

Spiritualism.

THE SCIENTIFIC AMERICAN ON SPIRITUALISM.

BY ALLEN PUTNAM.

The positions taken in our former article (see Banner of Light, Feb. 18th) that the spirit-body is composed of very refined matter; that spirits have the quivalents of muscles and nerves; that they are instruments, and that they necessarily work in subserviency to the law of gravitation, may not be familiar to the minds of some Spiritualists, and certainly they seem to be quite unknown and undreamed of by most scientific men. The presumption has been general, that spirit is not composed of matter-and also that it has no power to move matter, because it can take no foothold upon it adequate to the furnishing of such reaction as our movements of ponderable substances require. The philosophic mind, while under the full sway of that common presumption, finds sound logic fairly teaching that spirit action upon matter is an impossibility-and therefore has as little inducement to look into the acts called spiritual, as to waste time in efforts to discover perpetual motion.

It seems desirable, if pen and tongue and the press can do it, to proclaim the world over that the physical phenomena of Spiritualism are subject to and in harmony with the known laws of matter. Our bare declaration of such a fact may not be sufficient to gain credence. We admit freely that we may not be able to back the assertion by facts of such nature and character as will be deemed authoritative by those who have not had personal observation of what spirits actually do perform among men.

However, some things, very suggestive, may be adduced, which the spirits themselves have taught us, and such are good authority after one has faith that spirits are man's teachers. Even those who have not that faith may be led to exclaim, How know these Spiritualists letters, having never learned? That is, how know they anything about the elements, properties and laws of the spiritworld, since they have given little attention to the elements and laws of our gross matter? If babes have been now selected to become the recipients of new truths in preference to "the wise and prudent," it will not be a new course. Babes ought to be allowed to prattle freely, and that too in the ears of even the most " wise and prudent."

Therefore, with your permission, Banner of Light, we, pupils of spirit-teachers, will inscribe upon your folds a few of the lessons we have been set to learn:

animal electricity emanating from the medium. These discharges we can direct at will to any par-ticular locality, thereby producing sounds or concussions.

cussions. The question being often asked, 'How do you move solid substances?' I would partly answer it by asking, How does a magnet attract and raise from their resting-places certain bodies within whose sphere it is brought? How does a man move his body and direct it whithersoever it go-eth? How does God, the Almighty cause of all causes, move and keep in perpetual motion the immense systems which revolve in space, and maintain each in its due relative position? I an-swer, by the magnetism of a positive will.

wer, by the magnetism of a positive will. We, in common with you and all animals, pos-sees an influitesimal portion of this power, vary-ing in degree in different classes and in different individuals. When you raise your arm, as in the Individualis. When you raise your arm, as in the act of lifting or moving a body, you direct, by the force of your will-power, galvanic currents on the muscles required to perform the function. The muscles acting as levers, through the stimu-lus of the subtile element act and react on the and the solid parts, the bones, and thus is the object laid hold of and moved; and still you do not come into direct contact with the object. Now, this is called a very simple operation, and so it would appear; but who understands it? Although ad-vanced spirits are much more conversant with the forces operating in Nature than the most in-tellectually developed man in the form, still they do not, por can they ever, as long as eternity rolls on, understand the hidden sphere of cause. The operation of the will it is impossible to understand. Now, as I have said, we are not possessed of physical bodies; still, we can make the imponderable elements subserve our purposes by acting as bones, nerves and muscles."—See "Spiritualism Scientifically Demonstrated," by Robert Hare, M. D., ages 93, 94 and 95.

From the above extract, it is evident that the scientific world might have learned, fifteen years ago, and that, too, from one of its own illustrious members, that spirits are teaching that they can make the imponderable elements act as bones, nerves and muscles, and that they are more developed in power over the forces in Nature than they were while in their earthly bodies. Their acts indicate the truth of their teachings.

How much longer will the ignorance of scientific men think to obstruct the spread of Spiritualism by saving that the movement of tables by spirits requires "a suspension of the law of gravitation"?. In the work referred to above. Dr. Hare gave as clear and conclusive demonstrations of the presence and agency of spirits in the movements of his skillfully prepared apparatus as were ever furnished of any problem of physical science. The babes of fifteen years ago have

now grown up and expanded to a degree that en-"We spirits, instead of being, as many of you im-agine, mere shadowy and unsubstantial entities, are possessed of definite, tangible, and exquisitely symmetrical forms, with well-rounded and grace-ful limbs, and yet so light and elastic, that we can glide through the atmosphere with almost graph 201, and read on to the end of paragraph 213; and thus, by simply reading about ten pages, one can find several distinct demonstrations of spirit action upon matter. Dr. Hare's work-"Spiritualism Scientifically Demonstrated." published by Partridge & Brittan, New York, 1855-is too extended for common reading, containing, as it does, about 460 pages, a very large part of which has no connection with the demonstrations or with the valuable lessons which Dr. Hare himself was taught by his spiritfriends. Take the ten pages above designated for the demonstrative part, and about thirteen pages, from 85 to 97 inclusive, for the resultant instructions, and you have a very brief but valuable elucidation of the work of spirits. Had not the word "Spiritualism" been on the title page of a work by that eminent master of physical science, the book would long ago have been read, and parts of it appreciated and valued, by scientific men. But such men were not to be conductors or engineers on the train of Spiritualism. Their office is that of brakemen; and, as usual, they are needed, for the advance of that train is very rapid. May they keep their position in becoming modesty !

liancy and character of the light in which he is enveloped, as well as by the peculiar sensation which his presence creates. The raps are produced by voluntary discharges of the vitalized spiritual electricity above men-tioned, from the spirit, coming in contact with the animal electricity emanating from the madium

Generally speaking, when science through its exponents attempts the investigation of this sub-ject, it leaves its method at the door outside, and, for the time, forgets itself. I feel able to make this assertion clear, but space will not permit me to do it now, but only to say a word or two sug-gested by your article editorial in your issue of the 7th of January. I do not propose to discuss the claim of the Spiritualists, that the phenomena the claim of the Spiritualists, that the phenomena are of spiritual origin, because men believe or dis-believe by their experience or organization, not by argument. So of the phenomena, whether true or false; they also are a matter of experience, and not of argument. The body of believers will never falter, with their positive convictions and evidence, by any arguments from the scientific world when it is avident that if a representative world, when it is evident that its representatives have not seen what the believers have seen, though they may honestly think so; the unwashed, though they may honestly think so; the unwashed, scientifically speaking, will never throw up the sponge to the argument, however good the inten-tion may be, that says to them, "You think you see, but you do not," or, "You are deceived, though you do not know it;" and this is the lan-guage of science on this subject. There are planes where high scientific culture and common ignorance meet on an equality, and one of them is the simple evidence of the senses. I am not losing sight of the inestimable value of

One of them is the simple ovidence of the senses. I am not losing sight of the inestimable value of disciplined observation; but suppose I have a bird's nest with three eggs in it; the testimony to that simple fact is as good from truthful ignorance as from truthful culture. There is where the trouble lies; a man who can foretell the coming of a comet, to a day, is not able to make a man who does not know a comet when it does come disbe-lieve the evidence of his senses in simple things; and "the world (as is stated in *Ecce Homo*) being grandly debtor to lowly cradies," we should be glad that "seeing is believing " all the world over. Two points are noticeable in your article, and, as space is valuable in your paper, I will cover as much of the subject as I days to by commenting on them.

1st. You are somewhat n staken in the opinions or ideas of the believer in modern Spiritu-alism, or perhaps the dynam's of the subject, as well as the ethics growing out of them or it. 2d, You have no belief in the outward fact; that

2d, You have no belief in the outward fact; that is, you do not believe a table and arrowed without the aid of muscular or mechails all force; in a word, catalepsy and hypnotism and later the mental manifestations, and cheater the second and leg-erdemain the physical of the second second second second As to the first point; without any special plead-ing for the subject or the claim made by its expo-nents, let me state something of their ideas; as far as possible, I will use your own language, which can hardly be improved, to express what I wish to. They believe to a man "that if anything is esto. They believe to a man "that if anything is es-tablished in Nature, it is the invariableness of her laws"; "that the laws which regulate the material world are beyond all reach"; where you say "the Creator never permits the management of the universe to pass out of his(?) hands," they recognize the idea, but are disinclined to assume to know what the Greator permits or not; they are apt to think the sncient philosopher was right who said "he knew nothing of God, except that he hated inquisi-tive people"; and they feel glad that science as generally incarnated seems to be of the same opinion, and while bowing reverently to Infinite power, which is folt everywhere, rarely assumes to talk for God, or for the Creator, and therein is wiser than the theologian, who is too apt to claim intimate and close intellectual relationship with the Great First Cause. The modern Spiritualists with you. " believe that it was only when, it was dis vered that the laws of the physical universe wer fixed and sure, that men were encouraged to carry on scientific research"; they believe "that to move a table without the aid of muscular or mechanical force [expressed or understood] requires (apparently) a supension of the laws of gravitation"; like the sci-entist, " they know also that the momentary suschaos"; hence they do not believe the universe the chaos"; hence they do not believe the son of Nun's generally have scientific men with them. They believe also that " to suppose spirits have any such power," is very silly; they do not see anything im-pious or irreverent in it, for they consider spirits are but human beings somewhat disencumbered and as some of the reverend en-cumbered human beings are continually doing so, they would not like to consider them impious; "silly," seems to them a more appropriate word. You say, "Hence the scientific man never believes in any infringement of the laws of the universe; he knows that the pheof the laws of the universe; he knows that the phe-nomena observed are due to natural causes and goes to search out the mystery." This is true, except on this subject; in it, i. e., this subject, they deny the fact on general principles. That may be well enough; but while recognizing conditions as one of the essentials in general practice, they take this blussom of the dust and say, "Go to with recognizing conditions," and your conditions; we'll make the conditions," and the opportunity passes from them. The modern Spiritualists never appeal to the supernatural for an explanation; they do not believe in anything supernatural, but all is natural, even if not understood; the scientific man is the last that should say pooh! pooh! because the " how and why" is not understood, (presuming the spirit theory is not admitted,) for on many of the most common phenomena in Nature the "how and the common phenomena in Nature the "how and the why" is as far beyond the reach of Agassiz and Huxley as it is from "the little old woman who lived under the hill." "Now's word on the second point. Of course, I am not aiming to convert you; I think you do in-justice to the brains of many cultivated, thought-ful men, when you write "deception" on the machine particular to the particular further the former of the ful men, when you write "deception" on the whole package. I think Dr. Noyes, of the *Journal* of Chemistry, is scientific, when, after careful ob-servation, doubting as he has a right to the spiritual basis, he writes:

itual manifestations without appealing to the super-natural," I ask, where and what are they? Dishelieving me and others is not answering the ques-tion. What is there that will explain the intelli-gent movement of a ponderable body without touch, mechanism, or deception? I do not appeal to the supernatural. I should, for all the aid I to the supernatural. I should, for all the aid 1 get from scientific investigation, (?) if I believed in the supernatural. Can you blame individuals for taking the manifestation's word, which says every time and everywhere that it is the spirit of a human being? What does Faraday's index experiment amount to with the manifestations that I have referred to? to say nothing of Prof. Hare, who was equal to and as ingenious as Prof. Faraday, and who proved the reverse at about the same time. He (or both) only proved that the horizon of possibility is wider than his or any-body's experience; on this subject the exponents of science are apt to be forgetful. There is more that I ought to say, but here is not

the place, without taking too much liberty. I be-lieve there is a truth in this matter which will work itself clear, and the error be filtered out. If it should, as I have but little doubt, it will reach to a generally admitted demonstration by science itself. What a field for research would be oneared to generally. opened to science then! Its (science'a) province now seems to end on the conluces of matter. Faraday says it does end there. Huxley, in his "lay sermons," just gets the scent of what is beyond, sermons," just gets the scent of what is beyond, but he holds on to the fine threads of matter, and as yet makes no connection.

I wait, hoping for the truth, even if it proves this subject to be but a dream; but I cannot help feel-ing and belloving that this subject, which I have spoken of as a "blossom of the dust," is the point where the land of promise throws or shoots its nerve-force into human impulses and intui-tions. It will be found to be the point also where religion and science will coalesce; and thus our doctors of divinity and our doctors of soi-entific investigation will cense to give conflicting doses to the humble children of men.

SPIRITUALISM AT HOME AND ABROAD.

Revista Espiritista—Spiritualism in Spain—Our Impure Opponents-Not much of a Myth.

BY DR. G. L. DITSON.

EDITORS BANNER OF LIGHT-Winged with winsome mussages, and doft and dainty dissertations on our transcendently fascinating philosophy, the December and January numbers of the Revista Espiritista, of Barcelona, came to me from over the sea.

"Spiritualism," says A. M., under the head of experimental sciences, "has, over other systems of philosophy, the advantage of experimentation. Nothing else was necessary in our materialistic age, and we must confess that this is not the leas; of the causes which has contributed to its rapid spread over the whole world. Many systems have come up to the light in the

Dast contury as well as in the present; but, as Dr. Bouillaud says, their longevity has been that of the roses. None succeed except where experi-mentation confirms the theory. Mesmer enlightened the world on animal mag-

scene in the other world between the rich man, Abraham and Lazarus: "Send to my father'a house." said the former, "where I have five brothers, and warn them, that they come not to this place of torment." "They have Moses and the prophets," was the reply; "let them listen to them." "No," said the rich man, "they will not heed them; but if ene of the dead goes, they will become penitent." It is here evident that spirits not only communicate with each other in the spirit-world, but the fact is admitted, by implication at least, that the dead can return, and reveal the beauties and sorrows of the "land of shades."

Another writer says: "In fact, the times actually necessitate this high intervention of the spirits; the same affirming that they come in the name of God." Again: "Spiritualism in the so. sence of its wonderful works responds perfectly to the teachings of the church; but the phenomena which were till recently confined to a few select ones are now propagated in all lands."

An article under the head of "Spiritualism and Free Masonry" makes a most carnest and able appeal for peace-peace throughout the worldand asks (and here may not our boasted philanthropy and Christian charity receive a wellmerited rebuke?): "Is not the nineteenth century sufficiently civilized to live in peace? Our principles, contained in the ancient Masonie device, Liberty, Equality, Fraternity, may be summed up. in this one word, Justice; and as we pretend that in these rests the salvation of the world, no occasion more solemn than the present can occur in which to impress this upon mankind." The writer finally adds: "Spiritualism has more than one point of contact with Masonry, and comes to realize all the generous and charitable aspiration of the latter."

A Mr. Renard, (the fox,) writing from France, says," I have seen all kinds of manifestations. visible, tangible, and had things brought to me by the spirits, that had been lost. As long ago as 1840, being in conversation with M. Cahagnet, he stated that he was almost certain that a somnambulist lucido was able to see the souls of the dead and to establish conversation with them." Remarking on the phenomena of Spiritualism in the United States, and the wonderful media-tho much dived and admired Fox Sisters, through whom the earlier demonstrations became pleusingly expressive and intelligible-he calls attention to a somewhat singular coincidence in names -his being also Fox when translated into English.

A recent writer in the Banner of Light has very justly said " that it is time for us now to take the offensive;" that we have been on the defensive long enough. I for one will not subscribe for any paper that ridicules Spiritualism, and will hereafter take more particular pains, if possible, to carry out this idea in all my acts, patronizing and encouraging those of our faith, and striking a blow at the weak points of our opponents. Let us, then, look a little further into that holy church and at those holy priests through whom alone Father Hecker thinks (?) the good spirits will come in communion with mortals. When once in a Spanish town where I was acting consul for our Government, I knew a' Catholic priest who. after Sunday morning services in his church. went, with a fighting-cock under his arm, down to a cock-pit, and entered into the game going on there. It was said that he was living with a young woman who had several children without any known father except this padre. I once occupied rooms in a Spanish house where others had for years been let to a priest. The woman of whom I hired the apartments had several sons and daughters, and those who knew them well. told me their parentage was like that of the others just named. In Rome the landlady of the house where I lodged (as did the Rev. Mr. Kitchel, of Detroit) informed me that the reputation of the priests there was so had she never allowed them to darken her doors. I visited a family, however, where I occasionally met the padres, and I heard one of them abuse the Pope "like a sack." I knew, also, in Rome, a gentleman of some distinction who told me he had two uncles who were priests. One of them he said had obtained wealth by gambling; the other had quite a family by his housekeeper. An attache of the British Legation at Vienna told me that a relative of his, when Minister to Portugal, kept a priest in his pay for the sole purpose of obtaining for him the acquaintance of such females as he might desire clandestinely to know. When I was in Paris a. priest or two and some Zouaves were put under arrest for frequenting or keeping a disorderly house near the city-a cottage, rather, owned by a noted singer.

We are moreover endowed with all the beauty, loveliness and vivacity of youth, and are clothed in flowing vestments of effulgent nature, suited to the particular degree of the refinement of our bodies. Our raiment being composed of phospho-rescent principles, we have the power of attractbodies rescent principles, we have the power of attract-ing and absorbing or reflecting the rays evolved, according as our condition is more or less devel-oped. This accounts for our being seen by clair-voyants in different degrees of brightness, from a dusky hue to the most intensely brilliant light. The spiritual body is a perfect human form, originating in and analogous to the corporeal organization in its several parts, functions and relations. The heart beats in rhythmic pulsations, the lungs fulfill their office of remirration and the

the lungs fulfill their office of respiration, and the brain generates its vitalized magnetic fluid, whose life-giving currents permeate every portion of the spiritual organism. Man, in the rudimental state, spiritation of the statistic of soul, spirit and flesh; but in the spheres a duality, composed of soul and spirit. Having approached the portals of death, he disrobes himself of the exterior form, as he would put away a worn-out garment. The gross and cumbrous physical machine, which was given for the purpose of developing his more beautiful and excellent spiritual body, and bring-ing him into a more immediate relationship with the outward world, can serve his purposes no longer.

For your clearer understanding of the modus operandi of our intercourse with man, you will re-member that by our transition to the world of spirits we part with the body only. We lose none of our intelligence by the transfer, but, on the contrary, become daily more and more developed in our knowledge of and power over the forces in Nature; so that we are enabled to perform many leats to you seemingly wonderful, and which really appear miraculous to the majority of those who witless them.

Having disposed of the external mechanism of flesh, we cannot come into direct contact with physical matter, but we are able, through the phere of the medium, when natural conditions are complied with, not only to communicate our thoughts and wishes to our friends, but to more solid, ponderable bodies. By spheres, I mean the particular mental or physical state or emanation by which all bodies, organic or inorganic, are im-mediately surrounded, and the particular electri-cal relations which they sustain to each other, causing repulsions and attractions in man and an-

The start of the start and sta negative relation to the operator,) we can dispose and arrange the magnetic currents of the brain so as to form or fushion them into ideas of our own. We to form or fashion them into ideas of our own. W conditions being favorable-as readily as you can gain a knowledge of the characters or symbols of

Thoughts, being motions of the mind, assume spe-clic and definite forms, and when distinct in the mind, can be clearly perceived and understood by any spirit who is in sympathy with the mind in which they are generated. To influence mechanically the hand of a medium.

to write, we direct currents of vitalized spiritual electricity on the particular muscles which we desite to control. In order to produce the physical manifestations, it is not by any means requisite that the medium should be possessed of a good moral character or well-balanced mind, as an in-dividual of small mental calibre would answer our purpose equally well, but an advanced spirit could not directly impress or control the organs of a mind with which he is not in affinity, and vice

We can instantly determine the sphere of a ments of science, forgetting that they, almost to a and an uninstantly determine the sphere of a ments of science, forgetting that they, almost to a and an uninstantly determine the sphere of a split, in or out of the body, by the particular bril- man, are believers in law rather than gospel. these movements were intelligent ones, that is,

There are some shot left in the locker of Spiritnalism, which can be had when occasion calls for them.

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"SCIENCE AND SPIRITUALISM."

BY JOHN WETHERBEE.

The Scientific American in its issue of February th says, "We have received several communications on this subject. Both sides have had a hearing-two articles each-and we decline to continue the discussion at the present time." We submit both sides have not had a hearing, as claimed. Two articles, indicating total darkness on the subject, have been published. Those in its favor simply show a fair spirit, no knowledge; (perhaps it is too soon to use the word knowledge in this connection.) One of the latter accents mesmerism, and explains to his satisfaction all the phenomena by it. The other is a Christian correspondent-one with rare humility and fairness, who has seen physical phenomena that he knows are genuine, and asks for light, and is asking it of science, through its exponents. I am afraid he is knocking at the wrong door for the light he wants, if the last article on the subject in the Scientific American, and which was editorial, was in any sense the voice of science.

The following article, which was one of the "rejected addresses," was not intended for an argument, but if its statements were believed, will show that the pro side of the subject had not been touched in the articles published, though the writer would be willing to if permitted. The article which is now published below was suggested by the editorial referred to, which seemed to claim squatter sovereignty on the scientific ground, and from thence to read to Spiritualists the elements of science, forgetting that they, almost to a

"Suffice to say, that enough has been observed to lead to the conclusion that there is one power, impulse, or force in Nature, regarding the character of which mankind are totally in the dark."

A man has a perfect right to doubt extraordinary statements without adequate proof, and when a man has seen nothing but what can be accounted for in the ordinary ways, he is right to his opinion; but the evidence is to varied and too abundant for it all to be classed under the head of delusion or imposition; it is neither right nor scientific for any man or body of men to sup pose their experience includes or bounds all

I have seen too much of these phenomena to attempt any detail of them in a paper of this kind, unless desired to. It would do no good if I did, and bore you; so waiving it all, mental and physand bore you; so waiving it all, mental and phys-ical, let me confine myself to one point, viz., the moving of ponderable bodies. I have seen a table of fair size moved many yards many times, and up and down and in and out of the room, in my own house and elsewhere, in the daytime and in the light and no ne touching it and the medium the light, and no one touching it, and the medium a foot or two off, alone, and also in the presence of others; and the others were intelligent, honest and cultivated men. I solemnly state this as a truth, and an unmistakable one. I should say, also,

netism. His grave contemporaries laughed at him: but, as it had the advantage of demonstration, those who were truly studious and really desirous of knowing the truth were convinced, and to-day, in Europe and America, the phenom-ena of magnetism are generally admitted.

Hahnemann, exponent of the theory of the law of like to like, enriched medicine with new thera-peutics, and taught a more easy, rapid and safe mode of cure; but the medical world rose against him, and ridicule and obloguy were his reward. To day the homeeopathic school stands advanageously by the side of its rival, and few can be found to laugh at it.

Spiritualism was received in the same way. The books of A. Kardee were written. These who read admitted the moral they contained; and as most men wished to see for themselves, and as media multiplied, those seeking truth were soon convinced, and the new doctrine spread with unparalleled rapidity. Kardec's works were trans-lated into German, English, Spanish, Portugese, Polish, Italian, Russian, Greek and Croatian. Many others have since been published and widely disseminated.

Our Spain, three years ago, one would have thought the last nation that would have opened its gates to this grand idea. Though there were many Spiritualists, circumstances obliged them to keep their works hidden. Now, thanks to liberty given to discussion and to conscience, which we to day enjoy with the rest of Europe, Spiritualism makes rapid strides; and this, too, in spite of the promulgations from the pulpits that the phenomena are exclusively the work of the devil. The El Criterio Espiritista was prohibited by eccle-siastical authority."

Evidently in vain was priestly malice and venom poured out against this resurrected doctrine. There are now published in Spain five periodicals which advocate the sublime truths that, Minervalike, have sprung full-armed, panoplied in steel, from the head of the old Jupiter, the expiring past, the error-encrusted soul that could no longer keep alive the heaven-born fire and faith "once delivered to the saints."

I have used the word "Minerva-like." The ancient Latin scholar, Varro, considered Minerva as the impersonation of divine thought. What could be more in keeping with this idea than the image Spiritualism presents to-day? Let us regard her at her birth, or as she walks the wide earth, stamping out error and bringing in supernal beatitudes. Spiritualism is preëminently the Minerva of this nineteenth century; certainly, most clearly, most triumphantly, when Varro's version of the antique myth is made the verity of our hearts.

To return to our pamphlets: "Spiritualism is a science experimental. Study it as you will, with perseverance and good faith, intimate conviction will follow: the truth of the doctrine will appear. supported by reason and confirmed by facts."

A French writer in the same journal mentions a pastoral letter published by the bishop of Algiers against "the superstition called Spiritualism." He is well weighed in the balance of the critic, and found miserably wanting. The archbishop of Palermo has also condemned la doctrina espiritista, completely ignorant of the subject of which it treats. A pamphlet in reply, published in the same town, has thoroughly demolished his arguments, and left nothing of him. In this last defence of our cause, good use is made of the

If such be the character of the priests what must be the convents under their care? A relative of mine, who spent some time in one of thesoinstitutions, was, when in the "sick room," sometimes disgusted at the sudden appearance of a holy father" (?). Secret burials and no little scandal were often on the lips of the gentle ones who had not yet succumbed to priestly artifices.

Are our Protestant priests-those infamous falifiers of our faith-any better than the Catholics? Not a bit of it. Only lack of space provents my entering upon this field of warfare. Volumes would not hold the names of those whose notoriously vile conduct has put Christianity to the blush.

Christianity! what hollow, what corrupt carcasses thy broad, bright wings have enfolded! Awake, Spiritualists! be proud of your goddess

A window enshined in beauty." As announced, I had intended to withhold the

As announced, I had intended to within the further publication, in the Banner of Light, of my "Antiquity of the Cross," but as "Part 5" was already in type, the editor has thought it best to set up, also, the two remaining numbers. An elderly lady, remarking the other evening on the ancient story of the pomegranite, as given in "Part 5," said that young ladies were, at this day, in the habit of putting pomegranates in their bosoms. Perbaps this will arouse a query in the minds of some of our old bachelor friends, and cause them to look more scrutinizingly into the myths and marvels of musty antiquity.

LIGHT. BANNER \mathbf{OF}

The Lecture Room. VITAL SPIRITUALISM.

A LEOTURE BY MRS. MARIA M. KING, Delivered before the Society of Progressive Spiritualists of Hammonton, N. J.

Reported for the Banner of Light.

INVOCATION. "The heavens declare thy glory, oh God, and the firmament showeth thy handiwork; day unto day uttereth speech, night unto night showeth knowledge." All the works of thy hands praise thee, as they show forth thy attributes to be the combination of all that is good. We, thy children, offer thee the humble tribute of our praise for thy goodness manifested to us and all thy creatures. We adore the love that cares for us in all the vicissitudes of life; the wisdom that has ordained that man shall be completely blessed ultimately, though his earthly pathway may be through a wilderness of woes. We believe that thou dost appoint our ways, that thy hand guides and upholds us amid all the darkness of our earthly lot, and that, it is thy will that we learn wisdom by experience, and come into the possession of blessedness through tribulation. We pray for strength to act well our part in life, and that we may become as lights to those sitting in darkness: ' Reveal unto us, through thy ministering spirits, sacred truth, which shall not only be for our own guidance and support, but for that of our fellows, also, who are hungering and thirsting for. the bread and water of life. . May we minister as we are ministered unto, thus doing thy will as the angels do. Harmonize our minds, clothe us with those graces which adorn the pure in heart; so shall we be worthy to receive and utter the truth, and walk among men as exemplars of the holy doctrines we profess and teach.

THE LECTURE.

A religion that does not affect the heart as well as the head is of little worth to humanity. This has ever been the maxim of true reformers-indeed, of all who recognize the truth that human conduct is influenced, to a greater or less degree, by whatever theories are accepted as a basis of philosophy or religion. The "saving power" of blind faith, no true philosopher or truly enlightened reformer over recognized, further than to concede that the ignorant are influenced by the prestige of a faith which they have accepted, either from its popularity or through the influence of a powerful priesthood. However, the principle that a faith in doctrines that have a tendency to arouse to action the spiritual nature of man, thereby bringing into a degree of activity the higher faculties of the mind, is saving or elevating in its tendency, has been the stimulus to the efforts of the great reformers of the past, in reference to establishing religious systems among the people which all could embrace-rich and poor. wise and ignorant. True, many who have been considered great benefactors of the race, preachers of the principles of the different faiths which have appeared from time to time, and been received by different classes of people, have not comprehended the nature of the influence which their particular form of religion exerted over its devotees; yet, in degree as they have inculcated spirituality, or a faith in forms that tend to develop this, their labors have resulted in elevating the lowly, for whom they have labored, to a greater or less degree. Superstition in the lowest grades of mankind serves the purpose of restraining the passions and influencing the conduct for good to a certain extent. It is perverted religion: or, in other words, spirituality exhibiting itself upon the low plane where nothing spiritual is comprehended in its true sense. Sacrifices were instituted in consequence of the vague idea, which was aroused in the minds of people just becoming sufficiently spiritualized to conceive of worship, that certain obligations rested upon them which they were to fulfill in order to satisfy Deity. The ignorance and innate selfishness of their natures prompted them to fulfill these obligations by proxy. They conceived that life was a worthy offering to the God they would appease, and that they could offer nothing so truly valuable. Here was prefigured the exalted sentiment unfolded in man after his spiritual nature is highly developed, that strong effort, which may amount to self-denial or self-sacrifice, to promote good, is in itself good, and satisfies a demand of human nature and of Deity, who wills that his children devote their best energies to the promotion of universal good, overcoming that gross selfishness which prompts to inglorious ease rather than self-denying labor. Progress of the human race signifies, in one sense, a growing up into a condition where the mind can appreciate a doctrine or sentiment sufficiently to apply it as a rule of conduct, or reject it as unworthy of acceptance. It is growth in intelligence that favors the unfoldment of a high spirituality, such as guides the intellect into all truth. The high spiritualization of human nature signifies, in a strict sense, a proper unfoldment of all the faculties, so as to permit of their acting naturally, which is intelligently; and with this unfoldment, spiritualization comes as naturally as soil well prepared is receptive to the influences which cause the growth of vegetation. One-sided natures may be spiritual in the sense that the world has conceived of spiritualitymay be devotional, inspirational, clairvoyant, and otherwise susceptible to spiritual influences; yet theirs is not the high spirituality that impresses truth upon the mind. When all the faculties together, in natural action, seize upon a principle, it is as though the light of God illumined the mind; for the human faculties in exact balance compose a Delfic mind-one that grasps truth, and only truth, and thus pierces, as with clairvoyant sight, into the secret recesses of Nature. Conversion, as experienced by very many Christians, is either a gradual spiritualization of a portion of the faculties, induced by a religious mode of life-as much prayer, perhaps fasting, study of religious works, etc .- or a sudden and extraordinary influx of spiritual influences, brought about by exciting certain organs of the brain. and bringing them within the power of spiritual beings to control or directly influence. Religious meetings conducted for the purpose of securing conversions do this by a law as evident and fixed as any law of Nature-the law of psychological influence directed to the one object of arousing to action the religious nature. That conversions of this character have done a vast amount of good for humanity caunot be doubted; yet they are not of the kind that elevates man to a high standing as a spiritual being. They are one-sided; and that they serve to unbalance the brain very often is proved by the experience of multitudes. Behold the myriads who, in the past and present, have immolated themselves upon the altar of their religion, forgetting every duty they owed themselves or humanity, in consequence of the absorbing one idea that God demanded of them a life of devotion-of senseless prayers and penance! The Catholic religion has sacrificed un-

idea; and these victims of blind faith and zeal reason by experience. Now the lesson of manhave entered the spirit world with intellectual kind is the past; and this the world is studying, natures so completely dwarfed by their mode of and the light that comes from such investigation, life that they were actually imbeciles, except those to minds upon a high plane, is guiding them into whose minds were of such superior mold that a true, a saving faith.

they could not be dormant within the cloister, but must act, must think and unfold to some degree. that a certain degree of liberty of thought was man's by nature, it encouraged a more intellectual ration of every child of the Infinite Father.

religion than Popery did. It adapted itself to some of the most intelligent people of Christendom; and under its milder sway, and in consequence of the influence it exerted over the civlized world, the race advanced rapidly in intellectuality. Yet one-sided still appears the religious faith which compels to a certain belief, and disallows the use of reason where theological questions come into consideration. The enlightened portions of mankind have outgrown it so nearly that they are reaching beyond it for something more satisfying to the intellectual nature, and at the same time qualified to satisfy the spiritual, the aspirational nature.

It is in the nature of man to aspire after what he has not that is manly and Godlike; and consequently he prays and worships. It is altogether out of the question for enlightened man to dispense with a Deity in Nature. He will not do this, from the very fact that enlightenment awakens his aspirations after the divine.

A religion that supplies to human nature a rea sonable incentive to worship, or an idea that explains the necessity of exercising the religious intincts of the spirit, is what humanity must have; s what it is in this age reaching after as it has never before. All the tendencies of the age are toward such a religious system. Science is fast robbing the old systems and creeds of their prestige, as it unlocks, one after the other, the secrets of Nature, which have hitherto lain concealed in consequence of the inability of mind to discover them. It is disclosing the inconsistencies of dogmas which assert impossibilities; unveiling the deformities of creeds which delfy an irrational God, or attribute the arrangements of Nature to supernatural agencies and the unreasonable flat of an unreasoning Creator. Philosophy is domon strating that, in the nature of things, the deductions of science cannot be set aside at the dictation of Ecclesiasticism, however much old sys tems may suffer in cousequence of the attention of the people being turned from superstition in the direction of knowledge and progress. The throes of the powerful old Hierarchy which has delighted to exercise its sway over the nations, trampling schoolmen and princes in the dust, as though its right was to rule in God's stead over the whole earth, and subvert all laws, man-made or God-made, that, in any manner, stood in its way, have been terrible under the mighty pressure of the advancing spirit of the age. Behold how the old man who represents the crowned monstrosity depicted by the revelator John, sitting in St. Peter's chair, has lately striven to move heaven and earth to secure the perpetuation of the power of the Roman Church! He has the. foresight to perceive the doom that awaits the power he represents. In the late Council, surrounded by such a powerful guard in his old forress, who were each displaying their weapons of defence and casting defiance at the progressive world, he seemed to hear the walls of the vast edifice, reared at so much pains upon the liberties of mankind, tumbling, and he called for props to sustain them; he issued his manifestoes, one

things! As though the combined nower of super- to be restored.

Vital Spiritualism is that faith. This proposition cannot be controverted successfully, when it Protestantism discountenanced cloisters at its out- is understood what this is. Spiritualism, in its set; and starting out, as it did, upon the principle true signification, is the religion of Nature, and is vital, as it reaches every possible want and aspi-

> Does the spirit hunger after knowledge? It points to the unnumbered sources from which this is to be gathered, and says, "Search, and never cease your searching; for there are mines, deep as God's nature, and their wealth is for you." Does the mind aspire to reason? It demands that its votaries shall take nothing for granted, but sound every proposition to its depths, and acquire. wisdom by experimenting, and experiencing the truth of propositions presented to the mind. Does man, as related to Divinity, long for friendship and love? It affirms "the brotherhood of man, and the fatherhood of God"; it urges to the exercise of brotherly kindness between all races and

men, and makes its true disciples missionaries of good to go among all classes and save from error and crime such as will be saved. Is the spirit pining for the harmony which is heaven in the mind, in the home, in society, and in the universe? Here is a religion which is harmony itself, and whose aim and office is to harmonize individual man and social interests, and create a heaven wherever there is a human soul. Does the whole being soar after a bigher estate? does it conceive of a God and ask to be transformed into his image? It is the very spirit of this religion to quicken such aspirations; to teach man that there is a higher, and that it is his duty to aspire after it; to teach him of his relationship to this higher, the everlasting God, the Father of human spirits. and the Author of all nature. It teaches that what is intrinsically human is divine, in a sense that nothing below humanity is; and that progress perpetually lessens the distance between Infinite Wisdom and finite: Infinite Power and finite: or between the Infinite Father and his children.

Vital religion is that which cultivates the whole nature-impels the whole man onward in the direct road of progress. It does not signify the crucifixion of any human attribute, but only the development of every one of these to their natural plane of action. If a gross physical nature is to be outgrown, it is not by dwarfing any one single propensity or attribute with which Nature has endowed physical man, but by balancing all these so perfectly, that their harmonious action is insured, and hence Nature's end satisfied. The race is to become spiritualized at length, through the harmonious action of the human faculties. The outer man (and man is forever to possess an outer) which is physical in the first sphere of exstence, possesses certain propensities or fixed attributes, each of which represents certain mental faculties; and man could as well perfect his nature by dwarfing or casting wholly out of him one of his mental faculties, as one of the natural propensities of his outer being. He would cease to be man, could be thus deform his nature; and could no more be immortal than the brute, whose limited existence is the result of the lack of an attribute which is supplied in man. God has not left it optional with man to change his nature or not. He may not do it, he may dwarf his nature by subverting his propensities and mental faculties, but his interior spirit, which is Godlike, will assert itself and overcome at length the predilecafter another, hoping to cajole or intimidate, and tions of an imperfect mind and body. If sensualso arrest thought. As though the old man in his ity has dwarfed the intellectual nature, or any dotage could arrest the mighty sweep of God's one faculty or number of faculties have been spirit which the age is permitting to overspread overbalanced by the others, it thus appears that the earth for the demolition of the old order of Nature provides a means whereby the balance is

stition, bigotry and unenlightened conservatism Progress of an individual cannot be rapid uncould oradicate the foundations of the living less the nature is well balanced; and hence the temple of truth which is being reared and is to necessity of a religion which will inculcate no supersede those strongholds of error which have one-sided mode of action, no devotion of one set darkness and shadows from the veil of tears gath-

according to the capacity of the people that de velops and cherishes them, they advance their votaries toward the stage where intelligence can cooperate with spirituality to secure the highest attainments for man.

Intellectuality is, in one sense, all of man. Not one faculty of the whole nature can be properly directed, without the intellect brings reason to bear upon it. Intellect is another name for the just action of the human faculties; it is reason. Reason comes through the balancing of the forces of the mind or faculties. It is imperfect while any organs of the mind are overbalanced or overbalance others; and it is perfected as the balance of the whole is perfected. The moral nature acts instinctively, because instinct is a sort of reason; or, in other words, is the natural tendency of the mental constitution of the being that possesses it. The instinct to worship is the tendency of the whole mind toward the paramount idea of right reason, which is, that man must aspire in order to progress; and as the faculties of the mind become gradually balanced, this instinct will be governed by reason-man will be no blind devotee of any God or creed, but will worship according to the dictates of reason or intellect. An intellectual religion is the true religion for intelligent beings, and superstition belongs to the ages wherein intellect does not bear sway, but dim instinct is the guide of man, rather than pure reason.

Recreation is as much a want of the human spirit as devotion, thought, or the exercise of rea son; and, therefore, this religion emphatically declares that whoever does not allow himself proper time for recreation, cannot perfect himself. "All work and no play" makes very dull men and women, while "all play and no work" makes them still more dull and worthless in society. Pressure of labor sometimes imperatively demands that some overwork, and thus crowd their intellect too hard, but time for compensation for this must come, or the consequences be had. Rest must balance the wearled forces of the mind, as well as those of the body; and Nature has fixed it as a tenet of her faith that man and society so arrange matters that all can have appropriate easons for innocent amusements; and even recreation can be turned to account for the advancement of intellect, when there is wisdom enough n those who contrive it to direct it to this end.

Cheerfulness is cultivated by a proper amount of recreation, interspersed with labor; and content flows spontaneously from such as feel that they are not oppressed by too much work, or compelled to too much inaction. There is a time for the proper exercise of all the social attributes of man, if the customs of society allow time for recreation, as they do for labor. When the social nature is cramped in its action, or disallowed free exercise, there is no proper action of the whole being, but a dwarfing of some faculties and overgrowth of others. When the love nature is dwarfed, the whole man suffers extremely. If wife and children are debarred from the society of husband and father for all the long hours of the day and evening, there is a dwarfing of the love nature, and domestic ties are weakened, and a tendency is created to irregularity in the expression of the conjugal, filial'and parental loves. Where the joys of friendship are denied men and women, fraternal love is dwarfed, and selfishness wards off benevolence. "A time for all things, and everything in its season," is the motto for every human being and every community to adopt; and by putting this into practical operation, prosperity and happiness cannot fail to men.

Come, all ye weary, heavy laden sons and daughters of humanity, and receive the gift which is offered you so freely in the present age. You can want nothing more than this natural religion offers you. If you place yourselves under its leadership, you will be conducted onward in the nath that will reveal to you more and more of the glories of Nature, the goodness and justice of the Universal Father. This pathway will be illumined with light from the better land; and when

Banner Correspondence.

MARCH 11. 1871.

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Before

New Brunswick. ST. JOHN.---Chas. B. Hugghue writes, under date of Feb. 0th, 1871, as follows: "The penetrating nature of Spiritualism has at last pierced the thick cloud of conservatism that has heretofore retarded the soul's progress in the Dominion, and established the fact of the hereafter in the minds of many who, dissatisfied with Orthodoxy, were seeking in ain for a solution of the problem-an after lift.

After being dismissed from two halls that we hired and coupled for our meetings, we have obtained a hall secure rom interruption till May, where we speak to a large num-er of persons seeking carnestly for truth.

We commenced speaking carnostly for truth. We commenced speaking to a few friends in the room of No. 6 Engine Hause, in Princess street, but were driven from our position by the Orthodox element in the Temple of Honor, whose superstitious provident fold our analyzing criticisms on the subjects of temperance, subriety and splittung elevation deeming our unbala, presented and criticisms on the subjects of temperance, sobriety and spiritual elevation, deeming our unholy presence detri-mental to their espoused cause. Feeling the truth of our position, we sought for another room in which we could ex-pound our principles, where the atmosphere contained more of the element of liberty; consequently we tried, for three months, the Orange Hall, on Germain street, thinking that the members of such lodge would grant to others the same boon for which their fathers fought and didd—free speech. But here we were also disappointed; for, on our preparing to enter, one Sunday evening, we found the gaslights extin-guished, and our progress stopped by some roughs of the o enter, one sunday evening, we found the gaughts extin-juished, and our progress stopped by some roughs of the odge, who locked the door on the inside, threatening vio-ence to any one who should enter; whereupon our chair-man, seeing the crowd that anxiously awaited the opening of the door addressed them exclaiming the unbarging of the door, addressed that anxiously awaited the opening of the door, addressed them, explaining the unlawfulness of the means taken to suppress the liberty of speech, and at the same time relinquishing any desire to return, in obtain-the same time relinquishing any desire to return, in obtain-

the same time relinquishing any desire to return, in obtain-ing an entrance, the violence offered. So we quictly left for our respective homes, leaving the combutive element where it seemed to belong. We now occupy the hall in Charlotto street, where our Sunday evenings are beginning to attract the intelligent minds of investigators. Our private circles are held weekly, one of which was rendered very interesting by our medium, Mr. King, being controlled by a spirit who called himself Mr. Gay, and who executed in darkness, through the medium's hand, the drawing of a leaf containing on the surface several names and faces. One of the names was almost microscopie, and could only be seen with a powerful lens. This latter manjcould only be seen with a powerful lens. This latter manifestation has caused a great stir in the skeptical minds-some of which it has corverted—who now seek opportuni-ties to obtain information concerning the great mystery of Godliness, which is explained by modern Spiritualism."

Ohlo. DAYTON .- John W. Brooks writes: I would be much obliged for any hearing you may see fit to give me in your excellent paper. My advantages in life, so far as educational facilities and financial advantages are concerned, were very limited. I was reared in the backwoods, but always cherished the one fond hope of some day becoming a doer of good, a public man, a locturer. I thought of many things-

good, a public man, a lecturer. I thought of many things-temporance, religious matters, the study of law, school-teaching, preaching, &c., and finally was compelled, through force of elrcumstances, to relinquish the one fond ideal, and give up the contest, as it were, and allow time to bring about the desired change. Well, here I am, my mind still, unsettled, bound down by chains of despotism, many things keeping me in the background-the church, poveriy of money, "ficiends," so called, and hastly, parents. Oh' this degmatic influence: What a curse to civilized man f Intellects buried in oblivion, that would shine bright as the morning star, were it not for the blichting influence to church and society cast upon them! Yes; ministers send the young to hell, for daring to entertain one single idea dif-fering from the preseribed rules of the other of the other bourd of the meselves. the young to hell, for daring to entertain one single idea dif-fering from the prescribed rules of the church or themselves. And thus, at the very outset, just at the time the fire begins to burn, they threw cold, chilling water upon the fuel, and the result is much smoke, mental vision bleared. *keen* intel-lectuality enshrouded in darkness, producing duliness, min-gled with fear; and soon they learn to dread life here and hereafter, and thus, being placed between two fires, they lead and live misorable lives. I hall the tidings of free thought with joy, and pray the time may speedily come when men who *dare* stand forth and foremost, presenting new ideas and truths, will be praised and honored.

Vermont.

A CHALLENGE FOR DISCUSSION .- There seems to be a good leal of agitation on Spiritualism all over the country this winter. The champions of theology are making a desperate fort to sustain their various systems of religion by overthrowing ours. This is as it should be. Truth never losos anything through controversy, while error is sent reeling

Alything through controversy, while erfor is gent reening to its suble grave of superstition and ignorance. I have held goveral debates within the last few months; one with Elder Grant at Mechanic Fails, Maine, another with Dr. Norron, at Ashlaud, Mass. I am ready for more of the same kind of dispute, and take this method to challenge any respectable opposer to Spiritualism to meet me and dis-cuss the issues between us anywhere in New England, or Eastern York State. This challenge will hold good for one year from date. For unrited and and any method to challenge will hold good for one car from date. For particulars, address me he Stowe, Vt., Feb. 16th, 1871. M. HENRY HOUGHTON

MONTPELIER .- J. G. Scribner adds this postscript to a ousiness letter : Miss Fannie V. Kelton, who passed to spiritlife last August, having been a clairvoyant medium for the past twelve years or more, her friends did not wish to have inscribed on her tormbatone the old style, "Died" at nave inscribed on her tormbatone the old style, "Died" at such a time, but resolved to cut loose from old Orthodoxy, and the inscription reads: "Famile V. Kelton, clairvoyant medium, passed to higher life, Aug. 30th, 1870, aged 45 years. I still live." I hope all Spiritualists may have the courage to show their true colors even on the tormbatones.

become too oppressive to the people to be allowed of faculties to a single purpose, while others are to continue much longer!

There is a vast deal to overcome, it is very true. its beneficent work upon society without hints foundations laid broad and deep in the immuwrought as the ages advance and the human need to be domolished.

There was a period in the history of the planet any especial effort is made on the part of Deity, Earth when desolation covered it as a mantle, when angels or ministering spirits avail them-Fiery surges swept where now smiling landscapes selves of established laws to bless individuals cheer the eye. Lava plains, interspersed with who place themselves in a position to be thus flery lakes, overspread the whole surface, and it blessed. It is a great truth that Christianity has seemed as though " Forever desolate " was written | spiritualized the people of Christendom, through everywhere. But a change came. Where was the agency of its forms, which were calculated to once fire and ashes now rolled an interminable | encourage devotion. This is why it has been tolocean. "Desolation" is still engraven on terres- erated so long. If it has caused blood and tears trial Nature. Again a change, and islands appear | to flow in rivers; if it has cramped and dwarfed above the surface of the "vasty deep." Another | the human intellect, it has compensated for this change, and continents appear; yet all is still as in developing a spirituality which is to be the though perfection could never come; for the con- means of helping humanity to arise and assert its tinents-the product of the conflict of progressive divinity. The advanced guard of civilization action, with the direst conditions for long ageswere but rocky surfaces, torn and rent by convulsive action, and blazing from one extremity to because it fostored spirituality-the best it could the other with volcanic fires that seemed could never be quenched. Yet change went on ; conti- Christianity, who, like the worshipers of Juggernents sunk, and others rose; and fire and water action with other forces, until the planet loomed progress and the true method by which all pro-

" Desolate, forever desolate !" might have been inscribed upon human nature in the early ages after | and other philosophers, scientists and thinkers of man appeared, with as much propriety as upon race, and never could be. It struggled on in its centration of mind in thought and study as fagrossness, too slowly at first to make perceptible | vored inspiration, as devotion does. An old Gerprogress in an age; yet ages and cycles of ages man philosopher said: "My mother prayed at my have brought it to its present condition, when the conception, and ceased not her prayers until my advanced portions of it are as gods compared to | birth; and I, in consequence, received as a legacy the first men. On the different planes on which | from her, a mind capable of thought. I eschewed progress, there have been periods when, to an un- the church, because my reason could not accept educated, unpracticed mind, it would have seem- the religion the world offered me. I despised the ed that the tendency was backward instead of superstitious notions which the Church instilled forward, and that hope, even, for its redemption into its votaries, and I would none of its mumin the lowest depths of degradation of intellect, it and sought to solve its great problems, I prayed. mother, would use the best means in her posses- | of God." This illustrates how spirituality, develsion to impel it forward. She could not elevate oped in the mothers and the fathers of the presit from the mire of sensuality to the height where | ent generation, is at the foundation of the intellinumbered multitudes of devotees to this one | severest struggles. Her means were to develop | possessed or possesses, tend to spiritualize; and

left to suffer from inaction. Nature's religion inculcates prayer and devotional exercises; because, before the true religion can be established and do by the practice of these, the spirit draws to itself influences which elevate it. The frame of mind drance. Yet as progress is the law, there is no which is awakened by devotion, is that which uncertainty in the matter of its ultimate triumph | favors the reception of high spiritual influences over erroneous systems of every vature. It has | impelled from intelligences from the other life, which are inspirations-impressions-and which table laws of Nature, and is gradually being out- affect the brain to cause the mind to perceive truth and to cast aside error, and forsake evil. It is said nind becomes more and more susceptible to the | that " God does not change his purpose for every ight of truth. The method has been, since the prayer of man;" truly he does not; for his purrace was established and began to exercise incipi- pose is to bless man in praying, by giving in return ent reason and experiment for the purpose of for the outcoming thought, which is prayer, the learning the true way, to demolish and rebuild inspirations of an attending spirit, the highest until something could be built up that would not that can through his magnetic forces reach the brain of the suppliant. It does not signify that

sprung out of Christendom; not because Christianity particularly favored intellectuality, but be by any system in existence. The devotees of naut, have senselessly sacrificed themselves un-Nature's most turbulent elements, combined their | der its pouderous car, have not been the truly enlightened, and thus saviours of the race; but in beauty, a fit abode for man. Here is depicted the saviours have sprung up from every quarter among that class who have allowed intellect to gress is secured. In the nature of things the act at the same time that spirituality was being planet must be subjected to the process Nature unfolded. There have been many philosophers, unfolded, before man could be developed upon it. who, like Newton, have prayed and thought; poets who have prayed and sung and thought; every grade, who have not prayed, but whose the planet when in its infancy. Age after age it | mothers prayed before them, and thus spiritualized was as though there was no progress with the their natures and made them capable of such conthe race has rested in the different stages of its prayer, all sorts of devotional exercises in use in was vain. But, inasmuch as it began its career mery; yet, in my secret soul, as I studied Nature must come up gradually, and by dint of the stern- My devotions were as sincere as were those of my est effort on the part of Nature, who, as a careful | mother, that her offspring might be truly a man it could appropriate the true religion, without the gence of the age. All religions the world has

er around you, the bright halo will overarch the pathway that you shall follow, guiding you to the promised state where these shadows and this darkness shall have been left behind. Beckoning angels forever line this pathway to its remotest end; and, like Jacob's ladder, it leads directly up to the Supreme.

What shall prevent the triumph of truth? God and angels are enlisted in its cause, and mankind are beginning to feel distinctly the impulse from the Infinite Spirit, which shall guide them from out the obscurity of false theological systems and erroneous theories of all sorts, into the path of true wisdom, which leads upward and onward through eternal ages to the goal where man finds himself the perfect exponent of all truth.

BENEDICTION.

Thy blessing, Infinite Father, attend the truth spoken, and may it bear fruit unto righteousness and good works. Make thy people rich in the knowledge of the saving doctrines of the Religion of Nature. "So shall they be ble sed and truth the revelations of truth which we in this age receive, and we pray for more, that thy kingdom may come, and thy will be done on earth as it is in the higher spheres. Amen.

Written for the Banner of Light. THE ADVENT OF SPIRITUALISM.

BY ALEXANDER M'LACHLAN

Oh. sprend the glad tidings; with rapturous voice, Ye peoples and nations, all shout and rejoice. The long night of doubt and distraction is past-Death's awful enigma is solved at the last. A new holy halo our path doth illume, For a glorious light has burst out from the tomb. And Death is no longer the angel of gloom.

The seventh seal is broken-the herald 's gone forth ; Communion's established 'twixt heaven and earth. With songs of rejoicing the glad tidings spread-The dear ones are living we mourned for as dead : They 'vo changed but their garments-they 'vo gone but

before ; Though they left us to weep on Time's desolate shore, Yet they 'll all come to welcome us-parting no more

To souls that are groping their way in the dark. Oh, welcome's the dawn and the song of the lark; And welcome 's the beams of the bright morning star, But this is a glory more welcome by far ; Oh. dearer than sunshine, more precious than gold, And greater than that by the prophets foretold, Or all that was longed for by poets of old.

Then sing, for the dark veil is at last withdrawn ; Rejoice in the light of this glorious dawn. We hoped against hope through the weariful past. But Faith 's superseded by Knowledge at last. We wander no longer 'twixt hope and despair, For we know there 's a region surpassingly fair-We know that the Summer-Land's shining up there.

Then sin , for the wild reign of terror is o'er. And the tales of earth's childhood can fright us no more. Superstition and all her dark brood is o'ercast, And the great King of Terrors discrowned at the last. Let the voice of your gladness in authems ascend pread the tidings of joy to earth's uttermost end, That Death is indeed poor humanity's friend.

If brooks are, as poets call them, the most joyous things in Nature, what are they always murmuring about?

HARWICH PORT .-- G. D. S. writes, Feb. 19th, 1871, as follows: "At a recent meeting held in this place, we had the pleasure of listening to an able and interesting lecture from the Rev. Daniel W. Hull. After the lecture, the following resolutions were read, and adopted by the meeting. Thinking they would be of interest to your many readers. I therefore give them for publication :

Whereas, We have been favored with several astro-theo-logical lectures by Rev. D. W. Hull, in which he clearly traced the origin of the Bible back to the ancient Hindoo and Egyptian system of astronomy, hesides imparting much useful information on this subject; therefore.

Resolved! That we recommend our lecturers to give the Resourced, That we recommend our lecturers to give the subject their candid attention, as we are convinced it will do more toward removing prejudices and lifting men above religious bigotry than any other relence. Resourced, That we recommend Rov. D. W. Hull as an able exponent of the science, excelled by more; being logical,

clear and eloquent, and bringing up his conclusions in a forcible manuer

Resolved, That we extend an invitation to Bro. Hull to re-turn to the Gapie at some future time, and give us a full course of lectures on natro theology; also, to repeat the lectures we have already heard."

The Work in Wisconsin-

J. O. Barrett writes: Never, probably in the history of Spiritualism in Wisconsin, were the people's hearts so keenly polarized with spiritual interest as now. There may he glorified." We give thee praise, our Father, for have been heretofore more excitement in certain localities. but now the current is deep and strong and swelling into a "river of life." The demand is almost everywhere for stabili-

"river of life." The domand is almost everywhere for stabili-ty, culture, the evidences made practical. The Missionary Enterprise, contrary to my expectations, is becoming, in our State, a matter of importance. Our mass meetings, under its auspices, are powerful batteries, and our circuit system is certainly a useful machinery, promis-ing happy results. With judicious, persistent work we all hope to gain victories over deadness, bigotry and theology, till the standard of the angels' religion shall be lifted on our mountains of inspiration.

Minnesota.

MORRISTOWN .--- Mrs. Harriet E. Popo writes : Editors Banner-You may wish to know something of our cause here in Minnesota. "We still live," and are gaining in numbers and influence every month. The preachers are constantly hammering away at us with the theological mallet, but we "don't scare." A great many who have never believed the future life are anxious to learn something of our bellef. The great cry is for "test mediums," but there is work for rue great cry is for "test mediums," but there is work for all to do who are willing to engage in the cause. Our agent, J. L. Potter, has been quite sick for several weeks, but we hope he will be able, by angel assistance, to visit the places which are calling, "Come over and help us." We have meet inter how any fact the bar and the the intertuct. which are calling, "Come over and help us." We hings now every Sabbath here and in this vicipity.

· Towa. MECHANICSVILLE, CEDAR CO .- Stephen Young says : There are several Spiritualists in this vicinity, and I have been hoping that some one of our lecturers would com this way and break the bread of life to us. We are on the railroad, about fifty miles west of Clinton. Many would hear glady, I think. I would do what I could in the way of commonsties."

Card to the Spiritualists Everywhere -"Looking Beyond."

and relate unpublished facts. Please give names, dates at places; also witnesses. Would like to hear from yo friends, immediately. Address me, J. O. BARBETT. friends, immediately. Address me, Glen Beulah, Sheboygan County, Wis.

The Bible is good to quote, just as the Vedas and Confu-clus, but in no other sonse. Jesus Ohrist is the greatest o all souls who have lived, and the nearest to God, but should not be taken out of the category of other good men. He should be placed as the Emperor Tiberlas proposed to place his statue, with Pythagoras, Socrates, Zoroaster. In short, as the world has passed out of Paganism and out of Judaism so it will pass cut of Christianity, and leave that behind too.—Raiph. Waldo Emerson.

drum, th tling bal the end a sittings, increasin he gave in the d caused h with dar guides th if they c and agai After a f would n tions, the light out net with trying, th cabinet 1 black wa feet high. doors in ; with an e wrist, his net, the i end, fou impossib the elast instrume slight ca carriage over whi holes ma Near the by spirit future, tl The n aperture arm is st invisible drumme would n own infe

BANNER OF LIGHT.

PRAYER AND POTATOES.

"If a brother or sister be naked and destitute of daily food, and some of you say unto them, Depart in peace, bo yo warmed and filled, notwithstanding yo give them not these things which are needful to the body, what doth it profit?" -JAMES ii: 15-18.

An old lady sat in her old arm chair, With wrinkled vissgo and disheveled hair, And hungor-worn features; For days and for weeks her only fare, As sho sat in her old arm chair, Ilad been potatoes.

But now they were gone; of bad or good; Not one was left for the old lady's food Of these potatoes ; And she sighed and said : "What shall I do? Where shall I send, and to whom shall I go For more potatoes?"

And she thought of the deacon over the way, The dencen so rearby to worship and pray, Whose cellar was full of potatoes; She said, "I will cend to the dencen to come; Ho ill not much mind to give mo some Of such a store of vortage." Of such a store of potatoes."

And the deacon came over as fast as he could, And the deacon came over as last as he could, Thinking to do the oll lady some good, But nover thought once of pointees; He asked her at once what was her chief want, And she simple soul, expecting a grant, Immediately answered, "pointees."

But the descen's religion did n't lie that way ; But the descen's religion did n't ne that way; He was more accustomed to preach and pray Than to give his hearded potateos. So, not hearing, of course, what the old lady said, He rese to pray with uncovered head; But she only thought of potatees.

He prayed for patience, goodness and grace : But when he prayed, "Lord, give us peace," Bhe audibly sighed, "Give potatoes," And at the ond of each prayer he said, He heard, or he thought he heard, in its stend, That same request for potatoes.

Dencon was troubled—knew not what to do, 'T was very embarrashing to have her act so, And about those carnal polatoes, So, ending his prayers, he started for home. The door closed behind; he heard a deep grean, "Oh, give to the hungry, potatoes."

And the groan followed him all the way home; In the midst of the night it haunted his room; "Oh, give to the hungry, potatoes !" He could bear it no longer; areas and dressed; From his well-filled collar taking in hasto A bag of his best potatoes.

Again he went to the widow's lone hut, Hor sleepless eyes had not yet been shut; But there she sat in the old arm chair, With the same wan feature, the same wan air, And entering in, he poured on the floor A bushel or more from his goody store Of choicest potatoes.

The widow's heart leaped up for Joy, Her face was pale and haggard no more. "Now," said the deacon, "shall we pray?" "Yes," said the widow, "now you may."

And he knelt him down on the sanded floor, Where he had poured out his goodly store, And such a prayer the deacon prayed As never before his lips essayed.

No longer embarrassed, but free and full, He poured out the voice of a liberal soul ; And the widow responded a loud '' amen !'' But said no more of potatoes.

And would you hear this simple tale. Pray for the poor, and praying prevail 1 Then preface your prayers with alms and good deeds. Search out the poor—their wants and needs; Pray for their peace, grace, splritual food, For wisdom and guidance—all these are good; But do n't forget the potates!

Spiritual Phenomena.

FRANK L. THAYER, THE MUSICAL MEDIUM.

MESSRS. EDITORS-We of this famous city are considerably exercised at present with the mysterious demonstration of spirit-power, or of some invisible power, which is manifested through the remarkable medium, Frank L. Thayer, now holding scances every afternoon and evening, at room 5, 104 Madison street. We have witnessed these demonstrations a number of times, and each time with surprise and pleasure.

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Before taking his seat for the manifestations, Mr. Thayer usually gives a short history of his development, which is a history of patience and confidence in his spirit-guides or circle. About four years ago his health was in such a precarious condition that he was unfitted for all manual labor. At this time Mrs. Fannie Young came to that place (Hampshire, III.), giving there a course of lectures, and stopping at the home of Mr. Thayer. hand in them. Accordingly, after her guests had Through her inspirational powers she told him gone to church, she saw her room nicely cleaned that he was adapted for a musical medium, and, if he would sit, would develop as such. He at went into the kitchen with Anna Pring, her little

Jinks." Tunes are played on the three bells, in | and is heartily tired of chasing shadows, but that accompaniment or without music. The whistling ball is used well as a musical instrument; which mortals cannot do-at least I think not.

The medium sitting in the full glare of the light, it is impossible for him to have anything whatever to do with the manifestations, and all minds must say so when they hear the music, the beating of the drum-stick against the door, and even the drum against the door and side of the cabinet until you see it vibrate; hear the carpet taken up, and then the "clog-dance" by the invisible dancer. I had almost forgotten to say that Mr. Thayer four days ago procured a small musichox, that plays with a crank like a hand organwhich they play successfully.

Now, Messrs. Editors, these manifestations are most beautiful, and most convincing of some supermundane power at work; and the skeptics and materialists exclaim, What is it, if it is not spirits? It is easier to believe that it is spirits, than that there is some power in man that, unknown to himself, produces these wonderful sounds and sweet music. It requires more credulity to believe that man's soul is outside of his body, as Loveland says-that a power outside of man, yet of man, produces these wonderful manifestations, than to believe that souls of men that once were like us-but now freed from their bodies-are around and among us, trying to make us know we are immortal.

It is a great progressive step in physical manifestations to have the medium in the light, and we know, we feel that we yet will have these dear invisible friends made more tangible to us by the overcoming of the now existing difficulties met, caused by the obstruction of light. Yet there are minds (only one or two, we are happy to say) so obtuse, so unreasoning as to say that the medium gets those instruments in his fingers by pulling the carpet to him, and that he makes the music and all that noise, even to the "clog-dance," with his fingers, without the muscles of the arm moving! That carpet requires fingers to take it off the knobs, and the fact that it is taken up, folded up smoothly, and laid in the furthest corner from the medium, is the greatest test of all. There are none so blind as those that will not see!

Persons are at liberty to examine the cabinet and instruments before and after the demonstrations, and do to their heart's content. The manifestations are improving with each night, and we think this medium will do a great deal of good in the world toward breaking down the barriers now separating us from the angel-world.

JOSEPHINE T. SMITH. Chicago, Ill., Jan. 10th, 1871.

PHYSICAL MANIFESTATIONS IN VIR-GINIA.

FURTHER PERFORMANCES AT THE REV. MR. THRASHER'S HOUSE,

We find in the correspondence of the Lexington Va.) Gazette some further amazing accounts of the latest doings of the "ghost" which has made its appearance at the residence of Rev. Mr. Thrasher, in Botocourt County. The performances forcibly remind one of the disturbances in 1850, at the house of Rev. Mr. Phelps, in Stratford, Conn. The writer says:

"His ghostship has entirely changed his tactics again. He rarely knocks at the door now, or makes any noise outside of the house; is rarely visible, and has for ten days persistently refused either to volunteer to talk or to answer any ques-tions propounded to him. But he has grown still more persistent and violent in disturbing the in-side of the house, turning the beds topsy-turvy, throwing trash and chips about the house, upset-ting barrels of apples in the garret, etc. We have not space for half the details, but will simply give the occurrences of several days during our stay in Buchanau, as we got them from Mr. and Mrs. Thrasher and some of their guests, during the meeting of the 'Ministers' and Deacons' Meeting of the Valley Baptist Association.' On Thursday and Thursday night, the disturbances had been not riday to use every precaution to stop them, "His ghostship has entirely changed his tactics

on Friday to use every precaution to stop them, or at least to show that the little girl had no

he cordiality invites any one to his house who may be disposed to investigate the affair, and will zive full possession to any committee who desire to solve it.

Further corroboration of the above statements s given in the following letter, written in answer to a letter of inquiry sent to Rev. Mr. Thrasher by Dr. G. B. Garison, asking if the stories he had seen published were true. It was forwarded to us for publication in the Banner :

his for publication in the Banner: BUCHANAN, VA., Feb. 4th, 1871. Du. G. B. GARISON-Dear Sir: In reply to your letter of the 30th ult., I would say that I am a par-ticular friend of Mr. Thrasher, and I make the fol-lowing statement with his hearty concurrence: What you saw in the Whig were facts-every word; and since that time his ghostship is still at his personal. his pranks. I will, as best I can, give you some

One or two days ago Mr. T. had occasion to go into his diving room; he came out and went up stairs, (a flight of about twenty steps) and when he got just to the door of his wife's room, he heard his youngest child call to a little girl that is living with the family, saying that the dining-room door was open. (I will here state that Mr. T. had lock-ed it before ascending the stairs.) He went immediately down, (not having been gone from the room more than a minute or two,) and found not only the door open, but everything he left in his side-board was found on the floor. In moving the cream-pitcher it had spilled a little on the floor. Another case: He locked his bed-rooms securely, and on going into them after wards, he found the bed-clothes scattered all over the floor, and the feather bed just opposite to where he left it.

Rocks, hones, chips, sticks of wood and dirt have been found in the parlor, notwithstanding every door had been securely locked. Rocks have been heard to fall when not a human being was in sight -not only once, but twice. Mr. T. on several occasions heard some one or something knocking at his front door, and going to it could see no one, notwithstanding the house is on a hill, so that no one could be hill from his sight. On one occasion he heard something in the garret fall, and, on go-iog up, found about three-fourths of a brick in the middle of the floor. Mr. T. is fully convinced that it is "supernatural."

Hoping to hear from you again, I am, very re-meetfully, A. BERKE LIVINGSTON. spectfully,

Winter Soirces at Marley Street. COMPLIMENTARY ADDRESS TO EMMA HARD-INGE.

On Jan. 5th, the following complimentary Address (drawn un by Mr. William White) was pre-sented to Mrs. Hardinge:

sented to Mrs. Hardinge: To Mrs. EMMA HARDINGE-We, your friends here assem-bled this evening, greet you with much love and sympathy. Many a worker for humanity would labor more vigorously and cheerily, if he only knew how many were his friends, and how many their prayers for his success. We believe you knew that our hearts are with you in your noble work. Wo would not leave you to conjecture, but would convince you of the admiration with which we witness your cour-ageous, solf-denying and most effective advocacy of the truths of Spiritualism; and, in expressing these senti-ments, we know that we do but echo the volces of myriads of enthusiastic admirers, from London to San Francisco. Not like many, whose glory was their eloquence, have you left us to the mere memory of your orations; but, in an elaborato and accurate "History of American Spiritualism," you have recited the wonderful story of a movement which we feel as-sured the coming cenerations will regard with forvent grat-tude. With all carnestness we would encourage you to wheth the senter the senter senter the senter the senter the senter work of the senter of the senter would encourage you to wheth coming concertions will regard with forvent grat-tude. With all carnestness we would encourage you to sured that coming concrations will regard with forvent grat-ltude. With all carnestness we would encourage you to yield yourself still more unreservedly to those divine inspira-tions whereby you have rowived and strengthened so many souls. Prove to the world yet more fully that the service of man is the true service of God, and that angels have no sweeter delight than when we unite with them in helping one another. Prove, likewise, with the accumulating ovi-dences, that the lour of death is no hour of terror, but a mo-ment of elevation to brighter and scrence spheres of devel-onment and activity. Hoolner that your now state of maropment and activity. Hoping that your now state of never-opment and activity. Hoping that your now state of mar-ried life may be one of uninterrupted happiness, and that your success in the past will be increased in the future, we beg you to hellove that, throughout your earthby pilgrim-age, you will ever carry with you our warmust sympathies and meet tonder correcte and most tender regards.

BENJAMIN COLEMAN, Chairman. London, Jan. 5th, 1871.

Mrs. Hardinge responded to this Address with such earnestness and fervor as to call forth from the chairman the remark that it would be almost or quite worth while to present Mrs. Hardinge with an Address every week for the sake of such a reply as this had elicited.

a reply as this had elicited. On Jan. 9th, Mr. Benjamin Coloman read a lengthy and very able paper, (published in the last number of *The Spiritualist.*) on the Rise and Progress of Spiritualism in England, with an ac-count of some of his Personal Experiences. Dr. J. Lockhart Robertson, Mr. Cronwell, F. Varley, Dr. Wyld and Mr. Andrew Leighton took part in the discussion which followed. On Jan. 16th the Rev. Maurice Davies, D. D.. read an interesting paper giving an account of

read an interesting paper giving an account of his experiences in Spiritualism from 1856, chiefly in his own home, and through the mediumship of

Mrs. Davies. On. Jan. 23d the Rev. F. R. Young delivered an To-day," pointing out some of the duties arising out of the present position of Spiritualists.—Lon-don Spiritual Magazine.

"CLASS" LEGISLATION.

EDITORS BANNER OF LIGHT-The charge of "class legielation " is so commonly applied to every political measure that over bore the name of a "reform," that I am not at all surprised that the "eight hour" or "short time" movement should have earned the honorable distinction.

I observe in the Ranner of the 18th just, a significant article on the "Tenure of Property," in which a somewhat covert and angracious reference is made to that wing of labor reform which aims at a reduction of the hours of toll as a primary step in the movement. Having repelled the unjust charge of the Boston Post, that the" Labor Reform League," or its speakers, regarded property as "theft," and having declared what the members of that league did hold

tify the platform of the "short time" or "eight hour" league in the following manner :

"Regardling as morally indefensible the special legislative and class devices which aim, by arbitrary power, to deter-mine the hours of labor, and exclude Chinamen and other destitute competitors, we strike directly at the speculative system, which resolves wealth into cuaning and unproduc-tive hands, while the great masses are always at work and always nor." always poor."

By the term "morally indefensible," does our loft-handed friend, E. H. fleywood, mean to imply that, in the caro of the "Ten Hour Hearings," recently hold in the Massachusetts State House, the working people had no moral right either to make their petition for less hours, or to appear as witnesses in its support? Ho will hardly say this. The wronged party surely have a right to ask for legislative justice. But if the petition had been for an increase of hours, we should have said that it was a despotic act, and, of course, morally indefensible. On the same ground we say that the "romonstranco" of the manufacturers against the decrease of the present hours of factory toll was also a despotic act, since it was an effort to defeat a "legislative and class device" to lift the daily burden of an hour's toll from the shoulders of the overtaxed working men and women of Massachusetts. We might add, on the same general ground, that the position of our worthy critic, who remonstrates against the same "device " is exceedingly unfortunate, as a labor reformer, if not "morally indefensible." If he is opposed to legislation, per se, but is sufficiently interested in legislative transactions to criticize, why should he discriminato against short time legislation, as a "class dovice," instead of criminating the over legislation of the money-power in the interest of privileged corporations? If he must spenk on the hours of labor, why does he not appear in the open hearings on that subject and expose the "legislative devices " of an "arbitrary power" worthy of his steel?"

Of course it would be very pleasant for that " arbitrary ower" which bonds the energies of the masses of the people to perpetual toll, or, to use the language of our critic himself-which keeps the great masses "always at work and always poor "-If every labor reformer had a conscientions scruble against meddling with politics, except when his moddling, as in this case, proves to be practically in its

bitrary power." "destitute competitors," &c., in the abave quotation, are mere catch phrases, unworthy of the pen of the writer. We have heard them before, when we have met despotism "face to face," but were scarcely prepared to see this shallow mode of offsetting the claims of justice dignified by our friend into a labor criticism of the first moral and political revolution in American history that has over al-tempted to "determine the hours of labor" in the interest of the laborer; the first and only industrial revolution, in fact, which is not a "class device," which is not an "arbitrary power," and which is not an " aim " to " exclude destitute competitors," on the part of any intelligent advocate of more leisure for the people.

Thus much, Messrs. Editors, allow me to say, as an antiroting, anti-office-recking, anti-war-making and anti-timearving politician, in vindication of the "special legislative and class (1) devices" of the apostles of leisure. Had I time, and a clear right to more space in these columns, I should contrast these "morally indefensible devices " with my friend's appeal for a hearing "before the Massachusetts Legislative Committee on Banking ; " with his oversight in attempting to inaugurate "free money" in advance of free labor, or "equitable commerce" between over-leisure and over-labor; with the abelition of "interest, rent and profits or dividends" before the producers are relieved in the harness, or there is any "work done or risk incurred" by the non-producers; with the proclamation of "free thought " and "free speech " in advance of time and opportunity (on the part of the masses) to speak or to think ; with the parade of taxation and the national debt before the eyes of the

riend's miscellaneous "Labor Reform Loague."

brain of the people-

"That strength which, in the limbs of SLAVES Like Egypt's, only piles up graves; But in the hands of FREENEN bold,

CLEVELAND, O. - The First Society of Spiritualists and Lib-ratists hold regular meetings every Sunday at Lyceum Hall, 28 Superior street, opposite the Post Office, moving and evening, at the usual hours. Children's Lyceum at 1 p. x. Officers of the Society (D. P. Pritt, Pressurer; Joseph Gillison, Secretary, Officers of Lyceum, C. J. Thatcher, Conductor; Emery Officers and Progressive Lyceum at U. y. Was Motnes, IowA. - The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10 A. M. and 7 r. M., and the Children's Progressive Lyceum at 14 r. M. DOVER AND FOXGROY, M. - The Children's Progressive Lyceum holds its Sunday session at 10 J. M. K. P. Gray, Even, Conductor; V. A. Gray, Assistant Conducter; Missing Julia F. Blethen, Guardian; Miss Anna B. Averlit, Asistant Guardian; S. B. Sherburn, Musical Director; C. E. Ryder, Secretary.

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Secretary.

DRANSVILLE, N. Y.-Sofritualist meetings are held every second and fourth Sunday of the month, Mrs. E. A. Wil-ligns, speaker.

DEARSYILLS, N. 1.—Solitharist incerings are held every second and fourth Sunday of the month, Mist. E. A. Williams, speaker.
 DU QUOIN, I.L.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the dist Numday theach month. Children's trogressive Lycenn meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor', Mrs. Sarah Pier, Guardian. Suchal Leves for the benefit of the Lyceum every Wednesday evening.
 Doncinstran, MASS.—Meetings will be hold in Union Hall, Upham's Corner, every Sunday and Thursday evening.
 DELAWARE, O.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street every Sunday at 74 p. M. Calibren's Lyceum meets at 104 A. M. Wm. Wills, Conductor; Mrs. H. M. McTherson, Guardian.
 FOX0000', MAS9.—Progressive Lyceum meets every Sunday at 74 p. M. Calibren's Lyceum meets every Sunday at 75 p. M. Calibren's Lyceum meets every Sunday. To Wills, Conductor; Ar. M. C. F. Howard, Conductor; Mrs. F. Howard, Guardian.
 HINGHAM, MAS5.—Children's Lyceum meets every Sunday at Town Hall, at 104 A. M. C. F. Howard, Conductor; Mrs. F. Howard, Guardian.
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 HINGHAM, MAS5.—Children's Lyceum meets every Sunday at Town Hall, at 104 A. M. C. F. Howard, Conductor; Mrs. F. Howard, Guardian.
 HOULTON, ML.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday at hereinoons and evenings.
 HAMNONTON, N. J.—Meetings held every Sunday at 102 A. M. Merrill Parkhurat, Conductor; Mrs. J. M. Peebler, Guardian.
 HAMNONTON, M. Mass.—The optical start at 104 A. M. Merrill Parkhurat, Conductor; Mrs. J. M. Peebler, Guardian.

LYNN, MASS,-The Spiritualists hold meetings every Sun-day afternoon and evening, at 3 and 7 P. M., et Cadet Hall, LOWRLL, MASS.—The First Spiritualist Society meets in Weils Hall. Loctures at 23 and 7 r. M. Children's Progressive Syceum meets at 10 S. A. M. J. S. Whitney, Conductor; Mrs. Prue Morton, Guardian.

LONG LARE, MIN.,-The "Medina Society of Progressive Spiritualists" hold meetings in the North School-House the fourth Sanday of every month, at 10⁴ A. M. and 2 P. M. Mrs. Mary J. Colburn, speaker.

MIDDLEBORD', MASS .- Meetings are held in Soule's Hall every other Sunday at 14 and 64 P. M.

MANCHESTER, N. H.—The Spirituälist Association hold meetings every Sanday alternoon and evening, at Lyceum Hall. Stephen Austin, President; Allison W. Cheney, Sec'y MILFORD, MASS.—Children's Progressive Lyceum meets at Washington Hall at H A.M. J. L. Buxton, Conductor; Mrs. Cordelia Wales, Guardian; Mirs Baxen, Musical Direct-or; H. S. Bavon, Corresponding Secretary.

MILAN, O. -Rocleiy of Spiritualists and Liberalists and Chil-dren's Progressive Lycenin, meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MORRISANIA, N.Y.-First Society of Progressive Spiritual-ists-Assembly Rooms, corner Washington avenue and Fifth street. Sorvices at 3% p. M.

MILWAYKER, WIS-The First Society of Spiritualists hold meetings every Nunday in Bowman's Hall. Social confer-ence at 2 P. M. Address and conference at 72 v. M. H. S Brown, M. D., President.

ence at 2 P. R. Address and conference at 7½ P. R. H. S. Brown, M. D., President. Notril Sciricark, Mass, --The Spiritualist Association hold meetings the second and not Standay in each month, in Con-hassi Hall, at 10% A. Mald Jr. M. The Pracessive Lyceum meets at the same hall on the first and third Sunday at 17 P. M. D. J. Bates, Conductor, Deborah N. Merritt, Guard-ian, Edwin. Studley, Assistant Guardian; Waldo F. Bates, Masheal Director; A. W. Morris, Librarian, Speakers en gagedt -- Mrs. Juliette Yeaw, March 12; N. S. Greenleaf, March 26; Mrs. N. J. Wills, April 9 (Mrs. Apres M. Davis, April 30; Miss Julia J. Hubbard, May 14; Mrs. S. A. Wills, May 23; Dr. J. H. Currier, Jane H. New Youk City, -- Apollo Holl, --The Society of Progress-ive Spirituanshabil meetings every Sunday in Apolto Hall, corner of Broalway and 28th street. Lectures at 10% A. M. and 74 P. M. D. D. C. Martin, Conductor, Masone Hall, -- The Spiritual Conference meets every Sun-day at 29 o'clock in Masonle Hall, 13th street, between 3d and 4th avenues.

(4) avenues. Osseo, Miss.—Children's Progressive Lyceum meets at Singer's Hall every other Sunday, at 104 A. u. Mrs. Mary J Caburn, Conductor; Mis. Susle Thayer Curtis, Guardian of Commun. Conductor; Mis. Susle Thayer Curtis, Guardian of

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OMANA, NER.—The Spiritualists hold meetings in the old Congregational Church, under Redick's Opera House, en-trance on 16th street, every Sunday. Conference at 2 P. M. Lecture at 74 P. M. Admission free. Mrs. Laura Smith, regi-

Iar Speaker. PLYMOUTH, MASS.—The Splittualist Association hold meet-ings every Sunday in Leyden Halt. L. L. Bullard, President; Allee B. Sampson, Treasurer, Chilfereis Progressive Ly-ceum meets in the same hall. L. L. Bullard, Conductor; Alee B. Sampson, duardian; Clara Robbin, Librarian; Mrs. Lydin Benson, Musichan.

Ance is sampson, thurdan; Clara Robbin, Librarian; Mrs. Lydia Benson, Musician. PHILADRLPHIA, PA.—The First Association of Spiritualists hold meetings each Sunday at Harmonial Hall, corner 11th and Wood Streets, at 109, A. and B. P. M.—Children's Pro-gressive Lycenum No. 1 will uncet in the same hall every San-day at 2 F. N.—Lycenus No. 2 meets at Thompson-street church, at 10 A. M. Cand B. P. M. Meets for so-cial conference every Sunday at 3 o'clock P. M. Joseph B. Hall, President; Mrs. J. K. King, Con. See's, Children's Progressive Lycenum at 10% A. M. Joseph B. Hall, Conduct-or; T. P. Beni, Assistant Conductor; Mrs. R. I. Luth, Guard-in; Miss Elin Bonney, Musical Director. PUTNAM, CONN.—Meetings are held at Central Hall overy Sunday at 15 P. M. Progressive Lycenum at 109 A. M. Sr. Lotts, Mo.—Meetings are held every Sunday, at 105 A. M. and 75 P. M., in Avenue Hall, corner of Sh street and Washington avenue. Warren Chase speaks every Sunday. SaLets, MASS.—The Spiritualist Society hold meetings ev-

SALEM, MARS.—The Spiritualist Society hold meetings ev-ery Sunday at Lyceum Hall, at 24 and 7 p. M. Walter Harris, President; Henry M. Robinson, Socretary; Mrs. Abby Tyler, Treasurer.

SPRINGFIELD, MASS.-Spiritualist Association hold meet-

has every Sunday in Control Hall, at 2 and 7 r. M. Speakers engaged :- Mrs. N. J. T. Brigham during March ; I. P. Green-leaf during Anril: Miss Jennie Leys during My, Speakers desiring to address said Society can write to Harvey Lyman SAM FRANCISCO CAL. - Spiritualists and other Liberal Thinkers meet for conference and discussion every Sunday afternoon at 2 o'clock, at Dashaway Hall, on Post street; also, Sunday evenling lectures are regularly given at Mercan-tile Library Hall, on Bush street. ST. JOHN, N. B. – The Spiritualist Association holds meet-ness on Sunday evenings in the halt on Charlotte street, 5. H. Babbit, President; G. F. Orchard, Treasurer; C. B. llugghue, Secretary. Hugging, Secretary. Spinsering, ILL—The Children's Progressive Lyceum meets every Sunday morning at 9 o'clock in Capital Hall, sonthwest corner Fifth and Adams streets. W. II. Planck, Confuctor: Mrs. E. G. Planck, Guardian. Conductor: Mrs. E. G. Planck, Guardian. Thory, N. Y.—Progressive Spiritualists hold meetings in Apollo flal, conter of River and Congress streets, at 104 A. M. and 74 P. M. Speakers changed: --d. M. Peobles during February and Marchi Thomas Gales Forster during April. Children's Lyceum at 2 P. M. Benj. Starbuck, Conductor, TOLEBO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summatt street, at 72 P. M. All are invited free. Children's Progressive Lyceum in same place every Sunday at 10 A.M. C. B. Cells, Conductor; Miss Ella Knight, Guardian. Guardian. VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall overy Sunday at 103 A. M., and in the even-ing. President, C. H. Camphell, Vice Presidents, Charles Butler, Susan P. Fowler; Recording Secretary, H. H. Ladd; Corresponding Secretaries, John Gaze, D. W. Allen; Treas-urer, S. G. Sylvester, The Children's Lyceum meets at 129 p. M. Dr. D. W. Allen, Conductor; Mrs. H. H. Ladd; Guardian; C. B. Camphell, Musical Director; Luclus Wood, Assistant do.; B. F. W. Tanner, Lit ration; Ilenry Wilbur, Assistant do. Speakers desiring to address said Society should write to the Corresponding Secretary. Wordswer, MASS.—The Spiritualists bold meetings every Sunday afternoon and evening, in Line, in Hall. Speaker orgaged .-Miss Nellie L. Davis during March. Orgaged:--Miss Active L. Davis during blatch. Washington, D. C. -- The First Society of Progressive Spiritualists hold regular meetings in Harmonial Ha I, Penn-swivania, avenue. Speakers engaged: -- Mosses Hull during March and April. Conference needing every Saturday even-ing; Socialies every two weeks through the lecture season. John Mayhew, President.

to, in his opinion, the writer proceeds to mix up and mys-

own interest. The terms, "morally indefensible," "class devices," " ar-

drudging classes ; (too poor to be taxed, except as " beasts of burden " are taxed, by excessive and monotonous toll) in fine, with the general " hay, wood and stubble " of our But, limited to this single article, I will say that, purpos-

ing to abolish poverty, we start with the first principle of political economy, time for recuperation, for the accumulation of reserved force, for the concentration of the individual and national strength in the bounding pulse and flashing

in-law. On the seventh night one string was ter remaining in the kitchen for an hour or two, attending to some domestic matters—during which touched, giving assurance of the truth of the spirit promise. For eighteen months this little circle sat each night, receiving for their reward the fruition of their hopes and the fulfillment of that spirit promise. The guitar, drum, bells, dulcimer and piano were played, the instruments being placed by spirit-direction on one end of the piano, and the medium sitting at the other.

Through all this course of development the medium has followed implicitly the directions of his guides, though invisible they were. When they could play the guitar they called for bells. Being told that they had no bells, they said (through raps and on the guitar strings) sleigh bells would do, and he gave them a string of sleigh bells. Then they called for a drum, saying a tin pan with sticks would do to practice with; this he gave them, and then the next call was for a dulcimer, which he procured, and, when they could successfully use those improvised instruments, a good drum, three small tea bells and a rubber whistling ball was given these invisible musicians. At the end of the eighteen months' private nightly sittings, a few friends were invited in, the numbers increasing as curiosity was aroused. And then he gave public scances, the demonstrations being in the dark. There being so much annoyance caused by striking lights, he became disgusted with dark circles, and gave them up, telling his guides that he would sit no more in the dark, but if they could use him in the light he was willing; and again he went to manual labor on the farm. After a few months these spirits told him if he would make a cabinet according to their directions, they would try to use it, with him in the light outside. To try them, he improvised a cabinet with laths and blankets, and, after much trying, they succeeded well; and then he had the cabinet made which he now uses. It is made of black walnut, four by three and a half feet, five feet high, standing on legs two feet long, with two doors in front, and a small aperture on one end, with an elastic cord that closes tightly around his wrist, his fingers resting on the floor of the cabinet, the instruments being placed at the opposite end, four feet from the medium's fingers. It is impossible for him to put his hand in, because of the elastic, and, if he could, he could not reach the instruments. On the floor of the cabinet is a slight carpet, fastened down in each corner by carriage knobs · securely fastened in the bottom, over which is buttoned the carpet through buttonholes made strong by being bound with leather. Near the top of the front is a small aperture, made by spirit direction, with the promise that, in the future, they would show spirit-hands.

The medium sits with his hand placed in the aperture, so far away from the cabinet that his arm is straight, frequently whistling tunes for the invisibles to keep time with. The invisible would make many a drum major blush for his We will only add that Mr. Thrasher says that 'he own inferiority, especially when he plays "Capt, has abandoned all hope of solving the mystery,

once procured a guitar and sat each evening in company with his aged mother, sister and brother-the premises, so far, at least, as was known. Aftime no one left the room-Mrs. Thrasher, accomby the rest, went into the house again to panied see if all was right.

See if all was right. She found the doors all locked just as she had loft them, but the beds were all scattered over the loors, and the rooms and passages filled with trash. In one room, two logs of wood were trash. trossed in the middle of the floor. This same thing was repeated several times during the day, with like results. Friday afternoon, while the family and their guests were sitting in the parlor, chips would fly about in a mysterious manner, and no one could be detected in throwing them. Friday night, Mr. Whitescarver, of Blacksburg, and Deacon Smith, of his church, were occupying together a room up stairs. Mr. Whitescarver says that, before he had succeeded in getting to sleep, he saw a man enter the room whom he at first took to be Mr. Thrasher. _The man walked up to the bed, and, just as Mr. W. raised up to speak, he turned and walked rapidly out of the room; and as he did so, Mr. W. perceived that he was a larger man than Mr. Thrasher, and differently dressed. Just as he closed the door after him dressed. Just as he closed the door after him Mr. Smith awoke, and he and Mr. W. both dis tinctly heard him walk heavily down stairs, and thotiy heard nim wak heaving down statis, and return as far as the head of the steps. Mr. Thrasher says that he did not leave his room at all during the night, but that he and Mrs. Thrasher distinctly heard the door of their chamber open and shut five or six times in quick suc-cession. This door had been carefully locked when they retired, but was found unlocked the next morning. The same night, Dr. Dulman, a deacon in the Jackson Church, Botocourt, was sleeping in an adjoining room, when he was awakened by a violent pulling of the covorlids on jumping up, he could neither see nor hear anything. Saturday evening, Rev. Mr. Whites-carver felt too unwell to go to church, and was lying on a sofa in the parlor, while Mrs. T. and children were in the dining-room, the foldingdoors between the rooms being open. Suddenly something heavy was heard to fall in the passage. and Mr. W. went quickly into the dining-room, and opened the door leading into the passage. He found a stick of wood lying on the floor; and while talking about it, another fell, until eight or ten large sticks of wood were gathered up. This wood was evidently thrown from the passage above, as the stairs go up at this point; but, on making the most diligent search, no one could be found. Just as they were starting to go up into the garret, they heard something fall; and, on unlocking the door and going up, they found a large brick in the centre of the floor, which had evidently been just thrown there. Sunday even-ing, a violent knocking was heard at the front door. The children reported that they saw a man ten large sticks of wood were gathered up. door. The children reported that they saw a man there, 'who seemed to vanish through the porch floor,' and the knocking then began violently at the back door. On running there, the children say they saw the same man run off. Mrs. Thrasher now discovered that the back door key was missing; and it had not been found up to Monday morning. On going back to the rooms, they found that the beds had been toused as usual, and that some pieces of split pine, unlike nay they had about the place, had been thrown into the rooms and passages. Your correspondent left on Monday, and has heard nothing since concerning this mysterious affair, which, for eleven weeks, has annoyed and bafiled this most

worthy family. We have simply 'told it as 't was told us,' and will not consume your space with

MICHIGAN.

Yearly Meeting.

The Yearly Meeting of the Branch County Circle was held In the city of Coldwater on the 7th and 8th of January, 1871. The Association met on Saturday at 2 o'clock P. M. President E. F. Giles in the chair. On motion, the Association proceeded to the election of trustees, after which the day was devoted to the transaction of sundry business, when the Society adjourned until Sunday at 0} A. M. On Sunday the morning hour, from 91 till 101, was devoted to conference. The regular morning lecture was given by Abraham Smith, of Sturgis; subject, "The Reason Why." The afternoon session, from 14 till 24, was given to conference, and the regular discourse was delivered by Prof. R. Garter. He took for the basis of his discourse the following preamble and resolution, which he offered for the action of the meeting :

linercas, The religion of Spiritualism is a manifestation of the highest unfoldment of the human mind, in the seventh

of the highest unfoldment of the human mind, in the seventh decade of the nhotcenth century; and Whereas, From and through 1k we have a right to expect and do expect the redemption of man from ignorance, su-persition, bigotry and inhumanity; therefore, *Resolved*. That to promote this great, good and hely end, the Spiritualists of America ought to establish a National Institution, in which shall be taught all the learning, love and wisdom of all the ages past and present, with all the new light emanating from the continued growth of the hu-men soul including a sancial donartment of marifal law and man soul, including a special department of marilal law and pre-natal education.

The speaker said there was not a school in America where we can send our sons and daughters to be educated, without placing them under Orthodox or anti-spiritual influences; placing them under Orthodox or fatt-spiritual influences; that in many instances we are taxed to support schools in which are taught dectrines and dogmas in which we do not believe, and which we would suffer no person to teach in our families. He said these evils ought to be removed— must and will be removed when Spiritualists awaken to a proper sense of their duties to themselves, to their children, a tauth and humanity. to truth and humanity. He held that under the present organization of society.

Ite held that under the present organization of society, the basis of all human reform is founded in the marital relations and pre-natal influences, and that the people must know more of these divine laws before the race can be elevated much above their present condition; that pesi-natal education can do much to give digetion to the minds, but it can never eradicate organic taint and pre-natal im-pressions. He said that true mental philosophy—the phi-losophy of spirit-communion, and the laws of the marital relations and pre-natal impressions, are the most important subjects under investigation among humane and intelligent men and women in this age, but that none of these subjects are taught as specialties in Christian or Pagan countries. He asked, Shall we have an institution in which all the good that ever has been taught, and all the good that never has been taught, can be made subjects of special instruc-tion? He said, if each Spiritualist in the country will give twenty-five cents the work can be done. Are there any so poor in soul as to refuse to donate this mite for such a holy

purpose? At the evening session the resolutions were called up, and At the evening session the resolutions were chart up, and on request, re-road by Bro. Garter, when, on motion, they were passed by a unanimous vote; after which the meeting adjourned, well feasted with spiritual food. S. E. GILES, Secretary.

Coldwater, Mich., Feb. 11th, 1871.

The Home Journal publishes an article on "The Advantages of Stupidity," from which we extract the following "Home" thrust, applicable in many quarters: "Stupid never makes enemies of his friends, for he does not belaber their reputation behind their backs. He is too honest to insult any one, and therefore has no need of coffee and derringers."

"It is a pleasant thing to reflect upon," said Dickens, and furnishes a complete answer to those who contend for the gradual degeneration of the human species, that every baby born into the world is a finer one than the last." Inaugurates the 'age of gold ';

Which roars up sours as pure and white As angels, clothed with heavenly light; And yields forth life-blood richly red As patriot hearts have ever shed." BRYAN J. BUTTH.

Yours for progress, Hopedale, Feb. 22, 1871.

SPIRITUALIST MEETINGS.

ANCORA, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. II. P. Fairfield, Presi-dent; J. Madison Allen, Corresponding Secretary. Chi-ren's Progressive Lycoum meets at 10% A. M. Eher W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian, April 2 Martine Martine Martine E. S. Wood, Guardian. April M. Mon. - Regular Sunday meetings at 10% A. M. and J. M. (n Odd Fellows' Hall, Main street. Children's Pro-ressive Lyceum meets at same place at 12 M. Mr. C. Case, resolent.

ANDOVER, O. -- Children's Progressive Lyceum meets at Morley's Hall every Sunday at 119 A. M. J. S. Morley, Con-ductor; Mrs. T. A. e napp, Quardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton; Secretary. APPLETON, Wis.-Children's Lyceum meets at 3 r. M. every

Sunday. Bosron, MASS.—Music Hall.—Meetings will be held every Sunday alternoon, at 25 o'clock, under the management of Lewis B. Wilson. E. S. Wheeler will lecture March 5 and 12. Music by an excellent quartete. Eliot Hall.—The Unitdren's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. S. Annorn, Guardian. All letters should be addressed to M. T. Dole, Nearotary.

(Juardian, All lotters should be successed events) Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday. Circle morning and afternoon: evening, lecture. Hospitaler Hall, SoB Washington street.—Spiritual circle for individual messages and general instructions from the super-mundane spheres, Sunday mornings, at 10% o'clock. Admis-sion free. All mediums are invited to take part. Spiritual journals and other publications will also be distributed free. Descriptions and Hall.—The" Spiritualist journals and other publications will also be distributed free. BALTIMORE, MD.-Saratoga Hall.-The "First Npirtualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Cal-vert and Naratoga streets. Mrs. F. O. Hyzer speaks till fur-ther notice. Children's Progressive Lyccum meets every Sunday at 10 A.

vertand Saratoga streets. Mrs. F. O. Ilyzer speaks till fur-ther notice. Children's Progressive Lyceum meets every Sanday at 10 A. N. *Correspondent Hall.*—The Maryland State Association of Spliritualists hold meetings every Sunday in this hall. Levi Weaver, President; Jacob Weaver, Vice Pres.; Geo, Broom, secretary; Wm. Leonard, Trensurer. Speakers eugged: --Thomas Gales Forster during March; Mm. S. A. Byrnes dur-ing April; J. M. Peebles during May. Children's Progress ive Lyceun No. I meets at 9 o'clock: Levi Weaver, Con-ductor; Mrs. Rachel Walcott, Guardian; John J. Henry, Li-brarian; Miss Anna McCleilen, Musical Director. BROOKLYN, N. Y.-The Children's Progressive Lyceum

DIATIAN ; ALISS ANNA MCClellen, Musical Director. BROOKLYN, N. Y.-The Children's Progressive Lyceum meets at Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 103 A. M. J. A. Wilson, Craductor; A. G. Kipp, Assistant Conductor: Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3 r. M. by Mrs. E. F. Jay Bullene.

Builenc. CHRLSRA, MASS.—Granite Hall.—Meetings are held in this hall every Funday. All communications for the Chelsea Spiritualist Association should be addressed to irr. B. H. Crandon, 4 Tremont Temple, Boston. B. H. Crandon, Corre-

Grandon, 4 Tremont reuple, Boston . M. R. Canaon, Con-sponding Vecretary. *Free Chapel.*—The Bible Christian Hpiritualists hold meet-ings overy dunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Rup't.

A. Kicker, Sub't. CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets in Washington Halt, No 15 Mein street. at 10 A. A. every Sunday. Benj. A. Fisher, Conductor; C. A. Abbott, Assistant do.; Mrs. C. Carr, Guardian; Miss Carrie F. Cut-ler, Assistant do.; W. M. Dinsmore, Musical Director; Miss Gertrude Carr, Assistant do.; John G. Abbott, Jr., Librarian; Charles Cutler, Assistant do.; John G. Abbott, Jr., Librarian; Charles Cutler, Assistant do.; John G. Abbott, Jr., Librarian; Charles Cutler, Assistant do.; John G. Abbott, Jr., Librarian; Charles Cutler, Assistant do.; John G. Abbott, Mrs. Cutler, Mr. and Mrs. John Nichols, Guards. All communications should be addressed to Benj. A. Fisher, Scereinry. CAMBRIDGEFORT, MASS.—Children's Lycoum meets every. Sunday at 109 A. N., at Harmony Hall, Watson's Building, Main street. W. H. Bettinson, Conductor; Miss A. R. Mar-tain, Guardian.

Sunday at 10] Main street. V tain, Guardian.

tain, Guardian. CINCINNATI, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Thomp-son's Music Hail. G. W. Kates, P. O. box 568, Secretary.

Chicago, ILL.—The Spiritualists hold meetings every Sun-day in Croyby's Music Itali, at 10% A. M. and 7% P. M. Chil-dren's Progressivo Lyceum meets in the same hall immedi-ately after the morning iccture. Dr. S. J. Avery, Conductor, CLIDE, O.-Progressive Association hold meetings every sunday in Willis Itali. Children's Progressive Lyceum meetin in Kline's New Hall at 11 A. M. S. M. Terry, Conductor J. Dewey, Guardian.

CARTHAOE, MO.—The friends of progress hold their regular meetings on Bunday afternoons. C. C. Colhy, President; A. W. Pickering, Becretary.

YARS CITY, I.L. The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 22 F. M.

We would respectfully request all interested in spiritual neetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual assistance that we can hope to make our announcements reliable.]

Passed to Spirit-Life:

From Eric, Pa., on the morning of Jan. 25th, Mrs. Susan Frei chi

Freich. A more proceful exit it would be difficult to imagine. She hissed her children and friends who had gathered to hid her threwell, and went awar as quiletly as a child falls asleen upon its mother's breast. Just before her speech failed she said she felt the spirits around her, though sne could not see them. For twelve years and more she had been an avowed Spiritu-alist, and was ever ready to bear testimony to the beauties of spirit communion. She was a constant realer of the *Hammer* of *Light*, and invertably read the Meane Deperturent first. She was born in Vermont, Nov. 27th, 1801, hence had lived on carth skiy-nine years and two months. Her worn-out casket was hid by the lowing hands of her children and friends be-site that of her bussand and a son in Geneva, O; but we know "though her body is dead her spirit is blest." CHARLES HOLT.

From Monson, Conn., Feb. 1st, Ruby, wife of L. G. Wluter, iged 49 years.

From Ashford, Conn., Feb. 9th, Zilpha, wife of Charles Card, ged 73 years.

From Agawam, Mass., Jan. 20th, the wife of A. E. Marsh, iged 36 years.

I have attended during my recent labors in Connecticut and Iassachusetts the burial rites of those named above, and I have attended during my tocking those named above, and Massachusetts the burial rites of those named above, and have endeavored to give the consolutions of our philosophy-so cheering in the hour of trial-to those so sorely needing it. At the funeral at Agnwam 1 was assisted by the Rev. Mr. Perry, Orthodox minister of the place. SUSIE A. WILLIS.

From Lunenburg, Mass., Feb 21st, Harriet E. Kemp, wife

From Lunchauth, and of Charles Kemp. It was the request of the decensed to have the writer offi-clate, that some persons might have an opportunity of hearing the spiritual gospel who would not attend on other occasions. M. N. HOADLEY.

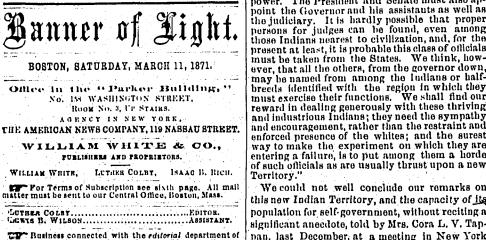
[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line ex-ceeding twenty. Notices not exceeding twenty lines published gratuitously.]

BANNER OF LIGHT.

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

4

7.87 In quoting from the Banner of Light, care should a taken to distinguish between editorial articles and the communications (condensed or otherwise) of corresp ents. Our columns are open for the expression of free ents. Our columns are open of the capterson the thought, when not too personal; but of course we cannot undertake to endorse all the varied shades of opinion to which our correspondents give utterance.



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

An Indian Territory.

The recent convention of the Indian tribes at Ockmulgee is of exceptional interest in the history of our dealings with the red men, and promises to lead to the erection of a separate territorial. government, in which they will in the main have the direction and control of their own affairs. From the statistics gathered at this notable council of the descendants of the aborigines, it appears that the Choctaws number nearly seventeen thorsand souls, and have an annual school fund of thirty thousand dollars, supporting fortyeight public schools, with fourteen hundred and sixty children attendants. Twenty Indian youths are at school in the neighboring States. The Cherokees number 17,000, and have an annual school fund of \$50,000, supporting forty-eight public schools, at which 1923 children attend. There are also several private schools, and one Moravian Mission school. There is an orphan fund, out of which the orphan children of the tribe are fed and clothed. The Creeks number 13,000, and have an annual school fund of \$25,000, supporting twentytwo public schools, at which 700 pupils attend. Six of the public schools are for colored children. Additional schools are soon to be established. The Chickasaws number 5400, and have an anmual school fund of \$50,000, supporting eleven schools, at which 440 pupils attend. Fifty children are attending boarding schools in the neighboring States, at an annual expense to the nation of \$650 each. The Osages number between 3000 and 4000, and have an annual school fund of \$3000, supporting fifty pupils at the Catholic Mission schools. The Seminoles number 2500, and have an annual school fund of \$2500, supporting a few public schools, at which 225 pupils attend. The Peorias number 170, and have an annual school fund of \$3000, supporting one school, with twentysive pupils. The Ottawas have one school, with "lifty-two pupils.

The assembled Council of the Nations adopted a regular Constitution, by a vote of fifty-two to three, and, after duly submitting it for ratification to the people of the various tribes, adjourned to meet again at the same place on the 5th of June next. This Constitution, with the Bill of Rights, is in no essential features different from similar ones framed by communities undertaking to organ-126 a territorial government. The chief difference is this: that, whereas with the whites all authority arroveeds from the individual, as its original source and fountain, to the community as its permitted depository, in the case of the Indians it proceeds rather from the tribe itself, which is in fact almost the reverse of what we are wont to consider the natural order. This difference, howover, can with proper care and address be entirely composed. The great trouble threatens to come from the expected entrance of the whites into the new territory, the problem being to settle it on what terms they shall come in. The existing treaties with the tribes, as is well-known, forbid the settlement of the whites among the Indians, and it is on the basis of these treaties that the Ockmulgee Council asked Congress that no such settlements shall be allowed in the contemplated territory; and, furthermore, that no whites be permitted to occupy official stations. There is no reason whatever for the abrogation of this saving clause in the treaties, although, when it comes to the demand that whites shall the wholly excluded from the administration of local affairs, there is found to be an honest difference of opinion. The President himself, always favorable to the protection and advancement of the Indians, is by no means disposed to endorse a demand of this nature, being satisfied, with a great many more of all parties, that experienced judgments, training in civil affairs, and a knowledge of the theory as well as the practice of republican government, require for this novel experiment the most discreet care and tender regard for some time to come. These things do not come by inspiration precisely, but are the results of a -patient schooling and a well-grounded education in civil affairs. But, as usual, the speculators and land-grabbers show themselves at once. They do not hesitate to come forward when they discover a chance for feathering their nests. These fellows so early as this are clamoring to have the whole of the proposed territory surveyed and put upon the market, like lands in any other territory. It is said that some half-dozen -railroad corporations are all ready to ask for grants the moment such a survey is completed. They believe fully in their seductive ability to -manipulate the earliest Indian legislatures to favor their request. But there is no need of making haste in this matter. The Indians themselves understand the benefits of railroads to civilized life, as is shown by the action of the Chickasaws in directing a survey of their reservation, and in that provision of the Cherokee treaty which allows for a line of railway east and west, and another north and - south, through their reservation. This means simply the right of way, and a few acres, every ten miles, for stations. The other tribes have likewise provided for this need in their treaties, reserving to themselves the right to make such grants of the right of way, subject always to the approval of the Secretary of the Interior. As for the territorial legislature, it is expected that iit will be wholly composed of Indians, as it certainly should be. The new constitution proposes that the upper branch shall consist of a member from each nation having a population of two thousand citizens, and an additional member for each additional two thousand; while the lower branch is to consist of a member from each nation, and an additional member for each one thousand citizens. The members of both branches are to be elected by the qualified voters of their respective nations, and hold office for two years. In reference to the features of this consti-Antion, the Advertiser, of this city, remarks;

"We see no objection to these provisions, though would be more in accordance with our istoms to have a part of the senators hold for four years. Congress certainly ought to have the disapprove the laws passed by this legislature, as in the case of other Territories; and the Indians may be sure that the whites who wish them well may be sure that the whites who wish the will not passively see Congress surrender this will not passively see and Senate must also appower. The President and Senate must also ap-point the Governor and his assistants as well as the judiciary. It is hardly possible that proper persons for judges can be found, even among those Indians nearest to civilization, and, for the present at least, it is probable this class of officials must be taken from the States. We think, how-ever, that all the others, from the governor down. may be named from among the Iudians or half-breeds (dentified with the region in which they must exercise their functions. We shall find our reward in dealing generously with these thriving and industrious Indians; they need the sympathy and encouragement, rather than the restraint and enforced presence of the whites; and the surest vay to make the experiment on which they are ntering a failure, is to put among them a horde

Territory.' We could not well conclude our remarks on this new Indian Territory, and the capacity of its population for self-government, without reciting a significant anecdote, told by Mrs. Cora L. V. Tappan, last December, at a meeting in New York for the promotion of Indian civilization. It was narrated to show how groundless is the assertion. frequently heard, that the red men have neither desire nor capacity for moral and intellectual improvement. Mrs. Tappan said she had it in her mind to relate an interesting experience, in connection with a little Cheyenne Indian girl, Emmu-ne-es-ka, one of the refugees from the Sand Creek massacre, whose kindred were all slain on that dreadful day, and who, being taken prisoner, remained in Colorado, until Col. Tappan, as a member of the Indian Peace Commission, took measures to have all the Chevenne prisoners returned to their own people. She did not wish to go, but said she would come East with Col. Tappan and go to school. This was three years ago She now reads in the Third Reader, is a good speller, writes neatly, and is as good a player on the piano as any girl of her age-all this in four years, without any special instruction since she had been with them. Mrs. Tappan had studied the native Indian characteristics of this child; she found her affectionate, tractable, kind, and full of health and vigor, but responsive to all genial and kindly impulses, entirely truthful and obedient to every task and household duty. She thought this instance an effectual answer to the scoffers who say, "The Indian can never be civilized." Em-mu-ne-es-ka one day said she wished she were woman. Mrs. Tappan asked, "Why, would you go back to your own people?" "Oh, no, not to live, but to bring in all the little Indian chil dren and teach them to live as you do."

Monopoly in Healing.

The monopoly in coal, in manufacturing, in alt and in sundry other things, should satisfy the greedy class that would squeeze fortunes out of the lives of the people, without attempting to carry out the scheme in medicine. Yet the medical faculty, so called, keep trying at their mon strous schemes, as in Rhode Island, and more successfully in Ohio, and as they are now doing vigorously in Illinois and Michigan. The doctors of Chicago have just resolved, in regular session, to propose a law to the Legislature similar to that in Ohio, making it unlawful for any person to practice medicine in any of the departments within the State, unless he or she shall first have attended at least two full courses of instruction, and graduated at some school of medicine either in this or some foreign country; and as a penalty for so doing without the prescribed conditions, to pay a fine not exceeding one hundred dollars, nor less than fifty, and to be imprisoned, for the second offence, in the county jail for thirty days. Nor shall such person have a legal right to collect any fees or compensation for his services.

This is drawing it rather close, with a vengeance. Here is a handful of men who set up the claim to an exclusive right to treat the ailments and accidents of their fellow-mortals, and ask the law to step in and keep off all others while they blister or bleed, drench and cut, poison and kill, guessing their blind way along; and they base their modest claims solely on their own superior skill and knowledge of the human system, as acquired by study in the "schools of medicine." Dr. Benjamin Rush was more than a mere rush light in those schools, and he left his solemn testimony behind him, in one of his public lectures, that he was forced "to apologize for the instability of the theories and practice of physic," declaring that" those physicans generally become the most eminent who have most thoroughly emancipated themselves from the tyranny of the schools of physic." It is this very same tyranny that the Chi cago doctors are laboring to impose, through the Legislature, upon the unresisting people of Illinois. It is time they opened their eyes to their danger. These fellows of "the schools" are pretty characters, now, to set up such assumptions. It is, they would have us believe, perfectly right and proper for them to slaughter the people by their endless experiments and their dogmatic and one-eyed theories; but let a medium enter the field and actually relieve the sufferings of humanity, and they want a stop put to it at once! The impudence of the thing is without a parallel. In this age of increasing intelligence and insight, it is preposterous. We warn the people of Illinois, and of every other State, of the aggressive plans of the "regular" doctors, who would be glad to compel them to die under their hands rather than permit them to live by the timely and efficient

The Spiritualist Fair at Eliot Hall. The Fair, inaugurated as heretofore announced an account of the opening of which, on Monday, Feb. 20th, we gave in our last issue-continued to be held with great social and pecuniary success at this hall, corner Eliot and Tremont streets, Boston, from the date of its inauguration till Wednesday evening, March 1st, (a period of nine working days and evenings).

During the sessions of the Fair excellent notices were given in most of our city papers. Among others, the Boston Advertiser, in speaking of it, said, in the course of quite a lengthy sketch:

"The Fair in Eliot Hall, corner of Tremont and Eliot streets, held by the Spiritualists of Boston and its vicinity, is one of the coslest of the sea-son. The tables are profusely furnished with the thousand and one articles which the ladies contribute invariably, but there are, in addition to these, various other attractive features. The hall itself is well worth a visit, being charmingly fitted up as the headquarters of this sect, decorated with fiags, banners and the paraphernalia of the 'Pro-gressive Lyceum,' which is held here. A cabinet organ, given by Messrs. S. D. & H. W. Smith, manufacturers of these instruments, is to be dis-

osed of by lot, as visitors are quickly informed when they fall in the way of the zealous gentle man who sells the chances. An Ætna sewing Handhine, valued at \$140, was contributed by Mr. H. S. Williams, the agent, but the chances were quickly taken and the prize drawn. An art gal-lery, containing many clever compositions, is another source of revenue to the Fair and of amuse-ment to visitors. The Music Hall Society furnishes a long table handsomely, the Progressive Lyceum another, and there are tables furnished from Charlestown, Newton, and other places out of town, including one which is the result of the astonishing enterprise and industry of one lady from Philadelphila. There is also a book table where all the principal publications of Spiritualists are for sale, with photographs of eminent mediums and other members of the sect. The entire Fair is admirably arranged and well conduct-

The Boston Journal gave the following:

"The Spiritualists of Boston and vicinity open ed a very fine Fair, Monday evening, in Eliot Hall, corner of Tremont and Eliot streets, which continues day and evening through the present week. The proceeds are to be devoted to furnishing the hall as a headquarters for the Spiritualist move ment, and for the general interests of the cause, The hall is finely fitted up, and articles, almost endless in variety, are displayed from the booths, presided over by very attractive ladies. A large umber of valuable things are to be disposed of by lottery and shares, and every reasonable de-vice is arranged to get the needful."

Among the donations of fancy articles, Annie Ray, of Terre Haute, Ind., sent to the Banner of Light office, Feb. 18th-with a special request that they be "placed on Mrs. Conant's table in the Fair if she has one"-a Mouchoir Box, a Tidy for a lounge, and an Infant's Sacque, saying in her letter:

"Never give up the Banner of Light. I have no words to tell you how I prize it. Friends-you who are supplied from so full and overflowing a fountain-cannot realize how hungry we are at times. On such occasions, and always, the Banner comes to us laden with the choicest spiritual food. May it live and prosper forever."

Around the box was worked: "God bless our Banner of Freedom and Love!"

During the sessions of the Fair the large atten dance demonstrated the fact that believers in Spiritualism are very numerous in Boston and vicinity. Those ladies and gentlemen who have given their time and skill, and those who have made donations to the Fair, are worthy the thanks of every friend of the cause in both spheres of life-the seea and the unseen-for every material help which is given to increase the number of the avenues of spiritualistic labor, or to sustain those already organized, is sure of that blessing which follows good works,

Among the many interesting features, we will mention that on Wednesday evening, Feb. 22d, the elegantly furnished Ætna Sewing Machine, valued at \$140, contributed by H. S. Williams, agent, was drawn by lot.

On Tuesday evening, Feb. 28th, the "Grand Combination," consisting of one Parlor Organ, valued at \$250, furnished by H. W. Smith, of th firm of S. D. & H. W. Smith, manufacturersa really superior instrument-and some other prizes were disposed of, amid general interest. During the Fair numerous other articles were drawn, among which were specimens of needlework, a silver service, valued at \$100; another organ, given by Messrs, Daniel Farrar and Phineas E. Gay, valued at \$150, and a music box, valued at It is generally understood that about three thousand dollars have been raised during the sessions of the Fair-which is truly an encouraging result. We are unable to give in this present issue a general list of the donations, as it was not furnished us by the management up to our going to press.

Old Theology Rampant! Attempt to Suppress Liberal Thought! How the Thing was Done. Justice Vindicated. We are indebted to the Herald of Feb. 27th for the following interesting facts, which go to show

that bigotry and intolerance are not wholly extinct in Massachusetts. But, thanks to the wisdom and honesty of the Bench, the bigots did not succeed in their designs:

It is a well-known fact that Knapp the Elder, or Elder Knapp, as he is more familiarly called, has been stirring up things with a red-hot pole during the past week, and it is just possible that some persons have smolt brimstone with-in the past seven days, who were never familiar with the odor of the article before except in the form of flour of sul-phur, which is good in some cases. I what who was phur, which is good in some cases. J. L. Hatch, who was alluded to in one of our editions yesterday as the gentleman alluded to in one of our editions yesterday as the gentleman sporting a fur collar and spectacles, is a Unitarian minister, and, believing that the doctrines promulgated in the inner sanctuary of Tremont Temple by Elder Knapp and some of his sympathizers were extremely pernicious to the commu-nity, sought to counteract their effect by distributing to passors by the door of the Temple Dr. Heiges tract, wherepassors by the door of the Tompie Dr. neages tract, where in the "Atonement" is treated on—a document published by the American Unitarian Association. This act on the part of the Rev. Mr. Hatch coming to the knowledge of Knapp very much inflamed the temper of that serene and venerable antagonist of his Satanic Majesty, the Devil; who, venerable antagonist of his Satanic Majesty, the Devil; who, it is said, informed a number of his hearers that a 'misora-ble infidel'' was outside distributing tracts, and asked thom to pray that he might be "shaken over hell until he repent-ed." It is also roported that "Brother Fulton" disagreed at this point with his elder condjutor and advised the audi-ence "not to pray for the miserable little devil;" that he .was "not worth praying for." The "infidel," however, kept distributing, and ceased not until a police officer yesterday arrosted him--not with a view of shaking him in a torrid at-meanhere but for the numers of having him surver to a

arrested him-not with a view of shaking him in a toria ar-mosphere, but for the purpose of having him answer to a complaint charging him with violating the 20th section of the 631st chapter of the city ordinances, which says : "No person shall stand in any street for the purpose of grinding cutlery, or for the sale of any article or for the exerise of any business or calling, unless duly licensed by the **Board of Aldermon**

The complaint charges that Hatch was standing in Tre-mont street "for the exercise of a certain calling, to wit: the distribution of tracts at said Boston, against the peace,"

Mr. Hatch gave bail in the sum of \$200 for appearance in court to-day, when it will appear whether tract distributing is a "calling."

The next day's edition of the Herald reports that-

On the 25th inst., a warrant was issued by Judgo Church-ill of the Municipal Court, directed to the Sheriff of Suffolk County, his deputics, constables and police officers of the city of Boston, commanding them to arrest and bring before city of Boston, commanding them to arrest and bring before this court the body of one Junius L. Hatch, an alleged dis-tributor of infidel tracts, who was also charged with sland-ing in Tremont street for the exercise of a certain calling, namely: the distribution of tracts, against the provisions of the by-laws of the city of Boston, and against the peace of the Commonwealth. Armed with this document, Ser-geant Ford, of the Second Police, on the 27th inst., pro-gened to arrest the said disburser of tracts, and this morn-Coecide to arrest the said discurser of tracts, and this mon-ing brought his clean-looking body before Judge Bacon for trial. The complaint having been read, the prosecution proceeded to introduce evidence showing that Hatch, for several days past, had been standing on the sidewalk oppo-site the Tromont Temple, where Eider Knapp was holding forth to crowds of sinners, and distributing to the people contain tracts which he holding would be good for the sorforth to crowds of sinners, and distributing to the people certain tracts which he believed would be good for the sor-did souls of those who believe in the heaven marked out by our popular theology—"the heaven of everlasting psalm-singing—the place with golden pavements, where all the people wear crowns, play on harps, and keep up a conseless repetition of applanse to the power that saved them while determine the same the save of the distributed damned others," as set forth in one of his distributed

The ovidence introduced clearly established the fact that Hatch had distributed the tracts aforesaid, that he had done so on Tremont street, and that his "work of mercy" for the "good of humanity" had collected crowds on the street. "good of humanity" had collected crowds on the street. But this was not enough to convict. This was not his "calling," as set forth in the complaint, he being an or-dained minister of the Lord Jesus Christ, filling a pulpit and preaching to "hardened sinners" at Sciuato, on the South Shore, where he tolls them that it is absurd to think that they will "be roasted in holl eternally" for their sins, and at the same time grow more wicked. The presecution failing to show that distributing tracts was his calling, or that it was a business that required a special license, the court ruled that he had done nothing worthy of punishment, theroupon ordered his discharge. This caused a sensation in the Appleton-street case went under the beards of justice, for the court-room was greatly crowded, many being present who were "yet in their sins," and apparently un-decided who to cling to, Elder Knapp or Mr. Hatch, the tract-slinger. ract-slinger

Music Hall Spiritualist Lectures.

Mrs. Nellie J. Temple Brigham completed her ngagement before this course by a lecture, on Sunday afternoon, Feb. 26th, on "Above and Below." Those in attendance were much pleased with her excellent discourse, which we shall print in full hereafter. At the close of the lecture, she gave the following inspirational poem:

AFTER ALL! A little time of grief and sorrow,

A looking, longing, toward the morrow, While rain-drops fall:

A little time of gloom and sadness,

MARCH 11, 1871.

Gone Before. Benjamin G. Howes, of Worcester, Mass., in

the full knowledge of a brighter and better existence beyond the veil of death, ascended to the reward of a well-spent life, from Worcester. Mass., on Thursday, Feb. 23d. The deceased was about forty-three years of age. He was a man universally loved and respected by all who knew him, whatever their creed or profession. He had been liberal in his views for some years, and was the mainspring and soul of the Worcester Liberal Tract Society. During the past two months, the new light of Spiritualism became to him a cheering fact-his mind being fully prepared before, but lacking till then the proof necessary to appeal to his reason, which was to him the touchstone of all things.

Funeral services were held at Horticultural Hall, Worcester, at eleven o'clock on Tuesday morning, Feb. 28th. The place of assembly was packed-every inch of standing room being occupied. The exercises were opened by a song by the Quartette, from the "Spiritual Harp," followed by the reading, by Prof. William Denton, of appropriate passages from the scriptures of various peoples. A song followed, and then Prof. Denton proceeded to give one of his searching and analytical, at the same time comforting, examinations of the ideas of death and the after life presented in the past as compared with the views now entertained in the added knowledge of the present day. The speaker then proceeded to give a tribute to the well-known worth of Mr. Howes, showing that to the last he was firm to his faith, and wished the work of disseminating liberal ideas, in which he had been engaged for the past two years, to go on without faltering; after which, the services closed with a song.

The Income Tax Outrage.

There are no serious symptoms whatever of a determination on the part of Congress to repeal the income tax. Like other promised repeals, it passes one house only to be amended in the other, and then it is understood that it shall fail between the two. We may be asked why people do not procure an injunction from some proper court. restraining the collection of a tax which the first legal minds do not hesitate to pronounce wholly unconstitutional. Simply because Congress has restrained all courts from lending aid to the taxpayer in that way. It has expressly forbidden any court from interfering with the process of the tax-collector. It is a most tyranuical measure, because it silences the voice of the judiciary -the legislative usurping the power of another branch of the government. All that remains is to pay the tax under protest, and hope to get it back again years hence, when by some means it shall have been duly pronounced unconstitutional. In the meantime, many persons may have been ruined by the exaction itself, and their remedy, if it comes at all, comes too late. It is unaccountable that such arbitrary proceedings are patiently submitted to in a free country like

A Large Legacy to Spiritualism.

Mr. Bobert Barnes, of Evansville, Ind., passed to the higher life Feb. 4th, 1871. He left a will, bequeathing to the "Board of Trustees of the Indiana State Association of Spiritualists" the whole of his property, amounting to nearly seven hundred thousand dollars, to be devoted to the education of children of poor parents. Mr. Barnes was a clear-headed, active business man, and, having no children, had long contemplated the fulfillment of this noble charity. If his purpose is allowed to be carried out as he designed, it will produce more good results for the human race than has been realized by the immense wealth of Stephen Girard. We hope the courts will not block the wheels of this last and best project for the elevation of the poorer classes. The nearest relative of the testator is a niece, now the wife of a millionaire. In our next issue we shall print a hiographical sketch of Mr. Barnes, together with his will.

MARC Advent

The twent; modern Spir Hall, corner York, on Fri poon, from t appropriate most disting be obtained, Hon, John the opening hall and dra reception. 1 sjo'clock, at cises will be mittee of 1 Farnsworth Dr. C. C. D Slade, J. V. Mrs. C. B. V L.F. Hyde, nard, Mrs. from any n Is it not and vicinity ing the day

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Father Hecker vs. Spiritualism.

help of other healers.

Father Hecker is lecturing in different parts of the country against Spiritualism, which he denominates a "delusion." etc. We have reports of him in Washington, D. C., and Chicago, Ill. Father H. is the editor of the Catholic World, and considered one of the distinguished divines of the Roman Catholic Church in America; but the reports of his addresses go conclusively to show, in our estimation, and in the estimation of Spiritualists generally, that the worthy father knows but very little if anything in regard to the philosophy of modern Spiritualism when he asserts, as he did in Chicago, that "the path Spiritualists were treading was a dangerous one, and that they should avoid it as they would a snake in the grass." But we are gratified to see by a notice in he last number of The Present Age, that one of the most able lecturers in our ranks at the West-Lyman C. Howe-is to reply to the Rev. Mr. Hecker's lecture. We hope Bro. Howe will forward us a report of his remarks.

Mrs. Brigham's Lecture in Cambridgeport.

Mrs. Nellie J. Temple Brigham generously donated her services for a lecture, and spoke at Harmony Hall, on Friday evening, Feb. 24th, the proceeds to be devoted to the benefit of the Children's ance.

The Fountain: With Jets of New Meanings.

This latest work of Andrew Jackson Davis, published in Boston by William White & Co., is destined to be as celebrated a book as "Divine Revelations," if the abundance of notices and criticisms upon its contents amount to anything. One thing is certain: the work is selling rapidly, and no doubt will run through many editions.

The discussion among Spiritualists and others of late in regard to Mr. Davis and The Fountain, principally grew out of the publication in the Banner last December of the so-called "nine errors" of Spiritualism, which we copied from the work, and which were commented upon, seriatim, by one of our spirit-friends at the Banner Public Circle, although certain of the secular press insinuate to-day that we dare not insert them in our columns! These poor short-sighted individuals, who are prone to let their prejudices run away with their better judgment, should read our paper before criticising us in so bunglingly ridiculous a manner. They expend their powder fruitlessly, and at the same time become the laughing-stock of their readers.

It should be distinctly understood that Spiritualists are not creedists; that they have individual opinions of their own; and that they are not afraid to express those opinions upon any subject. Mr. Davis has a perfect right to criticise what he considers "errors" in Spiritualism, and we have the same right to criticise Mr. Davis's "views," precisely as we have the right to call in question the errors of Old Theology-and God knows there are plenty of them. Our grand object in all these matters is to arrive at the Truth in all things pertaining to humanity's best good, both here and hereafter. To this end we labor, and are willing to sacrifice all temporal comfort, if need be, to accomplish so desirable a result.

Worcester Meetings.

There is a steady and increasing interest in the subject of Spiritualism in Worcester. A correspondent informs ds that the public circles held between the services are largely attended. Miss Nellie Davis, the young and brilliant inspirational lecturer, has been speaking there for the past two Progressive Lyceum, of Cambridgeport-which months. Her discourses bear evidence of deep organization is much in need of pecuniary assist- and mature reasoning far beyond her years, and are well appreciated.

Sometimes changed to a bloom of gladness Is this all?

A little smiling mixed with sighing Ere we learn to live, but change with dying When time shall call;

A longing for the shining heaven Where souls from mortal cares are riven : Is this all?

We stand beside the grave in sadness; All barred from us our hope and gladness, While tear drops fall; But there comes an answer from the angels, Those beautiful and fair evangels: "'T is not all.

This land of shade, this home of mortals, Is just outside the heavenly portals

Where angels call. You 'll see the glorious sunlight shining-Behind the cloud the silver lining-After all ! "

Look up, through all your tear-drops falling, And hear the heavenly voices calling, Like sunbeams all.

They answer that your waking vision Shall see life's fount of joy elysian,

After all I

Edward S. Wheeler.

This bold radical inspirational speaker will lecure in Music Hall Sunday afternoon, March 5th. and the following Sunday. The ability with which Mr. Wheeler generally handles his subjects is too well known in this section to need further commendation at this time. His numerous friends, we trust, will fill the hall.

The Future of Israel.

The Rabbi Sneerson, of Jornsalem, whose visit to Boston has been the event of the year among our Jewish citizens, delivered his second lecture in Boston, on Sunday evening, Feb. 26th, at the Warrenton-street Synagogue. At the opening of the lecture, Mr. Sneerson said that, since his residence in the United States, he had been pleased with the industry, intelligence and virtue of the people by whom, as it appears to him, justice and truth were daily practiced. While he rejoiced at the features of the country, he could not but sorrow for the land of his fathers, upon which the curse of God seemingly rests. He gave a lucid description of the ci'y of Hebron, its people, their manners and customs, and then passed to the discussion of the topic which seems to be uppermost in his mind-the future of Israel. Will the pristine glory of Israel be restored? Will it be accomplished by the miraculous interposition of the Almighty, or by natural causes? Will the Hebrews ever be again united under a ruler of their own? These are the questions which are continually agitating the minds of the race. The speaker's idea was that it would be brought about by natural causes, but the condition of Hebrews living in free countries, like the United States, would not be affected. It is to the thousands who daily suffer persecutions in lands where free institutions do not predominate, that restoration will bring relief. As the sentiment of an educated thinker, the lecture was full of suggestive ideas, particularly that part relating to the restoration of the lost tribes.

The Peace Movement.

The cause of peace, which is as old as the Christian religion, and which has existed in an organized form since 1815, is exciting new interest both in Europe and America. Meetings in favor of international peace are being held in various places, and the conviction is becoming strong that there are better methods of settling difficulties than by a resort to arms. The American Peace Society, with headquarters at No. 36 Bromfield street, Boston, and 45 Madison street, Chicago, has been unusually active of late, and has extended its operations much more widely than ever before. It wishes to do so still further, and to this end desires to employ agents and colporteurs, both traveling and local. The Society is entirely loyal to the government, but believes that it is much better to prevent rebellions and wars than to suffer their terrible consequences.

What the Spirit Saith.

The reader's attention is called to the Questions and Answers in our Message Department. There they will find answered some of the most important questions that interest the people of earth todav.

The question, Whether the time has arrived for Spiritualists to organize? is answered by the invisible intelligence in the negative, and the reasons are given therefor. There is much truth in the spirit's utterances that the churches have organized at the mouth of the cannon, and that Spiritualists want to organize in a different way. By referring to the sixth page the professed Christian may ascertain what the spirit has to say in regard to Jesus the Christ.

The American Liberal Tract Society.

The second hearing, upon the application of Prof. William Denton and others, for the incorporation of this Society by a special act of Legislature, was had before the joint " Committee on Parishes and Religious Societies," at Room 13, State House, Boston, on Wednesday morning, March 1st, Prof. William Denton, Dr. H. F. Gardner, Dr. H. B. Storer, John Wetherbee, H. S. Williams, George A. Bacon, A. E. Carpenter, M. T. Dole and others being in attendance. At the close of the spssion the applicants were informed that, should a third hearing be considered necessary by the Committee, due notice would be given them.

Our New Volume.

This number completes Vol. 28 of the BAN-NEE OF LIGHT. We shall open our new volume next week with a leading article from the facile pen of Prof. Brittan, of New York, entitled ' OPEN DOORS," which equals, we think, if it does not excel in literary merit and depth of thought, SILENT VOICES," by the same author.

We shall also publish in our next issue a leoture by Mrs. Nellie J. T. Brigham, entitled "THH UNSEEN CITY," delivered through her instrumentality at the Music Hall, Boston, on Sunday, Feb. 5th, 1871.

Irredeemable bonds-vagabonds.

MARCH 11, 1871.

BANNER OF LIGHT.

Advent of Modern Spiritualism.

The twenty-third anniversary of the advent of modern Spiritualism will be celebrated at Apollo Hall, corner Broadway and 28th street, New York, on Friday evening, March 31st. The afternoon, from two to five o'clock, will be devoted to appropriate addresses, poems, music, &c. The most distinguished speakers whose services can be obtained, will be engaged for this occasion. Hon. John W. Edmonds will preside and make the opening address. In the evening the spacious hall and drawing rooms will be open for a grand reception. Dancing will commence punctually at sto'clock, and continue until 2 A. M. The exercises will be carried out under the following Committee of Arrangements: John J. Tyler, P. E. Farnsworth, W. S. Barnard, Edward Robinson, pr. C. C. Dusenbury, Dr. O. R. Gross, Dr. II. Slade, J. V. Mansfield, J. A. Cozens, R. E. Merrill, Mrs. C. B. Wilbour, Mrs. P. E. Farnsworth, Mrs. L.F. Hyde, Mrs. Dr. Dusenbury, Mrs. W. S. Barnard, Mrs. M. Keyser. Tickets may be obtained from any member of the above Committee.

Is it not time that the Spiritualists of Boston and vicinity also move in the matter of celebrating the day? Surely we have many able speakers whose services could no doubt be obtained for the occasion. Eliot Hall would be just the place in which to hold such a Festival.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. - First Page : "The Scientific American on Spiritualism," by Allen Putnam; "Science and Spiritualism," by John Wetherbee; "Spiritualism at Home and Abroad," by Dr. G. L. Ditson. second : "Vital Spiritualism," a lecture by Mrs. Maria M. King; Poem-"The Advent of Spiritualism," by Alexander M'Lachlan ; Banner Correspondence from New Brunswick, Obio, Vermont, Massachusetts, Wisconsin, Minnesota and Iowa. Third : Poem-"Prayer and Potatoes;" Spiritual Phenomena-"Frank L. Thayer, the Musical Medium," by Josephine T. Smith ; "Physical Manifestations in Virginia ; " "Winter Soirces at Harley street;" Michigan "Yearly Meeting;" "Class Legislation," by Bryan J. Butts; List of Spiritualist Meetings, and Obituaries. Fourth and Fifth: Editorials on Current Topics, Items, etc. Sigth: Mossago Department. Seventh : Advertisements. Eighth : Correspondence from Warren Chase; "Western Locals," by Cephas B. Lynn.

mar Read the advertisement of Mr. Elias Bascom, headed "Wanted." He wants a partner in the business of manufacturing globes.

TAT A new edition of Belle Bush's splendid book of poems, "Voices of the Morning," has just been issued.

TAT Attention is called to the advertisement of "Cable Screw Wire Boots and Shoes," said to be the best covering for the foot ever worn:

227 LORING, the enterprising publisher, has moved into his new store, corner of Bromfield and Washington streets.

In answer to Bro. Lynn's query in our last issue, we would say that the MSS. of the Biography of J. M. Peebles, by J. O. Barrett, are in the printer's hands, and that the work will be issued in due time.

INDIAN HOSTILITIES .--- General Parker, Commissioner of Indian Affairs, says that the threatened hostilities will not originate with the Indians themselves, who are rapidly be coming amonable to the peace policy of President Grant, but with Indian traders and contractors, who oppose that policy because it interferes with their plans for enriching themselves.

HOW TO GET RID OF BORES-AN EASTERN RECIPE. Listen to Saadi ; he is shrewdly wise, And puts his moral in the simplest guise. And puts his moral in the simplest guise. An Eastern pupil asked his priest one day How he could keep his thousand bores away: "They come upon me with such fearful power, I cannot call my own a single hour; Rob me of work, of time, of thought, of rost; Nor can I shun thom, though I try my best. Unless some quick rolief there is to give It will be worth one's life itself to live."

"To all the poor who come, your money lend, But ask the rich for loans. Believe me, friend When once they pass outside your darkened door, They go to stay—you 'll never see them more."

Theodore Tilton is to have associated with him in the con duct of his paper, Rev. William T. Clarke, formerly editor of the Liberal Christian, New York, a position he held for several years, and in which he displayed decided skill and ability as a journalist.

Beecher thinks it will never do to preach cream and prac-

Spiritualist Lyceums and Lectures. BOSTON .- Eliot Hall .- No session of the Lyceum on Sunday morning, Feb. 26th, on account of the Fair.

Temple Hall .- On Sunday, February 20th, the exercises at this hall were as follows : Morning, reading of poem by Abby N. Burnham, Mrs. H. Carlisle gave many satisfactory tests. Remarks by T. Moon, C. Huggins, Abby Burnham, Miss Grover. Afternoon, address by Mrs. S. A. Floyd. She spoke of the seeds of truth which are taking root in spiritual soil; of the amount of power the Spiritualists had gained in the land ; and referred to the attractions and successful efforts of the Spiritualists' Fair held in this city. Evening, address by Dr. Hodges, of East Boston. Subject : "Which is bost calculated to benefit the human race, Christianity as taught by the Bible, or as taught by Spiritualism ?" He spoke of the conditions of the past as having had a tendency to work ill among men. A large portion of criminals were of that class who believed in endless hell-while eighty per cent. of crimes were committed by believers in Church faith. He spoke of the Spiritualists as believing in no forgiveness, no possibility of throwing their sins on another, but that each one was strictly accountable for acts committed, and would be judged by individual merits. As fast as man under stood the laws of Nature, he became accountable through

them, and must pay the penalty of disobedience. Lyceum Entertainment, Tuesday Evening, Feb. 21st. -Opening piece by Mrs. Wentworth, after which she favored the audience with several songs. Selections were well recited by the two sisters, Misses Allie and Lizzie Tuttle; also by Ida Benson, Cora Benson, Eva Wiggins and Gerty Alvoyd; poems, by Mrs. St. John and Mrs. Dana, were followed by a comic song by Mr. Tuttlo; Mr. St. John succossfully performed on two musical instruments at the same time-harmonica and concertina; gymnastic exercises by five small children followed; dramatic pieces were then presented by Arthur Hodges, Mrs. Foster, Mrs. Dans, Mits Putnam, Miss Brodell, Misses Allie and Lizzie Tuttle, Master Collins and Charley Dexter. Closing address by Mr. C. Huggins and Abby N. Burnham.

Lyceum .- On Sunday, Fob. 26th, the interest was as usual. Abby N. Burnham was present, and gave the opening invocation.

CAMBRIDGEPORT .-- Harmony Hall .-- The Second Monthly Concert for the benefit of the Children's Progressive Lycoum at this place, occurred Sunday evening, Feb. 26. The exercises opened with a song, "Summer-Land," in which the Lyceum, as a body, participated. Annie Willis and Fannie E. Hall gave recitations, and were followed by Mrs. M. A. French, and Misses, Cora Hastings, Nellio Bullard, and Master Georgie Pearson, in a dialogue which was calculated to show the reasonableness of modern views on religious matters, as compared with the "total depravity school." Misses Ella and Cora Harrington saug, and Abbie Goss gave a recitation, after which, a tableau entitled "Night and

Morning " was well received by the audience. Master Henry E. Hall declaimed, and the Lycoum Quartette sang a selection. Etta Willis recited Col. Hayes's "Jim Bludsoe." A detachment of the Lyceum went through the flag exercises, under direction of W. H. Bettinson, Conductor. Emma Willis recited a selection, and was followed by a tableau, "Baith." Master Georgie Pearson gave a recitation. Henry E. Hall and Misses Fannie E. and Clara W. Hall sang. ableau and reading, "Abou Ben Adhem," followed. Recita tions by Ella Harrington and Miss Georgie Martain, were followed by "Courting Sunday night," (by request) by Mas tor Georgie Pearson and Miss Georgie Martain. Mrs. H. A Pearson sang Dr. Ordway's " Dear mother kissed me sweet good-by." A dialogue, "The Bound Girl," was well rendered

by Ida Elliot, Cora Hastings, Abbie Goss, Cora Harrington A tableau, a recitation by Miss Floo Bullard, and a series of notices from Mr. Charles H. Guild, closed the highly success ful services for the evening. It is to be regretted that the seating capacity of the hall was not larger, as quite a number of persons were obliged to go away-there being no accommodation for them.

Married .- On Tuesday evening, Feb. 21st. Mr. George F Simmons, tenore of the volunteer quartette connected with the Cambridgeport Children's Lyceum, was married at the rooms of Mrs. M. A. French, Clairvoyant, 28 Winter street, Bostop, to Miss Lizzie Manning, by the Rev. Mr. Wood (Methodist) of East Cambridge. Several of the officers and leaders of the Lycoum and quite a number of friends generally were present. After the services and refreshments social converse and singing by Mrs. H. A. Pearson, and Mrs M. A. and Miss Jennie French, closed a pleasant occasion.

CHELSEA.-Granite Hall .- Mrs. Nellie J. T. Brigham gave her closing lecture for the present at this hall, Sunday evening, Feb. 26th. The meeting was well attended. Her emarks were based upon written questions propounded by the audience-the chief one of which was with reference to desired additional demonstrative proof of a future existence. At the close of her lecture, she improvised a poem with reference to the recent demise of Benj. G. Howes, of Worcester.

SALEM .--- We are informed by H. M. Robinson, under date of Feb. 27th, that Mrs. Abble W. Tanner, of Montpeller. Vt., has just closed an ongagement in this city. He says: "All of her discourses have been spoken of by her hearers as among the most eloquent of the season. Her poems are

esteem of the people. As an inspirational lecturer we LIBERAL, SPIBITUAL AND REFORM BOOKSTORE. think he has no superior. Efforts are being made, which we hope may be successful, to secure him permanently Ohicago.

Mrs. J. J. Clark will speak in Stoughton, Mass., on Sunday, March 5th.

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

Matters in Europe.

Matters in Europe. By the despirateness current up to the latest moment before our going to press, it would seen that the war which has raged so destructively in France for the last seven or eight months has reached—for that nation—a dianstrous close. The terms of the trendy of peace, which, being accepted by the representatives of the French and Prussian govern-ments, is now about to be presented for the endorsement of the National Assembly, involve: First—The cession of Alsace and Metz, but Belfort is to be restored to France.

Second-The payment of a war indemnity of five milliards

be restored to France. Second—The payment of a war indemnity of five milliards of francs. Third—A portion of French territory, with some fortified towns like Bedan, to remain in possession of the Germans until the conditions of the treaty are fulfilled. Fourth—The German army to enter Paris on Wednesday, March 1st, and occupy the Champs Elysées. Fifth—Peace to be proclaimed when the French Assembly has ratified these conditions. While some fears exist that the Assembly will not ratify the treaty, yet it would seem that the conservative element in France is gaining ground, and it is hardly possible that has been recognized by nearly all the countries of Europe and by the United States. General Trecku retires into private life at the request. of Thiers. The provisions in Paris have failen to ordinary prices, but the suffering from famine in the country is still great, and the efforts in the United States and other coun-tries for the relief of the people are made in the time of sorest need.

screat need. Bpain is indignant with Egypt on account of an insult offered to a clork in the Bpanish Consulate at Cairo; and all her Consuls have quitted the dominion of the Khedive. England is much disturbed about Greece, and still sticks to the Marathon massacros--demanding a fresh examination of the subject by the Greek government. Gormany is alive with anticipation of the speedy return of her armies, and the Emperor is announced as soon to re-turn to Berlin.

turn to Berlin.

New Music.

Oliver Ditson & Co. have just published a new song, by Bret Harto, entitled, "Twenty Years." Also a serenade, "I Arise from Dreams of Thee," by Shelley, music by W. A. Smith; "The Golden Streets," song and chorus, by Walter Kittredge ; "Serenade," for plano, by C. A. Elsoldt.

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

March 5, Lecture by E. S. Wheeler.

The fourth course of lectures on the philosophy of Spirit-nalism will be continued in the elegant and spacious Music Hall

EVERY SUNDAY AFTERNOON, AT 25 O'CLOCK, **EVERY SUNDAY AFTERNOON, AT 25 O'OLOOK,** until the close of A pril, under the management of Lewis B. Wilson, who has made ongagements with some of the ablest inspirational, trance and normal spoakers in the locturing field. Edward B. Wheeler, Rev. Warren H. Cudworth, J. M. Peebles, and Prof. William Denton will lecture during the course. Vocal exercises by an excellent quartette. Beason ticket, with resorved scat, \$2.00-now ready for de-livery at the counter of the Banner of Light office, 168 Wash-ington street; single admission 15 certs.

Spiritual Periodicals for Sale at this Office:

THE LOWDON BFIRITUAL MAGAZINE. Price 80 cts. percopy. HUMAN NATURE: A Monthly Journal of Zolstie Science ad Intelligence, Published in London. Price 38 cents. THE MEDIUM AND DATREBAK. A weekly paper published n London. Price 5 cents. THE RELIGIO-PHILOSOFHICAL JOURNAL: Devoted to Spirit-

ualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents. THE PRESENT AGE. Published in Chicago, Ill. Price 8

THE LYCEUM BANNES. Published in Chicago, Ill. Price

5 conts. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 conts.

Price 6 conts. THE SPIRITUAL MONTHLY AND LYCEUM RECORD. Pub-lished in Boston. Price 15 cents. THE MERALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents por copy.

BUSINESS MATTERS.

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hich has become a recognized " Boston Institution." Favors from all, for all, respectfully solicited. Mar. 11.-2w

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PATENTS.

AMERICAN AND EUROPEAN.

MUNN & CO. CONTINUE to give opinions in regard to the Novelty of Inventions, Free of Charge, make Apecial Exami-nations at the Fatent Office, prepare Specifications, Draw-ings, Cavcaia, and Assignments, and prescents applications for Lotters Patent at Washington, and in all European Coun-tries. They give special attointo in the presecution of Re-jected Claims, Appeals, Extensions and Interferences. Term billet of the New Patent Law for 1870 furnished Free. Address.

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37 Park Row, New York. Mar. 11.-is FOR MOTH PATCHES, FRECKLES AND TAN. OUR VARIABLE CLIMATE,

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WITH its alternating snow, rain, cold and heat, renders it essential to health that the feet should be kept dry, and at an equable temperature. This end is best attained by wearing

CABLE SCREW WIRE

BOOTS AND SHOES.

These Goods have undergone a long and severe test, and ave proved to be

Covering for the foot ever worn, He sure that every hoot or shoe hears the PATENT STAMP upon the bottom.

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TO SPIRITUALISTS !

I you are looking for a Petilement at the West, we com-mend you to Missouri. Mr. L. U. 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 at-tractive for all reasonable men; we think more so; in con-nection with which we present another, to-wit: all persons

WHO DESIRE

WHO DESIRE: a settlement with those who are free to think for themselves, and who wish to live where difference of opinion will be re-spected, as difference of feature 14, and ottracism will not exist, except for such as are persistently dishonest and im-pure, will find an especial a tiraction at this time in this State. An effort is now being made

TO FORM A COLONY,

TO FORM A COLONY, within sixty miles of St Louis, 5000 acres of land have been secured by prominent Spiritualists and men of independent thought; an enterprise of no ordinary insgnitude 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 profit-able location and a pleasant house. We will correspond free ly with any one is relation to this enterprise; in addressing us enclose return postage. J. E. MERRIMAR & CO, Mar. 4.-2wis 510 Chennut street, St. Louis Mo.

WORMS. MY WOINT POWDERS are the safest They destroy Tape and all other worms over discovered. They destroy Tape and all other worms of the human sy-tem. Dose very small and almost insteless. Price 35 cents per package, or 3 for 81, by mail. Address JAMEN COOPER, M. D., Bellefontaine, Ohio. Tieowis⁶-Dec. 31.

 $\mathbf{D}\mathbf{A}\mathbf{W}\mathbf{N}$.

A NOVEL.

BY MRS. J. S. ADAMS.

ISY MIRS. J. H. ADAMS. The world will perhaps pronounce the philosophy of this book sortimental, and in its treatment of social evils, that are made sacred by conventional neglect, see a threat of harm; but its views are sound, nevertheless, and the trulk will bear its weight. Dawn, the heroine, is a woman with a mission—a true, gentle, loving creature, led by the higher and purer influences through severe experiences, but sowing seeds of good, and strewing flowers along the way she goes with an abandon of unselfahness. Hhe presents in hersoif a model of spiritual graces that ray her as the ancient painters portrayed their saints; and the world would be beiter fit that more such treachers as she is represented to be.—Patriot, Marnitable, Mass.

Harnstable, Mass. This work bears the sharp, decisive impress of thoughts which strike out like ploneers toward new social and rolly-lous platforms. As a part of a wild-spread movement of the age in the investigation of mental plonomena, and the nature and powers of the human apirit, it will largely attract public attention. It is vigorous and iters in style, its characters are clearly individualized, and its pages sparkle here and there with gems of wisdom.— Chromicle, Penn Van, N. F. A.novel novel, sourowhat out of the usual character of such works.—outrnal, Sprucuse, N. F. Choth using 81.25. Choth coll cits 85.50. Helf turkey mar-

WURN,-->OBTRAI, SPIGURF, N. F.
 Cloth, plain. \$1,75. (loth, full glit, \$2,50. Half turkey, marbled, \$3,00. Full turkey, glit, \$3,50. Fostage, 24 cents.
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THE FAITHLESS GUARDIAN:

With pleasure we announce the second edition of "THE FOUNTAIN:

Mar. 11.-1w

The Most Comfortable

The Best for All Weathers, The Most Economical, The Most Pliable,

Beecher says there is many a man who believes in Christ, only he do n't call it by that name, and there are many Orthodox persons who are remarkably free from Obristianity.

"WHATEVER IS, IS RIGHT."-The weekly paper bearing this title, formerly published in New York State by L. Scott, has been removed to Boston, and is now issued from 25 Bromfield street, Mr. Fred M. Coburn, publisher. Its mochanical appearance is excellent, and its editorials pungent, yet full of mercy. The speciality of the paper was the publication of reports of Rev. W. H. H. Murray's Sunday discourses at Park-street Church, prepared by Dr. A. B. Child; but it seems, from a card recently inserted in the Traveller by Mr. Marray, that he is "opposed to the whole thing." The answer to Mr. M. by the editor of "Whatever Is, is Right," is excellently well put; the pill must be bitter to the eloquent divine, notwithstanding its delicate sugar-coating.

An English scientific writer maintains that sleep is pro duced by "a molecular change in the nervous structure itself of the cerebro-spinal system."

Louis Bernard, a French miser, who died at St. Vincent's hospital. New York, Monday, Feb. 20th, bequeathed \$100,000 to the Society for the Prevention of Cruelty to Animals. The Society has also received three other bequests amounting to \$200,000, which, with the \$100,000 pledged by Henry Bergh, places the Society on a firm basis.

JESUS: MYTH. MAN. OR GOD .- We received last week, from London, a supply of the above-named work by J. M. Peebles, and immediately filled the orders we had previously received. We have a few copies loft. Early application will secure them.

FOR COUGHS AND THROAT DISORDERS, USS "Brown's Bronchial Troches," having proved their efficiency by a test

bronchita Process, having provide the from the first, excepting to think yet better of that which I began thinking well of. REV. HENRY WARD BECOMER."

Towne's Examiner.

Rev. Edward C. Towne's Examiner, for April, the fourth number-ready March 15th-will contain an elaborate article on "The Essences; The Faith and Practice Copied in Primitive Christianity," embracing: I. An Osthodox Scholar's account of the History and Doctrines of the Essenes, and of all that has been said about them from the time o Christ to the present day, by Christian D. Ginsburg, LL.D., a leading contributor to the new edition-Dr. Alexander'sof Kitto's Oyclopædia of Biblical Literature; this account being given in the exact words of Dr. Ginsburg and of the ancient writers and modern scholars quoted by him. II. Comments, by the editor of The Examiner, on the particular indebtedness of Primitive Christianity to Essenism, and on the relation of Jesus to this remarkable Jewish sect. No similar account of Essenism has ever been published in this country. As only a limited number of extra copies will be printed, persons desiring to secure this number should make immediate application to The Examiner, Ohicago. We ad-vise our friends to forward fifty cents at once, feeling sure they will never regret it.

Notices of The Examiner

Notices of The Examiner: "The Examiner, edited by the Rev. Edward C. Towne, has reached its third number, and continuos its earnest and able discussions of various points of theological belief, al-though in a less vehement polemic spirit, and with fewer trenchant personalities than marked its earlier issues. The magazine exhibits great freshness and vigor, and is no less femarkable for its fertility of resource than its boldness of expression. If it can be regarded in any degree as the ex-ponent of religious theught in the quarter from which it comes, it shows a marvelous change of opinion within a few years."—The New Fork Tribuse. "Rev. Edward C. Tuwne's Examiner, for February is ship

"Boy. Edward C. Towne's Examiner, for February, is able and outspoken from an extreme radical standpoint."-The Independent, N. Y.

neautiful, and appeal to every honest mind. She consures no denomination, but pleads in behalf of love for all-in favor of Truth for our motto, and a religion for humanitynot for a few who can afford to sit in a rich temple, and orship God by dressing in silks and fine linen. If we had a national religion, we should be happier. The bright angels of heaven in the past have brought us truths, and why not in the present as well? • • • We must all bear in mind that the battles of this stormy life will soon be over.

and then, if we have fought well, we will meet in that blest abode above with all our angel friends. • • • I would commend all societies to engage Mrs. Tanner. She ought to be kept busy, as she is willing to do all for the cause of right."

NATICK .--- The Spiritualists meet every Sunday at Templar's Hall at 10} A. M., and 2 P. M. Speakers engaged for March : Mrs. Juliette Yeaw, Mrs. Susie A. Willis, and Dr. A B. Ohild.

Movements of Lecturers and Mediums.

Cephas B. Lynn would like to make lecturing engagenents in the New England States during the summer months. He has been lecturing in Cincinnati for a month past. After his tour East, he will go West again. He is a very pleasing speaker, and his lectures give general satisfaction. His address is, care of American Spiritualist, Oleveland, until March 14th; after that, Darlen, Wis., until further notice.

Mrs. Laura Hastings Hatch has discontinued her musical seances, on account of the severe illness of her husband. Mrs. Susio A. Willis, of Lawrence, will speak in Somers, Conn., during the month of May next.

Lois Waisbrooker can be addressed, box 159, Ravenna, Ohio, till the 1st of April. She thinks of spending a part of the summer in New England.

Mrs. S. E. Warner will answer calls to lecture in the New England States during the ensuing spring and summer. Address, Cordova, 111.

Miss Jennie Leys has accepted engagements to locture every Sunday till the close of July. She speaks in Stoneham July 2d and 10th, and in Middleboro' July 9th and 23d. A. H. Darrow's address has been changed to Waynesville.

III. All who desire his services as a lecturer on Spiritualism or Phrenology, should address as above.

Miss Nettle M. Pease loctured the last two Sundays of February in Owosso, Mich., and is engaged to speak in Chicago all the Sundays of March.

Dr. H. P. Fairfield closed a month's lecturing engagemen in Bangor, Me., Feb. 20th. His first lecture was given to an audience of seventy-five, and his last to six hundred. That speaks well for the interest manifested in the Doctor's discourses. He lectures in New Bedford, Mass., the first two Bundays in March.

Mrs. Gould, an excellent test-medium, is at present locat ed in Bangor, Me.

Mrs. N. J. Andrews, electro magnetic physician, has taken an office in the Pavilion, 57 Tremont street, Boston. Mrs. Nellie Temple Brigham lectures in Springfield during

March. Mrs. Anna M. Middlebrook's lectures in Dryden, N. Y. according to the News, created an unusual interest.

D. W. Hull is lecturing in Fall River. The Monitor tains a favorable review of one of his lectures.

M. K. CASSIEN answers Sealed Letters at 185 street, Newark, N. J. Terms, \$2, 4 stamps. M4.4w

SPECIAL NOTICES.

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

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

The Banner of Light Free Circles.

These Circles are held at No. 155 WASHINGTON STREET, Boom No. 4, (up stairs,) on MONDAY, TURSDAY and THURS-AY ATTER MOD N., The Circle Room will be open for visitors DAY AFTERNO bat ATTERNOON. The Circle Room will be open to that a sitwo of clock; services commence at precisely three o'clock, sfter which time no one will be admitted. Scats reserved for strangers. Donations solicited. Mas. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She

pres no private sittings. Denations of dowers for our Circle-Room are solicited. The questions answered at these Seances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

Invocation.

Oh Soul of Wisdom, lead us nearer and still nearer to thee, Baptize thou us in thine own truth, and may we lose all our darkness in thy light, even as the shadows of night are lost in the glory of day. Oh thou Infinite One, whom we but dimly comprehend, and whose purposes we unconsciously fulfill, forever and forever we stretch out our hands toward thee, asking to know of thee and to come nearer to thee. And we sometimes bring our praises, we sometimes lay the choicest blessings that we find in our souls upon thine altars, knowing that, humble and simple though they may be, thou wilt accept them and bless us. And we ask, this day, that our praises may be an offering of holy deeds; of holy thoughts, of high and glorious aspirationsa wish, oh our Father, to benefit all thy children. Lead us through the dark places of mortal life, and make us a light to those who sit in darkness Guide us, our Father, over the rough ways of life, and finally crown us with that peace that every soul demands. Amen. Dec. 1.

Questions and Answers.

CONTROLLING SPIRIT .- If you have questions, Mr. Chairman, I am ready to hear them.

QUES.-F.T. Bethell, of Newburgh, Ind., writes that, having broken one of his legs at a time when his business was such that he thought it. impossible to be away from it, he asked the spirits to relieve him of the pain, after a surgeon had set and splintered the broken limb. He was a Spiritualist, and somewhat mediumistic. He says, that same night he fell into a partially unconscious state, which continued till morning, when all pain had passed away; and in five days his limb was well and sound. Will the controlling influence state his views on self-healing?

Ass .- That it is possible, I know; but no one can demonstrate its possibility for another. Each one must be his own demonstrator. It is a wellknown spiritual fact that disembodied spirits are largely endowed with healing powers. Many of them have made this particular branch of science a special study, so that, under favorable conditions, they can perform what to your unenlightened senses would be called miracles-such as restoring those who are violently sick to immediate health-such as restoring those who have met with accidents-if, indeed, there are any such in Nature-as your correspondent sets forth, to their immediate normal state. All these interruptions to the harmonious course of Nature can be easily overcome by supplying that which the accident or disease has destroyed or removed. If the question arises, Has Nature any adequate supply ?- to be sure, she has. A large provision she makes for all these necessities; and it is only because you do not know how to make right application of them that you are sick-that you go about, day after day, complaining because of the heavy hand of disease that is laid upon you.

Q.-(By the same.) Why did not my spirit friends guard me from the accident? A.—Ah) that is a question which no spirit or spirits can satisfactorily answer; because all the conditions of being and all the manifestations of life are performed under infinite law - a law which is above and beyond and greater than ourselves. I queried if there were any accidents in Nature. I cannot believe that there are, and for this reason: lif there could be, we might have reason to suppose, at least; that there was a time when the Infinite Spirit was not looking after us; had withdrawn himself from us, and left us to drift upon the waves of life, at the mercy of blind chance. I do not believe it. Then, if there are no accidents in Nature, if all things are the result of the will of the Infinite, if that will is infinite, surely we cannot overcome it.

they are not ready for it yet.

forms? A .- Spiritualism is, indeed, the life or essence

corner-stone upon which every religious faith in the known world rests; but religionists do not know it. Q .- It is said the law came by Moses. Did the

law not exist before Moses? A .- And pray who said the law came by Moses?

QR.-The Bible. A .- And what authority have we that the Bible

said so? QR.-I believe it is a quotation.

A .- Yes, I know it is a quotation. It has been so rendered. But I know, also, that it is a falso one. So far as Christianity is concerned, it has reference to the Jews, not the Christiars. Moses was their law-giver, not yours, unless you are of that faith.

Q.-It is said that grace and truth came by Jesus Christ. Was not truth spoken before the time of Josus?

A-Yes; and yet it came by him as it comes by you and me and by every living soul. The spirit of truth finds a witness in every soul. If it did not I should have little hope for the soul. Truth has always existed, just the same, through Jesus as through Plato and Socrates and Thomas Paine. Truth is truth, as a pound is a pound, the world

Q.-I often think that the less intelligent a people are the more, they rely upon forms. As they become spiritualized they rely upon the inward, the soul. As I grow myself, I perceive that God is not an angry God, who is offended with the doings of the human race. Am I right?

A .- To my mind you are right, and, if you pursue that course of thinking, you will never have cause to regret it, for it will not lead you astray. Dec. 1.

James W. Talbot, My Rame was James W. Talbot. I died of apo-

plexy in Tom Cary's saloon, in Chatham Square, New York City. At first I did n't know I was dead: and even when I found that out I did n't know how I died, nor what kind of a condition I was in. I have been trying to collect my senses and get straightened out, and now I find I've been gone three weeks-three weeks since I died. And a brother I have here, that died when I was quite young, tells me that our mother is in great distress about me, because I died as I did; and she thinks I must be in a very dark, unhappy state. As she is a believer in this Spiritualism, I thought I'd make an effort to come back and tell her how I was situated. [That is very kind.] Weil, it is time I began in that line. [Do you admit that you were not before?] Yes, I do admit it, and if I was owner of the whole earth, I'd give it, if I was n't obliged to, but I am. I upbraided her for her belief in Spiritualism, and I did not support her as I ought to. I was very little help to her; I was a curse to her; and it's the knowledge of that that makes me in a pretty unhappy state here. But I shall get out of it, because I am going to turn over a new leaf and try to do better: for now I have n't the temptations I had when I was here in the body, I am going to see if I can pay up for some of my shortcomings here in this life. I don't want her to be discouraged about me. I am not happy, and I 've no business to be -no business to be. It would n't be in the nature of things for me to be happy, because I am a reasonable being, and, in the light of this new world. I see what I was here, and it casts a shadow, and ought to-it ought to; for it's by that I'm going to learn a lesson, to gain strength. I hope she will give me the privilege of talking to her some time. But she better wait till I look round myself a little more, and get a little more out of the shadow. But I am not absolutely miserable, by any means. I am coming out of it, and I am going to rise. Good day, sir. Dec. 1.

to follow in the wake of the churches, with all as poor and miserable as she is when she gets their lack of harmony, with their dissensions, here. I hope she won't be, because it's an awful their wars. They have organized at the point of state to be in. [It makes you unhappy to see her the sword and the mouth of the cannon. Spirit- so, does n't it?] Yes; but she deserves it-every ualists want to organize in a different way, but bit of it. She had her good things in this world, and we did n't, and now, you see, she is getting Q .- Is not Spiritualism the essence of all other the bad things, and we are taking the good. I'm

sorry for her, but she was n't sorry for us when we was here, and was poor and unhappy, and she of all religions. It is the basis of all. It is the was rich and happy, she was n't sorry for us. She thought everybody might be rich that had a mind to be; everybody had the faculty of getting rich, if they would only use it. Now, you see, she

did n't know much, or she would n't have said that; but she knows it now, and it makes her so cross to tell her of it. Says she do n't care anything about being poor if people would n't say anything about it, but they will, you see. She is always meeting somebody that knew her here,

and they say, " Your condition is n't what it used to be; I am afraid you did n't do right on earth." She says, "Guess I did as near right as other folks." And, you see, just so long as she harbors those feelings she will be poor. She won't get out of that state, but I suppose she will stay in it till she gets sick of it. [How old are you?] I am eleven years old; I was n't quite ten when I died. Sarah is sixteen. [Is she in Boston?] Yes, sir. [Will she get your message?] Oh, yes, sir, be cause she is looking for it. She has been looking for the last two months. Mother sent word to Dec. 1. her that we were coming.

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

Invocation.

Our Father Wisdom and our Mother Love. we recognize thee as the invisible power in which we live, move, and have our being-a power which speaketh to us from every living thing, and most potently when soul communes with soul We do not pray unto thee because we expect to understand thee or to analyze thee; but we pray because we are conscious of our own needs. And we would place ourselves in harmony with thy great laws, and thus receive a blessing. Oh thou, who giveth to the rose its blush, to the lily its whiteness, to the grass its greenness, to the worlds that seem like gems of light hung in space their glory, and maketh each and all to praise thee, we thy children this hour would worship thee in spirit and in truth. Laying aside all differences of oninion, we would come straightway to thy fountain of truth, and bathing ourselves therein, would become quickened in thy love and thy wisdom. And for these mortals we ask, our Father and our Mother, a clearer comprehension of thy laws, a clearer comprehension of that power by which the worlds of mind and of matter are united. And we ask that divine resolves may be born in their hearts this hour that shall bear fruit in the hereafter, and that shall lead them into the kingdom of heaven. Amen. Dec. 5.

Questions and Answers.

QUES .- (From the audience.) Is there a con formation three and a half miles south of Paw tucket, R. I.?

ANS .- Your sneaker does not know. O .- Does not the command not to nartake of the fruit of the tree of the knowledge of good and

evil contain inconsistencies? A .- To my mind, yes. But when we consider that that old biblical story was but an allegory borrowed from heathen mythology, it does not seem so inconsistent.

Q.-What is God?

A .- We do not know, only that God is God. I can tell you what my God is in a very few wordswisdom, love and power.

Q.-By what law does the mind operate with out the organism after death?

A .- It does not operate without an organism after death, nor can it. It possesses an organism as tangible to the condition in which it exists as it possessed before death.

Q .- Are we to understand that mind, in whatever sphere it is, takes to itself matter and bemes form?

QR-He did not differ then physiologically? A .- Certainly; because physiologically there are no two organizations alike. QR,-I asked because some hold that he differed in organization from other human beings.

A .-- To my mind he certainly did not. Q .- Did he intend to convey the idea that God was a personality, when he said of children: "They do behold the face of my Father, who is in heaven?"

A .- Doubtless; for since Jesus in his exalted states knew that we could only know of God through form, through matter, through organization, through personality, if you please, it was very natural that he should teach such a truth, for truth it was to him.

Q .-- Does a sphere denote a greater or less materiality of body? A,-Both.

Q.-Are all ushered into the same locality in the spirit-world?

A .- No; they are not.

Q .- How long does it take to pass from one to another?

A .- About as long as it takes for you to change your thoughts-to cease thinking upon one subject, and commence thinking upon another.

QR .-- It was stated here a short time ago that a period of three thousand years elapsed before a spirit passed from one to another. That was the average duration of life in one sphere.

A .- I think you have made a mistake. I do not think any spirit who has lived any length of time in spirit-life would make such a statement. unless the term sphere was made to apply to cycle. QR.-It has been said that death occurs in the

spirit-world, and I asked how long was the average duration of life there, and the reply was that three thousand years was the average.

A .- Yes, that is correct; but I do not see why the term sphere should have been used. Possibly it was used synonymous with cycle. To me a sphere is a condition of mind, and I believe that is the general acceptation of the term in the spirit-world. Dec. 5.

Thomas H. Atkinson.

It is a strange duty brings me here, and it is this: to enlighten my son concerning my condition as a spirit. He will soon be called to pass from this to the higher life, and he dreads the change, because he expects to learn that his father is in hell. I speak plainly, for I would be understood. He was fourteen years of age when I died, which event took place forty-nine years and four months since. By the courts of England I was convicted of murder and sentenced to death, and while awaiting the execution of the sentence. I was confined at Newgate, London, and at that place I committed suicide in order to avoid the place I committed suicide in order to avoid the ignominious death which I knew awaited me. So I went into the other world with a double stain upon my spirit, and I would not pretend to say that I did not go to hell, that I did not suffer all that it was necessary for my spirit to suffer. I committed an outrage against the law human and divine. I knew it was wrong. I did not commit the deed under the influence of excitement, but I Donations in Aid of our Public Free coolly planned and executed it against the fullblazing light of my own conscience, and I went to hell and paid the penalty therefor. But I have risen step by step, till at last I find that the dross of my nature has been burned out. Therefore I am redeemed, and my son need not fear that he shall meet the unwelcome news in the spiritworld that his father is in hell. He may meet the change calmly, for the future contains peace for him. He fortunately inherited the good qualties of his mother, and not the bad qualities of his father. I fully appreciate the kindness, the love, the pity, of which this fear was born. But I ask now that this statement has been made, that he will again fall back upon that divine assurance that there is a hand guiding all souls, that will eventually save all, and that no soul will receive more of sorrow than it needs. I am aware of a way that has been recently opened by which he will receive my message. I am Thomas H. Atkinson, of London. My years in earth-life numbered

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MESSAGES TO BE PUBLISHED.

HESSAGES TO BE PUBLIBHED.
 Tuesday, Dec. 6.—Invocation; Gnestions and Answers; Samuel Uarlow, to his children; Matthew Hegan, to David Brown; Patrick Power, to his friends in Haina; Fannie Stevens, of New York (Ety, to her mother.
 Thursday, Dec. 8.—Invocation; Questions and Answers; Dr. Ebenezer Burges, of Dednam, Mass; Angeline Blep-ard, of Maucheatet, N. H. to her sister Emily; James Win-tram, 'to his brother.
 Monday, Dec. 12.—Invocation; Questions and Answers; Albert Field, of Taunton, Mass; to his brother Benjamin; John Peek; Jennel Joinson, to her mother: Elijah Drary; of Boston, to his triends; Jeremiah Conucil, died in C. 19rado; Tuesday, Dec. 12.—Invocation; Questions and Answers; Albert Field, of Taunton, Mass; to his brother Benjamin; John Peek; Jennel Joinson, to her mother: Elijah Drary; of Boston, to his triends; Jeremiah Conucil, died in C. 19rado; Tuesday, Dec. 15.—Invocation; Questions and Answers; Ameila Carew, of New York (Eliy; Johnnie Garfield; Mary Ann Balch, of New Work (Cliy; Johnnie Garfield; Mary Ann Balch, of New Work (Dig, Johnnie Garfield; Mary Ann Balch, of New Work, to his brother Guestarus.
 Monday, Dec. 15.—Invocation; Questions and Answers; Elizabeta Gray, of Boston. to her daughter Fusic; Heunien Watker, of St. Johnsbury, Vt. to his friends; James Burke, of Halfax, N.S., to his son in America; James Burke, of Halfax, N.S., to his son in America; James Burke, of Halfax, N.S., to his son in America; James Burke, of Halfax, N.S., to his son in America; James Burke, of Halfax, N.S., to his son in America; James Burke, of Halfax, N.S., to his son in America; James Marwers; Samuel Adams, to Thomas Preceoit; Polly Biyant, of Boston, to her relatives; Clarence Bickford, of Haverhill, Mass, Thursday, Dec. 22.—invocation; Questions and Answers; Mark Mahala Harris, Miles Thompson, to his worker, Annio Cameron, of St. Louits, Mo., to her father; George C. Russell, of Clincinnati, O., to his wife.
 Tauraday, Dec. 2

Monday, Jan. 23.—Invocation; Questions and Answers; Monday, Jan. 23.—Invocation; Questions and Answers; Fred Somerby, to Mr. White; Hannah Pierce, of Dorchester, Mass.; Delorah Smith, of Elliot, Me.; Sarah Thompson, of Oi town, Me. *Tuesday, Jan.* 24.—Invocation; Questions and Answers; Jonathan Wilde, of Boston, to his grandson; Georgo W. Ja cobs, of Waterville, Me.; to his mother; Rosalind Davis, o Chicago, to her sister. *Thursday, Jan.* 26.—Invocation; Questions and Answers; Agnes Ellis, of St. Augustine, Fin., to her br ther in New York; Mattle, to "Little Raven"; Simon Barnard, to his uncle.

Monday, Jan. 20. — Invocation; Questions and Answers;
 Mary Ann Cooney, oi New York, to her father, in Cairo, III.;
 Jonathan Nickerson, of Somerville, to Lis Iriendas; Charles
 Brown (Artemus Ward), to his friends; Col. William II.
 Humphreys, of Savanah, Ga., to his mother.
 Tuesday, Jan. 31.—Invocation; Questions and Answers;
 O K. Goudell, of Medford, Mass; William Cutter, of Medford, Mass; Minau
 Dutton, of Mindleboro', Mass, to her sister Dollie.
 Thursday, Feb. 2.—Invocation; Questions and Answers;
 Richard Olney, to his friends; Esther Inbormann, of Boston,
 to her father; Emma Borrows, of Boston, to her mother.
 John Moore, to his friends; n. England; Jacob Reider, to his
 brother in Constantinople; Nettie Walker, of Camden, N. J.,
 to her mother and sister.
 Tuesday, Feb. 7.—Invocation; Questions and Answers;
 War Bonnet, " of Laramile, to Henry Phillips; Susie Hill, of Clincinnati, O., to her mother, to Herry Fillips; Susie Hill, of Clincinnati, O., to her mother, dister.

Cincinnati, O., to her mother; William Marche, (f Indian, to his heira. *Thursday, Feb.* 9.—Invocation; Questions and Answers; Eldridge Faiterson. of Poteboro' N. H., to friends; Marga-ret Weiss. to Daniel Weiss. of Albany, N. Y.; John Henry Chase, of White Hiver Junction, Yt., to his faither. *Monday, Feb.* 13.—Invocation; Questions and Answers; Andrew Mellvaine. of Glasgow, Scotland. to E. V. Ingram; James O'Reilly, to his daughter Margaret; Minnie Lawrence, of Chicago, III., 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; Georga Bicharson, of Hoston, to his friends in Scotland; Edward H. Uniac; Eilen Townsend, of Keene, N. H., to her mother.

Circles.

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

BANNER OF LIGHT: AN EXPONENT

OF THE

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 155 WASHINGTON STREET. "PARKER BUILD ING," BOSTON, MASS. WILLIAM WHITE & CO., Proprietors.

WILLIAM WHITE, I LUTHER COLBY, ISAAC B. RICH. .. EDITOR. ABBIBTANT

AIDED BY A LARGE CORPS OF ABLE WRITERS. THE BANNER OF LIGHT is a first-class eight-page Fami-

AND INSTRUCTIVE READING. classed as follow: LITERARY DEPARTMENT.—Original Novel-ettes of reformatory tendencies, and occasionally transla-tions from French and German authors.

Monday, Jan. 30. - Invocation; Questions and Answers;

Q.-What is thought?

A .- It is said to be, by the materialist, the result of the action of the brain; but I conceive it to be the result of the action of soul upon matter, and it is not confined to the human brain by any means.

Q.-Can you define the principle of spirit? A.-It cannot be a principle, because it is a compound.

Q.-What is the compound?

A .- Spirit is nothing more nor less than refined, attenuated matter-overy kind and class and degree of matter that you can conceive of. There is nothing in matter without its corresponding spirit. There is the spirit of this table, as there is the spirit of your physical body. But the spirit is not that which always survives death or change; because, it being a compound, can be dissolved.

Q-Will Spiritualism become a distinctive form of religion, or merely a leaven for the church? A.-I believe it is destined to swallow up all other religions, and finally to become a distinctive form of religion itself.

Q.-Is not religion universal, permeating all existence?

A .- Yes; and so is Spiritualism, or the science of life.

Q .- Has the time arrived for Spiritualists to organize locally or generally?

A .- No, I think not, and for this reason: I do not believe, as a whole, they are wise enough to organize. I do not believe they have sufficient understanding of Spiritualism to organize and to become a successful unity. There is too much division that arises from ignorance in their ranks. But when all shall become more spiritually enlightened, then there will be a natural organization. You will come together naturally. You will be cemented, not by any outward form, but by an inward one-married by God and not by man.

QR.-I should think some persons here might infer that Spiritualists were less intelligent than the Christian world-they being united.

A .- There never was a greater absurdity. They are not united. Spiritualists, as a class, are more enlightened than any other class; but they are not sufficiently enlightened to admit of successful and harmonious organization. You do not want

Nathan Edwards.

1 am Nathan Edwards, 1 am a native of Skowhegan, Maine. I was drowned from the schooner Emily, coming from Bangor to Boston with a load of lumber. That took place in September last. come back to say to Captain John Wilson: I do n't want you to look upon me in the light of a swindler. I don't want you to think I never intended to pay that debt, for I did, and if I can have any influence over my brother, who is owing

me three times that amount, you shall have your pay, even now. Death, they say, cancels all men's dehts, but I feel so much alive that I don't think the debt is canceled. I will do my best to pay it just the same as if I was here. Good-day, sir.

Nellie Adams.

Dec: 1.

[How do you do?] I am well now. My name is Nellie Adams, and 1 come back to my Aunt Sarah. Mother is with me. We both died of ty. phus fever in the year 1869; and I come back to

tell my Sister Sarah how we live-where we are now. We've got a nice place, a beautiful place, and it is n't in the city at all. We used to wish we was out of the city. It is n't in the city where we live. And old Aunt Mary that had so much money when she lived here, and was so cross to us-she is as noor liere as ever you see anybody.

was a child of the devil, because she belonged to much now about her church. She thinks God has mocked her, and all religion is a mockery. Well, she did n't happen to get any religion at all She thought it was religion, but it was n't. Mother

says her God was her money, and she has left him here. So she aint_got any God, nor any money, nor anything she wants. She is awful poor! [You are not cross to her now?] I never

was cross to her; mother would n't allow us to be She was cross to us; she is now. I carried her some flowers from where we live

Said she did n't want 'em. She was no beggar Well, she is a beggar, and has to beg everything she gets, only she didn't want me to know it. Sarah used to say she hoped she should live to see her in the poor-house. Well, she's worse off; she is getting her pay. I'm sorry for her, and do everything I can for her, but God knows best, and there are different conditions of mind.

whips people in his own way. And I want to tell Sarah that mother goes to her every day, and I do, too. And mother wants her to do just as well as she can in this world-to be happy-to be kind to the poor, and not to feel that it 's a disgrace to labor, for it isn't. And she would rather see her as she is to-day-obliged to earn her own living-than to see her with nlenty her that when she comes to the spirit-world, if being, she does as well as she can and tries to help everybody that needs to be helped, she will find a

A .- You only know of mind as it exhibits itself

through matter. It may have an existence aside from matter, but you can know nothing of that existence. Certain ancient philosophers declaredand I think with truth-that mind and matter were coëval, and furthermore that they are inseparably connected. But this must ever remain a mere assertion, because it cannot be demonstrated.

Q.-From some of the questions and answers in the Banner. I infer that there is a difference of opinion in the spirit-world with regard to the birth of Christ. Now, the mother herself of course knows better than any one else. Why should she not come and make a true statement of the facts?

A .- To my mind, surely the mother knows better than any one else; but supposing the mother or the Ohrist should return, giving a statement coinciding with those already given, or running counter to those already given, would that fur-

nish any further proof concerning his birth or his miraculous conception? Surely not. It would only furnish proof to us, not to you. QR-It is a matter of speculation. They come

to their conclusion according to the proof. A .- Yes, it is a mere matter of speculation to the majority of minds in the spirit-world, and for

this reason: The majority of minds were not present either at the conception or the birth of Christ, but there are those who were present. She is awful poor! She used to say that mother They possess knowledge, while we merely speculate upon what they possess. It is a mere matter the Universalist Church. She don't think so of belief with us. It comes down to us through different degrees, and loses perhaps its potency and power by the time it reaches us.

> O -Do you know that such a being as Jesus of Nazareth ever existed?.

A .- The controlling spirit knows that such a heing as the Christ which the biblical record speaks of did exist in earthly form and does exist in spirit-life.

Q.-It is claimed that God created all things. In this view is it not setting bounds to eternity, as God is claimed also to be all and in all?

A .- Yes; but since this is a mere claim, and a human, fallible one at that, we have hope of our immortality.

Q.-Is every one ushered into the same sphere at death?

A.-No; there are as many different spheres as

Q .- Is the division of the spirit-world into seven spheres a correct division?

A .- In one sense it is; in another it is not. There are certainly more than seven spheres, or seventy times seven; but those spheres are not necessarily localities; they are but conditions of mind.

Q .- Did the organization of Jesus the Christ of this world's goods and a hard heart. Remem- differ essentially from that of any other finite

A .- Yes; because there are no two organizations alike. Each one differs from all others. He is no happy home and all her friends to welcome her. specialty. He comes under the general law of But if she is like old Aunt Mary, she will be just i organization.

Charles Scott.

Dec. 5.

fifty-one.

A man who was known to me as Lemuel Allridge, bailing, I think, from Pennsylvania, has become recently somewhat exercised concerning REPORTS OF SPIRITUAL LECTURESthis new spiritual philosophy. Well, it is new, compared with some of the old beliefs that are in existence, and he has determined to refute it. do not know of any particular reason he has for being so anxious to do so, except that he do n't want to believe it, for it is too much of an unveiler. However, he has made this statement to those who, if they please, can vouch for it-that if any one shall come to this place giving anything from the spirit-world which is unknown to all others except the communicating spirit and himself, he shall believe that Spiritualism is a truth, and not a lie. Very well, then; I am Charles Scott. I was hung in Auburn, California, for murder, in the year 1852, and I here make this statement-that he was just as much concerned in the murder as I was. He went free, and I was hung. Now let him refute it, if he can. It is a plain statement, Mr. Chairman, but a true one. Justice sometimes rides in a slow coach, but it is always a sure one. Dec. 5.

Robert Thompson.

[Do you feel badly?] The influence aint very pleasant, truly. I was just thinking the skeptical better not force the spirit-world to use extraordinary means to overcome their skepticism, unless they have n't got any secrets.

I am Robert Thompson, of Columbus, Ohio. I was upwards of eighty-two years here in this life. Some of my family and friends are rather inclined to believe in the truth of modern Spiritualism, but they say there is so much evil connected with it that they do n't want to have anything to do with it. It inculcates a beautiful philosophy, but there is so much evil connected. Well, well, lef us see. This Spiritualism is an unveller, as you have been told-an unveiler; and just so sure as you get mixed up with it, it will strip you of all your cloaks and leave you to the gaze of the world here and the world there. That is its business. Christianity has been a cloak, covering a multitude of sins. Spiritualism is the power that takes off the cloak and shows you up for just what you are. If you have any besetting sins, it brings them out-makes them work them selves to the surface, that you may sooner get rid of them. That's why there's so much evil seen in Spiritualism. It is the business of Spiritualism to purge you, and it cannot be done only by bringing your sins to the surface, and you get rid of them. Now if my family will take this philosophical view of the case, they need n't be afraid to investigate Spiritualism, for, if they have got sins, they want doubtless to get rid of them. Spiritualism may as well be the pruning-knife as anything else. Better have it done here than to wait till you get there, and have it done there. Good-Dec. 5. day, sir.

Scance conducted by Theodore Parker; letters answered by William Berry.

ORIGINAL ESSAYS.-Upon Spiritual, Philocal and Scientific Subjec

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PREPARED EXPRESSLY FOR THE BANNER OF LIGHT.

Looking over some back numbers of Mr. Abbot's paper, the Indez, the other day, we noticed the following sentence in a column headed 'Voices from the People":

have no personal interest in the matter, nor do we expect any, but cheerfully recommend those who wish a Western farm to write to our friend Merriman, as directed, and not to us, as so many have done of late.

We marvel that Mr. Abbot should put such a paragraph in his paper. The general reader will infer that the editor of the Index endorses the sweeping statements therein made. We think differently, however.

Mr. Abbot is surrounded by intelligent Spiritualists in Toledo. They are among his most earnest friends and zealous supporters; and when he lectures, the Spiritualists always assemble to hear him. In fact, his audiences would be very ance with the experience of the Swedish seer. small, were it not for the presence of this class, truths not yet fully appreciated; but he was not who believe all that free religionists do, and more infallible, more than Jesus or the Pope, Paul or besides. Peter the hermit, nor more than Father Miller, of

It is from principle that our people rally to attend Mr. Abbot's lectures, rain or shine. He does not touch upon the themes that especially interest Spiritualists, viz.: spirit communion, the planes of life in the heavenly world, clairvoyance, psychometry, mediumship, etc. He is silent where spiritual lecturers draw their deepest draughts of inspiration. And the ground he does go over, most of the avowed believers in spirit communion have traveled in the years gone by. They love to hear Mr. Abbot talk concerning radicalism; they applaud to the echo his satires upon bigotry, and, in reality, they are among his most appreciative auditors. And why? Because, having traversed the domain in which he is laboring, they are now prepared to see the beauty of his critical and analytical essays relative to religious progress; whereas, on the other hand, those individuals who are just budding out into free thought are not calm and self-poised enough to observe with what care the Index editor prepares his essays, or to note either how rigid he is in logic, or even how felicitous he is in expression, logic, or even now relicitous ne is in expression, or how pointed in wit and sarcasm, or how unan-swerable in argument. All this is lost by the novice in radicalism. The utterance of a few bold thoughts, outside of the old routine, by a speaker, will so startle some souls, not yet free and full-orbed, that everything else is forgotten, communicate before it gained much popularity and a few isolated statements only are remembered

Who wrote the extract that we have here conied from the Index? Mr. Abbot, we advise you to let the names of the parties whose little gems you print grace the columns of your paper. This correspondent of the Index needs atten-

becca of the Old Testament the pattern for the new bride in the closing prayer. It thinks it about time that Rebecca, who cheated her blind concerned.

concerned. Mr. Abbot has delivered one lecture on Spirit-ualism in Toledo, which has been published in his paper. That lecture we attentively and thoughtfully perused. We pronounce it the most superficial thing that we have ever seen from Mr. Abbot's pen. And there are ample reasons for it, too. Mr. Abbot is not familiar with the sub-ject of Spiritualism. He admits this in private conversation. He has never attended but very few scances. While Mr. Abbot has been studying and analyzing and classifying ideas, during the past six or seven years, in order to free himself from allegiance to creed and church, Spirit-ualism-divine Spiritualism-has been gradually assuming definite shape out of the chaos that

necessarily marked its introduction. Now it was this lecture of Mr. Abbot's that called forth the ideas contained in the extract herewith presented. Not that Mr. A. really said herewith presented. Not that Mr. A rearly said anything in that lecture to warrant such unquali-fied statements—that is, from anybody of thought and discrimination. Mr. Abbot did say, how-ever, that he cared less about the spirit-commu-nion idea than anything else connected with Spir-tion line. Hence we aver that he treated the subitualism. Hence we aver that he treated the sub-ject superficially, for, according to his general line of argument, the special element in each religion is the only thing really distinctive, consequently spirit-communion, which is the special element in Spiritualism, should have been made a matter perfect body of valuable biography-popes and cardinals, of particular consideration, and not passed by kings and emperors, priests and preachers, courts and hastily, as though it were an item of minor importance, or of no importance whatever. The nameless correspondent of the Index calls pursuing such a questionable course a praiseworthy endeavor " to awaken Spiritualists out of their dreamy life." The popular prejudice is, that mediumship and revelations from the spirits produce a dull, sleepy life. Now how are Spiritual-ists to be resurrected into an active life? By ignoring spirit-communion and mediumship alto-gether, when you are talking about Spiritualism? gether, when you are talking about Spiritualism? A very singular and doubtful way, we think. But Friend — stumbles along and says that this method of treating Spiritualism will bring Spiritualists hack "to active individual life" (italics his own). It is proper to laugh right here. Dear Friend —, Spiritualism gave us "active individual life." It quickened the latent forces of our being; it intensified our hopes; it exalted our ideals: it spiritualized our affections: it purified our being; it intensined our affections; it exaited our ideals; it spiritualized our affections; it purified us through and through, and bathed the whole world in new light and glory for us. It did all this at the outset, and it is to do all this, and more, to-day. This unknown correspondent of the Inder thinks that when Spiritualists give up spirit-communion, and thus get out of their dreamy condition and back to individual activity—as though that exist-ed universally among mankind—then they will learn " that to grow is the object [of life], and not to be slumbering under the lullaby of spiritsongs. More information for friend ----. Spiritualists are indebted to the songs of the arisen spirit hosts or the idea that growth or progress or eterna spiritual unfoldment is the object of life. Outside of Spiritualism that idea is not a living, vitalizing force--not even in free religion, for free religion has a very, very slight hope for immortality, and how insignificant this grand idea of "growth" becomes, if you confine it to this shadowy realm of earth. "Slumbering under the lullaby of spirit songs" merits contempt, and nothing less than that. The trouble is, we are not soothed and calmed to the extent we ought to be by the delightful melodies that come to us from the higher planes of the blessed spirit-land. It is safe to say that the great majority of Spiritualists to day do not have confidence enough in the words of their spirit friends. A reaction has come upon the spiritual movement, and thousands are at the present time going to greater extremes in skepticism than they ever did in credulity. Friend — concludes by hoping that Mr. Abbot will improve every opportunity, and "show them (the Spiritualists) plainly the danger of giving up their brain to unknown spirits, be they in or out of the body." We heard a Swedenborgian clertion with regard to the State for the benefit of immigrants gyman say about the same thing in Norwalk, O.

listen to one another-we are influenced by one another-yea, everything we see, read or hear, ex-ercises an influence upon us either for good or

We will now dismiss the Index correspondent with a smile and a benediction. We are sorry for him, or her, as the case may be. We shall con-tinue to read the *Indez*, and the column, "Voices from the People," we shall not overlook. But we do hope that never again shall we hear such a fee-ble "voice" as poor — possesses. After we have laughed over such foolish state-

ments, we must grow calm and thoughtful and really sad over them. Yes, sad! And sad to think that after all these years of trial and struggling and prayer and analysis, Spiritualists should have such slurs cast upon them as the case in hand, and that, too, through the agency of such a journal as the *Index*? We have taken this matter up and looked it over, in detail, and we intend to treat similar productions accordingly wherever found.

MANCHESTER, ILL.

In some places Spiritualism is seed, in others had in others blossom, and in others fruit. In Manchester it is fruit—ripe, rich, golden, luscious This is an excellent farming district. We be

lieve there is no village in Manchester, still the town is thickly settled, considered as a whole. Over a year ago the Spiritualists erected a neat Jan. 29th, and noticed it, and noticed, also, its surused to sing when attending the Quincy School, entitled "The little Church within the Woods."

entitled "The little Church within the Woods." Yes, here was a cozy little church in the sweet solitude of the woods. How calm everything seemed, and how peaceful! Our audience.was quite large. The people of this vicinity are well versed in Spiritualism. Some of our ablest minds have lectured here. Not long ago a Children's Uncount wood completed. There are many young Lyceum was organized. There are many young people interested in the movement. We rejoice over it. Our friends in Manchester should tenderly foster the Lyceum; it is the only Divinity School Spiritualists have as yet. The Banner blesses households all through this region. We make it a point to secure subscribers

Manchester, being near the Wisconsin line, is one of the towns in the "Southern Wisconsin Circuit." Meetings are held here regularly, once

The officers of the Society are as follows: A. H. Mandy, President; J. P. Daniels, Secretary. We shall ever think of the Manchester Society as a highly developed spiritual centre, from which, we are confident, goodness and truth and love will

It is a poor plan for the Finance Committees in our Societies to seize upon new converts, and make them pay far more than their share to sun-port lectures. We can mention names, if the injuisitive desire. Old readers of the Banner declare that the pa-

per was never better than at the present time. Rev. Rowland Connor is creating a sensation in

Milwaukee. February 3, the Chicago Spiritualists gave grand comic masquerade party in Crosby's Music Hall. There was fun there, of course. We were favored with a "complimentary." But we could

not attend. Moses Hull is in Titusville, Pa., doing a good work. He has selected an excellent name for his paner, viz.: The Crucible.

Miss Kate Field delivered her lecture on Dick Miss Rate Field delivered her lecture on Dick-ens, in Cincinnati, early in February. She had a large and fashionable audience. The press noticed her very favorably. There were several criticisms upon her style of delivery, and they were just upon her style of delivery, and they were just ones. While we care more for matter than man-ner, yet we confess to a decided liking for that kind of delivery which has variety and polish to it, and which at times works up into a moderate enthusiasm. Kate Field ought to be drilled by some cultivated elocationist, and then she would become, par excellence, a talker for the people. The trouble with most speakers is their want of ideas. Kate Field is all right on that score; her defect is on an entirely different plane. A little radical Kate Field is all right on that score; her defect is on an entirely different plane. A little radical theology applied to this young lady's excellent lecture, would improve it, we think. We refer to that part concerning Dickens's Christianity. Miss Field took up the false, though popular idea, that it is legitimate to denominate goodness and truth and love, wherever found, as *Christianity*. Mod-ern thought is upsetting that idea. Goodness and truth and love are simply goodness and truth and love. It was more consistent with logic to advert to the statement relative to Jesus Christian Dick-ens's will, to prove the great writer a Christian. ens's will, to prove the great writer a Christian. But then that reference to Jesus was a mere form. We hope Miss Field will publish her tribute to

NEW MEDICINE, DR. STORER'S Nutritive Compound. ITS CONTRAST WITH ALCOHOLIC HEDICINES ! EVERY element in the Nutritive Compound is as easily assimilated by the blood as the most healthful food. This is NOT TRUE OF MEDICINES propared with Alcohol. That is always an irritating, peisoning ele-ment. It checks digestion; it inflames the mucous mem-brane, and produces a chronic catarrhal condition; it do-grades the contents of the glands, and finally destroys them; it disturbs the action of the heart; it tonds to paralyze the action of the nerves on the smaller arteries; it lessens the power and susceptibility of the nervous system, and weak-ens all the senses; it retards the natural chemical changes in the blood, thus retaining and developing poisonous sub-stances in the system; it lessens the action of the Lungs and Kinoys, decreases the strongth, and impairs nutrition. It is an element of discord and death, and to avoid it, when possible, in sickness or health, is the part of wisdom.

IMPORTANT FACTS

CONCERNING THE USE OF THE

MARCH 11, 1871.

OBSERVE THE CONTRAST! THE NUTRITIVE COMPOUND

IALL AUDITATIANE LOUITCUMD Is rich in elements that Nourish the Blood and increase the Vital Magnetism of body and mind; while in a kindiy and soothing manner, without harshness or excitement, it acts as a stimulant to the DIGEBSTIVE ORGANS and KIDNEYS; a Bedative to the NERVOUS SYS-TEM and the CIRCULATION; and a Stimulant and Alterative to Muccus Tissnes. It is mild and soothing in its influence, (not even causing a tingle of sensation on the tongue, as alcoholic preparations always do.) It carries in-to the system a force, which, when liberated by digestion, aids overy natural function in the body to perform its work. As signs of its As signs of its

CONSTITUTIONAL EFFECTS,

The APPETITE improves; DIGESTION is pro-moted: BREATHING is easier; the action of the Liver, Bowels, Skin and Kidneys increases, and a general ALTERATION in the feelings is observed. Its con-tinued use resolves the impurities which have accumu-lated as effete matter, forming Tubercles or Ulcers in the Lungs, Heart, Liver, Throat, Kidneys, Intestines, Utc-rus, &c., passing them off through the natural channels of excretion.

BOTH SEXES

Should use this rich fluid food in all Deraugements of the Glands and Mucous Surfaces, such as

the Glands and Mucous Surfaces, such as
Scrofula, Ulcers, Sores, Spots, Tetters, Scales, Boils, Pimples, Blotches, Syphilis, Tuber-culous Consumption, Ulceration of the Liver, Stomach and Kidneys, Erup-tions and Eruptive Diseases of the 8kin, Tumors, Sait Rheum, Scald Head, Rheuma-tism, Ring Worm, Pain in Bones, Side or Head, &c., &c., &c.
ZZF In obstinate cases of Kidney Complaint and diseases of the Urinary Organs, I recommend the "Nu-tritive Compound" to be taken in connection with my ,"Compound Buchu and Iron Fowders." Price \$1,25.

AS A FEMALE RESTORATIVE

It combines both constitutional restorative power, and acts directly and specifically upon the Uterus and its append-ages, wonderfully increasing the strength of that organ, thus constituting a powerful and specific remedy for all

DISEASES OF WOMEN,

Ovarian Tumors, Prolapsus Uteri, Leucorrhea or Whites, Nervous Debility, Pains in the Back and Limbs,

CHRONIC TENDENCY TO MISCARRIAGE.

Painful, Excessive or Suppressed Menses, Ulceration of the Uterus, Constipation, And all the symptoms of deficient vital magnetism.

Habitual Miscarriage, or Abortion,

Has in the very worst cases been entirely cured. PROLAPSUS UTERI, OR FALLING

OF THE WOMB.

Often recedes without any replacing by mechanical means, and by strengthening the ligaments, complete restoration results

OVARIAN TUMORS.

Heretofore removed by the knife, are entirely absorbed and gradually disances gradually disappear. UTERINE ULCERATION^{*} and LEUCOR-RHEA or WHITES, and in this medicine their most powerful and reliable remedy.

THE "NUTRITIVE COMPOUND" Is NOT IN BOTTLES, but packages, which, when dissolved in water, make ONE PINT of Restorative. Full directions for use accompany each package of the Restorative.

THE PROFESSIONS. In an ignorant community the three noted professions are no doubt extremely valuable, provided they are composed of honorable and honest

Banner of Light.

Warren Chuse, Corresponding Editor.

Office at his Liberal, Spiritual and Reform Bookstore, 601

North Fifth street, St. Louis, Mo.

8

persons. Ignorant persons cannot be expected to know the rules of health, nor the remedies for the ordinary diseases of life, and physicians ought to know these at least, as well as to be able to help persons up from physical accidents. Neither can illiterate and ignorant people he expected to understand the complicated legal enactments of the their native tongue. The experience of the last nation and State, nor the still more complicated twenty years through thousands of mediums entanglements of a city's municipal laws, Lawyers are, therefore, a necessity in such community, and if honorable and honest, can be of great service in securing justice and rights in the dealings among men and women. Equally important would be the religious profession, if it were free from all sectarian dogmas and tendencies, and devoted only to the moral, social and religious elevation of society, and employed in building up right relations between individuals, and raising the moral tone of public sentiment. Our clergy are mostly engaged in bickerings, and the silly nonsense of praising and serving God instead of their fellow beings, to whom only they owe obligations and duties. The truth is our professions have all become corrupt, or, rather, a vast number of corrupt men have entered and educated into them. A large part of the lawyers are demagogues seeking office or wealth by any and every means. A large part of the M. D.s are quacks, and, morally and socially, of the grossest and coarsest class of men, who often seek that profession for the basest of purposes. While all of these professions have been growing more and more corrupt and worthless, the people have been growing more intelligent - are being more and more educated, thus lessening the necessity for the professions, and especially for the clergy, who can first be dispensed with; and man, learning that his moral obligations to God are only those to his fellow beings, soon learns that doing right is being religious in every sense in which religion is necessary. The people are fast becoming better than the professions, and will soon supersede the necessity for them unless they are greatly improved.

STRAINING AT A GNAT AND SWAL-LOWING A CAMEL.

Rev. T. L. Cuyler, in the Methodist Recorder, repeats the story of Elisha's making the workman's axe swim, or of the Lord's doing it for him, and repeats it as if he believed it; but he would scoff at any one who should tell him of a message from a friend whose body was buried, or who should assure him that spirits have as much power as Elisha, and can tip over a table with their own spirit-hands. He would not even admit that the Lord could do it, or that he would permit it done, except by the devil in the name of some spirit. He, however, finds some comparison between the swimming axe and the fact that a wife who prayed all one Sabbath for her husband found him on Monday on his knees in prayer. He thinks the heart was hard or heavy as the axe, and the Lord softened it and made it swim. Quite a miracle!

Quite of a piece with this denial of the living present and swallowing the ridiculous stories of the old superstitious days, is another item we see in the same paper. When speaking of a deceased brother in the church, it says that " Bro, William Purvis is no more. He entered into his rest on the 6th of January." If he is no more then there is no more William Purvis, and if he entered into his rest it is equivalent to annihilation, for, when the mind rests, it becomes inert matter and ceases to think or act or be conscious, and it will take

cents a year, and issued in Albany, N. Y., and edited by G. A. Lomas. We are glad these GOOD people are now speaking to the public for-themselves, and hope their paper will be largely patronized, that they may be better known and more appreciated thereby. They certainly have many virtues not common to Christians, and not appreciated as they deserve to be by other societies. It s not strange there should be much sympathy

with them among Spiritualists, since they had much of phenomenal Spiritualism among them, and most of them became convinced that spirits mong Intidels and other Christians.

137 The Christian Register is down on the Episcopal marriage service because it makes the woman promise to obey, and because it makes Re-

about time that Rebecca, who cheated her blind husband, was abandoned as a pattern for our Christian wives, and hopes, when Dr. Tyng revises the prayer book, he will also revise the marriage service. We would suggest that the whole system be revised, and made to conform to rules of justice and equality between the sexes and the parties to the contract.

who wish to settle on farms in the West and in a

liberal neighborhood. This is no association or

community, nor is anyhody asked to pay any-

thing except for property purchased; but specula-

tors, loafers and rowdies are not invited. We

have no personal interest in the matter, nor do

Merriman, as directed, and not to us, as so many

SPIRIT LANGUAGE.

A writer in the New Jerusalem Messenger, quot-

ing from the diary of Swedenborg, says when

spirits communicate, they do it in the language of

the person to whom they communicate, and do

not realize, except by reflection, that it is not

proves this to be a mistake, if it was in accord-

He gave the world many great and valuable

our own day. We have often found spirits trying

to communicate who could not speak a word of

the language of the medium, and yet could be

understood by a third party in the tongue of the

spirit while on earth, and sometimes have heard

language which no one present could understand

even sufficiently to determine what it was; nor

could the spirit tell in our language what it was.

THE SHAKER is the name of a new monthly,

issued by and devoted to these faithful and hon-

est devotees of their Christ. The first number,

issued for January, 1871, is a well got up and well

filled sheet of respectable size, and cheap at 50

what seemed to be a beautiful and expressive

New Publications.

THE HISTORY OF THE REFORMATION, by D'Aubigue, will always be a book for popular reading, and we are glad to record the welcome fact that Horace King, of Thompson-

ville, Conn., has just brought it out in handsome quarto form, with good clear type, plentifully illustrated with portraits and maps, for the use of every Protestant family, and worthy of a prominent place on the centre-table. The style of D'Aubigno is glowing and animated, sufficiently colored to impart real life, full of spirit, sympathetic, picturesque, and a felicitous vehicle for the great mass of valuable information which he has to impart. His sketches of the actors in that great historical event, the most truly dramatic that ever occurred in the development of religious ideas on the face of the earth, form of themselves an almost region. We make it a point to secure substrates wherever we go, for we know that the newspaper reaches more souls than the pulpit. Bros. Mandy and Elliott, and others, gave us kind assurances of personal regard, and of their steadfastness in the spiritual line of thinking.

a month.

flow out to the people.

NOTES.

all the Adventists claim to resurrect him, body or soul. The truth is, our Christian theology is fast falling to pieces by the blows it receives from its friends, who are obliged to ignore both science and the living spiritual truths of the day to keep the faith exclusively in the mixture of truths and fables of the past. To keep the spirits from being known and acknowledged, they bring in an almost omnipotent devil, and, when he is admitted, he can as well cover the ancient as the modern phenomena, so that the reflecting minds cannot discover the difference between the manifestations of God or his devil. We set aside both, and let the spirits account for their own part in the past and present. We are ready to take their testimony, even though it is called devilish.

ALLEN PUTNAM'S ARTICLE.

21

We hope no reader of the Banner will neglect to read the thorough and exhaustive article of Allen Putnam, in the Banner of the 18th February, on account of its length. It could not be shorter and do the justice it does to the subject, and it is hardly possible that any pen could have more thoroughly ventilated the sham self-sufficlency of our scientific savans. The Scientific American, which has been treading around the edge of Spiritualism for a long time, but fearful of the effects of investigation, and with scores of sectarian bigots hanging to its skirts that would be shaken off by the truth on this all-important subject, has its true character set forth by our friend, and even the Harvard professors have their ridiculous subterfuge again exposed. It certainly was time for some pen to ventilate this subject, and show up our wise men in their true light; and no one could do it better than Allen Putnam has, and he has our thanks, as well as the thanks of thousands of the Banner readers.

THE SCIENCE OF THEOLOGY.

All branches of science are incomplete, and new discoveries are constantly adding to them, and hence theology is either not a science, or new facts may be added to it by discovery. If there has been progress since the days of the early Church Fathers, or since the Inquisition, and since the birth of Luther and Calvin, there surely may be more like it, and we can see no reason why the discoveries may not reach and develop the fact that spirits of deceased persons can communicate to the living, provided, however, that there are any spirits, since theology has not demonstrated that as a scientific fact. We should like to know (for we do not,) what facts this science has established? In all other branches, there are some known facts well established, but in theology none that we know of, and hence we do not see what claim it has to be called a science.

MISSOURI FOR A HOME.

In another column will be found a notice of lands for sale in Missouri by our esteemed friend, J. H. Merriman (510 Chestnut street.) We have not yet visited the large tract of land with its valuable coal mines, but from our knowledge of the parties engaged in the enterprise and the location

churches, people and rulers, each and all passing in rapid roview before the mental vision, and making an impression on the mind of the reader as ineffacable as that left by the living faith to which as a Protestant he freely subscribes. The entire epoch-the early part and body of the sixteenth century-so abounds in noted characters and memorable events, aside from this decisive revolution in religious opinion, that it would be next to impossible for a historian, who is at all imbued with the spirit of his magnificent theme, to yield to platitude or lose the vivacity and vigor which grow out of his inspiration. We in this country are accustomed to regard the Reformation as more exclusively an event that transpired mainly in the British Isles, and that Leo X and Henry VIII were the chief actors in it : whereas the movement really had its origin in Germany, and traversed the limits of that widely-spread nation, finding its way into and establishing a foothold in Switzerland, France, Bohemia, Hungary and Holland; and, in fact, lighting up the middle portion of the European Continent with its new illumina-

We commend this substantial, attractive and very serviceable edition of the German Professor's favorite history of this great event to every one who would possess it in a form both for use and preservation ; and we take the occa sion likewise to extol the real enterprise and excellent judgment of publishers who have committed their reputation and fortunes to the reproduction of so invaluable a work, which has long since passed the bar of critical judg ment triumphantly.

THE SELF-INSTRUCTOR IN STENO-PHONOGRAPHY .- This is the title of a neat little work on the improved short-hand known as Munson's Method. It is from the pen of Mrs. Eliza B. Burns, long a teacher and practitioner of the Phonetic arts. Mrs. Burns's aim has been so to graduate the lessons and exercises that by the addition of printed keys to the Phonographic exercises, this difficult study may be brought within the comprehension and successful practice of any intelligent person. There is a general feeling that Phonography should be taught in the higher departments of our schools, and this little book would seem to be better suited for schools and young people generally than the arger works. Published by Burns & Co., 33 Park row, New Vork, who also issue the American Journal of Phonography, a monthly designed for circulation among the writers of any

Phonetic short-hand. BRIGHT'S DISEASE OF THE KINNEY .- J. S. Redfield, New

York, has just issued in pamphlet form a treatise on the disease of the kidney, by Ed. H. Dixon, M. D. IOWA, THE HOME OF THE IMMIGRANTS, is the title of a treatise on the resources of fowa, and giving useful informa-

and others. Rockwell & Churchill, Stereotypers and Printers, 122

Washington street, Boston, have issued in elegant style specimens of type used in their office. THE LOVER'S LIBRARY .- J. S. Redfield, New York, has

issued No. 1 of a series of Tales of Sentiment and Passion. It will find plenty of readers. THE HERALD OF HEALTH for March is before us, full to the

brim of articles teeming with sound common sense. Those who put the good suggestions into practice will be all the wiser and healthier for it. Fublished by Wood & Holbrook, N. Y. Good HEALTH for March, published by Alex. Moore, Bos

ton, has come to hand. Every article in it should have a careful perusal. MERRY'S MURRUN .- The March number of this established

favorite of the boys and girls has among other good thing; a thrilling story, entitled, "What that Coast Cost," by Mis Darling, author of "Battles at Home." THE TENTH ANNUAL REFORT of the Home for Aged Men, Springfield street, Boston, is published. It shows that this excellent institution has thirty-six beneficiaries in its charge.

PETERS'S MUSICAL MONTHLY for March, containing twelve at pieces of music, has been received

"Giving up their brain;" what does that mean? "Why, being influenced by some one else," A. answers. "Yes, you lose your individuality," answers. puts in B., who never heard of mesmerism until vesterday.

see about this. Are media influenced all the time? Are they never themselves? What is their object in being influenced at all? Media subject themselves to the control of spirits as an experiment. For what? In order to demonstrate immortality. Iteader, would you refuse to allow some spirit to control you, say ten or fifteen minwrecked and saddened heart that eternal punish-

ment was not the lot of that father, or brother, or friend, who recently passed from earth? How foolish to talk about not being influenced

by spirits in or out of the body! How foolish to affirm that this "giving up of their brain," which characterizes, in a general sense, most of our modern media, is anything unnatural or out of the

To "give up" your brain is—what? Wby, sim-ply to become passive. This passive or negative condition is an essential element in progress. Without it, civilization falls to the ground. We

CEPHAS B. LYNN. Dickens.

NEW PUBLICATIONS.

Opinions of the Press.

THE HIEROPHANT: OR, GLEANINGS FROM THE PAST. By G. C. Stewart. 232 pp. For sale by Wm. White & Co., Boston. The author of this work was led to its prepara-

tion by the favor with which a series of lectures on Biblical Astronomy, delivered in different lo-calities, were received, and the general desire on the part of thinking minds for their appearance in book form. In his preface Mr. Stewart modestly disclaims

the possession of literary talent; but in an admirable manner he has performed the task of gath-ering and arranging the scattered remnants of a world-wide system of worship and belief, which under different names has been perpetuated in the various forms of religion, and yet continues to affect the modern Christian, as it gave law to the pagan world. Having for a primary object the imparting of truth, and the removal of the vell that biggtry has thrown over the past, Mr. Stewart has brought to hear the patient researches of years in separating Truth from Error, explaining the causes of the belief of bygone generations concerning the mystical relations between man and the planetary hosts, and the true interpreta-tion of those ancient symbols and phrases, yet employed by Masons and other orders, which had a "value and beauty in their inception, but have been perverted by the ignorance of succeeding ages

Although not attaching the importance of those of Mr. Stewart's school to the claims of Astrology as a science, we have been greatly interested in glancing over this volume to note the light shed compiler; and, impressed with his fairness of treatment, we heartily recommend the volume to all who may desire a better acquaintance with the subject.—N. Y. Standard.

THE IRRECONCILABLE RECORDS; OR GENESIS ND GEOLOGY, by William Denton, is a discusston of cosmology and cognate subjects, publish-ed by the author, and from the press of William White & Co., Boston. The topics discussed have called forth many minds recently. Mr. Denton is a scientific man, and presents his side at length and with an array of learning, evidencing a thor ough reading of previous writers .- Providence Press.

We have received from William White & Co two pamphlets, comprising two lectures, by Mrs. Maria M. King, entitled "What is Spiritualism? and shall Spiritualists have a Creed?" and and "The The sub-Spirit Philosophy versus Diabolism." The sub-jects are admirably argued, and cannot fail to impress the reader of the magnitude and scope of Spiritualism, and the influence it is at present creating throughout the world. The pamphlets can be obtained of the publishers.—Cape Cod Ga zette.

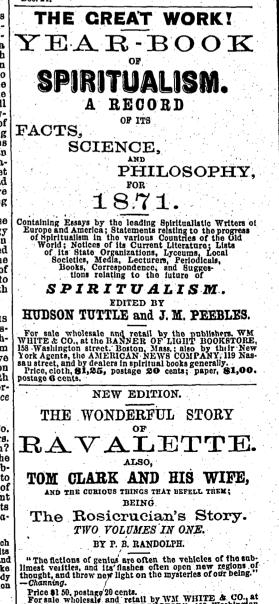
How much would neighbors rise in value, and how much would neighbors rise in beauty, if all should lay aside habits of criticism, and neighborhood scandal, and petty feuds, and ridicule 1 And if men should study the things that make for peace and the things that make for happiness, everybody trying to make everybody else happy, what a revolution there would be I-Bucher.

The following well-known words of Governor Andrew are to be inscribed upon his statue at the State House : "I know not what record of sin awaits me in the other world: but this I do know, that I never was so mean as to despise any man because he was poor, because he was ignorant, or be-

Mailed, postpaid, on receipt of the price. Price \$1,00 per package. \$5 for six packages; \$9 for twelve. Address.

DR. H. B. STORER. Office 69 HARRISON AVENUE, BOSTON, MARS.

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REPLY OF WASH. A. DANSKIN, ESQ., President of the First Spiritual'st Congregation of Balti-more, to Rev. Thomas E. Bond, M. D. Frice 10 cents. postage 2 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 183 Wash-ington street, Bosjon, Mass.