened that this general way of giving and receiving spiritual truths was not adapted to the needs of the Harvard Investigating Committee; therefore they could not see it in the light that the Spiritualists generally see it in. So, in all truth, they answered as they did, "We are not satisfied." It was all the answer which in truth we could give. I am-or I was, when here-Cornelius C. Felton. [Did they not promise a more lengthy report to be given afterwards?] Not to my knowledge. [I so understood, but may be mistaken.] I am not aware that anything of the kind was written, and I think I ought to know. I do not doubt that a lengthy reply was to expect it. He was doubtless dissatisfied with the report that was given, and considered it no report at all; while, on the contrary, the Harvard Committee considered it all they had promised to

Capt. Jotham Baker.

Forty-one years ago I was liberated from the body by death, which took place in Barnstable, Mass. My skeptical friends and family, who renain on the earth, say, if our father will come nack and tell us what were his last words here, we will helieve. They were these: "The coast is clear, and the wind is fair." Capt. Jotham Baker. Nov. 28.

John William Cook.

I left earth after spending five years here. I am now, according to earth time, fourteen years of age. I have little or no remembrance of life in the body. So much more vivid and real has been my life in the spirit-world, that the brief existence I so far off and so shadowy, that I hardly realize it as belonging to myself. I have a vague remother, and, I think, two brothers and one sister, all older than myself. But I am not in ignorance have been educated to love them, and have been brought in daily communion with their souls, outer senses; yet my soul has communed with though a Jesus tells you that you ought. It is theirs, and there has been no break in the chain. your judge, your arbiter, and if you are saved, it And now, my mother says, if there is truth in Spiritualism, let my little son who left me years ago come and tell me of his home. So then, I would say, that little son has grown up a tall youth, and she would scarcely recognize him as to be said of the home that I have enjoyed since I left them, that it would take more time than is given me at this place. I have received a liberal things of this life as much and perhaps more than free spirit, and my mother will be obliged to unlearn all that old theology has taught her, and are teachers in the school of life. My mother has nothing to fear from the change that is so soon to come to her. She loses nothing but a diseased body, and gains the realities and the joys of a better life. John William Cook, of Boston. Nov. 28.

answered L. Judd Pardee.

Invocation. secret chambers of the soul, and sitteth as coun- life. But there are many different kinds of re-inselor and judge over the heart and brain, we carnation. It is a fact known to certain spirits come to thee in our times of need, and we ask and one beyond cavil, we think-that there are thee to give us of thy goodness; we ask thee to millions of spirits at the present day who are aterally is. With her, there is generally a com- give us of thy strength; we ask thee to so light taching themselves to mortal media, and through

luminous in thee; we ask thee to so inspire us with the love of all things, good and bad, that we shall rise steadily in the scale of being till at last we shall have gained those heights from whence we can look down upon our former ignorance and folly, smiling in triumph. And we ask, oh thou divinest good, that we may be enabled, through thy light and thy presence, to behold thee everywhere-to see some manifestations of thy presence even where the soul seems to sit in sackcloth and ashes, even where darkness seems to reign. Give us, oh divinest good, give us a mantle of charity large enough to enfold all the human family; and whether their deeds are good or evil, may we feel that they are all in thy keepdoes as I want him to do, he will give half of it ling, and sacred to thee; and thus may we work in to some children's orphan asylum in America, all places of life, feeling it no disgrace. Though we descend into hell, we shall know that thou wilt go with us, and will finally redeem us; with none of his family that is left now. He has got a all the darkened sons and daughters of mortality will finally save us-will finally admit us to that heaven which the soul dreams of, and to which it reaches out with aspiring powers and with prophetic vision, because there is a promise with-I'd come this way. [How old are you?] I am in the soul that it shall attain the highest good finally. We praise thee, oh our Father, for all thy blessings, and we especially thank thee for the gifts of sorrow and sadness which come to us in our earthly lives. We bless thee for the dark hours that swept across our pathway in the mortal sphere; for by them we the better appreciate the glories of the better land. We thank thee for all the vicissitudes of the human existence, and we ask that thy children, who are struggling with the sorrows of mortality, may feel that angels ever bright and fair are nigh unto them. giving forth strength, and speaking words of encouragement to their souls, that shall shine like gems in the hereafter. Bless us still more, our Father, and as we receive we return again unto them, having added to what we have experienced in our passage through time and eternity. Amen. Nov. 29.

Questions and Answers.

QUES .- A correspondent asks the following: I should like information or an explanation upon the subject of false statements by spirits, even when conditions were harmonious. At large gatherings, as a promiscuous circle, it might be expected. The first and only time that I have had such experience was last summer only; the medium, her husband and myself were in the room. A spirit, by the tips, gave the name in full-the alphabet being called-of a friend of mine; said he was killed three weeks before in the State where my friend resides. Several statements made

would go to prove it was the person. I at once gave a line to his people-was informed he was living and well. I ask information for others as well as myself, as no medium who endeavors to attract the spirits but feels unpleasant to have anything like that take place. ANS.-Your correspondent speaks as if it were

possible for them to tell when conditions were harmonious. Externally they may seem to be, while internally they may not be. Something more is necessary to constitute harmony, so far as spiritual manifestation is concerned, than the mere relations, mental or physical, that may exist between the medium and the sitter. The medium may be in ever so quiet and negative and passive a state, and the sitter may be equally seemingly harmonious, but the vital magnetic and electric forces may be all out of tune. These are the forces which you cannot analyze. You cannot grasp them by the senses; you only know of them by their manifestations. Now the causes that may expected, and perhaps Dr. Gardner had a right produce such a result are probably without number. They may exist in the physical condition of the medium; they may exist in the mental condition of the medium; they may exist in the spiritual condition of the medium; they may exist in do. Had they been convinced of the truth of the surrounding atmosphere—in the mental, spir-Spiritualism, and that the manifestations which itual, or physical condition of the sitter; or they were produced were the work of disembodied may not be in any of these conditions, but in the spirits, they would unhesitatingly have so avowed relative positions of the planets under which the before the world. I know this. [You are satis- medium has a physical existence. I fully believe fied now that they were?] I am now, but I was in the philosophy of astrology. I know it has been I learn about it in this way—that my brother perverted and brought into disrepute; but I know there is an inflexible law running through this philosophy that every true scientific seeker must be cognizant of: and that law goes in as straight a line as light goes, and is influencing all the individuals that have an existence upon the planet earth. Again, there is another condition which is generally entirely overlooked, but it applies especially to those manifestations that convey falsehood instead of truth to you mortals. It is a wellknown fact to the inhabitants of the spirit-world that you Spiritualists-every one of you in some directions, and some of you in all-are too credulous. It is a lamentable fact, but it is a fact, nevertheless. Now if it were suffered to be that all your communications were entirely reliableif you were not every now and then upset in your theories, what would be the result? Why, you had here seems like a dream-like a something | would drift on blindly at the mercy of the spiritworld. If that world were made up of all good spirits, you would be safe enough; but it is not; membrance of a happy home, a kind father and and because it is not, it is dangerous, exceedingly so, for you to lay down your own judgment even for one moment, though you may seem to lay it concerning the conditions that surround those down at the feet of a Jesus. And in all probabilwho claim me as theirs in the earth-life; for I ity these errors will continue to occur, even though they could be easily avoided, till you shall be willing-every one of you-to stand by your though that has not been projected into their own reason at all hazards—never to set that aside.

will be your Saviour. Q .- There are those who believe in the doctrine of preëxistence. Bearing on this point, London Society says a baby is generally born looking extremely old. One almost begins to speculate the one she laid in the tomb. There is so much whether the Platonic theory of reminiscence may not be true, and whether this alleged baby may not be some extremely old gentleman who has acted rather badly in another sphere of existence. education—an education that pertains to the and has another mundane chance given him. It needs of the spirit, and one that pertains to the is really an interesting question for consideration. whether the old looking infants which make their should have gained had I remained the same appearance in the world are really some tough length of time on earth that I have enjoyed as a customers, fated to go over the track a second

time. Is it even so? A .- There is certainly nothing unphilosophical to learn the simple truths of Nature, that teach of about that theory, although at the first glance it growth forever and forever, and that always tell may seem to be all nonsense, yet at a second us that we must to all eternity be pupils if we glance you may perceive it to contain sound sense. If the brief experience as humans that we gained through one short earthly life was all the lesson we could learn of matter, I should have but little hope of our becoming wise spirits in the hereafter. But I thank my God that I have a full belief that the soul does not find its full material experience in one earthly life. It gathers to itself Scance conducted by Theodore Parker; letters | whatever it may be able to through one physical body, and it is for the soul to determine whether that experience is enough or not. If it is not enough, it must return and take up the thread of Oh, thou divinest good, who lightest up the life again and weave on through another earthly

them, living out another earthly experience, broken and fragmentary, to be sure, but nevertheless it is an experience, and as much a re-incarnation as if it returned and took upon itself permanently a physical body that Nature would Nov. 29. allow it to call its own.

Experience Baker.

I am still weak from the relations I yet hold to earth, for it is but the second day since I was released from my earthly body-the fourth day, according to human observation, but really the second. I said, "I will come to you all as soon as I can," for I knew full well that I should be able to return, because I had demonstrated the fact through the coming of my children and many thers dear to me.

I am satisfied with the home I find in the spiritworld. My expectations are more than realized; and, although there is a lingering shade of sorrow for my dear earthly home, yet I know that the beautiful conditions of the spirit-world will soon dispel it. And when the sorrow that has come in consequence of my departure shall have passed away from my dear ones who are left, then I shall rise into a clearer atmosphere and shall be ready to enjoy the beauties of the spirit-world. Experience Baker, wife of Judah Baker, of South Nov. 29. Boston.

John King.

I come here to accept a challenge which I conider myself to have received, and in this way: To-day, between the hours of eleven and twelve 'clock, Cleveland time, I was in Cleveland, Olijo. I was attracted there by the conversation of two individuals who both claimed to be Spiritualists. One believes in the necessity for and the genuineness of the so-called physical manifestations, and the other don't believe in the necessity for such manifestations nor in the truthfulness of them; do n't believe, so he says, but what all their manifestations could be controlled by the presence of some positive godly mind-like his own for instance. So he wound up by telling his friend,

'I will demonstrate my position to you the very next time we have an opportunity of witnessing any of the manifestations through the Davennort mediums." Well. I consider that as a sort of a challenge. I accept it, and, if he will go into the cabinet with the boys, I will make a hole in his head big enough to let in some new philosophy that he has n't yet dreamed of. I know his skull is pretty thick, but I can make a hole in it. Some people have to get their skulls cracked in order to get anything through them. Good day. John Nov. 29.

Matthew Haggerty.

[How do you do?] Faith! I don't know at all how I do. Pretty hard to tell! but, faith! so far as I myself am concerned, I believe I am all right. I was drowned last night from pier No. 10. New York. [In North River?] Yes, sir; and they say I was drunk, which is a lie. I took a drop too much sometimes, but I'd never drunk a single drop for more than two weeks; so I don't think I was drank at all. The last time I was to confession, the priest said to me, "Matthew, if you get drunk any more I will not absolve you. Now, look out!" Well, my brother to-day has applied to the priest for prayers for my soul, and he denied the prayers, saying that that's just the same as absolving me; and, as I am Matthew Haggerty just the same on the other side, of course if he absolves me by praying for my soul. or any other way, he is acting a lie, because he sava it is all very clear I was drunk. Well, it's all very clear to me I was not drunk, and I'm very well off here in this other world, without any prayers at all, thank God!

Now, I come back in this way because I know the priest claims to have communication with the other world. He told me once, "Matthew, your brother James in the other life wants you to do so and so." "Ah! how do you know?" "Because he says so." Well, I believe that he have communication with him in some way, and he lets me believe that my brother come to him. To-day come here. So if he knows about my brother coming here, of course he will know about my coming here, and I want him to know, first, that I wasn't drunk at all. I am not here to ask for prayers or absolution—nothing like it. Plenty of priests on this side if I want them, and my brother need n't trouble himself anything at all about it. As for it's being purgatory that I'm in, I've just got out of it. Yes, sir, just got out of it. There was need enough for prayers when I was round here, but I don't think there is any need at all now. Good day, captain. Nov. 29.

Annie Jackson.

[How do you do?] I am pretty well. I am Annie Jackson, and lived in Nashville, Tenn. Before all the slaves were free, my mother was owned by Major Hamilton Jackson, of Nashville, Tenn., and my father was, too. He bought them when they were little pickaninnies. They never had any other name. My father took his master's name, Hamilton Jackson. My mother's name was Victoria Jackson. We was n't very black. My mother said she would be willing I'd go if she was sure I could come back to her as white children do to their folks. I was here two weeks ago, and Massa Ferguson would n't let me come then, but he said I could to-day. And I want to tell mother that the black people is just as good off as white people where I live now, and some of 'em is a heap better off; and I have all the goodies I want here, and when she comes I will be at the station to meet her. And Massa Ferguson he says he will help me go to her sometime, if I can let her know I can come. I am nine years old. [When did you pass away?] Last winter. Nov. 29.

Séance conducted by Dr. J. B. Ferguson; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, Dec. 1.— Invocation; Questions and Answers; James W. Talbot, of New York Olty, to his mother; Nathan Edwards, of Skowhegan, Me., to Capt. John Wilson; Nellic Adams, of Boston, to her sister Sarah.

Monday, Dec. 5.— invocation; Questions and Answers; Stott, of Auburn, Cal., to Lennuel Aldredge; Robert Thompson of Columbus, O., to his family.

Tuesday, Dec. 6.— invocation; Questions and Answers; Samuel intrilow, to his children; Matthew Hegan, to David Brown; Patrick Power, to his friends in Halifax; Fannie Stevens, of New York City, to her mother.

Thursday, Dec. 8.—Invocation; Questions and Answers; Dr. Ebenezer Burgess, of Dedham, Mass.; Angeline Shepard, of Manchester, N. H., to her sister Emily; James Wingate, of Sacramento, Cal., to his brother Samuel; Michael Hargerty, of Dublin, Ireland, died on board the "John Bertram," to his brother.

Monday, Dec. 12.—Invocation; Questions and Answers; Albert Field, of Taunton, Mass., to his brother Beplamin; Joh. Peak; Jennie Johnson, to her mother; Elijah Drury, of Boston, to his friends; Jeremiah Connelly, died in Colorado.

Tuesday, Dec. 13.—Invocation; Questions and Answers; Amelia Carew, of New York City; Johnnie Garfeld; Mary Ann Balch, of Newburyport, Mass.

Thursday, Dec. 15.—Invocation; Questions and Answers; Abbie M. Tolman; John Callahan, to Father Riley; Polly Stoddard, of Roston, to her grandchildren and nlece; Henri Reinhart, of New York, to his brother Gustavus.

Monday, Dec. 19.—Invocation; Questions and Answers; Elizabeth Gray, of Boston, to her daughter Susie; Reuben Walker, of St. Johnsbury, Vt., to his fiende; James Everett, of Manchester, Eng., to his son in America; James Burke, of Halifax, N. S., to his son in America; James Burke, of Halifax, N. S., to his son in America; James Burke, of Halifax, N. S., to his son in America; James Burke, of Halifax, N. S., to his son in America; James Burke, of Halifax, N. S., to his son in America; James Burke, of Halifax, N. S., to his son in America; James Burke, of Hali

Truman Kendall, to her brother, in Boston; Jennie Hammond, of New Bedford, Mass., to her mother.

Tuesday, Dec. 27.—Invocation; Questions and Answers; James H. Willets, of Coventry, O., to his mother: Annie Gameron, of St. Louis, Mo., to her father; Geerge C. Russell, of Cincinnati, O., to his wife.

Thursday, Dec. 23.—Invocation; Questions and Answers; Edmund Bennet, died in Sidney, Dec. 29th to his brother; Dennis McCann, to Wm. Perkins, of South Boston; Mary Clark, of Manchester, N. II., to her brother.

Monday, Jan. 2.—Invocation; Questions and Answers; Wilbur Fisk Haile, to his father; Harvey Robinson, to his brother; Mary Locke, of East Boston, to her mother: Alexander Paine, of Bangor, Me., to his mother.

Tuesday, Jan. 3.—Invocation; Questions and Answers; Walter Scott Poore, of San Francisco, Cal., to Mrs. L. B. Wilson; Nelson Gray, of New York City, to his father; Lizzle Smith Clough, to her sister, Martha A. Smith.

Thursday, Jan. 5.—Invocation; Questions and Answers; Emma Tilden, of Boston, to her sister Augusta; Charles Chase, to Mrs. L. B. Wilson, of Boston, Theresa Calleno, of New York City, to her brother Adolph.

Monday, Jan. 9.—Invocation; Questions and Answers; Donnal Panie; Sophia Tucker, of Nova Scotla, to her mother: Annie DeLancey, of Richmond, Va., to her mother.

Tuesday, Jan. 10.—Invocation; Questions and Answers; Evangeline Shields, to her grandfather; Capt. John Peevy, of Bath, Me., to Sam Gordon; Frank Germon, to friends; Minnie Wesley Tyler, of Beyroot, Syria, to her father.

Thursday, Jan. 12.—Invocation; Questions and Answers; Joseph Southard, to his father, John Southard, in Pontiac, John Barker, to Mr. White; Daniel Guild, of Boston, to his son William; Nellie Atkinson, to her brother William.

Monday, Jan. 11.—Invocation; Questions and Answers; Joseph Bouthard, to his father, John Southard, in Pontiac, Deacon George Howland, of Topsham, Me., to his family; Sophia Enos, to her sister Charlotte; Capt. Alexander Stone, of the U. S. Army.

Tuesday, Jan. 12.—Invocation; Questions a

York; Mattie, to "Little Raven"; Simon Barnard, to Lisuncle,
Monday, Jan. 30.—Invocation; Questions and Answers;
Mary Ann Cooney, of New York, to her father, in Cairo, Ill.;
Jonathan Nickerson, of Somerville, to bis friends; Charles
Brown (Artemus Ward), to his friends; Col. William II.
Humphreys, of Bavannah, Ga., to his mother.
Tuesday, Jan. 31.—Invocation; Questions and Answers;
O. K. Goodell, of Mediord, Mass.; William Cutter, of Mediord, Mass.; Mrs. Lydia Fisher, of Dedham, Mass.; Minne
Dutton, of Middleboro, Mass., to her sister Dollie.
Thursday, Feb. 2.—Invocation; Questions and Answers;
Richard Olney, to his friends; Esther Imbermann, of Boston,
to her father; Emma Borrows, of Boston, to her mother.
Monday, Feb. 6.—Invocation; Questions and Answers;
John Moore, to his friends in England; Jacob Reider, to his
brother in Constantinople; Nettle Walker, of Camden, N. J.,
to her mother and sister.
"War Bonnet," of Laramle, to Henry Phillips; Susle Hill, of
Clucinnati, O., to her mother; William Marche, of Indiana,
to his heirs.

Cincinnati, O., to her mother; William Marcho, of Indian, 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 River Junction, Vt., to his father.

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

Tuesday, Feb. 14.—Invocation; Questions and Answers; William Harris, of Portsmouth, to friends; Annie Jamieson, of Pittsburg, Penn., to her parents; James Riley, of Boston, to friends; Senator William Pitt Fessenden, of Maine.

Thursday, Feb. 16.—Invocation; Questions and Answers; George McPharson, of Boston, to his friends in Scotland; Edward II. Unlac; Ellen Townsend, of Keene, N. H., to her mother.

Passed to Spirit-Life:

From Boston, Jan. 19th, Ella Estella Libby, after dwelling n the earth form 14 years.

in the earth form 14 years.

A short and severe sickness caused her spirit to vanish like the setting sun of a summer's day. She inherited a highly sensitive mental temperament, with a frail, delicate physical body, belonging to a family highly mediumistic. Her mental power was overtasked by study, to the detriment of her physical body, her mind and spirit did not act in concert with nature in the physical. She had no ambition, energy or desire to get well. Her spirit has returned and assured her mother and relatives that she is pleased with the exchange and her new home, and would not care to return to her frail earth form.

A. S. H. Boston, Feb. 12, 1871.

From her residence, 43 Medford street, Chelsea, Mass., Feb. lith, Mrs. Emeline M. Hall, wife of Mr. William H. Hall. 11th, Mrs. Emeline M. Hall, wife of Mr. William II. Hall.

The funeral services were conducted by myself, on Tuesday, the 14th, at 11 o'clock, in presence of a large number of friends, including the husband, two daughters, and only surviving sister of the ascended loved one. I endeavored to improve the solemn occasion by comparing the blessed and hopeful gospel of Spiritualism with the dread and unconsolable teachings of theology, closing with an inspirational poem. The corpse was removed for interment to Rhode island. Happy are the dead who die in the knowledge of angel ministration, like our sister Hall.

33 Lopes street, Cambridgeport, Mass., Feb. 14, 1871.

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BANNER OF LIGHT AN EXPONENT

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PUBLIC LIBRARIES.

·A friend in Massachusetts sends us an extract containing part of a discussion held in the House of Representatives in Mass schusetts, on the question of submitting to a vote of the people in the several localities, the opening of public libraries on Sunday. By the remarks of some of the members, we discover much of that old puritante spirit that outlawed Quakers and hung witches and warlocks. Some of them seem to doubt the safety of morals and religion if submitted to a vote of the people, as if this was a tyrannical government and not one in the hands of the people. After living nearly forty years in the West, we can hardly realize the tardy pace with which the people in the home of our childhood move in the great reforms, and yet, taking a range of forty years, we can see the progress made. The first time we were allowed to vote in our native town in New Hampshire, we were elected tithing-man, although known to be intidel to Christianity in our religion; but the once important office had even then become a dead letter.

It would seem that one free and open discussion of the question of opening the public libraries in any legislative boly, would result in opening them at least as long and as freely as the churches are opened. Education is not dangerous now to civil liberty, nor to good morals, but only to sectarianism, bigotry and superstition. Sunday is the only day many working-men have to read, and they certainly ought not to be debarred that by closing the public libraries. Many people oppose it, however, on the same ground they oppose labor, viz., to force the people to attend church by cutting off other channels of attraction or profit, and they think that intellectual persons will sooner go there and hear sermons than spend the day without mental food, but in this age the churches are not strengthened by the attendance of those who do their own thinking. They are increased mainly by those who give no mental effort to religion, but leave all to the priest. Some even of the better class would be benefited by opening the public libraries on Sunday. In St. Louis the saloons are nearly all open Sundays as much or more than the churches, and although we have Catholic Christians enough to close them, if united with all temperance men and women in the effort, yet it is not done, because these do not militate against the church, but many of them pay largely to support it. General education and general reading of literature militates against sectarian Christianity, and of course the churches must retard them or control them, as they have mainly controlled the schools, and especially the higher class of schools.

The old town library, from which we got books when a boy, had many novels, but no liberal or infidel books were allowed in it.

SPIRITUAL FACTS.

Spiritual laws and facts are as unchangeable and certain, and as susceptible of patient investi-gation as natural facts and laws; and yet, in a future age of brighter light and broader knowledge, it will seem the greatest reproach against our era, that while the former have received years of unwearying research and labor, and have been studied with stern disregard of interest, and under student with steri disregard of interest, and unde-viating regard to truth, the former, so much higher, so much deeper and broader, have been alike neglected and denied. The bones of a turtle, the components of a gas, receive time and thought and toil: a whole human life is cheerfully layished upon the inanimate elements of the world but man's spiritual structure, the form and laws of his soul, the facts of his higher existence, win scarcely an hair with patience. "And are ye not of much more value than these?" But this disregard has its root in a practical infidelity, a virtual truth is as fixed and as susceptible of demonstration as mathematics, that the soul is as positive and real as the body, that spiritual substances and forms have color, shape and fragrance, and are as tangible, visible and audible to the inner senses as the physical substances of earth are to senses as the physical substances of earth are to those of the body, will this chilling apathy and stupor of thought be removed. And until then, we are as the most blundering novices compared to even the ignorant and simple in faith, who think of God as a divine person, of spirits as men. and heaven as a visible home.—New Jerusalem Messenger.

These sensible remarks on an important truth are not all of the article from which they are taken, but contain all that is important and applicable to the spiritual philosophy, which we have been for years trying to press upon the scientific minds of this country. It is refreshing to find even one Christian paper that will second the measures of Spiritualists, and even that could only be found in the Swedenborgian church. The article is not editorial in the Messenger, but we do not doubt its approval, and hope before long some writer from another sect will come up to the work and help us press the subject to a scientific examination and decision. It is time we had the authority of every college in the country for the fact that the spirits of those called dead do live and communicate with those who are still in their bodies. The fact is well enough established for us, but our Infidel and Christian friends both need the decision from this authority to satisfy them.

THE HORRORS OF WAR.

Men, women and children in France are starying by hundreds if not by thousands, as the result, in part, of the late war between two Christian nations, worshiping in the religion that is said to bring peace on earth and good will among men-a war got up on the merest pretext of insulted dignity and wounded honor. There are some points to be remembered in connection with this war and its results. It must be remembered that the form of government and religion attacked by Thomas Paine were both united in the ruler that opened this terrible war on such slender pretext, and that, while the poor worshipers are starving, the Napoleon has immense wealth, which he extracted from the nation, safely deposited in foreign countries, beyond the reach of these starying subjects, and that the ruling powers are even now contriving to put him back where he can rob and oppress the nation still further. It must not be forgotten that this same man endeavored, in the turn of our domestic troubles, to get Mexico and assist in ruining our government and establishing, in its stead, Christian monarchies if possible, and now, while he is rich and in a luxurious exile, his starving subjects are being fed by the charities of this infidel nation, which has not even a God in its constitution. Not a heathen nation, but an infidel nation, is the most generous, charitable, independent and able nation on earth, and has less of poverty and suffering, from that cause, than any other. To whom could these starving Christians appeal with better success than to this nation? But, if we had the Bible in our constitution and an infallible Pope for a ruler, or bigoted | sort of growth.

sectarian rulers for nation and States, we should not long be able to relieve the poor even of our PREPARED EXPRESSLY FOR THE BANNER OF own country, more than Italy or Ireland is. Church and State have rulned the masses of the people in every country in which they are united, and yet many can be found in our country seeking and wishing that union here, regardless of the experience and examples before us. Our government is costly enough with the swindling of demagogues, but while the people are not compelled to support both Church and State, they will have some spare food for their starving neighbors over the ocean, and the government hips will carry it.

THE SOCIAL EVIL.

The following resolution, passed by the Board of Health in St. Louis, Feb. 6th, confirms what we lave said about the law of the city as it now exists, and is just what we predict of the amended law if it be passed. The truth is that all legislation on this subject thus far, begins at the wrong end of the evil. The causes must be sought out and removed, or the evil will not be cured. Woman must be elevated and secured in her rights, and equally protected with man, and both be held equally guilty and debased by the evils they inluige in, and both held in like estimation by the Church and State, and by Mrs. Grundy as well as by Mrs. Partington and the reformers: .

Dr. Porter offered the following preamble and resolution:

Wherea, The Board of Health, after therough investigation and eareful consideration, is clearly and emphatically
of the equition that the public health of the city demands and
would undoubtedly be greatly benefited by proper legislation in the matter of social prostitution as carried on and exemplified by the bawds of the city; and,
Whereas. The legislation already had upon the subject is
not sufficient to subserve the ends desired, and from its own
inherent worthlessness it must, to a great extent, remain a
nullity upon the statute books; and,

inherent worthlossnoss it must, to a great extent, romain a nullity upon the statute books; and, Whereas, The Board of Health; through its accredited representatives and agents, has presented these facts clearly and conclsely to the City Council, and respectfully requested that nonrable body, in the interests of the people, to enact such laws and make such regulations as will enable the Board of Health to demonstrate the truth of its proposition, and thereby free the community, the conservators of whose health it projectly is, from the danger of a disease as baneful as ever cursed the human race; and, Whereas, it is still a matter of grave doubt whether these needful laws will be enacted; therefore, Resolved, By the Board of Health, that it respectfully and carnestly asks the City Council to pass the amondatory bill on this subject, now pending before that body, believing, as it does, that its provisions are what the exigencies of the case demand, and that the faithful execution of them will re-

ase demand, and that the faithful execution of them will recase demand, and that the faithful execution of them will result in great benefit to the people. But if the City Council in its wisdom shall see fit to refuse this request, and decline to pass the additional laws upon this subject, then the Board of Hoath again respectfully asks the Council to always to the law already in force, because of its worthlessness

Resolved. That the Clerk of this Board is hereby author zed to transmit a copy of these resolutions to the City Coun

The resolution was unanimously adopted.

THOMAS GARRETT.

This aged and beloved brother, whose home in Wilmington, Del., has sheltered our head and rested our feet in the pilgrimage of life, as it has many a worn and weary heart, has at length gone to his home among the blessed in the land of perpetual flowers and loving friends. Few men live to realize, as he did, the anticipations and hopes of weary years of auxiety, for he was one of the Simeons who waited for the coming of emancipation to the captive with a more than Christian hope, and it was realized before the eighty years had ripened his body for the release of his soul. Another great blessing also fell to his lot in his ripened age: he knew there was a land of life and love beyond this vale of tears, where we shall all live again, and where there is no slavery to be bolstered up by designing politicians. Thus the gate keeps swinging and letting through our friends with quick succession.

Note from a Lecturer.

DEAR BANNER — Having been absent from Massachusetts—my native State—and from New gard has its root in a practical indecity, a virtual skepticism, which places all that is spiritual in the category of theory, abstraction or fancy, which suffer at a "spiritual fact" as a paradox in terms. Not until it is practically believed that spiritual to come into correspondence at once with any to come into correspondence at once with any constitution of the correspondence at once with any constitution. all societies, in the Bay State or adjacent, that may desire my services either immediately

or some time hence.
I may be addressed in care of the Banner of Light until further notice, and hope to hear with-out delay from all who, having known me, personally and professionally, in former years, now feel to clasp once more the fraternal hand, and to listen to the soul-utterances of one who, though broadened, strengthaned and intensified undoubtedly) by the experiences of the interim, is yet essentially the same as of old—if formerly earnestly and honestly devoted to the cause of humanity, still so; if formerly a willing servant of the Higher Life, with soul consecrated to the work of human spiritualization, still so; if once haboring to increase the sum of human happiness, and sincerely aiming to be right and do right, still so. And to those with whom I have no personal acquaintance, and who therefore know of my existence and characteristics only by "reputation," or through the tongue of gossip, or may be calumny (he or she is a rare excention who escapes the lattert), I would say, I rate myself neither higher nor lower than others, but am content to do the work laid out for me by the directors of the spiritual movement, counting one among the rest of the band of spiritual reformers who are stemming the tide of religious despotism, which is even now proparing for its last great effort to check the progress of free thought, and to overwhelm our liberal institutions with its sulphurous, priestly flow of cruel and bitter in-tolerance and persecution. Let me hear from you also, my now unknown friends, in order that the type of thought and quality of personal influ-ence (such as it is) peculiar to myself and those immortals nearest to me may be more widely and satisfactorily diffused, and the part which myself and guides have to perform in the stupendous programme of a world's reconstruction be the more readily accomplished. Let us become better acquainted! We shall then have enlarged the boundaries of our mutual influence and personal interest, and increased the sum total of our usefulness to the heaven-blessed cause we all love

"Brittan on the Banner." With great pleasure we notice that S. B. Brittan has taken up his good pen in behalf of the Banner of Light. Mr. Brittan is an elegant, forcible and careful writer. As an authropologist and Spiritualist, he has few equals. We congratulate the readers of the Banner of Light, that they are to have the benefit of his ability and inspiration. He has been silent too long. Old Spiritualists, and all who have read "Man and his Relations," or to any extent the best spiritualistic literature, need no introduction to or recommendation of Mr Brittan. His connection with the paper must add to its good qualities the power and clearness of his thought, as well as the tone of his style and scholarship. If our friends wish to see such men as Brittau, Peebles and their equals employed, let them encourage the journals which give them a proper place.—E. S. W. in American Spiritualist.

The Mercantile Library lottery in San Francisco cleared off the debts of the library and left a cash surplus of \$19,000, with 30,000 volumes in the library, the magnificent build ing, worth something like \$300,000, and a total membership of over 2000 persons. Now that they have got their money, the officers of the association take high moral grounds against lotteries; and President Swain, in retiring, trusts that "the corrupting and demoralizing process," by which the institution "was saved from the jaws of death, will not be repeated in this State." This is a post facto virtue that adds a new and uncongenial sin-that of cant-to the California collection. But even cant is evidence of a certain

WESTERN LOCALS, Etc.,

LIGHT.

ROSCOB.

On January 25th and 26th we lectured in this pleasant town, which is near the Wisconsin line. Bro. Jabez Love is the head and front and centre of the spiritual movement in this place. He owns a neat little temple, and has dedicated it to humanity. Mr. Wheelock lectured at this point quite recently. Charles E. Dunn, favorably known throughout the country as an excellent medium and a highly inspired speaker, has lectured most acceptably here. Praises of Bro. Wheelock's discourses were upon the lips of the people at the time of our arrival. Burely, this cry about the lack of "appreciation" is without foundation. There are always two sides to a story.

Bro. Love has a charming name, and a charming home, and a charming family. Only a short time time ago a beloved son parsed to the spiritworld. Now he returns and controls, in scances this home, as it is to thousands of others.

There is an uneasy, restless element in Roscoe, in matters pertaining to religion. The divine bap-

tism of Spiritualism is needed to set things in run ning order. It grieves us to see so many free thinkers, and Spiritualists, too, in such a shiftless state of mind relative to the spread of liberal ideas. They are satisfied, and that is enough; no liberal papers or magazines on the tables of oh, how

Friends, free thinkers and Spiritualists, we must not settle down into this state of indifference and carelessness. Orthodoxy is still endeavoring to cramp souls. Shall we remain a mere negative element in the world? God forbid! No, let us come up into organic life, and become positive, rowerful, potential and useful. The citizens of Roscoe who favor liberalism,

should assist Mr. Love in every possible way. We are confident they will do so. Roscoe and Bro. Love's happy home, with the merry voices of his pleasant and pure and beauti-

ful children, will over live in our memory. NOTES.

When you visit Chicago, reader, and want a cosy place to stop, where you will feel at home and have things nice and heat, and yet not have to pay exerbitant prices, go to the Matteson House, corner of Dearborn and Randolph streets. William Woodcock, the head clerk, has sufficient wisdom to continue his polished affability toward the guests of the house, even after they have paid the dues at the desk-something quite unknown in one or two leading Chicago hotels. It is ru-mored that some of the "first class" houses have a paid "gang" to throw guests into the streets as soon as they settle their bill. The "Matteson" has developed beyond that plane.

Lyman C. Howe has been lecturing in Chicago for some time. He is a powerful trance speaker. Eastern Spiritualists should listen to his inspired words. He will make a tour East, if applications are made. It did our soul good to grasp this rother's hand a few days ago.
The recent Hudson River Railroad disaster

thrilled the whole country with horror. It was a sad commentary upon Mark Twain's pleasantries about railway accident insurance tickets, in the

Galaxy for February.
A great many people would like to hear from A J. Davis, through the Banner, in relation to certain criticisms that have been made upon him

People are inquiring of us about the "Life of J. M. Peobles," by J. O. Barrett. They want to know when it will appear. Who can tell?

Bro. K. Graves, in his recent article on "Settled Speakers," has the following: "I would say, then, send all our public speakers abroad; let none of them be 'settled' at present, unless lady speakers, or those incapacitated, like Bro. Lynn, for physical locomotion." Now, we pronounce that Mr. Graves, in a very manner, says he does not want speakers located t present; thereby implying that sometime in the future he may think otherwise-which statement completely upsets the whole tenor of his article. And then he goes on to say that, in case certain societies want to have a speaker for an extended period, they must take their pick from the lady speakers or from the cripples. There! what marvelous logic is that! The ladies can't Massachusetts—my native State—and from New England most of the time during the past three years and more, laboring elsewhere as best I could for the cause of human elevation, it gives me now great pleasure to be able to say to the New England Spiritualist friends and societies that I am once more permitted to be with them, as of old, and with a reasonable prospect, too, of continuing in this part of the great vineyard for a considerable length of time. To this end, I desire to come into correspondence at once with any better discipling and we should not see such constituting in the logic is that! The ladies can't itinerate around the country so well as men, says Bro. G. What will Mrs. Horton and Mrs. War-ner and Mrs. Wilcoxson and others say to that? "Settle the lady speakers," says our brother. Again the logic—is wanting. Why is it right to locate Emma Hardinge in Cleveland one year, and wrong for Bro. Peebles to engage in the same way? Were he "settled" over some fine so-city, devoting his spare time to study, deep thought and prayerful meditation, he would be in better discipling and we should not see such conbetter discipline, and we should not see such con-tradictory statements in his article. And, finally, inst a few words about our friend's notice of our lameness. He says that we are "incapacitated for physical locomotion." No, no! that will never do! Were we in such a lamentable condition, we should be on "Charlestown Neck," enting spoonvictuals. But, no-we are not there. Since August last, we have traveled over fifteen hundred miles—as the "Western Locals" will testify; and Graves, and endure as much as he can as an itinerant. It is from principle that we advocate "organization" and "located speakers," and not from a desire to shirk work, as Mr. Graves hints CEPHAS B. LYNN.

NEW PUBLICATIONS. THE YEAR-BOOK OF SPIRITUALISM.—The object of this volume, as stated by the editors, is to represent the present tatus of Spiritualism throughout the world; and they hope o make it more and more complete with each succeeding ear. We hope so, too; and as they especially invite sug-estions, we would suggest, as a means toward realizing this ope, that in future volumes the articles should be fewer and more carefully selected; that the work should be more concerned with facts than speculations, avoiding platitudes and verblage, poetry and padding—whatever does not add to the stock of thought and information; and that, instead of presenting unconnected fragmentary sketches and incidents of Spiritualism here and there, the whole should be tents of Spiritualism nere and there, the whole should be knit up into a carefully prepared, compact, continuous narrative, presenting a clear, comprehensive, trustworthy record of the progress and status of Spiritualism from year to year, registering its chief incidents and new developments, and the accessions to its literature, with lists of its periodicals, societies, circles, public mediums, lecturers and writers in all countries as far as those can be obtained, together with such reliable statistics as may be accessible. Such er with such reliable statistics as may be accessible. in annual record of the Spiritual movement as at the close an annual record of the Spiritual movement as at the close of the year the Times presents of its political history, would form not only an interesting volume for present use, but would have a permanent and increasing value; it would especially be of service for future reference and historical purposes. It would, no doubt, add considerably to the labor and responsibility of the editors; but such labor would be well testowed; the work would gain in value what it lost in bulk, and to the reader it would economize space, time and money.

and money.

The Year-Book of Spiritualism for 1871 is, however, good as a beginning: it partly carries out some portion of the programme we have sketched, and with sufficient cooperation and editorial care it may do so more fully, and achieve greater measure of success with each succeeding year a greater measure of success with cace succeeding year. It contains a large number of articles by different writers on a great variety of subjects, and of very various degrees of merit. The "Parallolism of Christianity and Spiritualism shown in Contemporary Accusations," by William Howitt, is instructive and well timed; and the essay by Prof. Gunning on "The New Sciences: their bearing on Spiritualism," is of marked ability, and we hope to transfer the principal portion of it to our pages in an early number. Bot is of marked ability, and we hope to transfer the principal portion of it to our pages in an early number. Besides original essays, the volume gives notes and gleanings; verses; sketches of Spiritualism in various places, and of local associations, especially of the American Association of Spiritualists—by far the most extensive of any yet formed, It has also lists of societies, mediums, lecturers, periodicals and books, and about thirty pages of advertisements.—London Spiritual Magazine.

ARCANA OF SPIRITUALISM.—The Commonwealth newspaper, in noticing Hudson Tuttle's latest work, the "Arcana of Spiritualism." says the author with great cander and apparent fairness admits us to the whole realm of spiritual nowledge as at present developed through personal me liums. The author claims to have written only that whic diums.—The author claims to have written only that which was revealed to him, and suggests that he may often have failed in comprehending the meaning of impressions received, or in giving them appropriate words. Whether or not, he certainly, with great fullness and excellent method, has met all the inquiries and objections that a searcher after the philosophy and experience of so-called modern Spiritualism would naturally present. We are pleased with the apparent good faith, modesty and simplicity of the writor. There is no mysticism, straining for effect, vaunting of personal powers, etc., but, on the contrary, a plain statement of what has been realized by the accepted interpreter of the new phenomena. We recommend the work to all.

HEALING OF THE NATIONS.—Editors Banner of Light—It has been my good fortune to get possession of that remarks.

blo book, "The Healing of the Nations," by Charles Linten, with an introduction and appendix by the Hon. Nathaniel P. Talimadge. The introduction a dappendix are the products of a master mind, and the body of the work is filled with the richest gems. This book should be in the library of every Spiritualist. It affords delightful food for the thoughtful and devotional mind; and no one can arise from its perusal without being greatly benefited thereby, intellectually and spiritually. I would say to all those who have not read this work, get it at once, and you will not regret it.

ALEXANDER KING.

Refer to the work by Mrs. Park, called "Spirit Communitations." I never heard of the hatten and others have respect to the book fill summer. I have read many that contained so few truths it was difficult to collect together sufficient good ideas to weave an ordinary cotion string, however much "patience and perseverance" were worse than wasted in the effort—which leads me to say that, finding a book full of golden sands and sparkling diamonds, in the shape of truths glowing with God-given power, I feel it my sacred duty to call the attention of those in the search of wisdom to its contents, believing every mortal that reads it will be made better and sooner fitted for departure to the bright Summer-Land.

I refer to the work by Mrs. Park, called "Spirit Communications." I never heard of the lady or her spirit husband until I obtained the book, which, like many other good things, it was my fortune to accidentally stumble upon; therefore it is not in the interest of any party, but for the good of all who shall notice this, that I say it contains a field of thought equal, if not superior, to any heretofore presented to the public.

Then (upon the testimony of one who, it is generally conceded, is good authority) pass not by this spring of sweetest waters, ye who are thirsty; for the day will be long and weary ere you will find such another heaven-born blessing to refresh your parched and fevered souls.

A Busscairbe.

refresh your parched and fevered souls. A Susscriner.

Spiritualist Lyceums and Lectures. Boston.-Eliet Hall .- The usual exercises were carried n during the session of the Children's Lyceum at this hall, Sunday morning, Peb. 19th.

Birthday Party .-- On Wednesday evening, Feb. 15th, the friends of Mr. and Mrs. David Adams (both of whom are fficers in the Children's Lyceum) assembled at his resiience, No. 7 Hull street, to colebrate his fifty-ninth birthday. A good number of presents were brought by those atlending, which were delivered to the recipient in speeches by Carrie Downs and Etta Bragdon. Singing followed, by Chas. W. Sullivan, Mary A. Sanborn, Maria Adams, Mrs. Mayo and Misses Belle and Rosa Mayo, and Etta Bragdon Mrs. M. A. Porter (under influence) also made some remarks appropriate to the occasion. The meeting dispersed at a late hour, having to the full improved the various means of enjoyment: each person wishing the recurrence of many birthdays to their kind host and hostess.

Temple Hall .- Exercises Sunday, Feb. 10th: A. M .- Excel ent tests through Mrs. Carlisle and Mrs. Grover; r. u .-Address by Mrs. S. A. Floyd. The influence spoke of progression as opening its broadest avenues to the researches f the soul; as speaking to the reason of man and woman, whispering of loved ones who are appealing to our souls telling us there is life. It was for humanity the spirits came to earth-not for their essential good. Evening - Interesting address and poen by Mrs. S. Gilbert, followed by several thers. The singing, under the control of Prof. Hudson, adds very much to the interest of these crowded meetings

Lyceum .- The question considered was: "What shall we lo to make home happy?" The answers were very intelligent. Speaking by Carrie Keen, Cora Benson, Georgie St. John, A. W. Learned, Clarence McGuire. Reading by Mrs Dana, Guardian, also poem by Mrs. St. John. Marching and general exercises, under the control of the Conductor Mr. McGuire, closed one of the pleasantest sessions of this Progressive Lyceum. ABBY N. BURNHAM, Sec'y.

CHELSEA .- Granite Hall .- Mrs. Nollio J. Tomple Brigham spoke at this hall Sunday evening, Feb. 19th, a large nudience attending. CAMBRIDGEPORT .- Harmony Hall .- The next monthly

concert for the benefit of the Children's Progressive Lyceum of this place is to occur on Sunday evening, Feb. 26th. full attendance of the friends of the school is earnestly desired.

QUINCY .- Geo. A. Bacon, of Boston, spoke at Roger's Chapel, Sunday, the 12th inst. The audience expressed themselves much pleased with the lecture. CHARLESTOWN. - Washington Hall. - Benj. A. Fisher

writes: "Our Lyceum still goes on, and its weekly Sunday sessions are very pleasant to those who feel interested in its purpose. Dr. H. B. Storer, Dr. A. B. Child and M. T. Dole have in turn delivered Sunday evening lectures in our hall, and although the audiences have not been so large as we could wish for, those who did attend were well paid for the exertion it cost them to reach the hall. Mrs. Clara A. Field, of Lowell, lectured for us on Sunday

February 5th, afternoon and evening. Those who had the pleasure of listening to the lady (the majority at least) felt so well pleased with her efforts, that a general wish was manifested to hear her again. I feel assured that her visits to this vicinity in a lecturing capacity, will call forth enough to fill our little hall to repletion. Mrs. E. L. Daniels, of Boston, engaged to speak for us the

12th inst., and, though snow fell very fast, rendering travel almost an impossibility, yet true to her promise she came, though not enough of the friends gathered to make even a small audience. At some future time she will come again, and it should be the effort of all to greet this noble lady

and it should be the effort of all to greet this noble lady or the interest she manifested.

Two dramatic entertainments have been given recently, and the net proceeds, amounting to a nice little sum, have been devoted to Lyceum aid. We auticipate giving another, prohably early in March, for the same end."

The above communication, dated Feb. 14th, reached the office too late for insertion last week. Correspondents must remember that Wednesday noon is too late a date for publication—the paper going to press in the afternoon. We have since been informed that Mrs. Field spoke in Washington Hall Sunday night, Feb. 19th, at half-past7, and is to speak there on the ovenings of the four succeeding Sundays. there on the evenings of the four succeeding Sundays.

NORTH SCITUATE.—Conihasset Hall.—The Children's Progressive Lycoum was fully attended on Sunday, Feb. 10th and prompt recitations by those usually responding was a marked feature of the exercises. New acquisitions in num-

is; June 11, Dr. J. II. Currier. D. J. BATES. Conductor.

The Situation in Europe.

Nothing has occurred in France of a belligerent nature since our last issue, save the surrender of Belfort, the capitulation of which place was signed the 17th of February, the garrison marching out with the honors of war. The armistice was prolonged for five days, as per general expectation. Garibaldi has departed for Caprera, declaring his mission to Much disorder provails in the newly elected national as

Much disorder prevails in the newly elected national assembly at Bordeaux. Chanzy and Faidherbe are reported as having encouraged in the assembly the hope of still further carrying on a defensive war, stating the French forces still in the field to be as follows: with Chanzy, 120,000, well equipped and armed; with Faidherbe, 135,000; 70,000 at Cherbourg and 40,000 at Havre, in bad condition.

M. Thiers, whose anti-war proclivities made him so unpopular in Paris that a guard of police was necessary, last August, to save his residence in the city from being demolished by the mobs of that very changeable metropolis, has now been elected by the assembly as Chef du Pouvoir Exceutif de la Republique Française. He has gone to live in the Palais Royal. The new government has been recog-

ceutif de la Republique Française. He has gone to live in the Palais Royal. The new government has been recog-nized by Austria, England and Italy. The new ministry is composed as follows: President of the Council, M. Buffet; Minister of War, M. Le Flo; Minister of Public Works, M. De Larcoy; Minister of Instruction, M. Jules Simon; Minister of Commerce, M. Lambrecht; Minister of Foreign Affairs, M. Jules Fayre; Minister of the Interior, M. Picard; Minister of Justice, M. Dufaure; Minister of Marine, M.

The chances of the Orleanist princes seem to be on the wine, as the Prussians, Napoleonists, Republicans and legitimatists oppose them, and it is reported that serious dissensions among the princes themselves will greatly interfere with their prospects.

There is a strong protest in the assembly against the separation of Alsace and Lorraine. Many members of the diplomatic corps have returned to Paris. Prince Frederick William is said to be opposed to the entry of the German army into Paris. Coal is arriving plontifully in the city, but there is no gas yet.

The Paris Journals say that if the national assembly consents to dismemborment, the Paris delegation will protest

sents to dismemberment, the Paris delegation will protest and withdraw. The small pox is raging in the north of France, and is especially violent at Lille. Trade is looking

France, and is especially violent at Lille. Trade is looking up in Paris.

High hopes are entertained that M. Favro's visit to Versailles will result in securing peace. Prussia firmly refuses to listen to any ndvice or entreaty from Granville, and in the English House of Commons Friday night, Feb. 17th, the pervading tone of the debate was that England's weak hestancy had lost her the respect of the belligerents, and invited an early war for her own existence.

Two hundred Prussian infantry crossed the Swiss frontier in pursuit of a French military chest, and encountered a force of Swiss, who commanded them to lay down their arms. Fifty compiled and the rest escaped.

A Prussian corvette has captured two rich French prizes in the Pacific.

Berlin despatches, dated Feb. 19th, say that in conse-

in the Pacific.

Berlin despatches, dated Feb. 16th, say that in consequence of his preclamation to the French electors, Napoleon has received a notification not again to overstep the privileges of a prisoner, and to abstain from any interference in politics in the form of protests or proclamations. Orders have been given to watch him closely.

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Works.—Journal, Syracuse, N. F.

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