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NO. 2.

# The Wecture Room.

#### WHO ARE CHRISTIANS?

In Music Hall, Boston, Sunday, Jan. 1st, 1871.

churches are true, there is no more important question that one man can ask another than " Are you a Christian?" And next to this in importance is the question, "What constitutes a Christian?" "A Christian," says Noah Webster, "is one who believes in Christ, and especially one who obeys his doctrines." According to this definition there are two classes of Christians-the general Christian, who believes in Christ, and the special Christian, who believes in Christ and obeys his commands. In the first class are comprised threefourths of the people in recognized Christian countries-in Great Britian, Italy, France, Spain, Germany and the United States; that is, the great majority of the people in these countries believe that Jesus is the Christ, the Son of God, and that salvation is only to be obtained through his name. They are Christians just as Turks are Mahometans, and they very properly deserve the name. Our almshouses, our lunatic-asylums, our jails and houses of prostitution are full of Christians of this class: our thieves are Christian thieves, our murderers are Christian murderers, our rowdies swear Christian oaths. How rare it is for an infidel to be convicted of theft-how seldom is one put to death for murder. When murderers die. they die with the priest at their side, and nine times out of ten they die in the faith that Jesus has pardoned their sins; and that, like the repentant thief, they shall be with him in paradise! [Ap-

Constantine the Great was a Christian; he who murdered his son Crispus, his nephew Licinus, and suffocated his wife Faustus. Theodosius, who put to death seven thousand of the inhabitants of Thessalonica, without distinction of age, was a zealous Christian. Leo the Third was another famous Christian, who commanded every man in the country to be baptized, and sentenced those who relapsed into idolatry to death. Henry VIII. "that lump of besotted beastliness," as some one has called him-he was likewise a Christian, and a very remarkable one, numbering among his titles that of "Defender of the Faith" -the Christian faith, of course. Peter the Hermit, who went around clad in rags and barefooted, and preached a crusade against the infidel Turks, was a Christian. Millions of men rallied to his call and went out to fight in the East. Wherever might be by mistake, but if the man struck the they went, says Draper, their track was marked other cheek then you might know he was in earnby robbery, bloodshed and fire. When they conquered Jerusalem, many men were ripped open And one might suppose, by the way that Christo see if they had swallowed gold; every woman tians generally act, that they held the same opinwho could be caught was violated; the brains of ion as Joseph Smith. [Laughter and applause.] infants were dashed out against the wall, and indiscriminate slaughter reigned supreme. Between 1481 and 1759 the Spanish and Christian inquisitions hurned thirty-four thousand six hundred and fiftyeight persons, and sentenced to the galleys two hundred and eighty-eight thousand two hundred and fourteen. Torquemanda burned in Spain six as much again. thousand persons. The massacre of St. Bartholomew, in which sixty-six thousand Frenchmen were murdered for daring to be Protestants. was accomplished by Christians; and when their fellow Christians in Rome heard the glorious news, joy spread through the city, and Pope Gregory offered thanks to God, because they had been successful in putting these heretics out of the way. The speaker said that they were Christians who carried on the civil wars in France in the beginning of the seventeenth century, in which a million men lost their lives; and they are Christians who to-day are murdering each other on the fields of France, and their bloody victories are duly celebrated by thanks to God, in the name of Jesus, the object of the Christian's faith.

But, says one: "These men are not Christians. Talk about Christian thieves, Christian murderers-ay, about Christian prostitutes! Why, the very statement is absurd, and the use of the word in this connection proves its own falsity." Then, I ask, Who are Christians? "Those who obev the commands of Christ." These are the Christians of the second class, who not only believe in Christ, but obey his doctrines. Where are the doctrines of Jesus to be found? The answer is, "In the New Testament." And where there?and the answer is, "Go to the writings of Matthew, Mark, Luke and John—especially Matthew and Luke—and in these you will find most of the doctrines of Jesus, embraced in that sermon on the mount -a sermon preached by Jesus himself." Now, let us turn to this sermon, and see what the doctrines of Jesus are, and how many there are that follow them. I read therein: "Swear not at all; neither by heaven, for it is God's

Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the Great King. O O Great by your communication be, Yea, yea, Nay, nay; for whatsoever is more than those cometh of evil."

And James, who, we are led to believe was

present when the sermon on the mountain was spoken, says, still more emphatically:

"Above all things, my brethron, swear not, neither by heaven, neither by the earth, neither by any other eath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation."

up their right hands every day-who are these typed phrases, as he offers up a petition at what who are swearing-and upon this very book they he calls the "Throne of Grace." And another profess to so highly reverence—that they "will closes his eyes and consumes half an hour in telltell the truth, the whole truth, and nothing but the truth," so help them God? Why, they are Christians, so-called-Methodists, Roman Catholics, Presbyterians, Orthodox, Unitarians—they are all the Christian sects, save a small fraction of Quakers and Moravians. Most certainly, when we make up our list of Christians, we must rule gospel, that he taught on that mountain in Judes, the swearers out. These can have no part or lot | was made known, that men and women might in the matter. We must throw out the swearers; understand it. [Applause.]

for Jesus taught that yea was to be yea, and nay, nay, and that whatsoever was more than these came of evil, and to the author of evil they must

I read further, Jesus said on that occasion:

"Rosist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go a mile, go with him twain."

In a report by Luke, of the same discourse-Luke vi: 29:

"Unto him that smitcht thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also." Again, Jesus commands:

"Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you."

These commands are very plain-so plain that every man can understand them. The lecturer then referred to their non-observance, quoting, among other points of the failure of all mankind to obey the direction, "Resist not evil," the action of our courts of law, our policemen, etc. He asked: Does the policeman, who knocks down the man he cannot drag off, obey the injunction which says "resist not evil"? [Laughter.] Does the Christian who hires that policeman do any better? In making up our list of Christians, we must, then, leave out all the policemen [laughter] and all men who employ policemen; if a policeman could be a Christian, a man who lived by stealing could he an honest man. More than that: our magistrates, our judges, and the majority of our lawyers not only "resist evil," but they boast that they do. They seem to have decided to treat Jesus just as we would an insane person. We say "Yes," "Yes," to what such a one says, yet take no notice of what is uttered.

Soldiers, from the man in the ranks to the General commanding, must be left out when we make up our list of Christians. They all resist evil. When they cease to resist evil, they cease to be of any use in the army. What would a Colonel say to a soldier who received a slap on one cheek, and then calmly turned the other to his adversary? Why, he would say, "My good fellow, you had better go home! You are out of your place here! If this be Christianity, we want none of it in the army!" And that is so. A soldier who is a Christian is as much out of place as would be an idiotic schoolmaster or a telescope at the eye of a blind man. [Applause.]

The speaker said the opinion of Joseph Smith being asked-what he thought of this passage which says, "Whosoever shall smite thee on thy right cheek, turn to him the other also," he replied, Ah! Jesus was a smart man-a very wise man. He knew that the first time you were struck, it est, and go into him like a thousand of brick!" But Jesus also save

"Give to him that asketh thee, and from him that would orrow of thee turn not thou away."

Luke says, concerning the same:

"Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again. • • • • If yo lend to them of whom yo hope to receive, what thank have yo? for sinners also lend to sinners, to receive

as much again. But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great."

This is also very plain. Jesus intended that his disciples should be as distinctly told from the world as sheep from goats. But where are the men and women who obey this command of Jesus-who lend, hoping for nothing again? who give to every one who asks of them? Where are they to be found? Are there any on Wall street, in New York, or State, or Tremont, or Washington street, in Boston? It would require something brighter than Diogenes's lantern to discover this kind of Christians in any of these places. The lecturer then apostrophized the mass of humanity who could not see the slightest impropriety in taking advantage of their brother man's misfortunes, and seizing on a mortgage-a five thousand-dollar place-for five hundred dollars which they had advanced! He had yet to see that kind of Christian who would object to the foreclosing operation, or who were not ready at all times to accept six or eight per cent. for the use of their money. Did Jesus mean what he said? If he did then it is evident that those who violate this direct command are not Christians.

The speaker then referred to this widespread disregard of the injunction, and said it would seem as if Jesus had commanded: "Lend only where the principal is secure, and the interest remunerative; give only to him from you may hope for reward"—and that his lessons were being followed to the letter. If his teachings could be made to read so, we should find the streets of our cities crowded with just such Christians. [Ap-

Again, Jesus says:

"When thou prayest, enter into thy closet, and, when thou has shut thy door, pray to thy Father which is in se-cret; and thy Father which seeth in secret shall reward the count."

He commands his followers not to pray "as the hypocrites do, in the synagogues and in the streets, that they may have glory of men." Of course some praying takes place in secret, but how is it with the large majority of the prayers that are offered? See that solemn individual in sable garb standing up with the prayer-book before Who are these in our courts of justice, who hold | him; hear him read in sepulchral tones the stereoing God what he is, what he has done, and advising him as to what he had better do. When did Jesus do this? The fact is these men are mere pretenders, who have got up a religion of their own, and are stealing his name to cover their deformities. [Applause.] And it is high time that his true

the disciples. The power of the Lord was felt; a eternal life; here it is, as it fell from his lips: revival broke out, and many thousands of souls were soundly converted to God." [Laughter and and come and follow me." applause.]

But Jesus goes still further. He says : "Lay not up for yourselves treasures upon earth, where oth and rust doth corrupt, and where thieves break through

How many Christians obey this commandment not to lay up money for the future? No! no! you ent from what that young man did? Only those cannot have money in the bank and yet hope to get into that "unseen city" that was sung of just now [alluding to the opening hymn by the choir]. hold bank-stock or government-bonds or railwaystock-not even Pacific stock! [Laughter.] No chance for you if you are a Mason, an Odd Fellow, or even a Son of Temperance, for you have thus got money laid up for the time to come, and you have disobeyed the command of Jesus, "lay not up for yourselves treasures upon earth." No, you. sparrows; you have not trusted God to clothe you as he does the flowers of the field. You rely on your arm of flesh, bank paper, or gold, not on that God who, Jesus declares, will supply all your needs as he feeds the birds and waters the

"But," say some of these people, " it cannot be possible that man is expected to obey such a command as this. Why, it would make every one of us poor!" Exactly so; and that was evidently just what Jesus intended. He intended that his disciples should be poor-poor to a man. He commenced that sermon on the mountain, according to Luke, with "Blessed be ye poor!" "What!" says the beggar, " is there such a text in the Bible? let me hear it again; let me hor "." There it is, my friend, Luke, sixth chapter, twentieth verse: Blessed be ye poor!" I venture to say that you never heard a preacher preach a sermon on this text. Who are they who are to inherit the kingdom of God? 'The poor! Jesus says:

"Blessed are ye poor: for yours is the kingdom of God." Then what is to become of the rich? I will show ou: Jesus says:

"Woo unto you that are rich! for yo have received your All the consolation that you will receive, you

get out of your money, if Jesus tells the truth. Again he says: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God,"

What can be plainer than that? Now I will venture to say that you never have heard the gospel of Jesus preached to you in Boston before, and I am glad to preach the pure article to you this afternoon! [Applause.] Blessed are ye poor! This is the doctrine for the fishermen of Galilee. I don't wonder that the poor followed, and heard him gladly, and that the rich hated him, and put him to death. Let a man preach that way, and how long would the rich of his congregation stay with him? No longer than they could get away, and the poor, and they alone, would follow him. [Applause.]

The speaker then referred to the lessons conveyed in the parable of the rich man and Lazarus: "And there was a certain rich man, which was clothed in

The lecturer said there was here no evidence that he was a thief or liar, licentious or intemperate. His offence was that he was rich.

"And there was a certain beggar named Lazarus, which was laid at his gate full of sores.

And desiring to be fed with the crumbs which fell from the rich man's table."

No evidence here that Lazarus was a man of good character, or industrious habits when in health, or that he was particularly good or pious. His virtue was that he was poor. But the rich man dies, and opens his eyes in hell-in torment. The poor man dies, and he is carried by angels to Abraham's bosom, where he has the privilege of seeing the rich man in the midst of his sufferings. And the record goes on to say:

"In hell he lifted up his eyes, being in terment, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried, and said, Father Abraham, have mercy on me, and sond Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am termented in this flame."

And now, what did Abraham say in reply? "Son, remember that thou in thy lifetime receivedst thy good things, likewise Lazarus evil things; but now he is comforted, and thou art tormented."

What had this rich man done to deserve such a punishment? Why, he had been rich; he had had his good things, and now it is turn about: he who enjoyed himself in life, refusing to share his comforts with the poor, is damned, and the poor have God to take their part and reward them with bliss eternal, and if this parable teaches the truth, you know the fate of the rich-the smoke of their torment ascends forever. [Applause.]

"But," some one will say, "Jesus never meant What a blessing then it would have been if you had been there to tell him what to say, so that we might have known what he did mean. Don't you believe that he whom you declare to be the Lord of Life knew what he was saying? If he did not mean what he said, why did he not say what he did mean, and thus enable us to understand him? Let us read further, and we shall find what he did mear. James says:

"Go to, now, ye rich men, weep and howl for your mis-eries that shall come upon you,"

Again, a certain young man came to Jesus, and he said," Good Master, what shall I do that

The speaker then said if Jesus and his disci- to fill according to their desires! The lecturer he was to drink on the morrow. Jesus comples had been like the pretended Christians of to-said some would have expected Jesus to comday the New Testament would not have contain- mand that he, the young inquirer, must attend ed the simple story of the gathering at Cana, but, divine service regularly, believe in Christ as the in its place, such a description as the following: son of God, and be immersed or sprinkled in "Now there was a prayer-reseting in Cana, of his name; but very fortunately we have had Galilee, and Jesus was there and his disciples, handed down to us just what he did tell the Jesus opened the meeting by giving out one of young man. He says: "If thou wilt enter into the psalms of David, and Bro. Simon Peter was life, keep the commandments?" and the young called upon to pray, which he did with a voice of man replies: "All these things have I kept from thunder and the unction of the Holy One. He my youth up: what lack I yet?" Now comes the was followed by Bros. James and John, and all answer-the secret that is to open the gateway of

Just imagine how chopfallen the poor fellow looked!-for we are told "he had great possessions." [Applause.] How would the solid men of Boston look, if they had gone to Jesus and received the same answer? How many young men of Jesus? How many are there who are careful in our Christian associations would do any differwho had no possessions would have obeyed. 'Sell all that thou hast, and give to the poor,' says Jesus, "and come and follow me." Where There's no chance, not the slightest, for you who are the men who do it? The lecturer said it would not do, in fulfilling the command, for a person to subscribe even liberally to the treasury of the Lord-two hundred dollars to this cause or that-so much contributed to enable the Rev. Theophilus Hardshell to run his church in a fashionable way. You must be stripped of all, or else, if Jesus tells the truth, you cannot be saved have not trusted God to feed you as he feeds the Your only hope is in becoming poor—so poor that you have no possessions. Where are the Christians, then? Where are the men who obey these commands of Jesus?—the men who even try to obey them? They are not to be found. . If a man should try to obey them, it would be regarded as a proof of his insanity, and his friends would very soon take care of him. Jesus also says:

"Take no thought for the morrow; for the morrow shall ake thought for the things of itself. Sufficient unto the ay is the cyll thereof."

He and his disciples wandered about from day to day. They did not know to-day where tomorrow's dinner was to come from, or to-night where they should rest on the morrow; and just as they did, Jesus intended you should do. The disciples in the early days of Christianity did this. They sold their possessions, the money was laid at the feet of the apostles, and to each of the brethren was given according to his needs.

The speaker then drew a striking picture of the results which would follow the carrying out of this policy of giving to those who asked. Should any mercantile house put out a sign saying, "Come, all ye that need; here we give to those that ask; here we lend, hoping nothing again," though rich as the Rothschilds in the morning, and as worthy of hell as Dives, they would become as poor as Lazarus, and equally as fit for Abraham's bosom! [Applause.] Jesus taught his followers to ask for their daily bread; if they had n't had a bite for a week. Jesus says," When ye pray, say, Our Father," etc.; and, from the prattling babe to the gray-haired sinner of ninety-nine, they offer up stated petitions. Jesus says, "As oft as ye do it, do it in remembrance of me;" and though there is no positive command, down goes the alcoholic poison, in the name and remembrance of their risen Lord. [Applause.] This costs but little. Jesus says, "Be baptized;" and up come the little babies in the arms of their mothers to be sprinkled, and down go the big babies to be dipped, "in the name of the Father, and the Son, and of the Holy Ghost." But when Jesus says, "Give to him that asketh of thee," the business man to whom it may be addressed will hastily exclaim, "Do you take me for a fool?" The men of wealth are unanimous in this determination: they will risk hell rather than give up a single dollar of their hoarded gains. Where, then, are the Christians? Certainly not among the ten or fifteen thousand dollar ministers, or their millionaire members.

When men and women once see these positive declarations of Jesus in their true light, then they will also begin to see how far short those so-called Christians come of obeying them. The sixteenth chapter of Mark says:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Now who are those who believe? And where

is the test by which we can tell the true follower of Jesus? Why, "These signs shall follow them that believe: In my ame shall they cast out devils; they shall speak with new

tongues;
They shall take up serpents; and if they drink any deadly,
thing it shall not burt them; they shall lay hands on the
sick, and they shall recover."

Now it may be difficult to tell when the devils are in, and still more so to tell when they are out; but there is the serpent-test; bring in the rattlesnakes, the vipers, the cobra de capellos—if they are true believers they will be able to " take them ip." The speaker was of the opinion that half a pint of sulphuric acid or a diminutive dose of prussic acid would settle the question as to whether a Christian did or did not believe. If Jesus himself had attempted the test he would have failed as readily as any other man. Where are the men who can "lay their hands upon the sick and they shall recover"? There are, I believe, some of the despised Spiritualists who are doing much business in that direction, but where are the Christians who possess this power?

Then where are the Christians? Jesus himself was no Christian, and he did not obey his own commands. He says whoever shall say unto his brother, "Thou fool! shall be in danger of hell fire;" and yet be calls the Pharisees, "Ye fools, and blind." Why, my good friend, I thought you were the man I heard yesterday saying that the man who used such language to his brother was in danger of hell fire. Jesus says, "Take no thought I may have eternal life?" Suppose, said the for the morrow," but in the Garden of Gethaemaspeaker, the answer to this query had been left | ne he prayed, "Oh, my Father, if it be possible, blank for the Christian Churches of coming days let this cup pass from me!" What cup? The cup use; men who are ready to alleviate suffering, and

mands, " Resist not evil," and then drives with a scourge the money changers from the court of the temple, exclaiming, "It is written, my house shall be called the house of prayer, but ye have made it a den of thieves." This is the man who the other day said, " Resist not evil." If no man goes to heaven save by obeying the commandments of Jesus, he will not be there-he, too, will take his place with the rest in that lake of fire where, we are told, "the smoke of their torment ascendeth forever!" [Applause.] Think of the ignorance and insolence of those persons who tell us that such and such persons were no Christians, and could not, therefore, have gone to heaven. They are Christians themselves in no other sense than the drunkards, thieves and prostitutes around them. In vain the Catholic Church approaches with its seven sacraments and its missal-to it the lecturer would say: "Away with you-your holy water, your Latin gabble, your fantastic dresses! Away with you, monks, friars, cardinals and infatuated popes, and take your pater-nosters and ave Marias with you, your litanies and your solemn masses! What are they good for? The whole pile of your mummeries never made a single Christian! You need not come, Episcopalian, to take his place; how much better are your two sacraments than his seven? how much better your prayer-book than his missal? are your damnatory creeds any nearer heaven than his? Away with you, Methodists, Presbyterians, Unitarians, Universalists, with your tasseled pulpits, your cloud-cleaving spires, your velvet-cushioned pows filled with the respectable, the rich and the fashionable. You Christians? Then are misers generous, and Hottentots are the fairest and most beautiful of mankind! You Christians! If Jesus was here to-day, he would say: "Depart from me, for I know you not; you have trampled on my commandments; depart from me, ye that do work in-

Where are the Christians, thou? There are none, and there is no need that there should be any—not the slightest. [Applause.] How happy should we be to know that our welfare in this life and our happiness in the next does not depend upon our being Christians in the smallest degree! There is no more necessity for people to be Christians than Swedenborgians or Wesleyans. Where there is good in Jesus, give him the credit of it; where there is good in Swedenborg, bear witness to it: what is good in John Wesley, accent: but we are here to be men and women for ourselves, and no Jesus shall take us out of our course. If men and women generally were to attempt to carry out the impractical suggestions of this Nazarene, we should march back to barbarism-with tremendous strides.

The speaker here drew a ludicrous picture of the state of society where each individual had decided to "take no thought for the morrow." The baker being visited in the morning for bread, declares he baked enough for yesterday, but did not\_ think it necessary to prepare for his customers next day-that could be arranged when the time arrived. Perhaps the same baker would go to the miller for flour, and would there be informed that he had ground enough yesterday for the supply of that day, and proposed to look out for one day at a time. And suppose a woman who had the care of the household and the children should act upon this principle-there would be an awful outcry before the next day. So on, throughout the varied avenues of industry this same course would run like a curse if the commandment were obeyed, choking the wheels of life. Who were the Christians, and where were they? They were nowhere, and had no existence. The precept was the utterance of a man without experience in human affairs, and could not be reduced to practice with justice, in ordinary life. You are to "love your enemies," and worse than that, you must hate your friends. He that would be his disciple mast hate father, mother, sister, brother, wife, children, and his own life. What a hell of hate this planet would be in a short time if this command were carried out!

But some one may say, "Oh, I do n't believe it: Jesus did not mean it." Who told you so? Why should be tell you to hate your friends, and then to love your enemies. If he commanded one, why not the other; if he meant the one, he also did the other. Jesus was no philosopher; he was what to-day would be called a fanatic. Were he in the streets of Boston, preaching as in those old times, the very men who are now bowing down to his name would be the first ones to get him put into an insane asylum as one who, if not dangerous now, might be in a few days. [Laughter.] What mean all these protences, then? It is time

they were destroyed-time that we did away with these specious representations without truth, and resolved to use our own common sense in these matters. Why should I talk any differently about Jesus than about Joseph Smith? "Are we not to he Christians?" No. we are to be men and womon. What we want are not Bible societies, but societies for the instruction of those who seek the truth. We do not believe in societies or institutions where young people spend their time in conjecturing what the Bible does mean, or what the Bible does not mean, but we want societies for the study of and instruction in physiology, phrenology, and the general duties of life; we want classes for the investigation of true theology, astronomy, geology, and their revelations to the race. We wish the young men and women to study the laws of morality that grow out of our relations to each other, and to learn to live true and harmonious and useful lives. You may be as great and renowned a philosopher as Humboldt without being a Christian. You can be a philanthropist, and love and bless and benefit your race without being a Christian, as was Henry C. Wright; [applause] as are C. C. Burleigh and Parker Pillsbury, without being Christians-men who have outgrown Christianity, and are ready to help men of every clime and race whenever they can be of

A LECTURE BY PROF. WILLIAM DENTON, Reported for the Banner of Light.

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to raise up their fallen brothers in the path of

Instead of Christians, let us have whole souled men and women, who will do right because rightdoing is best for humanity. Instea ! of Christian ministers, let us have human ministers-men bound by no creed, tied to no church, cursed by no Bible, men who will simply ask, what does Nature teach? and having learned this, shall seek to impress the truth on the minds of their fellows. [Applause.]

#### Theodore Parker.

We are indebted for the following report of the eighth of the Horticultural Hall Course of Radical Lectures, to the Boston Herald of Monday, Feb. 27th. That paper states the case in the fol-

lowing fearless manner: "Notwithstanding the terrible fate pictured for them during the past week by that pillar of Or-thodoxy, Elder Knapp and his coadjutor, Mr. Ful-ton, the heretics, nothing daunted, still hold forth in Horticultural Hali. Yesterday afternoon Rev. Samuel Johnson delivered there a discourse to an appreciative audience on 'Theodore Parker and appreciative audience on Theodore Parker and the Religious Movement of our Time. He said most people thought Parker to be the author of a new school of theology. He was the prophet of natural religion. He aimed to transfer homage from personages to principles. He was a trans-cendentalist. Thirty years ago New England Orthodoxy was sounding the alarm against infi-delity. Channing and Carlyle had criticised the delity. Channing and Carlyle had criticised the sensational philosophy already, and Emerson had atruck the key-note by advising young theological atudents to become prophets and not priests. Parker found great iconoclasts and come outers. He absorbed the vital tendencies of his time. He had great unseen forces to back him. His political radicalism was approved, but not his theological radicalism. A John Brown was wanted in religion. He believed the negro to be no less than many Christ papers. religion. He believed the negro to be no less than man; Christ no more. He would have no Christian credo put into the Constitution of the State nor any Christian label on the constitution of the soul: The faith of Christendom was based on the incapacity of man. Its plan of redemption was the best that could be devised from that standpoint. Science found its path outside of the church. Ministers feared the power of the State as much as that of Jehovah. Men criticised it on account of its unbelief in human nature. They called themselves Liberal Christians. They denied that the race was lost, but clung to a mediator who did believe it. Unitatianium became a ator who did believe it. Unitarianism became a sect of supernaturalism. The mediatorial element became more intense on account of the loss of the vicarious element. Channing and Parker objected to this. The lecturer, while preparing for the ministry, was advised by Unitarian divines to avoid German literature as pernicious. Such, with a few exception, were the leading Unitarians. The age swept past teachers who could not bear the task. America wanted Theodore Parker. He laid the axe at the root of tradition. He was no functionary, but a living force. He rejected the miracles and damaged Unitarianism. His belief was pronounced consistent only with atheism. Religion is for all of us.

If Parker were living to-day, he probably would not cling to the Christian name. He tested that name, and found it wanting. He doubted if Jesus would recommend it. He was saved from creeds by his parents. He put institutions to shame by doing more for them than they did for him. He was haunted by the claims of his talents, and mourned on his death-bed that he had but half-used them. He was charged by Unitarianism with slurring over sin. The Orthodox charged him with unbelief in moral obligation, because he said that sin was a disease. He had great ency clopedic knowledge, and it aided him much. He went from ideas to institutions. Who shall adequately describe his great moral force? His power was shown not so much in speculative as in practical thought. He postponed beauty to utility, not believing in refinement less, but in its diffusion more. The Orthodox prayer was as follows: "Silence him, oh Lord, for we cannot answer him." He gathered about him a large variety of minds, and had the largest audiences of any American minister. His work was constructive, though not usually recognized as such. He was charged with ridiculing those who had faith in the miracles: but, indeed, there was no room for tenderness. He thought Jesus the greatest person of the age, but that there were greater to come. He never accepted him as official Christ, but believed him fallible. He said that no man was as great as mankind. The time was coming when this prominency of Jesus will be done away with. Religion hastens forward to a direct idea of the intinite. Judaism and the other religions will soon have their due respect given them. It was the part of Theodore Parker to clear the path for the coming religion. Finally, he was not pri-marily a metaphysician. He used power rather than studied it. His absolute religion meant substantial, free religion. Intuition rests on assumptions. God, duty and immortality were not external objects, but something to be assumed. They were the natural aspirations of man. The movement of our time did not pause. We should advance continually. We should not rest content with the criticism of the Jew on the Christian of worshiping a man, nor yet with that of the Christian on the Jew of worshiping a race. Let us get rid of the word religionist. Religion must not be an ism, but something real. America would al-ways honor her prophet, and his memory would long dwell in the hearts of the people."

> Written for the Banner of Light. OVER THE SEA.-A SONG. BY L. G.

"lar over the sea My Love waits for me, He knows me not yet, but I know him well, For I hold a wand with a magic spell. That cleaves the space over sea, mount and dell ; And I sit and wait, Till it grows so laté The years are beginning their tale to tell. And a few white hairs, Like wordless prayers,

Are hidden away

In my locks to-day. We roam far apart. Yet heart beats to heart; No distance can sever true souls that are one; And though each may roam the wide world alone, I know well that when life's duties are done,

And we're called away To the realms of day, To complete our work in earth-life begun. We shall meet as one, 'Neath th' eternal sun, And shall part no more On that shining shore.

Can this be why. With sad, tearful eye, I oft have bidden a true love depart, 'Have shadowed full many a fond, true heart, And have felt myself each rebounding dart? It was strange for me So callous to be

Yet I found it not in the tricks of art; This I only knew-That I must be true Waits over the sea!

CANINE SAGACITY.—After the battle of Fred-ericksburg, it fell to my duty to search a given district for any dead or wounded soldiers there might be left, and to bring relief. Near an old might be left, and to bring rollef. Near an old brick dwelling. I discovered a soldier in gray, who seemed to be dead. Lying by his side was a noble dog, with his head flat upon his master's noole dog, with his near hat upon his master's neck. As I approached, the dog raised his eyes to me good-naturedly, and began wagging his tail; but he did not change his position. The fact that the animal did not grow, did not move, but. more than all, the intelligent, joyful expression of his face, convinced me that the man was only wounded, which proved to be the case. A bullet had pierced his throat, and, faint from the loss of he had fallen where he lay. His dog had actually stopped the bleeding from the would by laying his head across it! Whether this was casual or not, I cannot say; but the shagey coat of the faithful creature was completely matted with his master's blood.—Merry's Museum for March.

#### Phenomena. Spiritual

PHYSICAL MANIFESTATIONS. An Evening with the Spirits at Jeffersonville, Ind. Wonderful Phenomena through the Mediumship of the Celebrated Medium, Mrs. Josephine Keignein.

EDITORS BANNER OF LIGHT-A few evenings since we visited the celebrated medium, Mrs. Keigwin, who resides a distance of a mile and a half from this place, and received indubitable proof of the spirit's return—more satisfactory than ever before, and our experience in the investigation of spiritual phenomena embraces a period of upward of three consecutive years, during all of which time we have never permitted an opportunity to pass to witness manifestations. Through the mediumship of this most excellent lady our attention was first drawn to the subject, and three years ago, at her séances, we became a convert and received kindly greetings from the other shore. Very recently a new phase has been developed of an astounding character, thoroughly bailling the ingenuity of skepticism and silencing the cry of humbug! imposition! trickery! &c. emanating from the would-be-wise ones of earth. Mrs. Keigwin, fortunately for her medical powers and the good of the cause, is blessed with a companion (Mr. Ephraim Keigwin) whose unflinching devotion to the cause and great common sense greatly aid the spirit-world in their efforts; otherwise they would be unavailing. The truth is that media require and must have sympathy, else the labors of the spirits will be abortive. Spirits have been writing for Mrs. Keigwin for years, and also talking audibly in the dark, and, through these manifestations, hundreds have been convinced. Mrs. Keigwin's deceased brother, Bud Morgan has generally occupied the position as spokesman, and has filled it with remarkable ability and success. The energy and exceeding activity displayed by this kind spirit has probably never been surpassed, and he has done as much good in the awakening of thought and the making of CONCERNING PHYSICAL MANIFESTAproselytes as probably any other spirit engaged in the work, with probably the exception of Theodore Parker of the Banner of Light circles, and King of the Davenport band. Bud Morgan is extensively known as the kind, genial and obliging pirit of the Keigwin circle. A few weeks since Mr. Keigwin conceived the

dea of constructing a cabinet upon an entirely new plan, and success has signally crowned the conception. The cabinet resembles an ordinary wardrobe with two apertures-one at the extreme right at or near the upper edge, and the other parallel claim to the actual; while the other, composed of men and to it, out on the extreme left-a distance of probably three and a half feet apart. Musical instruments, consisting of a small drum, tambourine, bell, &c., are placed on the floor, a distance of six feet from the apertures. Mrs. Keigwin is required to stand upon a chair in order to place her hand in one of the openings, her body being exposed, or, and the room brilliantly lighted. A pressing in- all it contains, to any one who can assign a natural cause vitation is extended to visitors to give the cabinet | for the disturbances in his house. After enumerating some ened so as to detect the trick, if indeed she could possibly seize upon the instruments or show hands and fingers. But the instruments are placed far beyond her reach, and where the hands are exhibited she could not possibly reach. It requires but a moment of time after her hand is placed through or in the aperture until the mat ifestations begin to occur. Hands of various sizes and shapes are projected through the distant opening, and remain visible a sufficient length of time to permit a close scrutiny of them. Faces readily recognized have also been presented. The instruments are carried from the floor and shown through the aperture, played upon in the meantime, the bell ringing constantly and handed out and taken back. The spirits shake hands with persons, and, if requested, will give them such of an intelligence which talks to us, of an invisible, superpunctures and pinches as will satisfy the most mundane character. The proofs of these phenomena are skeptical of their physical abilities. A slate and | world-wide; and if authenticated history were accepted by pencil held inside by the hand of the medium is all, there would be no further need of their repetition to the most remarkable demonstration was that of blowing with great force, producing loud sounds upon a small trumpet or horn, held by the hand the direction of the spectators. Query: how can a hand separated from the body by a substantial | believe until his understanding is convinced. But what can wooden structure play upon a harp or trumpet? Will the learned explain? I am becoming too lengthy. Will write anon on this subject, as I go again to-night.

The friends at Louisville are prospering exceedingly well. Have a live society and Lyceum. Your correspondent spoke for them in September, since which time they have been favored with the services of Bro. Whiting and Nettie M. Pease. Good is being accomplished, and more in antici-Yours fraternally,

EDWARD H. GREEN.

## DR. HENRY SLADE'S MEDIUMSHIP.

DEAR BANNER-I wish through your ample folds to state, for the benefit of your readers, what I saw some few years since at a sitting in the Newhall House, in the city of Milwaukee, Wis., on a bright, sunny day in the month of June. Before seating ourselves, the Doctor told me there was a bell, which, if I chose, I might place under the table, saying there might be some demonstration with it. Its weight was about two pounds, I should judge. I placed it a little back of the centre from the end at which we sat-said table being about four feet by five. The Doctor seated himself at the end, I at the side; and at or under the corner between us, we jointly held a elate, on which was written, at various times, names of deceased relatives, and sentences, with a very small piece of pencil. At one time, while watching closely for writing upon the slate, I saw the bell coming up from under the table without any visible help. It came up between us, outside our hands and the slate, turned summersault, struck upon the top of the table between us, righted itself up, and thus it stood, to our utter surprise. There were no other persons in the room but us two. The Doctor was not in reach of the bell; but with my right hand I had him by his left, while with my left hand and his right we were holding the slate when the phenomena occurred. Here, then, was an absolute demonstration of the moving of physical objects in broad daylight, without visible help. The Doctor afterward came to our place and gave séances such as have been described by other writers, which were entirely satisfactory to all W. D. HOLBROOK. who were present.

Waukesha, Wis., Jan. 1871. N. B.-Wonder if Mr. Loveland would tell us that it was "clairvoyance, psychometry, electricity, magnetism, or odic force," that lifted that bell and made it describe a circle of three feet diameter, and land upon the top of the table? Is

Written for the Banner of Light. SPIRITUAL RECOGNITION.

BY C. A. K. POORE.

We miss thee at the early morn ; When others gather round the board, We see thee not in the accustomed place-We look in vain for thy familiar face. Our memories then thy image hoard-Oh yes, we miss thee then.

We miss thee at the mid-day time, And fondly think of days gone by ; When the light music of thy voice was heard. Carolling gaily as a summer bird, Filling the air with melody-Oh yes, we miss thee then.

We miss thee at the dewy eve. When the light of the setting sun Is faintly glimmering in the distant west, Betokening the welcome hour of rest; When daily toil and care are done-Oh yes, we miss thee then.

We miss thee at the hour of mirth. When the light laugh and jest go round; When hearts are free and lips are wreathed in amiles, And happiness each weary hour beguiles,

And joyous gayeties abound-Oh yes, we miss thee then.

But most we miss thee when the fount Of feeling in the heart is stirred; When sighs the spirit for communion free, And faithful memory still turns to thee, And thy loved voice again is heard-

Oh yes, we miss thee then! But when the soul, from earth upborne, Explores the mystical afar, Aspiring upward to immortal things, And hears the rustle of angelic wings, And knows its loved ones all are there-We do not miss thee then ! Worcester, 1871.

# free Thought.

TIONS.

It is alleged by the opponents of Spiritualism that proessional jugglers can perform wonders equal to those performed by spiritual mediums, and such as defy the scruting of the ablest detectives to explain; and yet they are admited to be deceptive. Honest inquirers after truth, though they admit many of the physical manifestations to be inexplicable, consider them no more so than the legerdemain o the juggler, admitted by him to be illusions.

In answer to this argument, there exists this difference between the two classes of phenomena: the first makes no women of acknowledged veracity in every grade of society from the clergyman in the pulpit, the judge on the bench, the lawyer at the bar, the physician, the man of science, etc., to the unlettered servant girl and artless children, in the most solemn manner aver, and frequently under oath, that they exercise no voluntary agency in the production o these wonders, and that they are as inexplicable to them as to the observers of them. The Rev. Prof. Phelos, of Stratin other words, entirely outside of the cabinet, ford, Conn., offers to give the house in which he lives, and a minute inspection to see that no trickery is em- of them (though not a Spiritualist), he observes: "It is utployed. Mrs. Keigwin's hands have been black- terly impossible that any visible power should have caused them. As to the reality of these facts, they can be proved by testimony a hundred-fold greater than is ordinarily required in our courts of justice in cases of life and death."

Admitting, says the skeptic, the existence of these phe iomena, what are the proofs of spirit agency? I answer, the intelligence accompanying them. There are but two classes of intelligent actors with which we are acquainted-Ambodied and disck-bodied. Intelligent communications must therefore come through one of these sources. When, as Judge Elmonds says, "through these instrumentalities comes an intelligence which reads your inmost secret thoughts, which tells you of the long past, of which both ou and the medium are ignorant, but which you afterward earn to be true, and which prophesies of the future which subsequent events realize," then arises the question, Whence comes the intelligence? You may, in this investigation, set aside all the unintelligent physical phenomena (if there be any such), and there is still left to be disposed convince men of the fact of their reality. But so constiance of the truth of spirit intercourse, that nothing but personal, sensible proofs will satisfy them. It is fortunately the privilege of every honest, interested doubter to gain of the medium, with her face outside, turned in schelle, rational conviction of a future life. We do not deny the reasonableness of the demand. No one should a certain class of cavilers expect, by continually making new and extravagant demands, while they fail to dispose of the evidences already before them ! They ask. If spirits can do such wonders, why cannot they do others? If, for instance, the spirits can, through Dr. Slade's mediumship, write upon a slate in the clear light, by darkening that part of the slate whereon the writing is to be made, or make pictures of flowers through the hand of Mrs. Blair, who is blindfolded, why cannot they write on the state on the top of the table, or make the pictures without any medium? And when a United States senator, his wife, and a third person aver that, in their presence, in the clear light, and without any person touching it, a pencil, without any visible cause, rose up and wrote his son's name, moved back and dotted an i, and fell over, they either impute it to hallucination or some hidden law of Nature. If we ask you to look at the mental proofs of spiritual intercourse, and tell us whence, except from a spiritual source, you derive cerrain ideas which you cannot trace to any earthly origin, you refer it to od force, or some unknown law, or, with as much

propriety, to the man in the moon. When we come to you with proven facts which no sane mind can reject, and with conclusions that no reasoning can impugu, you meet us with the declaration, "It is all a humbug;" though with no more reason than the conclusion that two and two do not make four. This is the end of the argument-like the argument of the man opposed to the revolution of the earth on its axis; "because," said he, "in that event, we should all fall off."

Though thousands of intelligent, disinterested and trustworthy people testify to facts of which they have the evidence of their senses, many maintain the obstinacy of the Jew who said, "I will not be persuaded, though thou dost persuade me."

It is equally vain for us to challenge a comparison beween our principles and views of rational truth, and any other system, however popular. You answer us by imputing to us doctrines which we do not sanction, or by annealing to the extravagance of fools and fanatics among us-as if there ever was a religion in the world that was exempt from these faults, or ever will be, until man shall have progressed so far as to be able to acknowledge truth in spite of early prepossessions, or seek it in deffance of popular

The claims of Spiritualism are founded upon rational and sensible evidence. We invite the closest scrutiny. We have been anxious to meet, in open, candid, honorable debate, the most able disputants among our clerical opponents, on equal terms, and have had a standing challenge in this city to meet any clergyman or layman on the merits of our philosophy as opposed to theirs, so far in vain. I heir dogmatic theology be true, there are vital differences between us; and it is not, therefore, a subject of wonder that they should prefer their popular views and long-cherished opinions to a theory that controverts those opinion and revolutionizes the plan of salvation as taught by the church. It requires a man of nerve to brave the censure o his religious associates by investigating such theory; and the fact that the dependence of the clergy upon their church and congregation for their support farnishes strong objections to any change of views that might endanger that suprise upward, contrary to the established law of gravitation, without visible force? If so, then why not all and every solid substance rise up and go on whirling in mid-air?—and that when there are not certain persons present called mediums? port. The ministers of the various churches are mostly opare not certain persons present called mediums? sands more, who remain in the churches, have felt the Quickening influence of spiritual truths, and become lib-

eralized and spiritualized thereby. The grand principles involved and taught in the higher phases of spiritual interourse are pervading and influencing society in all lands. There are, in this and other countries, hundreds of thou

sands of as intelligent a class as can be found in any community, who fully believe in the reality of spiritual intercourse, who have arrived at their conclusions upon thorough personal investigation; who receive its teachings as a consolation amid the trials of life, and who, leaving the unreasoning and unsatisfying dogmas of the church, accept the New Gospel, as the pearl of greatest price—extracting the ating of death, and confirming and assuring man of his im-

Though its enemies have contemned and derided it, Spir itualism can count, in the short space of twenty-two years, more theoretical believers than all the churches of the land. In that time, it has spread into all lands. It is seen in the expansion of arts and science, in politics and literature and religion. None who thoroughly investigate it fall to be convinced of its truth. It is marching through the world with a progress that no mortal power can arrest, and is destined become the religion of universal humanity. Washington, D. C., Feb. 22, 1971.

#### CRITICISM ON PROF. DENTON'S LEC-TURE UPON "GROWTH vs. CREATION."

I can but pity those persons who have no spirituality de veloped in their nature, that enables them to intuitively an swer affirmatively the questions: "Is there a supreme con trolling spirit?" and "Are we immortal?" It is indeed pit lable to see such persons, though they be gifted with maste intellects that can measure the orbits of distant stars, and tell to a second when the erratic comet will make its appearance; it is pitiable to see them groping like babes or bline men after a positively and scientifically demonstrated answer to the two great questions; and it is still more pitiable to see that, with all their groping in the light of the most advanced science, they cannot receive a scientific answer t demonstrate, as a fact, either the existence of a supreme intelligent controlling spirit, nor our immortality.

Prof. William Denton, in his lecture on "Growth vs. Creation." with an undaunted, massive intellect that none can fail to admire, investigates Nature, and scientifically demonstrates that creation took place millions of years before the account in Genesis said it did. And though every rock and flower, every tree and tiny blade of grass, every drop of water, every grain of sand, in their adjustment to meet the requirements of animated Nature, from the million of aninsiculæ in a drop of water up to man and the disembodied spirits that return to teach the spiritual philosophythough all these are marked with a supreme emnipotent wislom, justice, goodness and love, yet, with one sweep of the en, he does away with a supreme intelligent controlling spirit, saying that Nature made itself, and is the result of a ong period of growth without any outside power.

Does he not see, with all his great intellect, that behind all this scientific reasoning is still the unanswered and unanswerable question, "Who made Nature?" If he says Nature contains the germ and elements of self-creation and growth, the question still remains, "Who gave it that germ and element of creation and growth?" To say that it needed no power outside of itself, is as dogmatical and absurd as the Orthodox talk about their God being the "great un-

I am not contending for any creed or theory, for I well snow that whether we take the Jehovah of the Jews, the Trinity-Godhead of the Christians, the Nature of the Materialist, the Chance of the Atheist, or the Great Spirit of the Indians-there is back of each of them, and loomin upon the soul, till it feels lost in infinitude, still the unanswered and unanswerable question, "Who made them ?"

So with all the science and revelation of the past and pres ent, we must fall back on a faculty of the soul that intuitivey receives inspiration from a supreme intelligent spirit power outside of itself-of the existence of that power as an established fact-as certain as its own individual existence, though it cannot trace the existence of that power, as it can its own physical life, to a germ of a flower, a leaf, a rock or

If I have misunderstood and consequently misrepresent ed Prof. Denton, I hope he will correct me, as I am open to conviction. But as the wisdom of science leads us into th cold darkness and unending labyrinth of atheistic materialism, blunting the finer sensibilities of the soul that accepts it, and torturing the sensitive spirits who come under its baleful influence, though they may not believe it; and as those spirits that return from the bright spheres above us. and say nothing more is known of the controlling spirit of he universe there than here; and as "where ignorance is bliss 't is folly to be wise," it seems to me that all should be happy in the belief of a personal omnipotent Spirit, who is perfect wisdom, justice, goodness and love-that our spirits are essences of that spirit, and that we will progress toward that supreme spirit until we are fitted to enter its presence, and permitted to understand the laws that create and govern the universe.

It is better to be happy in this belief than to try, with our weak human sight, to look steadily at and understand the glorious and ever-blazing sun of infinity that envelopes the controlling spirit power in mystery. It is far better than to dive into a bottomless sea or soar to boundless space, where, like the dove, we can find no rest for our weary soul.

I have made this essay of free thought longer than I intended, and I fear it is beyond the patience of yourself and readers. But it is a subject to which a person might devote an earth-life of the longest span, and have no more positive fact for an answer than when he first begun, nor be near so happy as when, in childhood, he bowed with innocent, unquestioning confidence on a supreme controlling power outside of himself.

I have always felt this way on this subject, and I feel impressed to write to the Banner by thoughts that come to me on reading Mr. Abbot's lecture on "Intuitionalism vs. Science" in your late paper.

Though I admire the intellect of such men as Prof. Denton, yet I have been shocked by the quick, ruthless manner in which they trample beneath their feet all belief in a su preme, personal, controlling spirit.

It seems to be a subject on which all strive to satisfy themselves, caring not whether they dash to pieces the cup. of belief that gave happiness and satisfaction to another thirsting spirit. LAURA S. HOBES. Columbus, Indiana, Feb. 27th, 1871.

# A RATIONALIST'S VIEWS.

A. J. Davis, in his last work, "The Fountain," remarks (p. 14) as follows:

"The grand use of spiritual intercourse, or living demonstration, is rapidly passing into history. The refreshing shower from the spiritual skies is well nigh over. Humanity has many times before passed through these wonderful epochs of contact with the celestial spheres, and the believers have been before, as they are about to be, afflictively consisted for their sacrilegious treatment of privileges so ligh, and pleasures so holy."

He affirms that the practice of using mediums and spirits for selfish ends and temporary benefits, has caused the withdrawal from direct intercourse with earth's inhabitants of cores of truly great and learned minds, and that Spiritualism. having failed to fulfill the bright promises which inspired many noble hearts with fond hopes for humanity, hundreds have retired into the frigid, barren and inhospitable territories of conservatism. The movement was full o aggressive and progressive minds, but is empty of construct ive and charitable labors for human advancement. No other existing movement embraces so many enlarged ideas onickens so many instincts, opens so many grand scenes fo mankind, and yet no other movement of the same age and with the same wealth of opportunities, ever exhibited more miserly stinginess in its appropriations for worthy enternrises, or more senseless extravagance in rewarding indi viduals for the selfish use of their powers.

This startling statement from the earliest apostle of Spiritualism, calls for an investigation of causes and results. It must be evident to all candid observers that this last dispensation from the spirit-world, of which Davis was one of the principal exponents; must be placed in the same category as those "seasons of refreshing from the presence of the Lord" which the Christian sects depend upon for producing revivals of religion. These dispensations of life quicken the faculties and feelings of their recipients, but the effects are transitory, except as the influence is ultimated in use. We are all mediums of the Divine Life and Love, and if we desire lore, we must pour it out upon our fellow-beings; we can be but mediums. If we try to keep it to feed our own souls, we shall find it husks, and starve ourselves to death.

Now Spiritualists are no worse nor any better in this re-

Children's Lyceums should have been devoted to organizing Industrial Schools, making industry attractive for the young, or even in illustrating science by means of the microscopeanything but keeping children in this upper air of abstraction in which their weekly studies have kept them, and the state of other-worldliness which is the aim of Orthodox Sabbath schools.

Spiritualists talk of organizing for the purpose of disseminating their views. What then? Why, convince the world that spirits do communicate. But what if they do ?-unless they can communicate some new power which shall enable us to overcome the world, the flesh and the devil? To overcome these, organization and cooperation of members is necessary. But have Spiritualists organized any enterprise for the improvement of their fellow-men, other than these same methods of preaching which have amused the religious world for so many years, and diverted them from the true works of charity? Is it not even true that all the important benevolent enterprises are in the hands of the Christian sects-Orphan Asylums, Homes for the Indigent, Industrial Schools? But why should all the foundlings fall into the hands of the Catholics, to be trained up as nuns and priests, and other orphans be straightened out by the Orthodox into canting hypocrites? And if no responsibility is felt for these waifs of society, at least a combination might be made to form a society exempt from the causes which produce such excrescences, and in which there should be rovided for the rising generation a literature weeded from alsehood, and a language from its superfluous letters.

#### A RATIONALIST.

MISCHIEVOUS PRAISE.

I have read with some surprise and regret, in the Banner of Light of Feb. 11th, Mesers, Editors, an article laudatory of Catholic charities, and of course through them of the Catholic Church itself. Being myself an Irish Catholic, but of the progressive school, I hold my opinion on Catholic subjects in general, and on this in particular, as of some value. I think the Catholic Church may be left to sound its own trumpet; it is able and willing to do it. Not that I would withhold praise where praise is due, but the praising of an enemy should be cautiously done, and with a just regard to the interests of liberty and truth. When did you or ny one else ever see the Catholic Church come out in praise of any other church or anything but itself?

I contend for it that neither the cheapness of Catholic charities nor the charities themselves flow from the principles of religious love. They are but a means to an end, and that end a selfish and wicked one-universal dominion. The Catholic Church is both the father and mother of the most numerous and wretched progeny of beggars that the world has ever seen. In all countries where her sway has been complete, pauperism and wretchedness among the masses are the order of the day. Can an institution that fabricates poverty, both by its doctrines and fraudulent exactions, whilst it, itself, is the richest in the world, be pronounced to be actuated by true love for the people simply because it makes a cheap and ostentatious display of its alms to the beegars it has made?

Henry VIII robbed the monasteries. He did that. When he wanted money he knew where to go. But what business had the monasteries with money? What can saints want with gold and landed estates? And when they had both, and in the most enormous abundance, how did they come by them? How did the monasteries grow rich? and whom did they rob? They robbed the people. They first robbed the people of their right to knowledge-the greatest of all robberies-and then, by scandalous, religious frauds, robbed them of their money and lands. They had, through shame, to give; and to the paupers-the result of their religious system-they did give, at the doors of their enormously rich oalaces.

What if the people of Boston would try the experiment of turning their Hub into another Rome. They would, in a few years, be able to test the truth of what I assert. I think I can assure them they would not, if charitably disposed, be lacking in objects in sufficient number to bestow their charity upon. Talk of the expense of the machinery of Protesnt, or, rather, of now Catholic charity! Can any such machinery be more expensive than that huge establishmentthe Catholic Church? Have the poor of the world been ever cursed with an establishment that cost so much-that lavished on its priesthood such enormous wealth, and all at the expense of a constituency the poorest and most wretched and degraded in the world?

Editors, reviewers and lecturers are occasionally fascinated by this magical church of multiplied and cheap charities. fould it not be well to see how she stands at home-in Austria, Italy and Spain? In those countries, where she is thoroughly known, she has been, and is now, turned out of doors! What ungrateful, what a non-appreciating people her own children must be thus to treat so tender, so provident and so loving a mother!

This church has got her eyes on America-the United States. It is a prize worth striving for, and she knows how to do it. She is making her most obsequious bows and wearing her most seductive smiles, and they are telling on some. te the flame of the cane lle, she is attracting the playfu and inexperienced, and many of these will, no doubt, fall, like the flies, into her "charming embrace."

In the hope that these few lines may prove antidotal to the unintentional poison of the article referred to in your paper, I am, respectfully,

## A DISCLAIMER AGAINST THE IN-

ALIENABLE RIGHTS OF MAN. DEAR BANNER-At the time of the formation of the Government of these United States, the noble-souled men who inaugurated the form and principles of the United States Government published to the world a declaration of the liberal principles on which the United States Government was based, and proudly proclaimed, for the information of all mankind, "That man possessed the inalienable right to the pursuit of happiness." But now, in this late day, a party of men, headed by the priesthood, have become organized in the United States, whose published intentions are hereafter to abridge the rights of, man in his pursuit of happiness. So an exception is hereafter to be made in religious matters. He may be as happy as he pleases in his business, or in paying his taxes, &c. But in matters of conscience and religion, he will be subject to the dictum of the priesthood, but whether it is to be Judaistical, Papistical, Protestical, or Mormonical, has thus far been kept a sectarian secret. But the priesthood have really organized their forces for the contest, and they have decided that the Constitution of the United States shall hereafter dictate to all citizens of this country a religious test, but the favored sectarians who are to dominate in this matter have been craft. ily withheld from public view. There is nothing new in this matter, for all persons well informed of the history of this planet for the last fifteen hundred years, well know that the religionists have shaped the destinies of nations, and all such nations who foolishly submitted to the yoke have most terribly suffered from the tinkering of Church and State. and the result has invariably been a history of blood-letting, fines, imprisonments, cruelties of the most flendish and hellish character, to force the consciences of men and women to the prescribed formula and creeds and rules of the priesthood.

May the people of this country mark, learn, and inwardly digest a valuable lesson from the past history of Church and State governments, and shun the deadly Upas tree.

## INTUITION AND SCIENCE.

In the Banner of Light, Web. 25th, 1871, I read with much interest an abbreviated report of Rev. Francis E. Abbot's lecture upon "Intutionalism vs. Science, or the Civil War in Free Religion." Facts and logic must be the foundation of all that we are bound to believe, and if we are mistaken in our facts, or reason upon a false method, we cannot arrive at any systematic knowledge, which constitutes science. Although agreeing with Mr. Abbot in the general views taken by him. I must except individual statements, He says, "In fact, the intuitional theory is marvelous labor-saving machine, doing the work of consolation for human hearts without taxing the human brain." To whatever extent this may hold good, it is not true in an unlimited degree. At the very head of the intuitional school during his lifetime stood Theodore Parker, of whom no man can say he avoided taxing his brain upon this or any other subject. Al-though not agreeing with Mr. Parker, that either God or imto feel continually the ennobling, purifying influences of mortality were facts of intuition existing in his consciousness, I will yet acknowledge that the fact of such a man declaring and no doubt believing it to be so, teaches me to treat with respect the same sentiment when so expressed by other men. Science, according to Mr. Abbot, is as yet a great spect than other religionists. They have fallen into the old calf, and has not demonstrated either God or immortality, uts of preaching and speculating about the future, instead of and our belief of either is therefore inferential or received joining hands to lift humanity into green fields and pastures | by authority. If any man tells me he has the knowledge of quickening influence of spiritual truths, and become lib- | new. All the time, talent and money which have been spent on | these two facts by intuition, it is the same as if he tells me he received it by direct revelation, (for all men do not have the same thing by intuition,) and I can only give such credit to the statement as his character and attainments lead me to respect and confide in him.

That man's religious nature is intuitional. I claim to be sound logical deduction, and belief in God and immortality are the result of this fact as well as all his other religious beliefs, whether true or false. If Spiritualism be true, ther is a future existence true, and science may some day demonstrate it, but neither science nor Spiritualism has yet settled the question whether God is a personal or impersonal entity, or whether the human soul is self-existent or created.

I accept a demonstrated fact, whether I can give a scientific reason for it or not; and there are many facts for which science can assign no cause, but she modestly accepts the facts and makes her legitimate deductions therefrom.

I hold it to be a matter of infinitely more importance to the world that we should exercise the will and strive to find out a way to remove the inequalities and consequent sufferings among mankind, than to settle the question of a personal or impersonal God. Theodore Parker during his earth-life used to say that the man who should devise a successful practical method of accomplishing this object, would entitle himself to more of the world's gratitude than any one who had ever lived, and he was constantly doing all he could as an individual to promote it. If he or Henry C. Wright or any other can now tell us from their spirit-home, with the enlarged vision they are supposed to have acquired, not only how to do it, but how to get mankind willing to set about it, they would make the most valuable communication possible to man, and let science still proceed with her inquiries and demonstrations just as well.

The number of scientists in the world who can pursue these inquiries and arrive at truth, will always be relatively few, and the masses will always be obliged to accept their conclusions as oracular; but all men and women can readily learn to understand how mutual labor and effort and good will can lift the burden from the shoulders of suffering humanity; the chief difficulty consists in devising a method of directing human self-love into the channel of mutual universai benevolence-in fact, to constitute or organize society into a mutual insurance company against ignorance, pover ty, crime and consequent suffering. D. S. GRANDIN.

#### "FOREWARNED IS FOREARMED."

EDITORS BANNER OF LIGHT-I was greatly interested in an article entitled "Forewarned is Forearmed," which appeared in your issue of Oct. 29, 1870. I most heartily concur in that portion of it which recommends the formation of a society of the thinking portion of the country for mutual protection against the threatened encroachments of sectarianism

Although not a Spiritualist, I cannot but sympathize with the members of that sect, knowing as I do from personal experience, that persons who are bold enough to think for themselves are always subject to the enmity of those who profess to follow the precepts of him who said, "Love thine

A Christian who is about to purchase shares in a stock company, will, before risking his money, inquire and examine into the workings of the firm; but a person who, commercially speaking, is desirous of investing his soul profitably, and who is about to determine upon the company whose road is to take him to heaven, must not inquire into the workings of that company, for these plous gentlemen say (by example at least,) the soul is of so little importance that it is quite unnecessary to know what is to become of it, but as for money or any other mundane possession, that, say these people, is quite another thing. If, before joining a church, people would apply to its doctrines the same searching examination that they apply to any scheme which is to benefit them in this world, the Christian churches would make few proselytes.

As the world now goes, it is absolutely necessary for a person who wishes to attain a prominent position in any walk of life to believe or pretend to believe in some one of the numerous creeds combined under the head of Christian. And why is this? some of you ask; is liberty of conscience not allowed? Nominally, yes, but practically, no. Utter blindness to truth has so swelled the ranks of these quasi godly ones, that they are powerful enough and always willing to persecute, and in some cases utterly ruin persons who are bold enough to apply the powers of thought and the revelations of science to test the truth of their dectrines.

The number of those who will not believe blindly, is daily increasing, and it is this increase which causes the bigoted to tremble and to try by every means in their power to suppress free thought, and compel those who are seeking the light to grope in utter darkness like themselves.

To remedy this evil, we must organize for the protection of those of our party who are unfortunate enough to become objects of the fanatical hatred and oppression of the Evangelical and Romish churches.

Now will some of the acknowledged leaders of the thinkers of the country draw up some scheme for a society for the purpose previously mentioned? Such an organization would soon become powerful enough to defeat any movement calculated to result in injury either to our order or to

I trust that some of those persons who from their genius and prominence are best fitted to control such a movement, will give this suggestion a thought. Many benefits would accrue from it.

Respectfully yours, in hope of a more liberal age, Salt Lake City, Utah Territory. GEORGE VERNON.

#### Written for the Banner of Light. THE MISCHIEF-MAKER.

BY DANIEL M. FORD.

There is a thing that God ne'er made, That hates the sun and seeks the shade, That loves to see true beauty fade-It is the mischief-maker.

This thing with such a noisy tongue, Which must be in the middle hung, The devil made to live among Men as a mischlef-maker.

It labors not for conscience sake, But merely feeling hearts to break: It loves to make those hearts to ache-This evil mischief-maker.

It helps to make small tales to grow, Which are not large enough, you know; It will not do to let them go Unwatched by mischief-maker.

A little fault to magnify, Which left alone perhaps would die, Is for this devil's deputy; Work for this mischief-maker.

To circulate a good report of any one is not its forte; In such a deed there is no sport

For any mischief-maker. A moral vandal I will call That being with a soul so small. That seeks to turn all sweets to gall-That wicked mischief-maker.

The sun will set to that soul's day ; That busy tongue no more will play, When Time's good scythe shall cut away The active mischief-maker.

And then the "one who rules below ! Will his sweet approbation show, And tell his servant "where to go," With "Well done, mischlef-maker !"

But on a rock true worth will stand. Upborne by Virtue's stainless hand; Destruction-doomed the house on sand, Where dwells the mischief-maker i Boston, 1871.

#### Card to the Spiritualists Everywhere -"Looking Beyond."

To supply a great need in our spiritual literature by furnishing corroborative evidences of angel presence and our immortality, I propose to edit a work entitled "Looking Beyond," that shall contain the last testimony of the departing at the sacred hour of the "New Birth." Since Spiritualism began its work such syldences are multiform overywhere. We should gather them, into readable form,

. . . .

and let their light shine to bless the sorrowing. Will Spiritualists in every part of the country help me in culling these beautiful facts? Out from newspapers, etc., and relate unpublished facts. Please give names, dates and places; also witnesses. Would like to hear from you, friends, immediately. Address me, J. O. Barrett. Glen Beulah, Sheboygan County, Wis.

# Bunner Correspondence.

Wayside Walfs.

EDITORS BANNER OF LIGHT-I feel impelled to dot a few paragraphs apportaining to the wayside waifs that have enlisted my attention.

First, then, let me say that, having the "impulse," as Greatrakes would say, to scatter seed in the soul-soil of New England, I secured from Bros. Carpenter and Deuton a list of towns where the soil promised fruition, if only diligently worked. My first halting place, Fitchburg, was by some considered not a yielding field for aptritual culture. I, however, decided to remain and do my best, prepared for "small results." At the pleasant and welcome home of Dr. H. H. Brigham and his estimable lady, I received all the comforts necessary, and was permitted to awaken what interest I might amongst the residents. I advertised four lectures, all of which were listened to with interest, and I may add eagerness by some, and each to increased numbers. Durcagerness by some, and each to increased numbers. During the interim I learned that Fitchburg, like many other places, had discontinued holding spiritual meetings through lack of unity amongst the friends. This seemed to me a pity, as Fitchburg is a large town, and contains quite a number of well-to-do Spiritualists. I met Sister-Roadley and her husband, and had the extreme gratification of being present at a funeral conducted by her at the village of Lunenburg, five miles distant. A crowd of the Orthodox, interspersed with Spiritualists, had assembled to hear what a Suiritualist woman would say by the side of the corse of a

spersed with Spiritualists, had assembled to hear what a Spiritualist woman would say by the side of the corse of a Spiritualist, I do not feel that I exagerate when I say that, in all my career as lecturer and listener, I never heard a more appropriate and beautiful discourse. It was a masterplece for the occasion, and had its proper effect upon the assemblage. Sister Hoadley was sure to draw and beneft a great number on the occasion, as she had been ministering fortnightly for several months to such of the inhabitants as chose to hear her, and, I believe, is to continue her ministrations. May her progress be attended with double blossings. All whose words are considered weighty speak in high and loving terms of her, both as woman and worker.

I met in Fitchburg Mrs. N. A. Adams, another of our speakers and mediums, who for some months has been obedient to the demand of home, and consequently unable to devote horself so much to the great work before her as she could wish. She has been the means of bringing joy to many hearts. could wish. She has been the means of bringing joy to many hearts, through conveying to them messages from the spheres, from the loved but not lost. She has psychometric powers that need only legitimate culture to render services the property of the services of the serv

powers that need only legitimate culture to render serviceable and reliable.

At a sitting with Mrs. Farnsworth I listened to a rich poetic improvisation, and was afterwards greeted by my spirit brother, Henry C. Wright, who gave me words of cheer and encouragement. I feit the communication to be a genuine Wright-production, and record accordingly. Mrs. Farnsworth is in exceedingly delicate health, and a most pliable instrument for the invisibles.

Just on the evo of taking up my baggage and starting for Winchendon, I was held back by Bro. Horace Hayward, who, regarding my work as incomplete, offered, out of his bounty, to share the responsibility of two additional lectures. With the view of being in readiness to fill this engagement, I went to Lunenburg and quietly rested at Bro. and Sister

too view of being in readiness to fill this engagement, I went to Lunenburg and quietly rested at Bro, and Sister Colburn's, and gave two lectures at the Town Hall—the first to a large audience, the second, owing to unpropitious weather, to a smaller number.

Lunenburg is a pleasant little village in the bosom of hills, with plenty of mud and meetings. When I reached there I heard that a revival was in operation at one of the churches. I would go. Bro. Colburn accompanied me with year stight.

with plenty of finid and meetings. When I reached there I heard that a ravival was in operation at one of the churches. I would go. Bro. Colburn accompanied me, with very slight fears of my getting conversion. The church had a low celling, the stove was in a high state of fever, and the door, I was about to say, "hermetically" scaled, Oh, the sulphur and prayors! I was sick when I entered, and sicker whilst I remained. A lesson on physiology and the laws of health would outvalue all the prayors, sulphur from the "demon stove" included. I listened, respecting the sincerity of the pious flock, but feeling sad to think that men and women could regard God in the monstrous light of these devout worshipers. One young man, I think they call him Gook, stood forth and spoke rapidly, with a beaming red face, these words—I report him, as near as I can, in his own unique style—"I do n't know what my wicked companions all say of my conversion; but I hear some say I have gone up, to the foot of the cross, and laid myself full length at Jesus' feet. I feet such blessedness in my conversion that I almost wish to go into the waysof sin again, that I might be again converted, and so a million times over." "He sat-down. God be praised. How long will such a man keep converted? No assurance that he will not go into deeper mires of sin than ever before, in the miscrable hope of deeper Joy in conversion; but the world is made up of varieties, and this converted Cook must run his course, even though he should be cooked at last in the fire and brimstone of the nether pit. I was glad

fore, in the miserable hope of deeper Joy in conversion: but the world is made up of varieties, and this converted Cook must run his course, even though he should be cooked at last in the fire and brimstone of the nether pit. I was glad to eccape from that low-roofed, sulphureted-carbonated church, satisfied that conversion was not desirable in such an atmosphere, and after the manner of Cook—poor Cook!

At the principal store I fell in with a "Christian" defender, who asserted in emphatic the satisfied that conversion was not desirable in such an atmosphere, and after the manner of Cook—poor Cook!

At the principal store I fell in with a "Christian" defender, who asserted in emphatic the satisfied that good in the world came out of the Christian system. I mildly told him that we had had little or no Christianity since Christ. He grew excited, and retaliated with tempor; he said that I had been sent from London by the imps of the devil to bring witcheraft to Lunenburg. God help Lunenburg. This same "Christian," who has an abundance of this world's goode, charged seventy-five cents for a small chicken to a dying woman, who had but fifty cents to pay for it. He took the fifty cents on account. The twenty-five cents balance is still owing

At one of my lectures at Fitchburg an aged man asked me to tell him whether Joseph or the Holy Ghost were the father of J-sus. I replied that, as I was not present on the eventful occasion of the whole process, I could not say. Perhaps your readers may know.

I am now just arrived in Winchendon, having finished my work for the present in Fitchburg. Those who may need lectures from me had better write to my permanent address, 38 Lopez street, Cambridgeport, Mass. J. H. Powelle.

Winchendon, Mass., March 6th, 1871.

lowa.

your excellent paper, the Banner of Light, a feast to my soul. From week to week I hall it as a heavenly messonger—as a traveler returned from the summer-land, where so many of my dearly loved ones reside. I have of late been reading that." Wonderful Book, Strange Visitors," and I reading that." Wonderful Book, Strange Visitors," and I asked myself many times during its perusal, Can this be true? Will we be surrounded by such beautiful objects in our spirit heme? Will we live in houses, with varied scenery, with books at our command—be charmed with the songs our of pet birds, and regaled with the oder of celestial flowers? The answer comes to me: That is no more absurd than the Bible description of heaven, where the streets are paved with gold, and God sits upon a big white throue, clothed in royalty and a sceptre in hand, and a rainbow round about the throne like an emerald, and the foundations carnished with all manner of precious stones—issuer. Rap. round about the throne like an emerald, and the foundations garnished with all manner of precious stones—jasper, sapphire, chalcedony, emerald, and so on. Twelve gates of pearl, and the streets pure gold, as it were transparent glass, and in the midst a tree, bearing twelve manner of fruit; and the redeemed, being washed in the blood of the Lamb and clad in white robes, with palms in their hands, prostrate themselves before the throne, and spend an eternity in praising God. In childhood and youth I suffered untold anguish with the fear that I would be shut out of this heaven of hilss. I recollect when one of my sarly asset anguish with the lear that I would be shut out of this heaven of bliss. I recollect when one of my early associates was about to die, her father was interrogated relative to her preparation to meet the "grim monster," He answered, "It is such a narrow chance for a soul to be saved, I tromble for her." How often that remark, a narrow chance to be saved, disturbed my slumbers and made sad my waking hours.

Having lost a dear friend, and returned to my old home, an acquaintance called to see me long after my arrival, and apologized for not calling sooner, as she feared I had no hope for my friend, as he did not belong to the church; she apologized for not calling sooner, as she feared I had no hope for my friend, as he did not belong to the church; she dreaked to meet me. I thank God that for many years I have believed in the final salvation of all. Hell and its tortures have not disturbed me; but I have been incredulous relative to your glorious deatrines—not an opposer. I have carnestly desired that they might be true in their widest sense. Since my darling husband left me, most a year ago, for his spirit home, I have prayed most fervently that he might return to my bereaved soul, and though I have not been blest with a sight of his spirit-form, I have felt his presence with unspeakable joy, and through a medium received mersages from him, which have attengthened me in the truth of your soul-inspiring dectrines. You are doing a good work. May God and the angels aid you, and may you unfuri the banner of truth far and wide. There are but few here who are willing to bear the name of "Spiritualist." but many, even in the churches, who embrace your views and accede to them in conversation, will not read the Banner for fear of being classed as Spiritualists. One lady, who has recently lost her husband, said: "Mr. Evans came back to me the other day. I was lving upon the lounge. He came and sat by my side, and put his arm over me. He did not have his wig on." No one could convince her to the contrary. She knew it. A Methodist class-leader sat by: (the lady was a Methodist in regular standing) said he: "I never saw any such thing; but I will tell you what I did witness: A short time before our babo died, when wife and I were in bed and everything still, the cradic began to rock, and rocked some time, then stopped and began again. We both heard it." He is a strong opposer of Spiritualism, though!

The world moves. Progress is the watch word. Be not weary in well doing; your cause is advancing, and will finally triumph.

Minnesota. ETNA .- J. L. Potter writes, March 2d, 1871, as follows: am again able to report myself on duty. My last report was for the month of November. A violent cold settling upon my lungs compelled me to abandon speaking the elev enth day of December, and for six weeks I was confined as an invalid. I found kind hearts and loving hands to do all that was necessary to be done. At Aurora, Mr. and Mrs.

young man at the South, contracted consumption, and was sent North to regain his health; went to St. Paul, found no help there. Some friends induced him to come to Wilton and try out-door sports—hunting and fishing. This could not save him. He felt that he must soon go to that unseen world in which he had no faith. He must soon go to that unseen world in which he had no faith. He must soon go to that unseen world in which he had no faith. He must soon go to that unseen world in which he had no faith. He must soon go to that unseen world in which he had no faith. He must soon go to that unseen world in which he had no faith. He must go so soon. He said to the lady that attended him, "If there is any truth in Spiritualism, I will come back to you"—thus making his appearance through the simple little girl in school. The spirit of Delia Scott, a girl that used to uttend school in Wilton, canno through the same little medium, and sent a written communication to her mother, bidding her be of good cheer, for she was not lost, as she supposed, but was happy and often near her. How very unreliable this Spiritualism is!

At Lyle they have two mediums developing as test and clairvoyant seers; one or two at Blooming Prairie, and truth is being spread brondcast through these humble instruments in the hands of our dear spirit-friends.

Spiritualists of Minnesota, my labors for Decembor were as follows: at Mediord and Wilton, four lectures; amount received in collections and dues, \$10.40; number joining association, 3; traveling expenses, \$2,50; from the 11th of December to the 20th of January, sick; gave one lecture the last Sunday in January.

Report for February: I lectured at Aurora, Blooming Prairie, Lyle, Rose Creek, Austin and Le Roy—giving in all nineteen lectures; received in collections and dues, \$31.25; number joining association, 0; traveling expenses, \$2,45.

All of which is respectfully submitted to the Spiritualists of Minnesota.

Let me here say to the friends in Iowa and other places that are writing me to en

Let me here say to the friends in Iowa and other places that are writing me to engage my services as speaker, that I am under a written contract with the Association until next October: consequently, I cannot leave the State of Minnesota. Would be glad, friends, to serve you all, but cannot at present.

Maine PORTLAND .- W. E. S. writes as follows : Mesers. Editors -As I notice that a portion of your valuable journal is devoted to reports from various Lyceums, I thought it might not be uninteresting to your manarous renders to hear of the growth and progress of our cause in the goodly city of

the growth and progress of our cause in the goodly city of Portland, one of the hot-beds of old Orthodoxy. For the last few weeks, through the kindness of our worthy Mayor, Judge Kingsbury) our Lycoum has been permitted to hold its sessions in Reception Hall, (City Building) free of charge—a large, commodious and pleasant room.

Our attendance has been very good, averaging seventy-five scholars, carnest and interested workers in the Lycoum army. By the liberal bequest of our friend and brother, the late J. C. Woodman, Esq., our library has been replenished with many valuable and interesting books, and now numbers some three hundred volumes. The exercises each Sabbath morning increase in interest and profit to all, while the system of asking and answering questions is becoming a matked feature, well calculated to do a vast amount of good toward educating the young into correct modes of thinkmarked feature, well calculated to do a vast amount of good toward educating the young into correct modes of thisking, and developing the latent forces of the soul, as the answers from the various groops abundantly testify. The question, "What is true courage?" has been under consideration for the last two weeks, and the many truthful answers given reliest great credit on the thinking capacities of young and old. Our Lyceum Concerts, given once a month, have become the popular resort of large and appreciative audiences, and our hall Sunday evening, March 5th, was filled to repletion. The little once, as well as the older ones, acquitted themselves to the satisfaction of all, and we have reason to be proud of the native talent displayed on this and other occasions.

our Conductor, Capt. T. P. Beals, is an earnest and indus-trious worker in the cause, and has the good of the Lycoum at heart. Associated with him is an able and faithful corps at heart. Associated with him is an able and faithful corps of assistant officers, and we see no reason why this Lycoum may not take rank with any in the land in its progressive march. The importance and influence of these Lycoum gatherings cannot be too highly appreciated, not only by the believers in our beautiful; philosophy, but also by all liberal and progressive minds, as the grand means by which our children may be removed from the dominion and power of bigotry and superstition, and developed into noble men and women to fill the places, we now occupy; for the Lycoum is as truly the nursery of our spiritual faith as the Sunday schools are the nurseries of the church; and are, moreover, the foundation stones on which will rise the beautiful temple of liberal thought and progressive ideas in the coming

the foundation stones on which will rise the beautiful temple of liberal thought and progressive ideas in the coming time. To-day we sow the seeds in weakness, but the harvest will surely come.

In January of this year a committee was chosen to report a constitution for the government of our Lyceum, which was unanimously adopted, and the following is the board of officers for the ensuing year: CApt. T. P. Beals. Conductor; R. I. Hull, Assistant Conductor and Treasurer; Mrs. T. P. Beals, Guardian of Groups: Miss M. Ella Bonney, Musical Director; Mr. Alphones Yeaton, Librarian; Miss Abbie Farrow, Secretary. We have engaged the services of Prof. William Denton to lecture before us two Sundays, March 10th and 20th.

Portland, March 9th, 1871.

New York.

ANGOLA.-A. M. Hawley, Conductor of the North Collins Children's Lyceum, writes March 4th, as follows: We were entertained not long since in listening to a lecture by D. P entertained not long since in listening to a lecture by D. P. Kayner, M. D., of Brite, P.o., delivered 5.2, 3the Brant Church, where the North Collins Lyceum is held this winter. His subject was, 'Spirit manifest in Nature.' His discourse was plain, logical and comprehensive, tracing animal life from its first appearance, up through the various gradations, until it reached the present form of development, man, being the highest type. Many who were present, expressed, and the manner of delivery.

their entire satisfaction, both with the sentiments expressed, and the manner of delivery.

Dr. Kayner is having very good success as a physician in our vicinity. His examinations and prescriptions are made clairvoyantly, and he has acquired considerable reputation by curing cases given up as hopeless by other physicians.

We have no doubt he would meet with equal success and expressions as a success and appreciation as a speaker.

NEW YORK .- J. Herbert Mills writes : I see an account in the Banner, of the inscription on the tombstone erected over the remains of Fannie V. Kelton. It may be of interest to some of your readers to know the inscription on the monument over the remains of Lilly, the only child of J. W. Yan Namee, clairvoyant. It reads thus: "Gone up higher. On the 25th July the angla called our Lilly, aged 3 years, 5 months and 7 days." Yes, let all Spiritualists out loose from Orthodoxy and show their true colors, even on tombstones. Wisconsin.

WAUKESHA .- Dr. W. D. Holbrook writes: In the Banner of Light of March 4th, I find an article from the able pen of W. P. Gates, of Connecticut, on the subject of electing or voting for Mr. Jewell for Governor of that State, he having signed the call for a convention, the object of which was the amendment of our United States Constitution, &c. The question raised is whether it is the duty of Spiritualists who are Republicans to vote for a man who has declared himself in favor of disfrachising all that class who cannot see things as he sees them, or, in other words, those who are not of the so-called evangelical stripe. Allow me, a Western man, one whose views have expanded in proportion to the magnitude of this great and glorious West, to answer most emphatically, No. Heretofore we have worked for a principle, for a larger freedom for all peoples, and we have succeeded; and now, forsooth, we find ourselves working with a party, a portion of which would inaugurate a "Christian despotism" a hundred-fold werse than the one from which the blacks of the South have just emerged. God forbid it, and let the people forbid it, and vote Mr. Jowell a seat by his own fireside. For over twenty years I have worked with the Republican party, but let this issue beforced upon us, and we will then find some other field for our labors. I hope the Spiritualists of Connecticut will show their power, and thus nip the monstrous scheme in the bud, that other States may take warning thereby. signed the call for a convention, the object of which was the amendment of our United States Constitution, &c. The Arkansas.

EDMONSON'S STATION, L. R. Railroad, Crittenden Co. -Robert C. Macgregor writes Feb. 25th, 1871, as follows: Editors of the Banner of Light-With a lively sense of gratitude, which I feel toward a man that acted the brother's part toward me in the dark hour of trial and suffering, I part toward me in the dark hour of trial and suffering, I crave place in your columns to give expression to it. I am not the only one who has experienced the kind-hearted and friendly disposition, as well as the restoring efficacy of the medical treatment of Dr. J. D. Stillman, as many in and around Memphis can testify to his sympathetic acts to the affilieted. Not actuated by a desire to laud, I wish to find expression to my feelings of gratitude to him in alding my recovery from a protracted fever and severe lung complaint. With or without many, many, affilieted annea have received. With or without money, many afflicted ones have received the benefit of his treatment; and if my humble testimony toward a man who feels his chief reward lies in giving aid to the afflicted is of any account, it is due to him who often aids the afflicted without fee or reward.

SINGULAR COINCIDENCES. - Vesuvius burst forth with fearful grandeur on the 14th of November, 1867. Seven streams of lava were in full flow, and the display was represented as most magnificent. On the same day the inhabitants of the City of Leon, in Nicaragua, were startled by the udden and almost simultaneous breaking out of and the role of the long extinct twin vol-cano of Rota. On the morning of the 12th of No-vember the Island of Jamaica was severely shaken by two violent shocks of earthquake. On the evening previous the most remarkable elecrical phenomena were witnessed off to the south west of the harbor of Kingston, during a terrific thunder storm. The account says: "The lightning tioned as if it sprang upward from the sea; at one time it was forked lightning, at another it appeared like large balls of fire rising up from the water and bursting with great brilliancy in the clouds."
On the 16th of November the Island of Porto Rico was visited by a severe earthquake, and on the 19th it was repeated. The great earthquakes of St. Thomas, St. Johns, Tortola and other islands that was necessary to be done. At Aurora, Mr. and Mrs.
Stapleton's and Edson's homes were my home, and every attention was paid me that loving hearts could give. With grateful emotions I pen these lines, asking Heaven's richest blessings to rest upon them. The dear immortals were there, with loving words and strong magnetic influences to drive away pain and give me strength to battle for the right. They know my thankfulness without my repeating there. While at Wilton, they had some splendid manifestations through a little girl eleven years old. The spirit of J. W. Reynelds took possession of the girl in school, giving the people at whose house he passed away some comforting words and many good tests. The facts are these: He, a

#### LIST OF LEGTURERS.

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

a locturer should by mistake appear, we desire to be so informed.]

J. Madison Allen will answer calls to locture in New England. Address care Bunner of Light. Boston, Mass.

C. Fannie Allen will speak in Kansas City, Mo, during March; in Chicago, Ill., during April; in Vineland, N. J., during May; in Putnam, Conn., during June. Address as above, or Stonehan, Mass.

Mrs. N. A. Adams, trance speaker, Brattleboro', Vt. 19R. J. T. Amos, box 2001, Rochester, N. Y.

Ilarbison Aught, Charles City, Iowa.

Mrs. N. K. Andross, trance speaker, Delton, Wis.

J. Madison Alexander, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.

Harrison Akely, M. D., 194 South Clark street, Chicago, Ill., loctures on Laws of Life, Temperance, and Reform and Progressive subjects.

Rev. J. O. Barrett, Glenbeulsh, Wis.

Mrs. H. F. M. Brown will answer calls to lecture and receive subscriptions for the Hanner of Light. Address, Chicago, Ill., care Lyceum Banner.

Mrs. Harah A. Byrnes will speak in Plymouth, Mass., during March; in Baltimore, Md., during April; in Brooklyn, N. Y., during May; in Woonsocket, R. L., June's and Il. Address Styling Sirect. East Cambridge, Mass.

Mrs. Nelle J. T. Broham will speak in Springfeld during March; in Philadelphia during April; and May. Address, Ein Grove, Colerain, Mass.

Dr. James K. Ballery's address for the present is Bainbridge, N. Y.; pernianent address, LaPorte, Ind., box 394.

Address P. Journal.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

DR. JAMES K. DALLET SAGUEGES OF the Present IS Bainbridge, N. Y.; permanent address, LaPorte, Ind., box 384. ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., care R. P. Journal.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt. Mrs. Andr N. Bunniam, inspirational speaker, 10 Chapman street, Boston.

M. C. Bent, inspirational speaker, Almond, Wis. Henry Barstow, inspirational speaker, Duzbury, Mass. A. P. BOWMAN, inspirational speaker, Duzbury, Mass. A. P. BOWMAN, inspirational speaker, Duzbury, Mass. A. P. BOWMAN, inspirational speaker, Bilchmond, lowa, Mrs. E. Mich. Bry. Dr. Barnar, Britio Creek, Mich. Bry. Dr. Barnar, Inspirational speaker, Boston, Mass. JOSEPH BAREN, Danceville, Wis. Mrs. E. Buire, inspirational speaker, box 7, Southford, Conn. Mrs. E. T. Boothe, Miller, Miss. Joseph Barnar, Mor., one-fourth of the time. Address, North Madison, Mc., Dr. J. H. Currier, Milford, N. H. Mrs. Pinscilla Dory Bradding Speaker, Boston, Mass. Mrs. Loda S. Clario will speak in Biradord, N. H., one-fourth the time. Address, Newport, N. H. Warren Chass, Goll North Fifth street, Bl. Louis, Mo. Albert E. Carpenter, care Banner of Light, Boston, Mass. Mrs. Annie M. Carver, trance speaker, Clincinnati, O. DEAN CLARK, Boston, Mass, care Banner of Light. Dr. A. B. Child Will iccture at convenient distances from Boston. Address 50 School street.

Mrs. Mannerts J. Clark, 155 Harrison svenue, Boston. Mrs. M. A. CANPBELL, S. Niagara street, Buffalo, N. Y. Mrs. Carnier M. Clark, Charman, O., will lecture and take subscriptions for the Banner of Light.

Mrs. Janner T. P. Chous, trance speaker, Bradford, Mass. Mrs. Amistry F. Chous, trance speaker, Bradford, Mass. Mrs. A. Aldiress, Ottawa, Ill., pox 1374.

Mrs. Letta H. Cowless, Chardon, O., will lecture and take subscriptions for the Banner of Light.

Mrs. Letta H. Cowless, Chardon, O., will lecture and take subscriptions for the Banner of Light.

Mrs. Letta H. Cowless, Chardon, O., will lecture on "Human Tempera Mrs. E. L. Daniels, Ju Chaphin, 157 Temont street, Boston, Mrs. Lizz

MISS LIZZIE DOTREN, Pavilion, 57 Tremont street, Boston. Dr. E. C. Dunn, Rockford, Ill.
Miss. Agnes M. Davis, 44 Windsor street, Cambridgeport Mass.
Miss Nellie L. Davis will speak in Worcester, Mass., during March. Address, No. 49 Butterfield street, Lowell, Mass.
A. H. Darnow, Waynesville, Ill.
Dr. D. B. D. Davis, inspirational, 66 Leverett st., Boston, Ms.
Dr. J. R. Doty, Covington, St. Tammany Parish, La.
Mr. A. E. Doty will attend funerals in Herkimer County,
N. Y., and vicinity. Address, Illon, Herkimer Co., N. Y.
Henry J. Durgin, inspirational speaker, Cardington, O.
GRONGE DUTTON, M. D., West Randolph, Vt.
MRS. EMITY IBARDONN EWER, Inspirational speaker, 242
Sixth avenue, New York.
Dr. H. E. Emery, lecturer, South Coventry, Conn.
Andrew T. Foss, Manchester, N. B.
J. G. Fish, Hammonton, N. J.
THOMAS GALES FORSTER speaks in Baltimore, Md., during March; in Troy, N. Y., during April; in Salem, Mass., during March; in Troy, N. Y., during April; in Salem, Mass., during May, Address, 1919 Walnut street Philadelphia, Pa.
Mrs. Clara A. Fired, Ill Middlesex street, Lowell, Mass.
Mrs. M. Louise Frencii, trance and inspirational speaker, 35 Ellery street, Washington Village, South Boston, Mass.
Dr. H. P. Farrield, Ancora, N. J.
Rev. A. J. Fishelback, Port Huron, Mich.
Mrs. Fannis B. Fekton, Expert, Mass.
Rev. J. Francis, Ogdensburg, N. Y.
Mrs. M. H. Fullen, Erk River, Mim.
A. B. French, Clyde, O.
CHALERS D. FARLIN, inspirational speaker, Decrfield, Mich George A. Fuller, inspirational, Natick, Mass.
Miss Almenta B. Fowler, inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.
Dr. R. P. Fellows, Vineland, N. J.
N. S. Greenleaf, Lowelly Mass.
Kruszy Graves, Richmond, Ind.
Dr. Gamage, Iccurer, 134 South rithst., Williamsburg, N. Y.
Dr. L. P. Gridos, inspirational, box 409, Fort Wayne, Ind.
John P. Golld, Lawrence, Mass., will answercalls to lecture, New Josen C. Gill, Bernard on Harby Holders, Mass.
Dr. M. P. Fort of the Prock Gomeon will receive calls to lecture on Woman Suffrage in the Pacific States a

towe, vt. Mrs. Euna Hardingr. 6 Vessull Terrace, Kensington, W.

MIS. EMMA HARDINGS, 6 VASSAII TETTACE, KERSINGTON, W.,
LONDON, EM, E. ANNIE HINNAN WILL ANSWER CALLS.
E. ANNIE HINNAN WILL ANSWER CALLS.
MOSRE HULL, 166 West Baltimore street, Baltimore, Md.
D. W. HULL, inspirational and normal speaker, Hobart, 1nd.
LTMAN C. HOWE, LOX 99, Fredonia, N. Y.
MIS. S. A. HORTON, East Saginaw. Mich., care K. Talbot.
MIS. L. HUTOHISON, Inspirational, Owensville, Cal.
MIS. M. S. TOWNSKID HOADLEY, Fitchburg, Mass.
MIS. A. HULL, trauce and inspirational speaker, 1716 Park
avenue, Philadelphia, Pa
Myer, Dur 16, 1441, normal and trance. Not Scott Kan.

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

MISS. DR. J. G. HALL, normal and trance, Fort Scott, Kan. MISS SUSIE M. JOHNSON, Milford, Mass. B. S. JOHES, ESQ., Chicago, Ill.
HARVEY A. JOHES, ESQ., can occasionally speak on Bundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.
WM. H. JOHNSTON, Corry, Pa.
DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.
WM. F. JAMESON, Chicago, Ill., care Present Age.
ABRAHM JAMES, Pleasantville, Venango Co., Pa., box 34.
DR. C. W. JACKSON, OSWEGO, Kendall Co., Ill.
S. A. JESPER, lecturer, Bridgewater, Vt.
O. P. KELLOGG, East Trumbull, Ashtabula Co., O.
MRS. FRANK REED KNOWLES, Inspirational speaker, Breeds
ville, Mich.

O. P. KELLOGG, East Trumbull, Ashtabula Co., O. MRS. FRANK RERD KNOWLES, Inspirational speaker, Breeds ville, Mich.
George Kates, Dayton, O.
D. P. KAYNER, M. D., Erle, Pa.
George F. Kittrainor, Buffalo, N. Y.
Mas. M. J. Kutz, Bostwick Lake, Mich.
Miss Jennie Leys, Inspirational speaker, will lecture in Lynn, March 19 and 26, and during June; in Salem during April; in Springleid during May; in Stoneham, July 2 and 16; in Midateboro', July 9 and 23. Address, care Dr. B. II. Crandon, 4 Tremont Temple, Boston.
MRS. F. A. Looan, Bloomington, Ill., care Daily Leader. Cephas B. Lynn, inspirational speaker, Darien, Wis. DR. George W. Lusk will answer calls to lecture. Address, Eaton Rapids, Mich.
JOSEPH B. Lewis, Inspirational speaker, Yellow Spring, O. MRS. M. J. LAUNTON, Hannibal, Mo.
MARY E. LORGDON, Inspirational speaker, 60 Montgomery street, Jersey City, N. J.
MRS. A. L. LAMBERT, trance and inspirational speaker, 559
Washington street, Boston, Mass.

Miss. A. L. Lamert, trance and inspirational speaker, 959
Washington street, Boston, Mass.

II. T. Lennamp, Taunton, Mass., will answer calls to lecture
on "Temperance" in the trance or clairvoyant state.
DR. John Maythew, Washington, D. C., P. O. box 607.
MRS. Anna M. MIDDLEBROOK will speak in Salem, Mass.,
March 19 and 26. Address, box 718, Bridgeport, Com.
MRS. SARAH IRLEN MATTHEWS, Quincy, Mass.
MISS. ELIZABETH MARQUAND, trance and inspirational
speaker, will answer calls to lecture. Address, 757 6th avenue, New York
P. C. MILLS, New York City, will answer calls to lecture.
MRS. MANY A. MITCHELL, M. D., will lecture in Illinois and
Missouri. Address, box 91, Huntley, McHenry Co., Ill.
MISS. MRS. TAROZINE MOORE, Needhami Vineyards, Mass.
MRS. HANDAIN MOORE, Needhami Vineyards, Mass.
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Spiritualism. Address, San Francisco, Cal.
Charles S. Marsh, semi-trance speaker. Address, Wonewoe, Juneau Co., Wis.
Mas, Eliza Howe Fuller McKinley, Ban Francisco, Cal.
Prop. R. M. M'Cord, Centralis, Ill.
EMMA M. Mattin, inspirational speaker, Birmingham, Mich.
Ma. F. H. Mason, inspirational speaker, No. Conway, N. H.
J. W. Mattinws, iccturer, Hoyworth, McLeon Co., Ill.
Dr. James Morrison, iccturer, McHenry, Ill.
Dr. J. W. H. C. Martin, 173 Windsor street, Hartford, Conn.
Miss. A. E. Mossoe, inspirational, Dayton, O.
J. Wh. Van Namer, trance speaker, 420 4th ave., New York,
A. L. E. Nasil, iccturer, Rochenty, Ill.
M. Nohits, trance, Rock island, Ill.
Miss. C. Nasil, inspirational speaker, Deerfield, Mich.
I. M. Nohits, trance, Rock island, Ill.
Miss. C. Nasil, inspirational speaker, March 26 and April 2;
in New Orleans, Lin., April 9, 16, 23 and 30; in Baltimore,
Md. during May. Permanent address, Hammonton, N. J.
Miss. C. A. K. Pooce will answer occasional calls to lecture
upon Spiritualism, social and religious reform. Address, No.
8 Wellington street, Worcester, Mass.
J. L. POTTER, trance speaker, Morristown, Minn.
Lydia Ann Pearsalal, inspirational speaker, Disco Mich.
Miss. Emma L. Mosse Paul, trance speaker, Alstead, N. L.
G. Amos Peince, box 51, Aburn, Me.
Edwind C. Pirks, Boston, Mass.
J. Eva Pirks, Crown Polut, Essex Co., N. Y.
J. II. Powerly's permanent address, 38 Lopez street, Cambridgeport, Mass.
Miss. Harriet E. Pope, Morristown, Rice Co., Minn.
Dr. S. D. Paor, Port Huron, Mich.
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Miss. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.
Henry Paokann, 377 Dorchester st., W. V., South Boston.

bridgeport, Mass.

MRS. HARRIET E. Pope, Morristown, Rice Co., Minn.

DR. S. D. Pack, Port Huron, Mich.

MRS. ANAM M. L. Ports, M. D., lecturer, Adrian, Mich.

HENRY PACKARD, 377 Dorchester st., W. V., South Boston.

MRS. E. N. Palker, trance speaker, Big Flats, N. Y.

MISS NETTIE M. PEASE, trance speaker, Row Albany Ind.

MRS. J. Pupper, trance speaker, South Hanover, Mass.

A. A. Ponn, Inspirational speaker, Rochester Depot, Ohlo.

DR. L. A. Plums lectures upon "The New and True Idea o

God," at convenient distances. 110 Hanover street, Boston.

DR. P. B. RANDOLPH, 89 Court street, Room 20, Boston, Ms.

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MRS. JANNIE S. RUDD, 4 Myrtle street, Providence, R. L.

DR. H. REND, Chicopee, Mass.

HEY. A. B. RANDALL, Appleton, Wis.

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A. C. ROBINSON, Lynn, Mass.

WM. ROSE, M. D., inspirational speaker, 122 Second street,

Louisville, Ky.

MES, Albaina W. Smith, 36 Salem street, Portland, Me.

Louisville, Ky.
MES. ALMIRA W. SMITH, 36 Salem street. Portland, Me.
JE. H. B. STORER, 69 Harrison avenue, Boston, Mass.
DE. H. SLADE, Kalamazoo, Mich
MES. FANNIE DAVIS SMITH, Brandon, Vt.
Austen E. Simmons, Woodstock, Vt.

MRS. J. H. STILLMAN SEVERANCE, M. D., Milwaukee, Wis. MRS. NELLE SMITH, impressional speaker, Sturgis, Mich. Albert E. Stankey, Leicester, Vt. J. W. Server, inspirational speaker, Byron, N. Y. ELIJAH R. SWACKHAMER, iccturer, 767 5th avenue, N. Y. MISS M. S. STURTEVANT, france, Cambridgeport, Mass. DR. O. CLARK SPIRAGUE, Rochester, N. Y. MRS C. W. STAWE, Sun José. Cai.

Dr. O. CLARK SPRAGUE, Rochester, N. Y. Mrs. C. M. Stown, San José, Cal. Mrs. S. E. Slight, foot of Auburn street, Cambridgeport Mass.

MRS. S. E. SLIGHT, foot of Auburn street, Cambridgeport Mass.

ABRAM SMITH, EAQ., Inspirational speaker, Sturgis, Mich.

MRS. Cona L. V. Tappan, care Meists. Redpath & Fall, No. 36 Bromfield street, Boston, Mass.

MRS. ESTHER N. Talmadue, trance speaker, Westville, Ind. Dr. S. A. Thomas, lecturer, Chaska, Minn.

JAMES THASK, lecturer on Spiritualism, Kenduskeag, Me. Mrs. SARAH M. Thompson, inspirational speaker, 161 St.

Clair street, Cleveland, O.

J. H. W. Tooney, Providence, R. I.

HUDBON TUTTLE, Berlin Heights, O.

Miss Mattie Thumons, Mexico, Audrian Co., Mo.

Miss. ROBERT TIMMONS, Mexico, Audrian Co., Mo.

Miss. ROBERT TIMMONS, Mexico, Audrian Co., Mo.

Miss. Andie W. Tanner, Montpeller, Vt., box 212.

BENJAMIN TODD, San Francisco, Cai.

N. Frank Whith's address during March, Houston, Tex.;

during April, New York City.

E. Y. Wilson, Lombard, Ill.

E. S. Wirkeler, enc. American Spiritualist, Cleveland, O.

during April, New York City.

E. Y. Wilson, Lombard, Ili.

E. S. Wherler, care American Spiritualist, Cleveland, O. F. L. II. Willies, M. D., can be addressed at Willimantic, Conn., during March.

Mitta, Lois Watshrooker's address is Ravenna, O., box 159.

Mr. N. M. Witght, inspirational speaker, will answer calls to lecture in the New England States. Address, Boston, Mass., care Banner of Light.

Mas. H. E. Warnele, tox 18, Cordova, Ili.

M. L. Wabworth, 1999 South Morgan street, Chicago, Ili.

M. E. M. Wollott, Canton, St. Lawrence Co., N. Y.

PROF. E. Whipplek, Clyde, O.

Dr. E. B. Wherlek, Clyde, O.

Dr. E. B. Wherlek, Clyde, O.

A. G. and Mrs. Eliza C. Woodhuyp, Eagle Harbor, N. Y.

A. B. Whiting, Albion, Mich.

Mus. Mary J. Wilconxson will speak in Louisville, Ky., during March; in Alton, Ind., April 12 and 9: in Decatur, Ili., April 16, 23 and 30 and May 7. Address, Chicago, Ill., care R.

P. Journal

Daniel, White, M. D., box 2507, St. Louis, Mo.

April 16, 23 and 30 and May 7. Address, Chicago, Ill., care R. P. Journal
DANIEL WHITE, M. D., box 2507, Rt. Louis, Mo.
Mrs. Mary E. Wither, Holliston, Mass.
Mrs. Sorbita Woods, trance speaker, Dummerston, Vt.
GEORGE W. WHITNEY, Inspirational, East Walpole, Mass.
Mrs. Hartine E. Wilson, 46 Carver street, Boston.
Dr. R. G. Wells, trance speaker, Beaufort, N. C.
Mrs. N. J. Villin, 75 Windsor street, Cambridgenort, Mass.
A. A. Wilkelock, Cleveland, O., care American Spritualist,
Mrs. S. A. Willis will fecture in Stafford Springs, Conn.,
during April: in Somers during May. Address, 248 Broadway, Lawrence, Mass.
Mrs. Juliette Yraw will sneak in Putnam, Conn., March
26; in Plympton, Mass., April 23; in Lynn, May 7 and 14; in
Plymouth during June; in Woonsocket, R. I., July 2 and 9,
Address Northboro', Mass.
Mrs. Farmis T. Youno, trance speaker. Address, Strafford, N. H., care Dr. H. C. Coburn.
Mr. & Mus. Ww. J. Youno, Bolse City, Idaho Tesstory.

#### Passed to Spirit-Life:

From Leominster, March 5th, Ephralm Hosmer, aged 59

years.

Mr. Hosmer inherited a powerful, active, restless spirit; also, a highly nervous temperament, which made life on earth a struggle. He had no sectarian religious views, and was willing to receive the beautiful philosophy of spirit communion. For many years his material body was not equal to his spirit, and he suffered much, and when the change came it must have been a great blessing and relef to him. Forseveral days before his exit he seemed to be talking and beckening to favishbe spirits, but which to him no doubt were tangible. He leaves a wife, son and sister, who could not consistently desire his spirit to return to his worn-out material body. His friends should look at the material and spirit-worlds as one unbroken whole, and that his peculiar life-forces may be the greatest boon that could be bestowed upon him for usefulness in the world that materiality cannot enter. It is a demonstrated fact that hoarded material wealth is like a leaden weight to many spirits' usefulness and progression in the after life.

tter life. Mr. Hosmer's funeral and burial took place at Fitchburg. Hoston, March 9th, 1871. A

From Louisville, Ky., Feb. 8th, Richard D. Smith, after a

brief filness.

He was born into earth-life Nept. 12th, 1800, and has for years been a devoted v orker for humanity, and in the spiritual faith. These were his last audible words to a thend: "John, I want you to hear testimony that I die a Spiritualist." His warm, venerable hand-grasp was first to greet me on my arrival, and his last words to me when bidding me good-by at the lotet to which he escorted me were as a beautiful benediction, and served as significant for a text for the burial ceremony, over which the writer was called to preside, "I shall meet you to-morrow."

Louiseitle, Ky., Feb. 28th, 1871.

From Philadelphia, Thomas G. Chase, M. D., in the 78th vear of his age. Fro. Chase was one of the first Spiritualists of our city, and through all the years of the past he has stood firmly and con-sistently by his belief, in the presence of the angels. He died, as he lived, happy and blessed in the knowledge. H. T. C.

From Hopkinton, N. H., March 2d, Mr. Joseph Greenough, aged 68 years and I months.

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

#### BANNER OF LIGHT: AN EXPONENT

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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Jud and Eve

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

# Banner of Light.

BOSTON, SATURDAY, MARCH 25, 1871.

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

THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO.,

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Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLET, to whom all letters and communications must be addressed.

#### The Signs About Us.

Again and again have we said that the symptoms of the growth of Spiritualism are so many and strong, that no human power can possibly put them away. They rise up and manifest themselves on every side-in public and in private, in the church, the family, the social circle, in solitary life, by night and by day, under every sort of circumstances, in every condition, in joy and sorrow, in prosperity and in poverty. The proofs of the reality of our divine faith multiply too fast to be overcome by mere denial. This we all know and rejoice at. It strengthens our faith even to realize its increasing power over others. We feel as if we were surrounded and supported by a power whose supreme strength cannot be overcome by human opposition. Yet, for all this, it is essential to the continued and healthy growth of our beautiful religion that we do not rest content with present attainments. We are not yet wholly out of the woods of old theology. True, we denounce it and oppose it as often as it rises in our path; but we have much to do before we show that we have grown out of its dark and gloomy spirit into the sunshine of a better one. If our faith rests purely on love, let our actions and lives speak the fact at

all times.

Rejoicing and cheering may be all very well, at the proper time, as irrepressible manifestations. We may, with excellent reason, congratulate ourselves on what has already been attained. We may feel an inexpressible gratitude that so much of human life has been rescued from the chilling clouds of superstition, and offer congratulation to those that mourn that they are freed at last from fetters that were cramping their souls into misshapen forms, and acknowledge the welcome visitations of angelic messengers to comfort and uphold the sinking spirit; but something more than this is called for by the necessities of the time, and nothing less than the practical, daily manifestation and evidence of the intrinsic ideas and truths of Spiritualism, as they are absorbed and assimilated by the individual, and wrought out in character, will commend and publish it as it should be published abroad to all the world. We must not think of resting on honors and triumphs. This is no work for stopping to weave chaplets of victory over. If, as Spiritualists, we have found out a better way, let us every one be studiously careful to walk in it, that the world may the better judge of our faith by its daily fruits. All honor to the pioneers, and to those who have been stanch and faithful through good report and evil report: and thanks be to those whose faith has never faltered, though trial and poverty were their bitter portion therefor. But let us not forget that we are engaged in that which has scarcely dawned on the world as yet, and labor to approve our belief more by our practice than our profession

From the other side of the scene, all the assistance has been granted that has been needed. The rest lies with ourselves. Do we really strive as if we felt that upon our shoulders, as chosen agents in this momentous business, its final success or failure rested? Not that such is indeed the case, for no human power can hope to prevent, even by its neglect and forgetfulness, the final triumph of this heavenly cause. Yet we have it in our hands to detain the march of things-to obstruct the progress which it is our duty to advance. How can we so effectually do it as by living the distinct and recognized lives of Spiritualists every day, putting Orthodoxy to shame by our purity and patience, our love of truth over our love of victory, our charity and brotherly love, the blamelessness of our walk, the sincerity of our professions, and the unshaken reliance on our

## Making an Indian War.

It is all done by machinery, which has been set in operation before. Out on the Plains, two classes of men, each restless and otherwise unoccupied. are always ready to get up an Indian War. These are the soldiers and the adventurers. A continued term of peace is their special dread. The soldiers crave the excitement of a stirring campaign, while the adventurers, meaning the speculators of every name and nature, detest honest work, and see no mode of securing what it would bring, except by some sort of operations that involve big Government contracts. Hence it is from these men that we hear the tidings-long since set in motion across the country-that "we may shortly look for an Indian rising." They know well enough what is coming, because they are the very ones to [create it. These flying rumors that reach us from the Plains, that the Indians are meditating a :lescent, only mean that our friends of the army and the camp are impatient of the long term of quiet, and intend to stir up strife themselves in order to secure excitement to the one side and plunder to the other. And a great Christian nation blindly submits to it and navs the expense.

# A Woman on the Social Evil.

Mrs. Addie L. Ballou lectured at Louisville, Ky,, the other evening, on the social evil. She laid the responsibility of the existence of brothels chiefly upon respectable women, and said: "Men are more just than we are, and are more disposed to be kind to the erring and the fallen. Let a woman who has erred enter your back kitchen door and you drive her from it, though you may have committed the same sin yourself, yet the world don't know it. In the city of Chicago I knew a young girl who spent two long nights and three days without food, and almost without clothing, and the Young Men's Christian Association refused her admittance to their costly halls, and declined to aid her because she had no certificate of good character in her pocket; and a woman, who was said to be a woman of the town, though I have no reason for saying that she was such, took her in and cared for her."

#### Bigotry Broken Out Anew.

Some months since, Mr. A. B. Justice, of Philadelphia, addressed a communication to the Mercantile Library Association of that city, requesting that a copy of the Banner of Light be placed on the file in the reading-room, there being a variety of religious papers there exposed for the use of the members, all covering the peculiar tenets of every creed. Mr. Justice, in his communication, offered to supply the paper free of cost, provided the Association felt a disinclination to pay for it. After some two months of waiting, a reply was forwarded to him by the Recording Secretary, of which the following is a copy:

MERCANTILE LIBRARY ROOMS. Tenth street, above Chestnut, Philadelphia, March 6th, '71.

SIR-At the meeting of the Board of Directors of the Mercantile Library Company, held on Friday evening, January 13th, your communication of January 10th, asking that a copy of the "Banner of Light" be placed upon one of the files of papers in the Library, was received and read. On motion, the Board deemed it inexpedient to

comply with the request.

Very Respectfully, Your Obedient Servant, JOHN LARDNER, Rec. Sec'y.

To A. B. Justice, Esq., Philadelphia.

Such an answer requires no further explanation than what it bears on its own face. It shows what progress bigotry is making in the Quaker City, if it may entreuch itself in an institution professing perfect liberality. The library of the Association contains on its shelves the "infidel" works of Voltaire, Hume and others, as also a large collection of what are known as "Sacred" Books of the Pagan religionists. We really do not suppose the members of the Association are all aware of this act of bigotry and intolerance, but this will serve to acquaint them with it. Even if they are not Spiritualists, we trust for their own sake, and for the sake of their influence, that they are liberal enough to allow the members to read the Banner if they so desire, when it is to cost the Library nothing. We trust that such members as discountenance such intolerance in this en lightened age will send their names to Mr. Justice, and see if by some means this vote cannot receive a reconsideration.

#### Spiritualists and Shakers in Council

The Troy Press informs us that on Saturday after noon, March 11th, the Spiritualists of that city and the Shakers of New Lebanon and Watervliet met in convention at Apollo Hall, and continued in session until the Sunday evening following. The meeting was organized by the election of the following officers: J. M. Peobles, President; Benja min Starbuck, Vice President; Elder G. A. Lomas Secretary; Thomas Smith, Assistant Secretary, After a few appropriate opening remarks by the President, Elder G. A. Lomas delivered a very able and instructive address, a full report of which we shall print in our forthcoming issue.

After several addresses pertinent to the occasion had been made on Saturday evening, Mr. Peebles, the President, stated that the testimony of the Shakers he had just listened to in favor of spiritual manifestations was of the deepest importance. At the present time the most enlightened men on carth were in sympathy with or firm believers in Spiritualism. These phenomena—this philosophy came on earth to stay—are destined to live on earth, a

mighty power of education and salvation. At the Lyceum, on Sunday afternoon, the Shaker brethren were again present, and further interesting speeches were made by them. The weather was stormy, yet such was the interest manifested upon the occasion that the hall was crowded, nearly two hundred persons being comnelled to stand during the session.

## Elder Knapp.

This aged "disciple of Jesus," as he calls himself-who, it is said, has accumulated quite a handsome fortune by getting up "revivals" in different sections of the country for many years past, threatening his hearers with hell-fire and brimstone and endless torments, unless they put scrip into "the treasury of the Lord "-has been preaching in Tremont Temple, Boston, the present month, day and evening, before Rev. Mr. Fulton's congregation. Publicly announcing that he should lecture against Spiritualism, we sent our reporter to the Temple, that our readers might learn precisely what the Elder had to say upon so important a subject. The report will be found upon our eighth page. It is not necessary for us to go into the merits of the case, pro or con., as set forth by Elder Knapp, as our readers are fully qualified to do that for themselves. It is sufficient to say, the Elder fully admits that the phenomena do take place, but attributes them to His Satanic Majesty, the "Devil"! Thus the seed which is being sown unawares by our enemies will in good time produce fruit that shall displace the weeds of old Theology, and bring all the nations of the earth to a knowledge of the mighty truths of the spiritual philosophy.

## Paris To-Day.

Late Paris correspondence gives but gloomy pictures of the once gay metropolis. Only two or Report of the Boston City Engineer three of the thirty theatres have timidly recognized. the streets were as yet gasless, and the poor inhabitants were still forced to form in long lines at the food shops for their rations, the relief stores from London being distributed to them. It is nitiful to see the disarmed garrison of Paris. The gatherings of thousands, looking like flocks of sheep, cowering together in some great marketplace, waiting to be slaughtered-as thousands of them have been in the shambles outside the walls. They get in the sunsbine, and crowd together to keep warm, for there are no fires in Paris. There is the apprehension that as the spring advances Paris may suffer more than now from disease. There have been much small-pox and typhus and putrid fevers and dysentery. All round Paris thousands of bodies of men and horses are scarce ly covered beneath the surface. The mortality in nearly all the military hospitals has been appalling, and, with the consent of the German authorities, large trains of wounded have just been sent to the provinces, where they will have a better chance for recovery.

## Women Voting in New Jersey.

The Hammonton Republican says: On Wednesday, March 8th, fifteen members of the WOMAN'S CLUB went to the polls, registered their names and deposited their votes for the can didates in the town elections. They had a spirited argument with the Judges of Election on the question of their qualification to vote. They claimed their right to be represented because they are taxed when property owners, and because they are citizens of the United States by the Fourteenth Amendment to the Constitution, and are subject to the jurisdiction of the laws. There were some thirty or forty male voters present, who listened respectfully to their arguments with the judges, and two of whom spoke eloquently in their favor. They were treated in every respect as courteously by the gentlemen present as if they had met in a church or a drawing-room, The hall was clean, and everything orderly and respectable. They found the story so often repeated, that the polls are rowdy, filthy and improper places for ladies, just what they expected—a bugbear to frighten the timid."

#### Rev. J. L. Hatch at the Olympic Theatre.

This gentleman addressed a full house at this place, on Washington street, Sunday evening, March 12th, taking for his subject nearly the same theme as his previous one at Eliot Hall. He began by reading one or two extracts from a pamphlet by Theodore Parker, on "True and False Revivals of Religion." After speaking of the blasphemy to common at Tremont Temple-at least to the minds of those who loved the Father in heaven-he said the well-known Baptist" divine," Fulton, had told him that he was once tempted to become a rationalist, but that he had resisted the temptation. He had lain flat on his face, fighting the devil, for six hours, and had finally triumphed. He did not think Fulton was of the right stamp to be a rationalist. He then turned his attention to Elder Knapp. He usually respected gray hairs, but sometimes they did not carry much weight. Elder Knapp was given to boasting. He had lately boasted that he could paralyze any man's arm by praying for it. Hatch said he would challenge him, and hoped that the challenge would be published in the papers. He challenged him to try his arm. His arm was at his service. After speaking of his proposed lecture on next

Sunday evening, March 19th, he closed by reading his parody on the "Heathen Chinee." called "The Ho(w)ly Elder." It was distributed at the door after the lecture. We copy it:

Which I wish to remark— And my language is plain— That for doctrine that 's dark, And for words that are vain

The Ekler is "wery peculiar"—
Which the same I would rise to explain. Elder Kuapp was his name; And I shall not deny, In regard to the same

What that name might imply.

He was old; yet was simple and childlike—
Second childhood it seemed to my eye.

It was March, the first week, And quite soft was the skies-Which it might be inferred Elder Knapp was likewise; Yet he stormed that week in the Temple.

And blasphemed in a way I despise.

Which there was an old book Elder Knapp took in hand; 'T was the Bible. The same He did not understand; But he blowed, and he pounded the pulpit, In a way that was "lioquent" [grand].

Fulton's sermons were stocked In a way that I grieve; And my feelings were shocked

As I will not deceive—
Which he said the Old Nick had got Dickens; And the same I can never believe.

But the things that were said
By the Elder, so free,
And the points that he made,
Were quite frightful to see;
Till at last he described the Good Father
As a perfect Old Satan—did he.

Then I looked at my wife,
And she gazed upon me;
And she rose, with a sigh,
And said, "Can this be?
Do n't the Elder know God from the devil?"— And she left Trement Temple with mo.

In the farce that ensued Like the leaves on the strand,
With good tracts the saints had been tearing—
Which the same Elder Knapp did command.

Yet the man at the door
Smiled, and offered his tracts—
Which was coming it strong;
Yot I state but the facts.
And we thought that his make was like Stanton's—
Of something that 's "stick"-y—like wax.

Which is why I romark—
And my language is plain—
That for doctrine that is dark, ant for doctrine that is dark, And for words worse than vain, der Knapp is "wery peculiar"— Which the same I am free to maintain.

## A Test in Relation to the "Tennessee."

The excitement created by the supposed loss of the steamer "Tennessee," which took out the United States Commissioners to San Domingo, as no news came back of her arrival, is fresh in the minds of many. During the time, Captain Hill of the power of prevision inherent in the human was in New York, and called on Mr. Mansfield, the writing test medium, and received a satisfactory test, as will be seen by the following note:

On the 17th of February, while in the city of New York, and hearing many people's opinion of the loss of the steamer "Tennessee," I called on Mr. J. V. Mansfield and wrote a few lines to Capt. Temple, as though he were in the spirit-world. I olded my message up in the usual way and gave t to him for an answer. The message read as

Captain Temple, of the United States "Tennessee"—Will you please give me some information of the whereabouts of your vessel? Great anxiety is felt for your safety.

J. M. Hill.

The answer soon came from an old friend of mine, deceased, saying: Dear Captain—Why call for the living? That man is yet a mortal, and in full command of the steamer "Tonnes-see." She is safe at anchor in one of the island ports—I can't designate one from the other-and the news is now or

the way that will settle the matter very shortly.
Your friend, Charles Bassini. On my return to Portsmouth I placed the message in the hands of Mrs. Macoom, the engineer's wife. She expressed herself very thankful for such news of the safety of her husband. In two days after the official news was received of the Portsmouth, N. II.

for 1870. We have received a copy of the "Annual Report" of this able and painstaking official-N. Henry Crafts-which displays the magnitude of the work attending the position he occupies, and its importance to the general welfare of the citipoor Mobiles from the country are everywhere in | zens. Among other things he speaks of the Chestnut Hill Reservoir, accounts of whose initiatory surveys and the labors directed to its completion-at least so far as to admit water into the lower, or "Bradlee basin," on the 25th of October -are given. The "statement of the average daily number of gallons of water pumped for the high service supply on each day of the week from June to December inclusive," shows that on Monday of each week 720,001 gallons have been used; Saturdays, 691,935; the smallest consumption being on Sundays-603,149. The average consumption of water per day by the city of Boston-not including East Boston-was 14943,000. Among other interesting matter is a list of the "bridges over tide-waters, rivers and creeks, railroads and highways"-some twenty-five in number-which the city has to maintain in whole or in part-and their history during the year. The valuable collection of statistics and accounts of repairs and needed improvements, denote that the public interests in this engineer department are carefully attended to.

#### The World Moves-Let us take Courage.

The secular press to-day are reporting the disocurses of our lecturers in many parts of the country honorably and fairly. During the two months that Mr. Peebles has lectured in Trov. N. Y., the papers there have reported his Sunday

## Worcester, Mass.

The Spiritualists now hold their meetings in Horticultural Hall. Miss Nellie Davis lectures for them during March. She is a favorite speaker with the Worcester people.

### Louisville, Ky.

The Courier and Journal contains a column report of one of Mrs. Addie L. Ballon's lectures in Louisville. It says a very large audience greeted strength and inspiration. For the last two weeks her on the delivery of her lecture on "The Coming he has been lecturing in West Newbury and Conflict, or a Moral and Religious Revolution In- Hampton Falls. If he has calls enough to take evitable." The same paper also publishes the up his time, he will defer going West for awhile. following challenge to Dr. Everhart, who has been He can be addressed care of this office. preaching against Spiritualism:

LOUISVILLE, KY., Feb. 22, 1871.
To the Rev. Dr. Everhart, St. John's Church: Sir-Instruct as you have taken the responsibility upo yourself of endeavoring to dissuade the public mind the reliability and truthfulness of the claims of modern Spi the reliability and truthfulness of the claims of modern Spiritualism in one or two sermons, denunciatory to both the principles inculcated in its doctrines and especially of the character of its advocates and adherents, of whom there is a large and responsible number in this city, who feel the unfairness of your propositions, I, therefore, in their behalf, and in defence of what I believe to be truth (which you, as a minister of God, should be as eager to maintain), do hereby extend this as a challenge to you to meet me in a public manner to discuss the merits and demerits of this question at an early moment (to be determined), under the resolution herein expressed, and which I shall expect you, as a clergyman loving justice, and a gentleman of honor, worthy of the people's respect and confidence, possessed of common gallantry or ordinary chivalry, willing to accept, at the inof the people's respect and confidence, possessed of common gallantry or ordinary chivalry, willing to accept, at the instance of a lady who is confident in her ability to sustain herself "worthy of your steel." Any refusal to comply with which, or a pology on grounds of inequality of position or sex, I shall consider as oridence of your lack of faith in yourself, or a want of gentlemanly candor, and an acknowledged approhension of defeat.

Resolved, That so-called modern Spiritualism is the work of diabolical influences; is contradictory to the teachings of the Bible, and is demoralizing in its tendency on society.

Very respectfully submitted, with a request for a speedy reply.

Additional Lealand.

#### Music Hall Spiritualist Meetings.

Edward S. Wheeler finished his engagement at this ball, Sunday afternoon, March 12th, in a well sustained and interesting argument on the fruitful subject, "The Religion of Spiritualism, and 11th and 13th. He reports having had quite a the Spiritualism of Religion." At the close of his remarks, by vote of the audience, he delivered an improvised poem upon "The Personality of the Devil, as manifested by Elder Knapp." Both lec- house filled to overflowing with sympathetic, ture and poem were well appreciated by the audi-

Rev. W. H. Cudworth.

This bold, independent and eloquent preacher will deliver another lecture in Music Hall, Sunday afternoon, March 19th, on the spiritual philosophy, taking for his text, "The best thing about Spiritualism." Those who heard and admired his previous lecture will gladly listen to the new

#### J. M. Peebles

Is announced to lecture in Music Hall, March 26th and April 2d. He has recently returned from Europe, where he made himself acquainted with the spiritual movement and the prominent Spiritualists in the several countries visited by him, and will give a succinct account of the progress of Spiritualism in the Old World as compared with Spiritualism in America.

#### Clairvoyance.

Some time ago Mr. J. B. Loomis replied to an inquiry by the London Spiritualist, which had questioned the accuracy of statements made by him in Human Nature, claiming that Mr. Andrew Jackson Davis had, by means of clairvoyance. anticipated several modern scientific discoveries. such as that of the planet Neptune, the hydrogen flames of the sun, "Alcyone as the centre of the universe," and others. As proof of the truth of his assertions, Mr. Loomis points to pages 159 and 209 of "Nature's Divine Revelations" (1847); volume one of the "Great Harmonia" (1850), pages 79, 80, 81, 85 and 89, and page 161 of "Nature's Divine Revelations." As to the discovery of the plane Neptune, reference is made to "Nature's Divine Revelations," page 160; and for the determination of the planet's density, number of its satel lites, and the chemical constituents of its atmosphere, reference is made to the 167th page of the same work. Mr. Davis's friend thinks that these things should be taken as proof of "the accuracy less present, or the infinite future." Clairvoyance is held also to be a higher development of intuition.

## Mansfield's Mediumship.

The following endorsement in evidence of the reliability of the mediumship of Mr. J. V. Mansfield, of New York, is from the pen of Rev. A. Davis, Corresponding Member of the New York Historical Society, &c.:

"Amid the many communications that prove the truth of Spiritualism, those given through sealed letters are prominent. I lately sent one of such to J. V. Mansfield, N. Y. It was put in an envelope by my wife, and as secure as though in-cased in the solid granite. The envelope was re-turned unopened. Accompanying it was a letter that poured a flood of consolation into her aching heart, for she believes fully that she has heard from our dear daughter who passed away about seven years since. 'Stubborn facts' prove that Mr. years since. Stubborn facts prove that Mr. Mansfield is a genuine medium, and worthy the notice of all who wish to learn the condition of their loved ones who have gone to the summer-

436 Swan street, Buffalo, N. Y."

## Webster, Mass.

J. M. Peebles will lecture in Webster Hall, on Friday evening, March 31st. It is the only opportunity to hear this well-known speaker in that town, and should be improved.

## Pocketbook Found.

Some one dropped a pocketbook containing a sum of money on the floor of the Banner office, a few days ago. The owner can have the same by proving property.

APPRECIATED .- Our friend, Wm. S. Dillingham, of Orange, N. J., remits \$5,00 for a renewal of his subscription to the Banner of Light-the balance for the Free Circle. He says:

"It is suggested by my dear invalid wife, that, in the performance of this pleasant duty, we should be derelict to the claims of justice were we to omit our very grateful acknowledgments for the inexpressible gratification afforded by the always welcome and indispensable Banner of

## New Music.

Oliver Ditson & Co. have issued "Pilgrims of the Night" -sacred song, by E. Clare; "Brandenburg March," by B. G. Jarvis; "Bo-Peep"-Spring song-poetry by Rev. Austin Dodge, music by Octavia Hensel; "May God bless the little Church around the Corner"-words by Geo. Cooper, music by Edwin Christe: "Autumnal Tints"-a composition for the piane, being No. 82 of Sydney Smith's nieces.

At a woman suffrage meeting in New York last week, one of the female speakers proposed that the thirty-five thousand old maids in New England should go West and buy farms. This proposition was commented upon and the opinion given that if they should, there would be fifty thousand men after them. No doubt the fair New Englanders would immediately go to farming if they really thought such would be the joyful result.

The Banner correspondence in this week's issue is unusually interesting; and so are the articles published under the head of "Free Thought." The lecture by Prof. Denton, "Who are Christians?" is sure to be read by those who lay no claim to the title, but it is more espeially interesting to those who do

Movements of Lecturers and Mediums Dean Clark, we are glad to say, is again in good demand as a speaker, having gained in health,

Mrs. Nellie Brigham is giving a series of lectures in Springfield, Mass., in Franklin Hall. Large audiences, says a correspondent, and interest in Spiritualism increasing.

J. W. Van Namee, M. D., after the 15th of April will be located at No. 404 Dean street, Brooklyn, N. Y. His post-office address is box 5120, New York City.

Mr. A. C. Robinson, inspirational speaker, has changed his residence from Salem to Lynn, Mass. He informs us he is willing to lecture Sundays at convenient distances from home for a moderate compensation, as he labors the other six days in the week. Societies that have not much means to spare should bear this in mind. Bro. Robinson is a fluent and pleasant speaker.

It gives us great pleasure, says the American Spiritualist, to announce that the talented and eloquent speaker, Mr. Lyman C. Howe, of New York, has been engaged to speak at Lyceum Hall, Cleveland, during the Sundays of April and May. Brother Howe is not only an entertaining and instructive speaker, but a most acceptable man in every sense of the word, as our friends will find when they come to know him.

J. Madison Allen lectured in Foxboro', Mass., Sunday, March 12th; in South Foxboro', March spicy time at South Foxboro'. The sectarists attempted to shut out the "devil" from their midst, by withholding the key to the building. Resulteager and highly pleased listeners. The "devil" still lives.

Mrs. M. S. Hoadley lectures in Lunenburg, Mass., March 19th; in Milford, N. H., March 26th; and in Lynn during April.

Mrs. Clara A. Field, of Lowell, will lecture in Washington Hall, Charlestown, on the evenings of Sunday, March 19th and 26th.

Mrs. Mary Lanston Strong is lecturing in Cincinnati this month. Her address is 70 Jefferson street, Dayton, Ohio.

Mrs. Juliette Yeaw is engaged to speak in Putnam, Conn., March 19th and April 2d; in Philadelphia, March 26th; Natick, Mass., April 9th; Plymouth, April 23d; Hudson, April 30th; Lynn, May 7th and 14th; Berlin, May 21st; Mendon, May 28th; Plymouth during June; Woonsocket,

R. I., July 2d and 9th; North Scituate, July 23d. D. W. Hull speaks in Providence during March; in Corry, Penn., during April; Wyandotte, Mich., April 30 and May 7; Hobart, Ind., May 26-29. Those wishing Mr. Hull's services on the way to the West during May should address him during March, care of F. Hacker, Providence, R. I.

Mrs. Jennette J. Clark speaks in Lowell, Mass.,

#### 31st of March Anniversary.

MESSRS. EDITORS-In the Banner of the 11th inst., you notice the contemplated celebration of the twenty-third anniversary of the advent of modern Spiritualism in New York, and very properly ask if it is not time that the Spiritualists of Boston and vicinity were moving in the matter.

In reply, I will state that we are not unmindful of the near approach of the coming anniversary, and that arrangements are in progress for a suitable commemoration of the event.

Some four months ago, the matter was placed in the hands of a Committee. It was then intended to celebrate the occasion in a manner commensurate with the importance of the event, and accordingly Music Hall was engaged for the purmind—a power which takes cognizance equally of and the pockets of the friends of the movement somewhat largely, it was thought best to abandon the project of celebrating it on so large a scale, but, instead thereof, have appropriate exercises in Eliot Hall, which will be decorated for the occasion. The exercises will probably consist of music and tableaux by the children of the Ly-

ceum, short speeches, and conclude with dancing. The following persons have been appointed a Committee of Arrangements: Dr. H. F. Gardner, Phineas E. Gay, Wm. A. Dunklee, Geo. W. Smith. Luther Colby, Moses T. Dole, Allen Putnam, Miss Mary A. Sanborn, Mrs. John Woods, Mrs. Maria Adams - all of Boston; Judge John S. Ladd, of Cambridge; James S. Dodge, of Chelsea; Dr. A. H. Richardson, of Charlestown.

Tickets admitting gentleman and lady, \$1,00. Single tickets, 75 cents. M. T. DOLE, Chairman Committee of Arrangements.

## Gone Home.

The funeral exercises of J. N. Hatch, Jr.-husband of the well-known musical medium, Laura Hastings Hatchwho passed from mortal to immortal life March 2d, at the age of forty years three months, were held at his residence. 10 Appleton street, Boston, on Thursday noon, March 9th, Rev. Warren H. Cudworth, of East Boston, attending, Mr. Hatch (as was stated in the obituary last week,) heard Mr. Cudworth's recent lecture on Spiritualism at Music Hall, and said to his wife that he desired that gentleman to end his funeral should he pass away first.

The house was filled with sympathizing friends and relalives. The services began by a chant from a volunteer choir of friends: "Thy will be done." Mr. Cudworth then read selections from Scripture, mostly from the fifteenth chapter of the 1st Corinthians, after which he proceeded to eview the ideas of life and death which such occasions inevitably call up in the mind of all attending. The speaker eferred to the approaching change in the seasons, and said we did not look forward with apprehension to the time when the now naked earth would be covered with vernal beauty and crowned with a chaplet of roses, and why should we shrink when the winter of life ends and the spirit puts on its robes of eternal spring? The change called death takes the spiritual body of man from out the tabernacle of flesh in which it is temporarily bound, and gives it the glorious liberty of the children of God. A false theology (and he used the word advisedly) was chargeable for all the fear with which men regarded this natural process by which

God enfranchised the spiritual body. He referred to the faith of the deceased and his partner in ife-that they could obtain knowledge and consolation of those who had passed beyond the veil, and counseled those remaining to be firm to their interior convictions of rightwhatever they were-unmindful of the pressure or opposition of outside social opinion. The lessons of bereavement to those left behind tended always, if rightly considered, to elevate and purify the spiritual faculties, for "tribulation worketh patience; and patience, experience; and experi-

ence, hope; and hope maketh not ashamed." Mr. Cudworth said. We each have two natures—the outer. or physical, and the inner, or spiritual-which latter is shown by the demonstrated faculties of interior sight, and the other spiritual phenomena—to those who believe them and God is constantly appealing to that inner nature—and never more than on occasions like the present. The remarks of Mr. Cudworth closed with a prayer, after which the choir sang: "Gone to the silent land," and the rites were concluded. The sympathy of a large circle of friends is with the gifted lady who has so suddenly been bereaved. May the consolations of our faith be with her, even as the

"shadow of a great rock in a weary land." In the next issue of the Banner we shall print Rev. W. H. Cudworth's lecture on Spiritualism, delivered in Music Hall, Jan. 29th.

Spiritualist Lyccums and Lectures.

Boston .- Eliot Hall .- In addition to the usual marches and singing, Edwin Christe's "God Bless the Little Church around the Corner" was sung by Hattie C. Richardson; recitations were given by Misses Maria Adams, Minnie Pearson, Ida Benson, Cora Benson, Florence Colyer, and Etta Bragdon, and Master Freddie Simonds. Edna S. Dodge sang. Addle Morton and Alice Cayvan gave instrumental selections, and Elva Barbour read. Exercises closed with the target march, and a song by the Lyceum.

On Saturday evening, March 18th, this Lyceum will repeat that well-known entertainment embracing the Operetta of "Grandpa's Birthday," for which such frequent calls have been made. An orchestra of some twelve or fourteen pieces, directed by T. M. Carter, will furnish music for the occasion. The proceeds will go to benefit the Fair fund. Let there be a full house.

On Monday evening, March 13th, a fine party for dancing These assemblies are given each Monday evening, and are intended to help along the financial matters of the organization; they therefore lay claim to the patronage of all friends of the movement.

Temple Hall .- Abbie N. Burnham, Secretary, reports the following services at this hall for Sunday, March 12th: Morning: Circle opened by Mrs. M. Carlisle-addresses by Judge Ladd, Dr. Richardson, of Charlestown, Mrs. Gilber. and Miss Grover. Afternoon: Address by Mrs. S. A. Floyd. Evening: Lecture by Dr. Richardson, which was well approclated by a good audience.

The Lyceum is well attended, and in a prosperous condition at the present time.

Free meetings are held at this hall every Wednesday evening-circle and conference combined-which are very interesting, and generally bring out large numbers to partici-

Sarah A. Floyd will speak at Temple Hall, Sunday afternoons, till further notice, commencing at quarter before three. Jennette J. Clark, March 26th, at 71.

CHELSEA .- Granite Hall .- Ed. S. Wheeler spoke at this hall Sunday evening, March 12th, to a good audience-his remarks being directed to a definition of Spiritualism in its various classifications. At the conclusion he delivered an inspirational poem.

Rev. W. H. Cudworth will lecture in Granite Hall, Sunday evening next. His subject is, "The Final Test of Spiritual

Prof. J. W. Cadwell .- This gentleman-former agent of the physical medium, Horatio G. Eddy-has been of late giving exhibitions of his powers as a mesmerist in Chelsea, at Granite Hall The Mystic Press, of March 11th, says of one of them: "Enjoyable as is this entertainment as a source of amusement, it is much more interesting as an exhibition of a power, the existence of which it is folly to deny, yet which is but little understood. By the more force of his will, Prof. Cadwell gains entire control over his subjects, making their thoughts his own, and the creations of his own brain realities to them."

A correspondent informs us that "Prof. Cadwell's entertainments have called together very full houses, and have given universal satisfaction. The Professor has been very kind to the Association of Spiritualists, having donated each evening nearly one-half of his net proceeds to the cause of Spiritualism and the poor of the Society. He deserves the approbation of all good people."

CAMBRIDGEFORT .- Harmony Hall .- On Wednesday evening, March 8th, the Lyceum meeting at this hall celebrated the third anniversary of its formation. The services opened with a song. The Lycoum went through its regular exercises, under Mrs. A. R. Martain and Mrs. Atkins, Guardian and Assistant, and the Conductor, W. H. Bettinson. Remarks were made by Mr. Anderson, leader of Star Group, Charles II. Guild, and Mrs. Sturtevant. Music was furnished by Mr. Leavitt, Addle Leavitt, and Mrs. H. A. Pearson.

After refreshments and a dance, the meeting adjourned. On Sunday evening, March 12th, Mrs. Abbie N. Burnham tectured acceptably in Harmony Hall; subject, "Salvation only through Progression."

CHARLESTOWN .- Washington Hall .- Benjamin A. Fisher writes March 14th, 1871, that "for several Sunday evenings past Mrs. Clara A. Field, of Lowell, has lectured in this hall. and her efforts in behalf of progression are successfully tell ing against the dogmatic creeds of sectarianism, as promulgated in the old systems, and to a great extent taught in the present day. This lady is gaining many friends, as the increase in the audience of each Sunday evening over that of the one preceding it plainly testifies. Her language is so plain and straightforward that none who listen to the convincing arguments that come from her lips can truthfully say they are incomprehensible. O O In Mrs. Field we find a blending of radicalism and consistency. All her arguments are fully sustained, and in many instances the sectarian creeds are attacked by her and completely put to flight by their own weapon, the Bible. O Mrs. Field will con tinue her work here for two Sunday evenings more, the 19th and 26th of March. Let all the friends come forward and give her a warm greeting. At the close of each lecture permission will be given to ask questions or express ideas."

MILFORD .- Washington Hall .- A correspondent reports as follows: Sunday morning, March 12th, the Lyceum opened with the usual exercises, after which we had speaking and reading by Freddie Read, Hattie Draper, Effie Adams, Nellie Anson, Minnie Williams, Ada Hill, Effic Williams, Mr. Eber Brown, H. S. Bacon and Henry Anson; also a selection sun by Miss Nina Spencer; remarks by Henry Anson, H. S. Bacon and J. L. Buxton, closing with a grand march, in which fifty-one took part.

## The Work of Friends.

The appeal we made some time since for more new subscribers has been nobly responded to, by the addition of two and ten names to the subscription books of the Banner of Light by the following named friends, to whom we tender our sincere thanks—J. H. Hoyt sent six; S. P. Shaw, three; J. P. Snow, two; T. L. Andrews, two; Goo. C. Hardin, two; J. P. Hooker, two; L. Marston, two; L. W. Bostwick, two; William Herriman, two; D. Curtis, two N. M. Phillips, two; A. Knobloch, two; Slee Brothers, two; D. Ransom, two; J. N. Byron, one; D. W. Stowell, one; Mrs. M. Sargeant, one; W. Kinne, one; J. H. Chandler, one; George Walker, one; D. W. Hull, one; D. S. Cadwalleder. one; R. Farr, one; M. M. Peebles, one; C. E. Gilman, one; Mrs. J. Keyser, one; J. W. Seaver, one; Mrs. E. A. Gardner one; J. B. Chuch, one; A. Fales, one; B. E. Fales, one; H. Link, one: Mrs. Dr. Hodgson, one: J. Jenkins, one: N. C. Engberg, one; J. A. Sangster, one; E. Amsden, one; T. Newton, one; T. C. Bugbee, one; Miss F. N. Peabody, one; J. M. Dunn, one; R. G. Randall, one; F. J. Hanenkratt, one; W. R. Davis, one: H. A. Farnham, one: N. Nye, one: F. L. Shover, one; H. T. Webb, one; J. Giles, one; J. M. Holland one; O. L. Beicher, one; O. Carter, one; William C. Potter, one; J. W. Whiteley, one; D. Whiting, one; E. C. Crouse, one: J. M. Smith, one: T. A. Dean, one: C. Crockett, one: C. E. Bently, one; I. Hall, one; W. C. Johnson, one; Mrs. C. E. Tay, one; D. H. Piffard, one; T. C. Spencer, one; Mrs, G. F. Ingraham, one; E. Wilcott, one; A. McLean, one; Dr. W. H. Smith, one; Z. Perry, one; E. S. Sleeper, one; S. H. Lashner, one; J. Wilcox, one; Mrs. H. Hamblen, one; A. Feliner, one; Mrs. J. E. Hudson, one; George W. Dorr, one; W. E. French, one; Smith & Crossan, one; M. T. White, one; A. Kingsland, one; L. Bache, one; George Dixon, one; A. K. Olds, one; J. N. Chamberlain, one; E. P. Bonton, one; A. Jones, one: F. P. Holden, one; L. Hill, one: Mrs. P. M. Town, one; Mrs. Dr. A. Getchell, one; P. R. Hardy, one; George Hardie, one; E. W. Wilcox, one; J. Matteson, one; C. M. Spencer, one; A. M. Shepherd, one; A. P. Hemenway, one; J. M. Ordway, one; Mrs. M. L. Shatel, one; A. O Girard, one; Mrs. N. Luck, one; A. H. Simons, one; D. W. Haynes, one; R. Ellis, one; A. L. Makepeace, one; E. H. Bailey, one; A. H. Walker, one: S. Bent. one: William Collins, one; Mrs. M. G. Williams, one; R. St. Clair Hunter, one; R. C. Paul, one; R. B. Westbrook, one; George Dewey, one; R. Jenkins, one; D. S. Cadwallader, one; Dr. J. D. Bement, one; W. M. Miller, one; J. Thompson, one; Mrs. E. Harrington, one; Mrs. E. Boeth, one; H. E. McWain, one; H. L. Case, one; Mrs. H. S. Lyon, one; D. Gilc, one; C. Newcomb, one; L. Howard, one; R. Harrington, one; M. Dart, one; M. M. Gardner, one; Z. Baker, one; F. Wetherald, one; N. H. Churchill, one; G. Hendee, one; D. S. Pond, one; G. Harriman, one; W. F. Shattuck, one; A. L. Crosby, one; T. A. Rogers, one; W. T. Van Dandt, one; T. C. Anthony, one; D. D. Wait, one; N. D. Green, one; P. R. Eyos, one; P. Crowell, one; Mrs. O. B. Keese, one; R. Hall, one; H. R. Williams, one; I. D. Gaylord, one; F. M. Chase, one; George Jazyls, one; T. Hill, one; D. Tennant, one; George O. Farr, one; Dr. D. C. Fratt, one; F. Nickerson, one; A. Armstrong, one; H. Chamberlain, one; M. Vining, one; E. Riker, one; S. Tidd, one; H. H. Moore, one; Mrs. R. C. Black, one; A. Knight, one; William Sharp, one; J. Fentress, one; B. Blood, one; C. H. Cobb, one; D. B. Allen, one; A. C. Farley, one; Mrs. J. Crabb, one; Miss A. Foulks, one; W. R. Tanner, one; H. D. Koblrausch, one; J. J. Strong, one; R. G. W. Parker, one; H. D. Koblrausch, one; S. D. Hyatt, one; F. D. Raymond, one; E. R. Whiting, one; B. Garretson, one; F. D. Raymond, one; K. L. Rendali, one; Mrs. P. E. Balley, one; B. Smith, one; S. P. Dresser, one; William Deeds, one. one; R. C. Paul, one; R. B. Westbrook, one; George Dewey

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER .- First Page: Who are Christians?"-a lecture by Prof. Wm. Denton. Second: Report of a lecture on Theodore Parker, by the Rev. Samuel Johnson; poem-"Over the Sen," by "L. G."; Spiritual Phenomena - "Physical Manifestations," by Edward H. Green; "Dr. Henry Slade's Mediumship," by W. D. Holbrook; poem-"Spiritual Recognition," by C. A. K. Poore; Pree Thought-"Concerning Physical Manifestations," by "W"; "Criticism on Prof. Denton's lecture upon 'Growth vs. Creation,'" by Laura S. Hobbs; "A Rationalist's Views;" "Mischievous Praise;" "A Disclaimer against the Inalienable Rights of Man;" "Intuition and Science," by D. S. Grandin. Third: "Forewarned is Forearmed," by George Vernon; poem-"The Mischief-Maker," by Daniel N. Pord; Banner Correspondence, from J. H. Powell; Mt. Pleasant, Iowa; Etna, Minn.; Portland, Mo.; Angola, N. Y.; occurred at Eliot Hall, under the auspices of the Lycoum. Waukesha, Wis.; and Edmonson's Station, Ark.; List of Spiritualist Lecturers; Obituaries, and Prospectus. Fourth and Fifth: The usual editorials, reports, items, etc. Sixth: Tosts; "Communication from Charles Dickens," through the mediumship of Mrs, Susan G. Horn; "A Grand Scheme -Who will Aid It?" by K. Graves; New Publications. Seventh: Advertisements. Eighth: Correspondence from Warren Chase; and "Elder Knapp on Spiritualism."

Mrs. Weston has removed from Hudson street to 46 Beach, corner of Harrison avenue, Boston, where she can accommodate a larger number of permanent and transfert boarders. See advertisement in another column.

Ad We have received a letter from Manchester, Iowa, containing \$2,00, but no name signed to the letter. The writer will please forward full address,

Every Saturday is no longer made up principally from oreign pictures. Due prominence is of course given to such important matters as are taking place in Europe; but in original subjects—portraits of our prominent men resentations of American scenery, life and character—Every Saturday equals, both in excellence and variety, any other American journal.

Report has it that A. B. French, of Clyde, Ohlo, formerly an eloquent inspirational speaker, is meeting with excel lent success as a lawyer.

For some time past Andrew Jackson Davis, by his search ng and rational criticisms of Spritualism, has excited the distrust of the more unreasoning and sectarian of the representatives of that movement. His last work-"The Fountain, with Jets of New Meanings "-was well calculated to increase this apprehension. In a recent free conversation with a reporter of the New York World, with additional strictures, Mr. Davis has put the last feather upon the backs of those who before feared, and who now oppose him. The Spiritual Monthly, of Boston, now warns medlums, "tho martyrs of the ninetcenth century." that Mr. Davis is not with, but against them! Mr. Davis renders valuable aid to rational Spiritualism, and strengthens the confidence of many of the doubting and skeptical in immortality and the rational spiritual life, by holding Spiritualists to the same exacting test of common sense which he has been went to apply to the thoughtless and illegical of other sects.—National Standard.

Mrs. Dr. Gridley, of 44 Essex street, Boston, will be compelled, from the effects of her recent severe illness, to discontinue her sittings for the present, to afford an opportunity to recuperate her debilitated condition. Due notice will be given when she is prepared to resume her labors.

"Real-Life in the Spirit-Land," by Maria M. King, is as instructive and interesting a volume as one could wish to read

rate in his sermon at the Temple on Friday evening. He says that all their phenomena and communications are the works of the devil; but we must differ from that argument, for if the devil is at work among the disturbers of society, as is charged, he would have got possession of the Elder long ago.—Investigator.

Mr. Hollingdale, residing in the Highland District, Boston, is requested to call at this office.

Herr Wilhelm Turberg, who has been somewhat noted as transcendental philosopher of the Giordano Brune pattern, says an English paper, has lately become a spiritual medium, and is reported to be making wonderful revelations at Mannheim. The whole city is represented to be lost in amazement over his wonderful powers, of which, however, no hint is given.

The Cincinnati Public Library was opened Sunday, March 12th, for the first time on Sunday. There was a fair attendance of young men.

On Monday, Feb. 13th, Mrs. C. B. Wilbour was reflected President of the New York Scrosis. She has fulfilled her delicate and responsible duties greatly to the satisfaction of the club, and her election to a new term gives much joy.

"In God we Trust" is on the nickels, and it is proposed now to adorn the greenbacks with "I know that my RE-DEEMER liveth.

A subscriber writes as follows: "I will say one thing in favor of the Banner, It is one of the most progressive papers I have ever read. Its philosophy is not alone confined to this world, but is extended to the entire universe.

THE SPIRITUAL TRACT SOCIETY, which petitioned our Legislature for an act of incorporation, are not likely to succeed, as we understand. It is decidedly bigoted, however, to deny them; for as the Government has no right to meddle with the religious opinions of the people, the conclusion is self-evident that the Spiritualists are equally as much entitled to a charter from the Legislature as Methodists. entitled to a charter from the Legislature as Methodists, Baptists, Orthodox, or any other sect of Christians. But there does n't seem to be wisdom and liberality enough yet in the stupidly-plous set at the State House to understand and appreciate this first principle of genuine republicanism, and hence bigotry must be legislatively enthroned a while

It is proposed to insert a memorial window for Alice Cary in the "Church of the Strangers," in New York.

A Universal Remedy.—"Brown's Bronchial Troches" for Coughs, Colds, and Brouchial Affections, now stand the first in public favor and confidence. This result has been acquired by a test of many years. Their merits and extensive use have caused the Troches to be counterfeited, and we yould caution purchasers to be on their guard against

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

March 19, Lecture by Rev. W. H. Cudworth

The fourth course of lectures on the philosophy of Spiritualism will be continued in the elegant and spacious Music

EVERY SUNDAY APTERNOON, AT 21 0'CLOUK, until the close of April, under the management of Lowis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Rev. Warren H. Cudworth, J. M. Peebles, and Prof. William Donton will lecture during the course. Vocal exercises by an excellent quartette.

Season ticket, with reserved seat, \$2,00—now ready for delivery at the counter of the Banner of Light office, 158 Wash-

on street; single admission 15 certs.

Spiritual Periodicals for Sale at this

Office: THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. percopy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DAYBREAK. A weekly paper published

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

Price 8 cents.

THE PRESENT AGE. Published in Chicago, Ill. Price 8 THE LYCEUM BANKER. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. THE SPIRITUAL MONTHLY AND LYCEUM RECORD. Pub-

# lished in Boston. Price 15 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

New York Children's Lyceum. The Eighth Annual Indoor Picnic and Reception of the Children's Progressive Lyceum, of New York City, will be held at Harvard Rooms, corner 6th Avenue and 42d street, Wednesday, March 22d, at three o'clock P. M. Children's supper at six o'clock; distribution of presents at half-past seven o'clock; dancing to commence immediately after, and continue to twelve o'clock. A committee to receive baskets. &c., will be at the Rooms by one o'clock P. M. Admission to picnic, twenty-five cents; admission to reception, fifty cents; aimission to both, fifty cents.

DR. D. U. MARTIN. Conductor. MES. FARRSWORTH, Guardian, E. S. CREAMER, Treasurer

P. E. PARNSWORTH, Secretary.

To Correspondents.

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

BLACKSBURG, VA .- " Morian," we will send you instruc-

#### BUSINESS MATTERS.

CHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. M4.

MRS. J. H. FOSTER, Business and Test Medium, No. 156 Elliot Place, Brooklyn, N. Y. Mar, 25.

MRS. ANNA, Test and Writing Medium. No satisfaction, no pay. Office 463 Third avenue, between 31st and 32d streets, New York. 2w.M18.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 331 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. J7. SEALED LETTERS ANSWERED by R. W. Flint, 105 East 12th street. New York. Terms \$2 and 3 stamps. Money refunded when not answered. F25

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PROGRESSIVE LIBRARY, 15 Southampton Row, Bloomsbury Square, Holburn, W. C., London, Eng., KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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W. H. TERRY, No. 06 Russell street, Melbourne. Australia, Has for sale all the works on Spiritualism. Liberal and Re-form Works, published by William White & Co., Boston, U.S., may at all times be found there.

Notice to Subscribers of the Banner of Light.

—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

## ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and afteen cents for every subsequent in sertion.
SPECIAL NOTICES.—Thirty cents per line
for first insertion and twenty-five cents for sub
sequent insertions.
BUSINESS NOTICES.—Thirty cents per
line, each insertion, set in Minion, measured in

ayment in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion. tinued Rates must be left at our Office before 19 M. on Monday.

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Mar. 25.—4w

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Mar. 25.—6m GEO. MACLEAN, Publisher, Boston, Mass.

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PSYCHOMETRIC CLAIRVOYANT. Written Communications from spirit irlends, Medical Examinations and advice regarding business given. Lock of hair and photograph required. Terms \$2.00 and four stamps. Medicines furnished if desired. Pictures returned. Address P. O. box 1219, Binghamton, N. Y.

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ITS APPLICATION TO THE CURE OF VARIED DISEASES.

The following analysis of the nine positive medical agents which enter into the Nutritive Compound, and their specific therapoutic powers, is based upon the highest medical authority in America and Europe. Wo present the condensed analysis of

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Professor of Obstetrics and Diseases of Women and Children in the Eclectic Medical Institute of Cincinnati; author of 'American Eclectic Obstetrics," "Women, their Diseases

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required.
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#### Mrs. J. H. Conant.

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#### Invocation.

Oh God, thou Infinite, Undefined Presence, in which we live, move, and have our being, thou Tree of Life, from which we gather buds and blossoms and fruits forever and ever, we pray thee to grant us a more sublime resignation to what we believe to be right, though it we may not comprehend. We pray thee, oh Soul of all Things, to lead us nearer and still nearer to a sublime consciousness of our relationship to thee; and we ask thee, in all humility, oh Great Reservoir of all Blessings, to bless us. Lead us out of the darkness that still clings to our individuality, and clothe us in raiment that is dazzlingly bright. Give us that strength which is necessary to the great work that is before us. Weigh us, day by day, in the balances of reason; and oh, we pray thee that we may not be found wanting. And may we, oh our Father, obtain that holy faith that is necessary to our souls and bodies. May we go down into the valleys of human dark ness, where they do sit who are mourning over buried hopes, who are clothed with doubts and fears for the future, and may we shed light around them, inspiring them to a more holy belief and a sublimer faith in the Father of all. Hear us, Great Spirit, and bless us. Amen.

#### Questions and Answers.

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

CHAIRMAN. - We have none on the table. CONTROLLING SPIRIT.—Then, while waiting for the audience to propound their questions, if such they have, I will take occasion to inform my good Bro. Harrison, of Nashville, Tenn., that I have received, third-handedly, however, his message. I wish him to clearly understand that I have not forgotten the old Trojan; and as soon as a clear opportunity offers itself, I shall endeavor to approach my friends in that vicinity in such manner as to sweep away the obstacles from their spiritual vision, and give them a little clearer glimpse of the things beyond-a little firmer faith in spiritual things. And if my good Bro. Harrison does not object, I would like to have him address me through Mr. Mansfield, and I will endeavor to do something toward enlightening him upon spiritual things in that direction. Ques.-Why is it that persons who promised

before they died, to communicate with their friends if possible, still do not come, although repeated opportunities are offered them through good mediumship?

Dec. 12.

ANS.—The causes for failure may be legion As I have no personal knowledge of this special case, of course my answer must be a general one. Spirits in the body here who make such promises make them having no knowledge of the hereafter or its conditions. They believe, because thousands and tens of thousands of spirits have returned, manifesting through modern media, that they can do the same. So they promise to come; but when they get there, they find that there are many difficulties to overcome; and the chief one. in most instances, is a fear of passing through the valley and the shadow of death again-for such it is to the returning spirit. They dread it; and the majority of those who do return are obliged to call into requisition all their courageto fortify themselves in all possible ways, in order to evercome their fear. It is no small thing, I assure you, to cross the bridge that separates the visible from the invisible world. But this fear, the returning spirits learn, through experience, soon passes away; because, if they have tried the experiment for themselves, they learn that it is not so fearful a thing, after all. The fear exists only in the external-not in the internal, the real. Nevertheless, while it was a fear to them, it was tangible and all-potent. This, I say, is one of the chief obstacles. Another is the power to obtain a suitable medium for the special case. Another is the power to obtain a suitable opportunity, and also the right kind of conditions between their friends here and themselves. I might go on and enumerate causes that prevent their coming, ad infinitum. Suffice it to say, I presume there is no one out of all the vast number who promise to return who forgets his promise, or will fail to make it good as soon as he is able to do so.

QR.-It can hardly be lack of courage, for children of the tenderest age come; and the person to whom I refer was of mature age, had no fear of the change, and could not be deterred by fear of physical suffering, for he died without pain?

A .- In all probability, then, your friend does not remain in obscurity from the fear of return. But you should understand that childhood knows no fear of death; therefore can know none of return. They come back easiest; they control media far more easily than the mature spirit, because they act in strict accordance with Nature's lawoffering the law no opposition whatever; they drift along with it: but when the human will arrives at maturity, it unconsciously exerts its power upon everything, upon all the laws by which it finds itself confronted, upon everything, upon all the forms of life, all the conditions of life. Thus it finds itself at war with creation; and this is well, for by it it gains a knowledge of Nature, and from Nature up to Nature's God.

Q.—Can spirits become attached to one in life,

so as to be with them through life? A .- They can.

Q.-Can Dr. Ferguson give any further intelligence concerning the parentage of Jesus? Who

was his father? A .- So far as mortals are concerned, that matter must ever remain a matter of speculation, and for this reason: the evidence of a legion of spirits,

however high and holy and learned they may be, give this statement, and ask that Father Reywill avail nothing in the case. The web and woof nolds will set them right. Jeremiah Connelly. of time and superstition have wrought such an [Your age.] Thirty-four, sir; though my old weobscure covering around this religious tradition, man says I was forty, because she is that herself. that it would be an utter impossibility for any [Does she reside here?] Yes, sir. [One of the spirit or spirits to make themselves clear, while audience asked, Where was your home?] My the soul remains clouded in mortality. What if home was in Ireland, sir; yes, sir, and a better we should come and tell you that Jesus was the place there never was. [How long have you been natural son of Mary and Caiaphas, the High Priest! You do not know any more about it than hefore we made the assertion. We know it, but you do not. It is a truth to us, but can only be a belief with you-did it ever arrive to that stage more happy when my folks learn how it is with with you.

Q .- Cannot the mother come and give her testimony?

A.-Certainly; but how much more satisfied would you be? Supposing she came, or supposing I tell you I have received the information from her, would it satisfy you? Not a whit.

QR.-I am satisfied already.

A .- Very well; then why seek further? For the world, you say. They are not ready for it. When the world is ready, it will ask, as you have. Q.—In the case of the person who promised to return, did not the fact of his having promised create a positive element in the minds of his friends which might be the means of preventing communication?

A .- It very often does. Indeed, I am laboring under that same impediment to return myself. I promised; an I more than that, I said I knew I could return, giving them certain information within a given time. As soon as it was announced to the world that I had passed beyond the veil, those friends were positive for my return and as quick as I woke to clear consciousness I was equally positive, and we both barred the door, and I must wait now till conditions in kindliness unbar it. Then I shall walk in, but not

Q .- Could that law extend so far as to prevent one from coming here in Boston, when the promise was made in San Francisco?

A .- The spirit knows no space. The different

localities would make no difference. Qu.-I have had communications from spirits whose bodies were still unburied, and in one case where the death was not known to myself or the medium. If the fear of passing again through death would deter any spirit, it would be likely to deter one to whom the experience was still fresh and vivid in memory.

A .- I do not see how you can arrive at any such conclusion. I did not say it was the case with all. I said it was with the majority, and so it is. They who come back quickest have the the least fear, because they have not had time to contemplate the fear, or speculate concerning what it may be. They rush back through the avenue of love, regardless of all things else. They are those who come easiest. Dec. 12.

#### Albert Field.

I do not like to trespass upon the time which I know is so valuable, for I have been kindly considered at this place before. The thoughts of my brother have reached me, and made me very restless in my new life, and have roused in my mind an earnest desire to know what he means by questioning me in his mind. He has been revolving in his mind a record which he says is my will-my last will and testament on earth. I am obliged to inform him that it certainly is not my will. I never made such a will. Some portions of it I recognize as what I gave before my death, but the majority of it I know nothing about, and if such a will really exists, it is a fraud. I made a will, but not such a one as I see in his mind, and I think he must be mistaken. I cannot believe that he is right. I must think that because he was not remembered in my will, that he has gotten up strange fancies, which in reality do not exist. But if they do, some one has been practicing a most terrible fraud. He seems very clear in his record, but it certainly is no will of mine. If I had the privilege of communicating with him. I should be glad to unravel the mystery, but knowing as I do that he is in the habit of giving way to strange fancies, I will be charitable enough to feel that this is one of them. But at the whether it is or no. Albert Field, of Taunton, to my brother Benjamin. Dec. 12.

## John Peak.

God bless you, Bro. White. John Peak. [Is it of a tree. you?] Yes, it is me, and I 've only come to say A.—That may be a truth to him; it certainly is it is well with me, and as soon as I find the way not such to me. clear, I shall give ample evidence to my family and friends that I have not forsaken them.

## Jennie Johnson.

Mother got my message. I am Jennie Johnson. She just got it before I come here, and I come right over here to tell you how much she thanks you. Oh I am just as happy as I can be now. I am awful happy. I've seen the dolly, and I thank you ever so much. (This was to Mrs. Wilson, who had made a doll for her.) It's a good while to wait, but I shall be glad when I get it. Do n't forget mother thanks you, will you? [Oh no.] I told her to come right here, quick as I could. [Did she see you?] No, but she asked me to, and I him this morning, and as he mourned over my made her know I would. Good-by. Dec. 12.

## Elijah Drury.

I will thank you, and remain under obligations to you, till I am able to repay you, if you will be kind enough to say in your good paper for me. that I should be glad to communicate with the friends I promised to communicate with before death, through the mediumship of Mr. Mansfield. It is quite easy to do it here, but I know the communication I have to give had better be in private. therefore I have chosen the way I have. Elijah Drury, Boston. Dec. 12.

# Jeremiah Connelly.

Some of my friends have got some trouble about me, because they have heard that I renounced my faith in the Catholic Church before I Protestant Church, which is not a fact. I was never a better Catholic than I was when I died. And not a half hour before my death, I received the consolations of the Catholic Church through Father Reynolds, and if he has any wish to write to my friends about it, I'd like to have him.

But I'm thinking it would been all the same with me whether I had the consolation of any had better learn something about this modern church or not. I found that out very quick after Spiritualism before they undertake to talk about I come here. I've met as good priests here in the spirit-world as ever was attached to the Catholic Church, and although they are very free to say the Catholic Church has its use here on the earth. it is no use at all in the other life. It's all very good. It takes us as far as the grave and it leaves us there-very good place. I was taken sick in the mines of Colorado-the silver mines; and I was carried to Denver, and died there of the fever. And somehow my folks got a story about my giving up the Catholic Church, and it's troubling them, and they are making themselves very unhappy about it, and I thought I'd come back and

in this country?] Nineteen years. [Has the priest got you out of purgatory?] No, sir; please God, I got myself out. [Are you happy now?] Yes, sir, right happy, and I'll be a great deal me, because I don't like to have 'em mourning over my unfortunate state in the other world, when the truth is it is a very fortunate state. [Would you come back to live here again if you could?] No, sir; not for all the silver mines of Colorado and the gold mines of California! No, sir. [How long was it before you were conscious in the spiritworld?] , Faith! I do n't think it was many minutes at all, for the body of me was n't cold. Dec. 12.

Séance conducted by J. B. Ferguson; letters answered by C. H. Crowell.

#### Invocation.

Oh thou whose loving kindness and tender mercy keepeth watch and ward over thy sinner as over thy saint, we praise thee that some of us have been enabled to look beyond the narrowness of human creeds and human beliefs to the boundlessness of divine life and infinite wisdom. And we ask that we may grow stronger and stronger in thee, and more and more willing to perform thy work toward thy children, till the knowledge of thy love sitteth like a crown of glory upon every living soul. Amen. Dec. 13.

#### Questions and Answers.

Ques. - Can our spirit-friends predict future events?

Ans.-They can. "Coming events," the adage has it, " cast their shadows before." The shadow means substance. The reality, the lasting part, does always exist, and spirits, seeing that existence, and judging from the law of that existence what form or condition it will next take upon itself, of course it is easy for them to prophesy.

Q.-Can the predictions of our spirit-friends be relied on the more from the fact that they were. while they inhabited this earth, sincere and reli-А.-Тея.

Q.—In what sense is the Pope of Rome infallible?

A .- There are many ways of defining his infallibility. The Roman Church declares him infallible only in those things that pertain to the Catholic Church. Catholics do not pretend to believe that he is infallible in any other direction. He is the law-the head and front and base of the Catholic Church, and to him all questions under discussion are to be submitted, and whatever he decrees concerning them is considered to be infallible. The Catholic Church has need of just such a pontiff, of just such a rock upon which to found their faith. They say their church is built upon the rock of ages, and that St. Peter holds the keys to the celestial regions, and that the Pope is the Holy See under St. Peter-the divine power incarnate in mortal, so far as the Catholic Church is concerned. He is fallible as other men aside from what pertains specially to the Catholic

Q.-Do you think he can remain in Rome much longer as a power?

A .- Yes, much longer than many Protestants Q.-What is your opinion of King David, of the

A.-It is my opinion that he was more of a

knave than a philosopher; that he was a licentious, time-serving man, and so far as being a man after God's own heart was concerned, he was after his own God, but neither you nor I would be willing to worship such a God. Q.—What is the origin of the word Bible? A .- Certain biblical scholars tell us it has been

derived solely from the Greek word tians have added God to it, meaning God's word. same time I will set myself to work to find out It is to my mind an almost absolute impossibility to determine correctly from whence it was derived. OR.-Mr. Briggs, in his Book of Revelations.

says it is derived from the word bark-the bark

Dec. 13.

## Amelia Carew.

I am weak, because I have not been away from the weakness of the earth long enough to gain strength. I died of consumption this morning. I lived with my father in two upper rooms in Centre street, New York City. I had worked for nine years to support myself and aged father; but last March I took cold and had inflammation of the lungs, from which I never recovered. My father has no belief in a future life. He used to say he would give the world for the faith I had; and he promised me that if I would come back, giving him anything that would be evidence to him of my continued life, he would believe. I was with body he said these words: (he was alone: there was no human form near him) "Oh, why was she taken, and I, who am of no use to the world. left." When I get stronger I shall come again. My name, Amelia Carew; his name, Amos Carew. Dec. 13.

## Johnnie Garfield.

My father wished me to come here and tell you that he had received my message, for which he thanks you a thousand times. Johnnie Garfield,

# Mary Ann Balch.

[How do you do?] I never was sick when I was here, and I certainly have not been sick since I left here. I died of paralysis in the course of an hour after I was stricken, and I was 83 years died, and that I received the consolations of the old, My name is Mary Ann Balch, of Newburyport. Mass. I come back here to say to my relatives who remain, that I think it would be much more to their credit if they would investigate modern Spiritualism before they say anything about it, either for or against it. If they talk too much about it now they will expose their ignorance, and wise people will laugh at them. They Dec. 13. That is my advice. Good day.

> Séance conducted by Father Henry Fitz James; letters answered by C. H. Crowell.

## MESSAGES TO BE PUBLISHED.

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

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

Tuesday, Dec. 20.—Invocation; Questions and Answers;

Samuel Adams, to Thomas Prescott; Polly Bryant, of Boston, to her relatives; Clarence Bickford, of Haverhill, Mass. Thursday, Dec. 22.—Invocation; Questions and Answers; William Harris, died in Geneva, Switze land, Dec. 22d, to Mrs. Mahala Harris; Miles Thompson, to his wife; Louisa Truman Kendail, to her brother, in Boston; Jennie Hammond, of New Bedford, Mass., to her mother.

Tuesday, Dec. 27.—Invocation; Questions and Answers; James H. Willets, of Coventry, O., to his mother; Annie Cameron, of 8t. Louis, Mo., to her father; George C. Russell, of Cincinnati, O., to his wife.

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

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

Tuesday, Feb. 28.—Invocation; Questions and Answers; Thomas Garrett, of Wilmington, Del.; Thomas Ritter, of New York, to his wife; Elisha Smith, to Charles Main; Eliza A. Frazier, of Boston, to her mother; Johnny Garfield, to Mr. White.

Thursday, March 2—Invocation; Questions and Answers; Luis Hatel, of Hendlyn V. V. to hearther.

Thursday, March 2—Invocation; Questions and Answers; ula Hatch, of Brooklyn, N. Y., to her mother; Abram Sam-elson, of Louisville, Kv., te friends; Ellen Nurcross, died in ernando, Fla., to friends; William Jeffries, (the pirate Gibbs)

Fernando, Fla., to friends; William Jeffries, (the pirate Gibba) to his cousin.

Monday, March 6.—Invocation; Questions and Answers; Jonatnan Williams, of Boston Highlands; Rose Gerry, of Old Cambridge, to her mother; Danlel Thompson, to his wife.

Tuesday, March 7.—Invocation; Questions and Answers; Lord Palmerston, Prime Minister of England; Patrick Foley, of Boston, to his children; Carrie Augusta Jackson, of Boston, to her father; Dr. Sylvanus Brown, of Derry, N. H., to his son.

Thursday, March 9.—Invocation; Questions and Answers; Samuel Morris Wain, President of the Pennsylvania Bociety for the Prevention of Cruelty to Animals, to his colaborers; Matthew Dougan, of Boston, to his brothers; Annie Meyers, of Philadelphia, to her father.

Monday, March 13.—Invocation; Questions and Answers; John Rogerssin, of London, to his son; Lena Morris, of New York City, to her parents, in Baltimore; Nancy Clark, of Boston; Johnnie Joice.

#### COMMUNICATION FROM CHARLES DICKENS.

EDITORS BANNER OF LIGHT-The following communication was received through Mrs. Susan G. Horn, the gifted medium through whom was dictated that remarkable book, "STRANGE VIS-ITORS." The control came unsought and unexpected, and the spirit was unthought of, until his signature was appended to the article.

Respectfully,

"Are things spiritual discerned by natural eyes?"

I will relate an experience of mine which occurred some years ago: I was riding in the vicinity of Manchester, when a severe storm suddenly threatened from the west to overtake me before I threatened from the west to overtake me before I reached my destination. As I was alone and disliked very much to be drenched, I thought I would descend from my carriage and seek shelter under a shed near by. Accordingly I tied my horse and entered the hovel. The storm which had threatened by this time broke, and stunning peals of thunder shook the frail building in which

In one of those stifled pauses which follow a fearful electrical discharge, when a blackness which could be felt hung over the earth, I beheld a man and woman suddenly emerge from beyond the fence on the opposite side of the road and the fence on the opposite side of the road and hasten toward me, the man waving his hand and gesticulating violently for me to move onward; and the woman—whom I particularly noticed was dressed in a pink sun-bonnet and a striped calico gown and apron—was frantic in her endeavors to make me understand.

Thinking that some neighboring barn or farm-house had been struck by the lightning, I ran out of my place of security and descended a steep de-clivity in the direction in which she pointed. There I beheld indeed a scene that harrowed

my eyes and palsied my senses.

Directly across the road stretched a tall tree, evidently torn up by the lightning's fell stroke, and beneath it, to my amazement, lay the identical forms of the man and woman who had appeared a few moments before urging me toward the spot I felt my whole being thrill with a we, as if standing between two worlds, on beholding them; but a still greater sense of the cognizance of the soul a still greater sense of the cognizance of the sour after death possessed me when I heard the cry of a child, and discovered a little girl of a few years struggling to extricate itself from the lightning-struck forms beneath which it had evidently fallen, while one of the great branches of the tree partly rested on its little body.

I immediately set about its release, and found it

uninjured, except by a few bruises. "Mammy! mammy!" she cried, as soon as her little hands were free, pulling at the pink sun-

oonnet. I will only add that a little further on in the rail-

road district I found her grandmother, and re-stored her to her relatives. Her father and mother I could not recover, but

will ever remember them; and when doubts of a future existence arise, and skepticism laughs at apparitions, I recall this double, and their earnest solicitation for the little one's welfare, proving that intelligence and love, as well as bodily shape, immediately supersede death.

CHARLES DICKENS.

It is proposed to kindle up the fires of Spiritualism in every county and city, town and village in the State of Indiana, by a new mode of opera-

We propose to send out the angels of Truth and Love, to draft all the spiritual speakers resident in the State, arm them with the "sword of the spirit," and send them into the field to battle for the cause, as soon as the warm and genial rays of a vernal equinox shall dispel the chilling blasts

of winter, and call down the "fires of heaven. Where halls, churches, court-houses, market-houses, dwelling-houses, mills or shops are not procurable, we will proclaim the grand truths of the New Gospel of the angels on the streets and in the adjoining groves. Carching a hint from the movement recently inaugurated by some of the Orthodox churches, we will preach in the streets from the doorsteps, or on goods boxes or auction blocks, or from the tails of wagons, carts

and wheelbarrows.

We will do this in the evening, after the sun has retired behind the western hills, and the shades of evening have called home the busy actors in the great drama of life. During the day, if the weather is auspicious for the work, we will "blow the trumpet of Gabriel," and call the people together in the adjoining groves which skirt God's own spacious temple planted by "his own right hand," in the days of yore—a temple which has no bars, no bolts, no locks and no keys, and no Orthodox trustees to guard it. There, in this beautiful temple, carpeted with smiling flowers, and shaded by the green curtains suspended. from the overarching boughs which perpetually wave their assent and approbation to the glorious cause, we will pour the living truths of the age into the minds of the people assembled, and feed some of the hungry souls now crying for spiritual

We have learned in our recent travels and vocal labors in Indiana, that there are now many thousands of men and women in this State who are prepared to listen and to receive the grand are prepared to listen and to receive the first truths and principles of our spiritual gospel, as soon as the opportunity is presented. The harvest is very great, but the laborers in the field

It is proposed to have the State districted, and to send from two to five speakers into each district, to visit every point where an audience can be obtained, and with instruction to publish a report of their labors in the spiritual papers. It is expected the speakers will be forward in calling on the friends of the cause, wherever they may find them, to aid in carrying forward this glorious enterprise, and that they will be prompt in lending a hand, and letting it slip occasionally into the pocket.

It is believed that with this arrangement the

whole State can be canvassed in from one to three months, and that with "a long pull, and a strong pull, and a pull all together," Indiana can soon be pulled up to the door of the kingdom.
We desire to hear soon from all the speakers who reside in the State, and respectfully request them to favor us with their views of the enter-

try may be presented with the grand truths of the new dispensation. Richmond, Ind.

## NEW PUBLICATIONS.

#### Opinions of the Press.

From the XIX Century, Charleston, S. C. From the XIX Century, Charleston, S. C.

COSMOLOGY.—We had intended to review at length the new Cosmology, by Dr. George M. Ramsay, of New York, (Boston, White & Co.,) but find it impossible to do so without the use of his illustrative plates for our readers. Many writers have felt hadly because Moses only said that the world which God shaped "in the beginning" was "without form and void." Therefore, world-building has been a favorite recreation of dabsters in science. This one gives up all hope of solving the orience. This one gives up all hope of solving the ori-gin of matter, and is not aware of Poe's famous theory of "attraction and repulsion" as the basis of all forms of matter. He says that "we find" that scientists (?) "have found" that matter origithat solentists(?) "have found" that matter origi-nally was attenuated vapor, but does not inform us precisely who made the analysis, some millions of years before creation. But he takes his "vapor" to begin a world with, and assumes that heat, moisture and attraction are the three properties of matter. He does not inform us what thermometer has found heat in pure nebulæ, nor how he knew the vapor to be moist, unless it was only wet water, nor how it happened that attrac-tion existed before things were ever attracted. But we admit that in his book, at least, he has suc-

But we admit that in his book, at least, he has succeeded in generating gas.

According to his own statement, the whole of the book turns on the theory started on page fifty-four, that this vapor had at last become a vast balloon of elemental stuff—granite, gold, water, trees—all in a state of gas, and the Creator had not yet made it turn around on an axis, and it could n't be a world until it did. He don't tell how he made the sum but he makes the sum to shine holly on one

world until it did. He do n't tell how he made the sun, but he makes the sun to shine hotly on one side of the hig wind-bag, which, strangely enough, has lost its "attraction," and do n't fly to the sun, but only swells and puffs on the hot side. That, however, only makes it big on the sunny side, but do n't in the least make it turn around.

Therefore, the author supposes that it is not spherical, but very irregular, and that the very irregular exposures to the heat destroy the balance in space; that is, the sun finds low places, and goes to work like a horse in a tread-mill, and so turns the world forever. The reply to diagram, page fifty-four, is his own diagram, page two hunpage fifty-four, is his own diagram, page two hundred and twenty-five, where he presents precisely such a nebulic, as a sphere, with no uneven places; and consequently it will draw and swell forever on one hot side and never turn around. The rest of the book has ingenious theories of or-bital motion, but all are worthless as science, in that they all rest, in the last resort, on the theory of the uneven bag of gas. He takes two hundred and fifty thousand years to turn the poles of the of the uneven bag of gas. He takes two indirect and fifty thousand years to turn the poles of the earth in a new direction, and warns us that such a turn is near at hand. The advice as to the kind of ark needed for the occasion is very kind, but it is just possible that Vanderbilt will not lay her keel this summer. The people who lived before the other "turn" that caused the old flood he calls the "antedelugians." He thinks that the negro race began with the "coal formation," as both are black, etc. These are some of the defects of the book. If re written, and based on known truths in science, it would command attention. The author has genius, only it is genius not educated, and run mad. His book is full of good things that are almost science. It is worth double the price to any one fond of queer theories. Dr. Ramsay may yet write a first-rate book. He has not "revolutionized science" by this one. olutionized science" by this one.

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From the National Standard.

THE HIEROPHANT; or, Gleanings from the Past.
By G. C. Stewart. 232 pp. For sale by Wm.
White & Co.
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 localities, 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 gathering 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 Ohristian, as it gave law to the pagan world. Having for a primary object the imparting of truth and the removal of the veil that bigotry has thrown over the past, Mr. Stewart has brought to bear 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 interpretation of those ancient symbols

the true interpretation 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, glancing over this volume, to note the light shed on things obscure by the laborious research of the compiler; and, impressed with his fairness of treatment, we heartly recommend the volume to all who may desire a better acquaintance with

the subject.

From the Kingston (N. Y.) Press. "THE FAITHLESS GUARDIAN."—The above is the title of a book of 426 pages neatly printed and bound, which has been sent to us from our old literary friend and contributor, J. W. Van Namee. From a hasty and partial examination of the book, we should judge that it was quite an interesting story, or rather several stories. The work seems to be somewhat upon the spiritual order, and its object to demonstrate the reality of the modern spiritual phenomena. Many works have been is-sued for the last few years, upon this topic; but none of them yet seem to satisfy generally that requisition of practicability necessary to convince the human mind. This volume, however, may supply that great desideratum(?). If the spirit of Benjamin Nathan could be called up and be prevailed upon to divulge who murdered the body which held his spirit in the flesh, and the discovery proved to be real, modern Spiritualism would be established. Without some such test and proof, to adapt the theory to practical utility, any one conversant with the American mind must despair of ever seeing the revelations of the spiritual votaries passing current. However, the author of this book is a pleasant and entertaining writer, and no one, whether skeptical or not, will regret an attentive perusal of the work. For sale by Wm. White & Co., Boston, Mass.

## From the Waltham Press.

THE IRRECONCILABLE RECORDS; or, Genesis and Geology. By William Denton. Boston: Published by Wm. Denton. For sale by William White & Co.

In this little volume of eighty pages the author, giving a reflection of his own mind, would leave the world in greater darkness than ever. Divine the world in greater darkness than ever. Divine Revelation is treated as though its great purpose was to throw light upon the material rather than the spiritual world; and starting with this foregone conclusion, Mr. Denton hurls his geological rocks at the Word with the design of destroying its authority in the minds of his readers. Did it never occur to him that there might be a grander, sublimer theme than even the natural sciences? and that Infinite Wisdom in its revelations to and that Infinite Wisdom in its revelations to mankind must needs employ a medium so adapted to finite comprehension as to transmit spiritual truths to recipients in all their different stages of development? But it was merely our design to indicate the character of this "Irreconcilable" book of Mr. Denton, a copy of which has been received from the publisher.

From the Providence Press.

REAL LIFE IN THE SPIRIT-LAND. Being life experiences, scenes, incidents and conditions illustrative of spirit-life, and the principles of spirit philosophy. Given inspirationally by Mrs. Maria M. King, authoress of the Principles of Nature. Boston: William White & Company,

be pulled up to the door of the kingdom.

We desire to hear soon from all the speakers who reside in the State, and respectfully request them to favor us with their views of the enterprise, and state the time when it will be most convenient for them to go in the "good gathering army" of public speakers.

Address Byron Reed, of Kokomo, Hancock Co., or the undersigned. The Present Age, American Spiritualist, and other spiritual papers, will please republish this article, that the suggestion may reach other States, who, it is hoped, will adopt similar arrangements, that the whole country may be presented with the grand truths of from the Experiences of Napoleon Bonaparte as a from the Experiences of Napoleon Bonaparte as a Spirit," and others purporting to come from in-

dividual spirits.

# Medium's in Boston.

# DR. J. R. NEWTON,

Practical Physician for Chronic Diseases, Has resumed his healing at No. 23 HARRISON AVENUE, (One door north of Beach street,) BOSTON.

DR. NEWTON'S power of imparting life force and health to any part of a diseased body is in many cases certain, especially in the following maladies: Heart Disease, Nervous Debhitty, Diabetts, Liver Complaint, Dyspensia, Weak Eyes, Failing of the Womb and all kinds of Sexual Weakness, Weak s. Ulcers, Loss of Voice, Rheumatism, Bronchitis, Hem-oids, Felons, and all kinds of Lameness and Weakness of

Limbs.

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

Mar. 11.

# MRS. E. C. LITTLEJOHN. CLAIRVOYANT, and Medium for Medical Treatment, Bualness, Prophecies and Tests. Examination for disease, in person or from lock of hair, \$2. Medicines prepared to send by mail. Analysis of ores, \$5. No.26 Hanson street, Boston. Feb. 25.—tf

DR. MAIN'S HEALTH INSTITUTE. AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en close \$1.00, a look of hair, a return postage stamp, and the address, and state sex and age.

3m\*-Jan. 7.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
192 Washington street, Boston. Mrs. Latham is eminentiy successful in treating Humors, Rheumatism, disease of the
Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w\*—Mar. 4.

DR. HATTIE T. HILL, ELECTRICAL, Magnetic and Medical. Special success in organic derangements of all the vital organs, accompanied with great loss of nervous power. 52 Beach st., Boston Mar. 18—4w

FREEMAN HATCH,

FOR several years a sea-captain, voyaging to Europe, East
Indies and China, has been aided by God and angels to
heal the sick and develop mediums. Treats chronic diseases.
8 Seaver place, opposite 258 Tremont street, Boston. Hours:
9 A. M. to 4 P. M.

Mar. 25.

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

SIDNEY HOWE, Clairvoyant and Test Medi-um, 18 Boylston street, (Room No. 9.) Boston. Circle Sunday, Monday and Thursday ovening, also Wednesday and Saturday afternoon at 3 o'clock.

JULIA M. FRIEND, Medical Clairvoyant, 69
harrison avenue, Boston, Mass. Examination by lock of
halr \$2.00; when patient is present \$1,00. Hours from 10 to 5.

Dec. 18. MRS. L. W. LITCH, Trance, Test and Healing Medium, has removed to 163 Court street, Boston. Circle Tucaday and Sunday evenings at 73 o'clock.
Mar. 25. – 2w\*

REMOVAL.—MRS. N. J. ANDREWS, Electro-Magnetic Physician, has taken Room No. 7 in the Pavil ion, 51 Tremont street, Boston. Im—Mar. 11.

MRS. EWELL, Electric, Magnetic and Clair-voyant Physician, room A, 25 Winter st. Hours, 10 to 4.

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

MRS. A. S. ELDRIDGE, Business and Healing Clairvoyant, 1 Oak st., Boston. Answering letters, \$1,00.

MRS. MARSHALL, Medium tor spirit communion, 3 Jefferson street, Boston. Hours, 10 to 12, 3 to 5.

SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Place (opposite Harvard street). 3m\*-Mar. 11. MRS. M. L. FRENCH, Electric and Magnetic Physician, 116 Harrison avenue, Boston. 3w\*-Jar. 11.

# Miscellaneous.

#### THE NEW CHURCH INDEPENDENT, A BWEDENBORGIAN MONTHLY,

A SWEDENBORGIAN MONTHLY,

AND HARBINGER OF THE NEW DISPENSATION, escaped its nineteenth volume, and for the year 1871 will appear in an enlarged magazine form, with several new features and improvements, making it a first-class religious journal, devoted to the welfare of the New Church. A corps of the most talented writers of this organization are now contributing to its columns, embracing the following names: Rev. B. F. Barrett, Rev. W. M. Fernald, W. H. follcombe, Henry James, Rev. Samuel Beswick, W. H. Galbraith. Dr. John Ellis, E. Yulee, Lydia Fuller, Mary Washington Cabell, Hon. I. T. Williams. Rev. George Field, B. Hathaway, J. T. Eaton, Miss Ella Mosby, Rev. Solymon Brown, T. H. Stringfellow, Mrs. M. E. Joslyn Gage, Rev. Stephen Wood, Rev. H. N. Strong, Oits Clapp, Mrs. Almira Gregory, and others.

Terms, 32,00 a year, or 83,50 for two copies paid by one per son; \$5,00 for three copies, and \$1,50 for any number over three. Address, WELLER & METCALF, Laporte, Ind.

ALL THE FIRST-CLASS

#### ALL THE FIRST-CLASS SEWING MACHINES. WEED FAMILY FAVORITE, WHEELER & WILSON, W

HOWE, ÆTNA, AMERICAN, &c., &c.,

N Sold for small installments, as low as \$5 per N Month, or may be paid for in WORK done at home. For Circulars and Terms address, ENGLEY, HIGE & PEOK, (Successors to Engley & Rice.)

888 Washington, cor. West St., Boston.

# THE SPIRIT BRIDE.

This is the name of the beautiful crayon picture which has attracted such marked attention in the Banner of Light Frame Chrole Room for the last few months. It was drawn by spirit aid through the mediumship of Mir. E. Howard Doane, of Baldwinsville, Mass., a gentleman who had had no instruction in drawing provious to the time the spirits commenced using his hand for that purpose. At the solicitation of many admiring friends we have had pictographic copies of this fine picture made, which will be forwarded, postage paid, at the following prices: Large size, 8x10, 60 cents; Carte de Visite size, 25 cents.

For safe wholesale and retail by the publishers, WM. WHITE & CO., at the Banner of Light Bookstone, 158 Washington street, Boston, Mass.

GENTS WANTED-For the People's Il-A GENTS WANTED—LOF the LO lustrated Edition of D'Aubigno's great work.

#### HISTORY OF THE REFORMATION.

Complete in one volume, at popular prices. The book for the times. It should be in every Protestant family. Send for sample Circular, with illustrations, etc. 13 Unusual commissions to ministers and experienced agents. HORACE KENG, Pub., Thompsonville, Conn. Mat. II.—4w

# O. P. RICKER & CO.,

TCLECTIC AND BOTANIC DRUGGISTS, 654 Washington street, Boston, Mass., keep constantly on hand a large stock of Roots, Herbs, Barks, Gums, &c., &c., of every variety, all of which are warranted to be fresh and pure. Also Drs. Glark's, King's, Beach's Thompsonian and Homeopathic Medicines. Particular attention given to putting up Spirtual, Mesmeric and Physicians' prescriptions.

DR. PLUMB, Natural Healer. MRS. J. L. PLUMB,

PITSICIAN and Local Business Clairvoyant. Answers all

kinds of letters, and examines all kinds of diseases at a

distance, for \$1,00 and stamp. Cures cancers, tumors, con

sumption. Residence, \$3 Russell street, opposite the head of

Eden street, leading from Main street, Charlestown, Mass.

Office, \$59 Washington street, Boston. Circles Sunday and

Friday evenines.

# JOAN OF ARC,

The "DELIVERER OF FRANCE." A fine Photograph of this celebrated heroine, representing her clad in armor and cheering her troops on to action.

Price 25 cents, postage free.

For sale wholesale and retail by WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

WANTED—AGENTS, (\$20 per day,) to sell the celebrated HOME SHUTTLE SEWING MACHINE. Has the under-feed, makes the "lock-titch" (alike on both sides), and is fully licensed. The best and cheapest family Sewing Machine in the market. Address JOHNSON, CLARK & CO., Boston, Mass., Pittsburgh, Pa., Chicago, Ill., or St. Louis, Mo.

DR. T. LISTER, ASTROLOGER, 25 LOWELL STREET, BOSTON, MASS., WHERE he has been located 26 years. Time of birth must be given. A brief written nativity sent by mail, event two years to come, \$1.

1826 PULMONARY BALSAM." 1870 The old standard remedy for Coughs, Colds, Consumpti Aothing better." OUTLER BROS. & CO., Boston. Nov. 19.—24w

J. T. GILMAN PIKE, PHYSICIAN, Pavilion, No. 57 Tremont street, (Room No. 5,)

BOSTON. SPIRITUALISTS' BOARDING HOUSE has removed from 64 Hudson to 46 Beach street, corner Harrison avenue, Boston.

P. STEVENS, Waco, Texas, Writing, Healmoved from 64 Hudson to 46 Beach street, corner 4w\*-Mar. 18.

Imment extra.

# Miscellaneous.

HOMES FOR THE PEOPLE!

# A FARM

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# Banner of Light.

Warren Chase, Corresponding Editor.

Office at his Liberal, Spiritual and Reform Bookstore, 601 North Fifth street, St. Louis, Mo.

Copies of the Banner of Libert, including back numbers and bound volumes, can always be had at this office.

ANOTHER PHASE OF SOCIAL EVILS.

The newly elected governor, B. Gratz Brown of Missouri, recommends, in a special message to the Legislature, a more stringent law on the subject of divorces, and thinks the tendency of the age to a more liberal system of divorces is working social evils. He would arrest the general progress, and make the State face about and go back toward the old Roman Catholic system, which grants no divorces on this side the grave, but plenty on the other side. Living testimony shows that, under this system, in some sections of Europe are to be found the most loose and corrupt system of morals in any part of the civilized world; showing plainly that the remedy for social vice does not lie in stringent divorce laws. The fact, is, these minds have got hold of a subject they either cannot master or dare not treat in the manner that suggests the proper remedy. It is not the divorce laws that need tightening, but the marriage laws. The evil which the governor and others seek to avoid can only be reached by a change in the marriage laws: but as these are called sacred by the churches. politicians who depend on religious societies and their votes dare not touch this sacred institution. The loose, easy and reckless manner in which the thousands jump into matrimonial bondage cannot result otherwise than in large numbers of divorces or separations, and a vast amount of suffering and misery, whether the divorce laws are stringent or loose

The governor thinks the statute should restrict the judges, and that divorces should not be granted at the discretion of the court or judge at chambers. We differ entirely from him on this point. If we have competent judges-as we certainly should have—they are the very persons to decide each case on its merits, and no arbitrary statute should fix a bar to prevent it. The Legislature cannot justly pre-judge a case, nor fix a rule that can do justice in these matters. The whole subject, as our marriage laws now are, should be at the discretion of the courts or option of the judges at chambers. If marriages were restricted and regulated as they should be, by a proper system of marriages, then the rules of divorce could be involved in the marriage law, and the courts released from all but a record; and even this could be done in some other and more proper place, where the marriage should be recorded, with all its specifications.

For many years we have made this subject, together with the whole subject of woman's rights, a matter of observation, reflection, study and criticism-at least, ever since we acted as chairman of a select committee on the divorce laws of Wisconsin, in the State Seaate, in 1848-9. Close observation of this subject since that time has confirmed the opinion we then entertained, and in accordance with which the law of that State was framed-that the most lenient system was the best, with our present false system of marriage. But then, as now, we advocated a new and far more strict system of marriage, in which the parties should be made equally and mutually responsible for results, as far as it is possible to make them so; and then, holding each to his or her own contract, and both strictly to the public for results, let them separate as legally, by proper records, as they united. Whilst we would allow parties to separate and be fully divorced, we would never allow them to be released from the obligations assumed in the marriage contractwhich should be a legal contract—until it was fully and completely canceled by all parties concerned, even including the public.

There is no use in pulling at the wrong end of this line. The immovable weight is on the marriage end, and we must lift it, or we fail to reform

## IMPORTANT TRUTHS.

Rev. Arthur Mitchell, writing for the Interior on the subject of the ministry, shows plainly the decay of Presbyterianism in this country, and especially in the West, for certainly nothing is more plain than that a full supply of ministers would be forthcoming if the profession was a paying one and those already in it were well supported. The fact is, few clergymen advise their sons to take their own profession. He says:

"Looking over the report of every Presbytery west of the Alleghanies, I find that fifty-nine, embracing eight hundred and eight churches, report not one candidate for the ministry; and forty-eight Presbyteries report but one candidate each, though they each contain within their bounds an average of thirteen churches. Among these churches are some which have been in existence from ten to twenty five years.

What these churches can have been about for all these years, I am at a loss to know. What pactors and parents and Christian laymen can have been doing, who can tell us, while they have thus been giving all their sons to secular pursuits, and supplying not one to preach the gospel of life and hope to a dying world?

The facts which these figures present, after making all due allowance for the occasional imperfec-

tion of reports, are nothing less than appalling. I am aware that many, on reading these state-ments, will turn at once in their thought to the East, and vaguely hope that deliverance is to arise from that quarter. It is true that New England and the Middle States have furnished in past years many laborers for this Western field The time has been when it was only reasonable that they should be expected to do so. Whether the Interior and West should continue to depend upon the seaboard States for the gospel, I will not just now stop to argue; but of one fact it is well that we should be apprised.

Those States, instead of furnishing a surplus of

ministers, have, during the past thirty years, seen the proportion of ministers to the population, within their own borders, steadily and rapidly declining. The per centage of graduates of the New England colleges who become ministers is fast decreasing. The eight colleges, Amherst, Bowdoin Dartmouth, Harvard, Middlebury, University of Vermont, Williams and Yale, have furnished from their sixteen thousand graduates, four thou-sand ministers—twenty five per cent.

Notice, however, the proportion of ministers in the course of several decades. From 1830 to 1840, thirty-five per cent, of the graduates became min isters. From 1840-50 twenty-seven per cent. From 1850-60 twenty per cent. From 1860-70 eighteen per cent. This exhibits a very great decline during the last half of the period. Amherst, during these thirty years, has fallen off from fifty-eight per cent. to thirty-five.

This is indeed "appalling" to one who expects "the whole world" to be converted to the religion which he preaches. It either shows that the people are going into more light, or more darkness, than his churches can give, for certainly the fault is in the demand or pay for the services of such preachers, however many societies they may have without ministers. So even old Andover is drving up-that "fountain from which flows the stream that makes glad the City of God."

France has been guilty of cruelties upon the helpless Protestants in past ages, for which, as a nation, it has not manifested the least concern. Roman Catholicism has been her national reli-

gion. For her national crimes she is now doubtless suffering national judgments from the Almighty.—World's Crisis.

The Adventists are anxious to turn every event that occurs, and is of national importance, to some account in the fulfillment of prophecy. The fall of the Pope, the humbling of France and the earthquakes of the past few years, convulsions of nations and convulsions of earth are all seen to be predicted after they have occurred, but not before. Of what use is a prophecy if we cannot tell what it means till after some event fits it? So France is punished for being Catholic; and for what were the Confederate States nunished, since they were Protestant Christian, with a Christian president in Mr. Davis, and yet they were not successful against the nation that had no God in its Constitution, and had no Christian at its head? We cannot yet discover any partiality in God for Christians of any class or sect, nor for them all when opposed to Spiritualism or infidelity.

#### SPIRITUALIST MEETINGS IN ST. LOUIS.

The meetings in this city are slowly growing into notoriety and importance, with good prospects for the future. Spiritualism will surely be an important element in the future growth and prosperity of this great city of the Mississippi valey, for we find it like hidden fires smothered in many of the homes, families and distinguished persons of the city. A slender covering of popularity or Christianity keeps it from cropping out n public places, but in private the parties are getting bolder and bolder all the time, and, ere ong, will be able to attack the clergy in their strongholds, for they hold the web of popularity over the reputations of those who do not openly advocate the condemned doctrine of spirit com-

#### A NEW BOOK.

We are not in the habit of praising, nor even of ending, every new book that comes to our hands, but we have read with satisfaction and recommend with pleasure the new Kansas book, "Scr-ENCE of EVIL," by Joel Moody. It is a work of 312 pages, and full of excellent sentiments from beginning to end, and much of it new, written with a bold, frank and clear style, plainly criticising every subject and laying bare many of the evils of society with the law of causes, and without the curse of God attached to them. Every reasoner and clear scientific thinker will be pleased with this book, which can be procured by mail by sending \$1.75 to Crane & Byron, Topeka, Kansas, Mr. Moody is a Kansas man, and a good public speaker, and young enough to do good service many years after we go to the Summer-Land.

# New Publications.

THE MAD WAR PLANET, and other poems, is a new volume by that venerable poet and sincere Spiritualist, Wm. Howitt, whose genius flowers out in his old age to a degree rarely witnessed in those who have wrought for so many content ed years with his patient industry and faith. The poem which gives the title to this next volume-published by Longmans, Green, Render & Dyer, of London-was conceived and composed by its gifted author during his last summer's clambering over the Alps, in search of reinvigoration; and he tells us in all simplicity in his preface that "amid the peace of Nature in those glorious lands, the continual tidings of the incredible barbarities of war inflicted on each other by peoples calling themselves civilized and Christian, have stimulated him to make that solemn protest against such prodigious madness and crime, in this period of pretended enlightenment, which ought to be uttered by every man and woman who claim to be in their senses." The poen was begun at Zurich, and completed at Lake Como. It is in the best vein of Howltt, full of his forcible thought and terse poetic expression, colored alternately with indignation and pity, and throughout a successful performance, which all will be eager to peruse.

J. Burns, of London, publishes, in very neat pamphlet form, "A New CRUSADE TO PUT DOWN WARS; an Appeal to Ministers of Religion in every Nation, and to all Women Ministers of Religion in every Nation, and to all Women. By John Hawkins Simpson. This crusade against the barbarism of war drills its recruits, not on the field, but in overy house and heart. It leaves no desolated hearths, no mangled forms; its march is unattended by ambulance trains and bands of surgeons and grave-diggers; doves, instead of eagles, hover over its ranks; and the honor appersists of the devil and that the borne in mind that the devil, when turned out of heaven, was not locked up in hell, but when turned out of heaven, was not locked up in hell, but was not the most before carried by the planches of the conflict for a while before coming to Spiritualism—his chosen theme. It must be borne in mind that the devil, when turned out of heaven, was not locked up in hell, but was not the most before the having been from that tains to him who has saved, rather than slaughtered, the argest number. Six Scripture texts are furnished, from which to preach practical sermons on the iniquity and horror of war, which all may uso with good effect, both upon others and themselves. At a time when the world is convulsed with the spirit of violence, such an effective pro test against war is of the first value and effectiveness.

The same London publisher also puts forth "Two Lec-TURES." by Edward N. Dennys, author of "Alpha." They are addressed to England's Working Population, on their oppressors' oppressions, and the secret is told of how to avoid them. The pages of this little pamphlet cannot but produce a good result on the minds of the working class, by whom they will be widely read.

HEAVEN OPENED: or Messages for the Bereaved from our Little Ones in Glory, makes the attractive title of a little colume of sixty-two pages-also from the press of J. Burns, London-which all parents who have been summoned to part with their dear little ones will read with avidity and secret satisfaction. The volume is made up of distinct mesnges given through the mediumship of "F. J. T.," and their pathetic truthfulness will find its way to every heart, and work visible and permanent spiritual profit.

E. Stelger, of New York, publishes, and A. Williams & Co. of Boston, have for sale a handsome comprehensive manual

## Meetings at Harwich Port, Mass.

The Spiritualists of Harwich Port and vicinity have organized themselves into a society, for the purpose of maintaining public lectures in Social Hall, for the coming year. The first lecture of the course was given Sunday, March 12th, by Prof. William Denton, of Wellesley, and it was a decided success, not only as it regards numbers in attendance, and interest in the subject, but also in a pecuniary point of view. The friends that gather with us from abroad manifested their interest in the movement in a way that told plainly that they were determined to sustain this well commenced enterprise. The subject of the morning lecture was "Revelation," the evening subject was, "Who are the Christians?" It is altogether useless to attempt to criticize the lectures; the name of the speaker is a sufficient guarantee to all of their unrivaled ability. The Committee made an arrangement with him to lecture again,

Harwich Port, March 13th, 1871.

The death is announced in England of Mr. Augustus Applegath, the originator of some important improvements in the art of printing. He was the inventor of the composithe art of printing. He was the inventor of the composi-tion-ball and composition-roller, and afterwards of the steam printing-press. For his invention of bank-notes that could not be forged, he received from the bank authorities £18,000. He also invented a machine for printing six colors at once. The patent for the steam-press was in the joint names of Cowper and Applegath. The first book printed by steam was "Waterton's Wondercap." Mr. Applegath subsequent-ly established great silk and print works at Crayford and Dartford.

#### ELDER KNAPP ON SPIRITUALISM. Ills Satanic Majesty as Prophet, Priest and

Personator-" Walking Temples for Devils," etc., etc.

"Weepings, prayings now must fall thee—Earthly hopes no more avail thee.
When to death this "man" devoteth,
It denoteth endloss blight.
To destruction, O C hence to dark eternal night."

-ADAPTED FROM "NORMA." On Friday evening, March 10th, Jacob Knapp, from Illi nois—the celebrated Baptist revivalist, whose language is so potent to stir up the emotions of fear in the breasts of women and children, and whose ideas on all things seem warped by his doctrine-held forth on the above subject in Tremont Temple, Boston, to a large audience, composed of many of the "faithful," and a considerable sprinkling of free-thinkers and Spiritualists, who were attracted to see what kind of treatment their belief was to receive at the hands of this wielder of the "Jerusalem blade," as the printed sheet of songs distributed among the audience denominated him.

The services opened by a short skirmish, in which one rother after another delivered fire and subsided, the main points being that almost all of the "prayists" asked that the living spirit of God might descend and be so strong as to be felt in the hall; that the Temple might be filled with the power of God; that an arrow, "dipped in the blood of Jesus," might be sent by the "spirit-hand" of God into the hearts of those unbelievers who might be present; that Elder Knapp might be aided to "draw the Damascus for truth tonight," and various like petitions, carrying one back to the old days, which are now gone never to return when all mankind, with few exceptions, seemed to grovel in fear before the priesthood and their commander-in-chief-the augry, jealous Jehovah!

After a song-"Sweet Hour of Prayer"-the Rev. J. D. Fulton proceeded, in the form of a petition to the throne of grace, to call all sinners to God, informing them that siners were enemies to God, and of course God was an enemy o them, [fulfilling the spirit of the law of Moses.] He comnonced to say that the Lord had given Knapp "almighty" lower to combat error, but checked himself, and substituted he word "wondrous" in place of it. He also requested that the Lord "would empty his quiver," and that the arrow mentioned above might reach the heart of the sinner. He concluded by inviting God to be present at the Sunday services, which would soon be held-seeming to have an idea that God was not everywhere, but, true to his personality in human shape, must receive an invitation to be present at any given point.

A few zealous brethren then raised a song, but at the end of the first stanza Mr. Fulton exclaimed: "That will do: let us take up a collection."

us take up a collection."

Elder Knapp was then introduced. He showed that the hand of time had dealt kindly with him. He appeared, a thick set, strongly knitted frame, a firm-drawn face, crowned and etiged with silvery gray hair and beard, and a very magnetic power seemed to gleam in his eya as he walked the platform and gazed abroad over his congregation. A certain surety that he has "the truth, the whole truth, and nothing but the truth," in his religious system—which is, to say the least, very refreshing in these days of inquiry—is visible in every look, gesture and word of the Elder, as he walks the quarter-deck of the "old ship of Zlon," and gives forth his orders concerning the recognition of the "devil" and "the blood of the atonoment."

On the evening in question the Elder rose, approached the

On the evening in question the Elder rose, approached the reading-stand, and proceeded to announce his text as to be found in the third chapter of the book of Genesis, fifteenth verse: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

head, and thou shalt bruise his heel."

The speaker referred to the putting of our first parents into the garden of Eden, and of the establishment of a test of obedience to God, viz., That they should not eat "of the tree of the knowledge of good and evil," under penalty of death—which command they disobeyed by listening to the cunning words of the subtle serpent, Satan. This personage, taking advantage of the fact that the woman was the most pliable of the two, persuaded her, in the absence of her husband, to cat of the forbidden fruit; and Adam, yielding to the desire that men always have to penetrate mysteries and

pliable of the two, persuaded her, in the absence of her husband, to eat of the forbidden fruit; and Adam, yielding to the desire that men always have to penetrate mysteries and search out knowledge which God does not intend to reveal, or has not revealed, listened to her entreaties, and thus the work of the wicked one in this regard was triumphantly accomplished, and he succeeded in leading all the human family into a robellion against God.

Passing from the sentence visited by God upon the man and the woman, the speaker dwelt particularly upon that contained in the text, which was pronounced at the expense of the serpent, or Satan. Re-reading his text, the Elder said: And now, Jshovah says, I will take that same woman, and her seed shall war against his Satunic Majesty to the end of time—and the result shall be the bruising of the serpent's head, and but little injury to the seed of the woman. By the seed of the woman we are to understand the law of Jesus Christ to be meant, and all who are marshaled under the banner of "Emanuel—God with us;" and by the seed of the serpent we are to understand all the wicked world, arrayed and marshaled by the "Prince of the Power of the Air." These two armies shall continue the conflict through all time, till the mighty angel shall come down from heaven with the great chain in his hand, and lay hold of the old devil, and Satan shall be bound for a thousand years!

The Elder desired to call the attention of his heavers to the conflict that had been ever since going on between the two armies of God—the Spirit, and the dowl in the fiesh. He

chosen theme. It must be borne in mind that the devil, when turned out of heaven, was not locked up in hell, but was put upon the earth—the earth having been from that day to this the abode of demons. And it should also be remembered that the devil has a peculiar spite against the Lord Jesus, and has waged a war against him—and the Lord Jesus against the devil. The Elder quoted, as a proof of this conflict, on both sides, the passage wherein the two possessed with devils, who were among the tombs in the country of the Gegesenes, cried out, saying, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" But his command unto them was, "Go!" And they went. The Elder assured his hearers that "Our Jesus" was not represented by that infidelideal which was so generally held up by the free-thinkers. The devil could not walk off with Jesus under his arm; but as for the Unitarian Jesus, the devil could take him off his feet pretty quick. The speaker instanced, among other passages in the Bible, to prove the presence of the devil in heaven—that is, that he was not yet excluded—those referring to the false prophets—or the lying spirit in the mouth of Ahab's prophets, which led that king to his destruction—and declared that the spirit who then offered his services to God to go down to earth and be that lying spirit, was the devil. The case was also mentioned occurring in the Book of Job, where it is recorded that "There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord." and Satan came also among them to present himself before the Lord."

The lecturer therefore declared that though the residence of the devil is on our earth, yet he has some access to heaven and the presence of the angels of God. To trace the conflict between the seed of the flesh and the spirit in the history of the race, was very easy. It could be seen in the onmity of Cain, the son of evil and servant of the devil. toof Boston, have for sale a handsome comprehensive manual for the introduction of Froebel's System of Primary Education into public schools, and for the use of mothers and private teachers, by Dr. Adolf Doual. Its more condensed title is The Kindershaffer. Froebel is a famous German education reformer, who has struck a fatal blow at the old system, and supplanted it with something entirely new. Nothing is more simple, clear, childlike and progressive than this little book, and any intelligent teacher may make it immediately productive in its effects upon his school. The basis of Froebel's system is happinoss and self-government.

Micetings at Harwich Port, Mass.

Unitarians want to get up to heaven without Jesus Christ, but they will meet a similar fate.

The same conflict was to be seen in the family of Abraham, wherein one child, Ishmael, was born after the flosh, and was the servant of the devil, and the other, Isaac, was born of the spirit, and God recognized him as the seed of the woman. When they were but mere lads, the child of the flosh persecuted the child of the spirit.

But why, asked the Elder, should the whole world rise against all the high priests of the living God? Because they belong to the devil, and by his command they seek to slay the prophets. Why should John the Baptist be cut off from the world as he was, and only be allowed to preach for a brief time? He bore malice toward no one—he was working that men should prepare a way for the coming Lord of Life; but the seed of the serpent had a deadly enmity against the seed of the woman, and the followers of ovil determined to put him out of the world. And when Jesus himself appeared, they hated him and hastened to nail him on the cross—to their minds it was not good to have such a fellow on the earth. And who, at the present day, was so much hated by the servants of the devil as Jesus Christ?

Still while the children of evil were doing all they could to injure the seed of the woman, and prevent them from going on conquering and to conquer; while they had hung the Lord of Life on a tree, and persecuted his saints in all ages, still his atoning blood was free to crining men. Nevertheless, the cunning devil, and his emissaries—all bad and irreligious persons—continually counterfeited the means by which God communicated with the children of mon. Where God had given no stated written revelation, the devil sent evil spirits to contradict the statements of the true prophets, in order to take away man's belief from the word of the

evil spirits to contradict the statements of the true evi spirits to contradict the statements of the true prophets, in order to take away man's belief from the word of the Most High as delivered through his earthly instruments. In this connection the speaker quoted the words of Ahab, the King of Israel, to Jehoshaphat, King of Judah, as applied to one of God's true prophets:

"There is yet one man, Micaiah, the son of Imiah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but avil."

whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil."

Here was a case in point, to the mind of the Elder: the true prophet foretold the destruction of the king, while the false prophets—inspired by the devil, of course—sought to lure the man on, and therefore gave pleasant words to his ear. The Elder declared that God never asks us to believe without evidence, and referred to the signs of supernatural power given by Moses before Pharaoh. Here the magicians and

spite and derision called Jesus \* a Hebrew boy."
We are told by Jesus, said the Rider, that in the last days
"there shall arise false Christs and false prophets, and
and shall show great signs and wonders, in so much that. If
it were possible, they shall deceive the very elect." that
is, men who were calculated to decelve—and many women
also—should come filled with false teachings, being the instruments of the devil. In his efforts to foverturn the truth
of God; and many souls should by them be led blind captives to his will, till be plunges them into the bottomeles,
lit, there to howl and agonize for an eternity of woo. The
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will answer for a long white. Blad takelesm had he its
day, and was powerless for harm; and Deism, Parkerism,
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working out his pleasure are great deal of long the real real great the properties of the support of the devil to go back to
working out his pleasure for a long with the properties of the support of the "thinking men but not Christians," who wanted to know about the future, and instanced the case of Dr. Greeley and a friend, who once entered into an agreement that they would hang each other—the subject to be suspended as long as possible ere death should supervene, and then to be outdown and restored. Dr. Greeley was hanged first, and almost died; but when he was brought to consciousness, he had nothing to tell—he had not been able to penetrate the mysteries of God. The Elder recited the case of the [to him] dead Lazarus, who, after lying four days in the tomb, did not bring anything back with him when Christ, by a miracle, restored him to his sisters and friends.

When God completed his revealation, he said, "It is finished; the world has all the light it will ever have; no new revelation will ever be given to the human family." This revelation was sufficient. Man did n't understand a millouth part of it; and yet some dissatisfied ones were seek-

lionth part of it; and yet some dissatisfied ones were seeking to know more, and were for that purpose cailing in the aid of the devil, in direct contempt to the revealed will of God. The devil knows just what men want when they seek to penetrate God's mysteries. If he wants to lead a man to hell, he tells him what he desires, the man believes, and goes his way to the eternal fire. The Elder said the Spirituilists point triumphantly to the intelligence manifested and the information given at their circles—but where did it come from? The devil, of course. Depend upon it, it is he that brings you the intelligence. You go into a room where all who are assembled are perfect strangers to you, and you ask the medium whether you have children—if any are dead—how many years ago they died, and where, and perhaps desire their names—and you are answered correctly in every particular. Now, where dees this knowledge of ionth part of it; and yet some dissatisfied ones were seek

dead—now many years ago they died, and where, and perhaps desire their names—and you are answered correctly in every particular. Now, where does this knowledge of your family affairs come from? Why, the devit knows where and when and how they died; he keeps a record, and sometimes, when you ask a question and he is n't ready to answer, he asks for time—he has got to go and bring an answer from some other devil. I have had to wait for hours sometimes for a reply.

You will remark that the devil denies occasionally the inspiration of certain portions of the Bible; he won't deny it all at once, and again he tries to sweep it away, and will say, "It is out of date; it is designed for a darker age; but you are to expect many revolations from truthful sources to supply its place." If the person to be approached is Orthodox, he will tell him that it is n't an eternal hell into which the wicked are plunged, but that by-and-by they come out of it; and the next thing—when he thinks the man will bear it—he tells him there is n't any hell at all! Then he will destroy his belief in the Bible, and leave him, without compass or chart, beating about upon the waves of a starylears at this destars near the restreated waves of a

will bear it—no tells him there is n't any hell at all! Then he will destroy his belief in the Bible, and leave him, without compass or chart, beating about upon the waves of a shoroless sea, till he dashes upon the rocks and goes down into the deeps of everlasting misery!

So you see, said the speaker, that the devil is all the time deciving men and women, and making them believe they are communicating with their friends whom they have lost, or with the spirits of persons who on earth bore good reputations for knowledge or morality. Again he arrosts their attention by performing many remarkable things, many of which I have witnessed—far more than I ever saw in print. If you don't believe my statements you can write to Mr. Hook, of Stockton, Cal., or to Dr. Grattan; they will tell the same story, and endorse cheerfully all I say: Some three years ago I started for California, but before I had arrived, or before it was known that I was coming there, in the family of Mr. Hook occurred many strange things. His wife was a Baptist; Hook was an unbelieving man, though well known in the community, being a member of the City. Council; and Yates, his neighbor, was the clork of the Court; but still both were irreligious men. And while I was on my way to California, there appeared a strange being in Mr. Hook's house. The Elder said they had no family but by adoption, and one of the children, alltitle girl, used to complain of a hideous figure she saw, who throw water on her and her companied when they rotired to bed. The bed being is pread at knowledge of the Most High in all quarters of the spread at knowledge of the Most High in all quarters of the spread at knowledge of the Most High in all quarters of the spread at knowledge of the missand such and they died. And thus these three children, and three children, and three out down in their young days, and died under the influence of Spiritualism. These persons were lying in finituace of Spiritualism. These or left deal on the drift of the Spiritualism. These of the gallo Hook's house. The Elder said they had no family but by adoption, and one of the children, a little girl, used to complain of a hideous figure she saw, who threw water on her and her companion when they retired to bed. The bed being moved did not mend the matter. The chamber being searched, a revealed no possible chance for the ingress or egress of a human being undiscovered, yet the individual still appeared, throwing water—and dirty water at that. Sometimes the slats were removed from their trundle-bed during the night, and they would be let down upon the floor. By-and-by the apparition began to talk to them. The girl was the medium; sho could see him; she was an honest girl—didn't know anything about Spiritualism, or about the Elder's combine saw around people in the house, so that they would be recognized as representatives of these who had been known on earth by the parties. To the question of why the rest could not see these things as well as the girl, the speaker replied that all persons were not alike. Balaam could not see the angel in his path, but the unthinking ass perceived him; so the devil may be seen by one person and not by another. Following the appearance of the speaking phase came a curlosity on the part of Messrs. Hook and Yates, with their families, to know something regarding its powers of conversation, so they met and questioned of the presence—whom the Elder considered to be the devil—whether Elder Knapp was coming, and the answer was, "Yes, he has salled, and is now on his way." They asked if there would be a revival of religion in the neighborhood on his arrival, and were told there would be, and that Mr. Hook and Mr. Yates would be converted.

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The Elder thought it did not require any great amount of prescience to perceive the source of the replies. "Ofcourse the devil keeps his eye on me; and he knew when I left New York, and he also knew that there would certainly be a revival on my arrival in California, and that these two women —who were praying women—would plead strongly for the conversion of their ungedly husbands; he could make such assertions without the least risk." Mr. Hook asked him if there was a hell, and was affirmatively answered. The questioner, who did not believe in hell, was quite "taken aback." These conversations and singular manifestations occurred for some three weeks previous to the Elder's coming to the house, and the families witnessing did not mention anything of the matter among the people outside. They were perfectly at a loss to know what to make of the sights and sounds, as they did not believe in Spiritualism.

The Elder arriving, questioned the parties, and was shown the discoloration made by the water that had dripped from where it had been thrown by the mysterious agent, and also some still remaining upon the window-glass of the room where the child medium had lately slept. They asked the apparition his name, and he answered, "Elijah Greenfield." That was the name of Mrs. Hook's first husband, and he pretended to be the same, but contradicted himself in several of his statements; and when reminded of it, he replied by asking them, with a laugh, if they supposed he was bound always to speak the truth? The Elder was of opinion that the people in question ought to have known enough about the devil to know that he is the father of lies.

Then "Elijah" began to throw things about: "he "took two China vases and broke them, and two statuettes that cost Mr. Hook twenty-five dollars, shared the same fate, being dashed to pitces in

twenty-five dollars, shared the same fate, being dashed to pleces in a corner of the room. As fast as these things were broken up, the family would take the pleces and put them out of the house, keeping the matter a secret for the three weeks above stated. Finally, one day, a young man-afterwards a minister preaching in California—was sitting at the table, who knew nothing of the matter in the house, when his coffee-cup was taken up and thrown over his head without any visible agency; after which, the tureen dishes—one with meat, and the other with potatoes—were thrown after it. The startled family explained the matter as best they could. they could.

But by-and-by the mysterious being begun to get tired of throwing water, and threw fire! This did not burn, accord-ing to the Elder's description, but only sparkled and pro-

divinors of Egypt—the Spiritualists of those days—were able with their "enchantments" to imitate the miracles of Moses, till they reached the changing of the dust to insects. This they were unable to do, and they said unto Pharaoh. "This they were unable to do, and they said unto Pharaoh." "This the finger of God." In all their previous efforts, filled with the evil spirit, they had endeavered to destroy the falth of the people in Moses, who was the servant of God, and the seed of the woman. After awhile, God communicated with his children by means of the Urim and Thummin, that whenever they destret they could got an establishing the heathen coracles. Here the devil misled men just as hopeast', in could give them just as buch answer as he wanted to, and they would believe them—no matter what they were. But on a certain occasion—just as Moses on another jud gone beyond the power of the Egyptian magicians or Spiritualists—the believers of these heathen oracles, glong for an answer, and they were to lift that they must expect no more replies to their quejes beneather from the oracles. Thus the devil is more and taken away our power to answer,? In and they were told that at they must expect no more replies to their quejes beneather from the oracles. Thus the devil is mission called Jesus "a Hebrew boy," there shall arise faise Christs and false prophets, and and shall shew great signs and wonders, in so much that, if it were possible, they shall deceive—and many women and they were told it hat they must expect no more replies to their quejes hereafter from the oracles. Thus the devil is an establishing the prophets, and and shall shew great signs and wonders, in so much that, if it were possible, they shall deceive the very elect "; that is, men who were calculated to deceive—and many women and they were to the working of God, and many souls should by them be led blind captive to his will, ill be plunges them into the bottomies of the devil is no is a finite or the prophets, and the state of the devil is no is a fi

softer speech and more graceful gestures. But now Unitarians were going out among the infidels and denying the Lord that bought them, and striving to undermine the whole Christian scheme of salvation, being among the chief apostles of his Batanic Majesty.

Now just look, said the Elder, at the Spiritualists, and the tendency of their system. The Bible says: "By their fruits ye shall know them." We know that Weeley was knowing to these things, and could not account for them, except they were done by the devil. The Elder declared that there were just as many devils in the world to-day as there ever were. He said that the Spiritualists never had done a good thing. The Wesley girls, who nicknamed him, could never get the devil to do anything in the house that was useful, even to brushing a room out, although he played numerous anties there. Now mark, said Knapp, how many there are who have been driven absolutely mad—have become inmates of a lunatic asylum, under the influence of Spiritualism. Hundreds and thousands, from the shores of the Atlantic to the shores of the Oregou. See how they look, exclaimed the Elder, who have given their time and thought to these things—lank, long-haired, wild-looking, careless and slovenly in their appearance, for the devil is uncleanly in his habits, and when he threw water at Hook's house it was dirty water. You will see them going on from worse to worse, the dupes of Satan. You can see by their very looks that they are but more walking temples for devils. The Elder said all the old witches in the days of Saul were burken up by Spiritualism, which never failed to introduce "Free-Loveism" wherever it went. Those who had paid more attention to the many families which he asserted had been broken up by Spiritualism, which never failed to introduce "Free-Loveism" wherever it went. Those who had paid more attention to the subject than he had, had informed him that milety-inne one-hundredths of all the women believing in Spiritualism were common strumpets. "I would have the Old Fellow hi lieving in Spiritualism were common strumpets. "I wouldn't have one of them in my house any sconer than I would have the Old Fellow himself!"

would have the Old Fellow himself!"

Ho then proceeded to retail the following pathetic story, saying that in Battle Creek, Michigan, some years since, a lecturer on Spiritualism came along, and he became acquainted with a widow lady, and he wanted to make her a medium, pretending she would be a good one; so they concluded to go around the country to give lectures and hold their meetings with Satan; and he expected to make it a good speculation, because people are such miserable goslings that they will pay out their one, five, or ten dollars, for the service of the devil without a word of complaint. She had three children, and since they had decided to travel, these were in the way—they must be got rid of. So they poisoned them, and they died. And thus those three children were cut down in their young days, and died under the influence of Spiritualism. These persons were lying in prison when I went to California, because the State of Michigan do n't make use of the gallows.

foundation for the salvation of all, so the triumph expected by the emissaries of the devil was not complete, but turned out to be a failure. All things were overruled by God for the good of his own. Even the Babylonish captivity of the children of Israel resulted in their spreading Jewish religious sentiments among the heathen in various localities, which were good ground for the apostles in after years to sow the seed of the gospel in. Persecution had only operated to spread a knowledge of the Most High in all quarters of the globe.

globe.

He recited a story of a man not in favor of mustard, who, going out into his garden, found a fine head of it all gone to seed; and he said to his wife. This must be taken away. But she said she had spent much care in bringing it to maturity, and it should not go. So they selzed upon it—he to remove, and she to retain it; and by their struggles the seed became scattered over the garden, and the next year it was all mustard. So with the struggle between the dayllone. seed became scattered over the garden, and the next year it was all mustard. So with the struggle between the devil on one side to remove the Truth of Christ, and the seed of the woman on the other to retain it; by it the world will be filled with the glorious knowledge, and the Gospel be preached to every living creature. So would end the conflict between Christ and the devil. Oh! my Christian friends, how safe it is to be on the Lord's side! what a glorious thing to be on the side of Jesus! His arm is round about us, and the rock of ages is beneath us! But, alas! you poor sinner! As true as God is on the throne, when judgment is passed, you will have to be driven to the everlasting fire prepared for the devil and his angels! But—blessed be God—you have the invitation to come on his side, while it is yet time, and to live and reign with him and his in glory to all eternity! eternity!

## Matters in Europe.

Peace seems to be again folding her wings over the late scene of strife, although the seventh and twelfth Prussian corps and the Wurtemburgers—Bismarck's army of occupation for the present—on one side, and the anti-German league among the French on the other, will serve to keep open the wounds of the present strife for some time to come. Paris is gradually getting quiet and free from assaults on law and order by the irrepressible Reds. The sentence of the rioters of December 10 has been commuted, the new

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the rioters of December 10 has been commuted, the new government yielding to the popular opinion against capital punishment for political offences, and giving them imprisonment for life instead.

Versailles has been evacuated by the Germans, and a French garrison installed in the city.

The Pope refuses to sanction the transfer of the archiculation of Alsace and Lorraine from France to Germany, and Prussia requests that he will not take up his residence within the limits of Germany.

King William and Bismarck are represented as having gone to Berlin.

Marshal McMahon has left Wiesbaden for France. Gen. Urich, the here of Strasbourg, has gone to live in Basic,

Urich, the hero of Strasbourg, has gone to live in Basic,

The agents of Napoleon are said to be still working in his interests. Gens. Ducrot, Chanze and Baldy and Baldy and Baldy are the still working in his later and Baldy are the still working in his later at the st interests. Gens. Ducrot, Chanzy and Faldherbe are working to for the Emperor. Bonapartist meetings in the provinces are numerous. Napoleon is said to intend to leave Germany

are numerous. Napoleon is said to intend to leave Germany for England when peace is arranged.

Victor Hugo being hissed recently by the Assembly while warmly defending Garibaidi, immediately resigned his seat, and took his leave of that body.

It is said Gen. De Paladines is not popular in Paris, because he is not pilable in the hands of the revolutionary element, which is represented as of the unreasoning kind exhibited by the newly-arrived emigraph, who replied to the

mont, which is represented as of the unreasoning kind exhibited by the newly-arrived emigrant, who replied to the question what were his politics? "Ye have a government, I suppose; well, count me aginst it."

The London Conference on the Eastern question met on the 13th, the Duc de Brogite representing France. The Conference has agreed upon a treaty, which has been signed, abrogating the restrictions on the admission of foreign menotwer into the Dardanelles and the Resphorus. f-war into the Dardanelles and the Bosphorus.

Among recent additions to church music is a parody on Home, Sweet Home," running in this fashion: "Prayer, sweet, sweet prayer, be it ever so feeble, there 's nothing like prayer." This is actually sung by showy quartette